called Satalia. To reach it they had to  
cross the plain from Perga.

**26.**] **from  
whence**, as being the centre whence their  
apostolic commission had spread.

**27.  
the door of faith**] The same metaphor is  
used in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col.  
iv. 3, by St. Paul, and shews, perhaps, his  
hand in the narrative.—On the explanation  
of long time here, see chronological table  
in Introduction.

**CHAP. XV. 1–35.**] DIFFERENCE RESPECTING THE NECESSITY OF CIRCUMCISION FOR THE GENTILE CONVERTS.  
COUNCIL OF THE APOSTLES AND ELDERS  
AT JERUSALEM.

**1. certain men**]  
Called in Gal. ii. 4 “*false brethren unawares brought in, who came in privily to  
spy out our liberty which we have in  
Christ Jesus.*” Some of our later MSS.  
read, “certain men of the sect of the Pharisees which believed,” as in ver. 5. Doubtless it was so. In spite of the special revelations which had accompanied the reception  
of the first Gentiles into the church, the  
strong Judaizing party adhered to their old  
prejudices respecting the necessity of conformity to the law of Moses. With this  
party Paul was in conflict all his life; and  
even long after, we find it raising its head  
again in the sects of the Ebionites and  
the Nazarenes.—Neander notices the account in Josephus, where Izates, K. of  
Adiabene, is converted to Judaism by a  
certain Ananias, who, for fear of a commotion among his people allows him to  
remain uncircumcised—when a certain  
Eleazar, who had the reputation of being  
very strict about his national observances,  
prevails on him to perform the rite, for  
that without it he could not be a Jew.

**2.**] Compare Gal. ii. 5.

**should  
go up to Jerusalem**] I assume here what  
seems to me to be almost beyond the possibility of question, that this journey was  
the same as that mentioned Gal. ii, 1–10.  
In that case, Paul there (ver. 2) says that  
he went up “*by revelation*.” In this expression I cannot see it necessarily implied  
that the revelation was made to *himself*,  
but that there was some intimation of the  
Holy Ghost, similar perhaps to that in  
ch. xiii. 2, in accordance with which the  
church at Antioch sent him and Barnabas;—there being *prophets* there, by whom  
the Spirit spoke His will.

**certain  
other of them**] Titus was one, Gal. ii. 1, 3,  
and that, in all probability, in order to *give  
an example of a Gentile convert of the uncircumcision endowed with gifts of the Holy  
Spirit.* Titus is *not mentioned in the Acts;*but only in 2 Cor., Gal., 2 Tim,, and the  
epistle addressed to him.

**3. being  
brought on their way by the church**]  
This seems to have been something of an  
official escorting of them on the way, and  
perhaps parting from them with solemn