*strongest light*, to shew that the question  
had in fact been settled by divine interference *long since*.

**8, 9.**] The allusion  
is throughout to *spiritual circumcision*, as  
the purification of the *heart*. {9}God, who  
saw deeper than the mere fleshly distinction  
between Jew and Gentile, who knows that  
the hearts of *all* are unclean, and that  
the same all-sufficient sacrifice can cleanse  
them *all*, if applied by faith (compare the  
remarkable parallel, 1 Pet. i. 18–22 incl.),  
put no difference between us and them,  
but has been pleased to render them spiritually clean.

**purifying their hearts**,  
not simply ‘*by faith,*’ but by their faith,  
or **by the faith in Christ**.

**10.**] **tempt  
God**, *by putting obstacles in the way of*  
His evidently determined course.

**a  
yoke**] See Gal. v. 1. Peter could not be  
so much referring to the mere outward  
observance of ceremonies, which he himself  
and the Jewish converts thought it expedient to retain,—but to the imposition  
of the law, as a condition of salvation, on  
the consciences of the disciples. This being  
so, the words, “*which neither our fathers  
nor we were able to bear*,” will refer, not  
to the *burdensomeness* of ceremonies, but  
to the far more grievous burden of legal  
death, of which Paul cries out so bitterly  
in Rom. vii. 24,—and says, Gal. v. 3, “*I  
testify to every man that is circumcised, that  
he is a debtor to do the whole law.*”

**11.**] Seeing that we *all* in common believe  
that the grace of Christ is the sufficient,  
  
and only cause of our salvation, it can  
neither be reasonable nor according to God’s  
will, to fetter that grace with superfluous  
and vexatious conditions. See nearly the  
same argument retorted on Peter himself,  
Gal. ii. 14 ff.

**even as also they**] **they**  
are *the Gentile Christians*, not *our fathers:*—*their* ground of trust is the same as ours:  
*ours*, no more than theirs.

**12.**] The  
multitude (see above) then,—and not before, on account of their mutual disputes,—being tranquillized by Peter’s speech,  
quietly received from Paul and Barnabas  
an account of the seals of *signs and wonders*  
by which God had stamped the approval of  
their ministry among the Gentiles. The  
miracles at Paphos and Lystra would be  
among the principal of these.

**13.**]  
**after they had held their peace**, viz. Paul  
and Barnabas. *Both had spoken;* doubtless wonders, unrecorded, had been wrought  
by the hand of Barnabas, which he had  
recounted.

**James**] See note, ch. xii.  
17, and the Introduction to the Epistle  
of James. I assume here, that this is  
James the Just, the brother of the Lord,  
the author of the Epistle: and though  
au Apostle (Gal. i. 19: see also note  
on ch. xiv. 14), not one of the Twelve.  
If we may presume to judge from the  
character of his Epistle, to say nothing of  
the particulars which tradition has handed  
down concerning him, his decision would  
come with remarkable weight on this occasion. For he is, among all the sacred