(‘*you Galatians:* not, ‘*you Gentiles in  
general:’* the fact was so,—the Galatians  
specially, not being in his mind at the  
time: it is only one of those cases where,  
especially if a rhetorical purpose is to be  
served, we apply home to the particular  
what, as matter of fact, it only shares as  
included in the general).

**6.]** He  
returns to his sojourn in Jerusalem, and  
his intercourse with “*those who seemed to  
be somewhat*” there.

**These who seemed  
to be somewhat** may be either subjective  
(‘*those who believe themselves to be something*’), or objective (‘*those who have the  
estimation of being something*’). The  
latter is obviously the meaning here.

**God respecteth no man’s person]** i.e.  
‘I wish to form all my judgments according to *God’s* rule—which is that of strict  
unbiassed justice.’ See Eph. vi. 9.

**they...imparted nothing unto me]** As  
I, at my first conversion, did not impart  
it to flesh and blood, so they now imparted nothing to me: we were independent the one of the other. The meaning *‘added’* (A. V. ‘*in conference added*’)  
is not justified by the usage of the word.

**7.]** Not only did they impart  
nothing to *me*, but, on the contrary,  
they gave in their adhesion to the course  
which I and Barnabas had been (independently) pursuing. “In what did this  
opposition (‘*contrary’* course) consist?  
Apparently in this, that instead of strengthening the hands of Paul, they left him to  
fight his own battle [practically: but they  
added the weight of their approval]. They  
said, ‘Take your own course: preach the  
Gospel of the uncircumcision to Gentiles,  
and we will preach the Gospel of the  
circumcision to Jews.’” Jowett.

**when  
they saw,** viz. by the communication mentioned ver. 2, coupled with the now manifest results of his preaching among the  
Gentiles. Compare Acts xv. 12. The  
word intrusted has the emphasis: **they   
saw that I was** (literally, **am**: the state  
being one still abiding) **INTRUSTED with  
the gospel of the uncircumcision, as Peter  
with that of the circumcision;** therefore  
they had only to accede to the appointment of God. Peter was not the Apostle  
of the circumcision *only*, for he had opened  
the door to the Gentiles (Acts x., to which  
Peter himself refers in Acts xv. 7), but  
in the ultimate assignment of the apostolic work, he wrought less among the  
Gentiles and more among the Jews than  
Paul: see 1 Pet. i. 1, and note. But  
his own Epistles are sufficient testimonies  
that, in his hands at least, the Gospel  
of the circumcision did not differ in any  
essential point from that of the uncircumcision.—Compare, as an interesting trait  
on the other side, Col. iv. 11.

**8.]**Parenthetic explanation of this word “*intrusted.*” The word **wrought** applies to  
the *signs following* with which the Lord  
accompanied His word spoken by them,  
and to the power with which they spoke  
that word. The agent in this *working* is  
GOD,—the Father: see 1 Cor. xii. 6;  
Phil. ii. 13; Rom. xv. 15, 16.

**unto the apostleship]** i.e. **towards**, with  
a view to, the **apostleship**.

**9.]**  
resumes the narrative after the parenthesis.