who *wrote* the Ep. to the Romans, Rom.  
xvi. 22: but without reason.

**23.**] In  
this, the first *official* mention of **elders**, it  
is very natural that the import of the term  
should be thus given by attaching *brethren* to it.

**send greeting**] The word  
used is the *Greek* form of salutation: and  
the only other place where it occurs in an  
apostolic document (we have it in the letter  
of the chief captain Lysias, ch. xxiii. 26)  
is in James i. 1, which has been remarked  
as a coincidence serving to shew his hand  
in the drawing up of this Epistle.

**Cilicia**] This mention of *churches in  
Cilicia*, coupled with the fact of Paul’s stay  
at Tarsus (ch. ix. 30–xi. 25: see also Gal.  
i. 21), makes it probable that Paul preached  
the gospel there, *and to Gentiles*, in accordance with the vision which he had  
in the temple (ch. xxii. 21).

**24.  
subverting**] The word implies *turning up  
the foundations.* The words “*saying ye  
must be circumcised and keep the law*,”  
inserted in the common text, are manifestly,  
in my view, an interpolation, from the  
desire to specify in what particulars these  
persons had sought to unsettle the souls  
of the Gentile brethren. The persons to  
whom the epistle was addressed would  
very well know *what* it was that had  
disturbed their minds, and the omission  
of formal mention of it would be natural,  
to avoid prominent cause of offence to the  
Jewish converts by an apparent depreciation of circumcision and the observance  
of the law.

**25. Barnabas and Paul**]  
Paul has generally been mentioned *first*,  
since ch. xiii. 43. (The exception, ch. xiv.  
14, appears to arise from the people calling  
Barnabas Jupiter, and thus giving him the  
precedence in ver. 12, after which the next  
mention of them follows the same order.)  
But here, as at ver. 12, we have naturally  
the old order of precedence in the Jerusalem congregation preserved.

**26.  
men that have delivered up their lives**]  
The sacrifice of their lives was made *by  
them*: they were martyrs in will, though  
their lives had not as yet been laid down  
in point of fact.—This is mentioned to  
shew that Paul and Barnabas could have  
no other motive than that of serving the  
Lord Jesus Christ, and to awaken trust  
in the minds of the churches. But, although this was so, the Apostles and Elders  
did not think proper to send only Paul  
and Barnabas, who were already so deeply  
committed by their acts to the same  
side of the question as the letter which  
they bore,—but as direct authorities  
from themselves, Judas and Silas also,  
who might by word confirm the contents of the Epistle.

**27.**] **the same  
things** as above, **the contents of the Epistle**  
(and any explanation required): not, as  
Neander, ‘*the same things as Paul and  
Barnabas have preached:*’ **by mouth**, as  
opposed to ‘*by letter*,’ decides against this  
interpretation.

**28. it seemed good  
to the Holy Ghost, and to us**] Not to the  
Holy Ghost *in us*,—but as, in ch. v. 32,  
the Holy Spirit, given to the Apostles and  
testifying by His divine power, is *coupled  
with* their own human testimony,—so here  
the *decision of the Holy Spirit*, given  
then as leaders of the church, is laid down  
as the *primary and decisive determination*on the matter,—and *their own formal  
ecclesiastical decision* follows, as giving  
utterance and scope to His will and command.