follows, and which I believe to extend to the  
end of the chapter, must be regarded as a  
compendium of what was said, and a free  
report of it, as we find in the narratives by  
St. Paul himself of his conversion. See  
below.—**If thou, being** (by birth, originally,  
ef. Acts xvi. 20 and note) **a Jew, livest** (as  
thy usual habit. As Neander remarks,  
these words shew that Peter had long been  
himself convinced of the truth on this  
matter, and lived according to it: see  
further on ver. 18) **as a Gentile** (*how*, is  
shewn by the fact that he *ate with the  
Gentiles,* mentioned above)**, and not as a  
Jew, how is it that thou art compelling  
the Gentiles** (i.e. virtually and ultimately;  
for the high authority of Peter and Barnabas would make the Gentile converts  
view their course as necessary to all Christians. There is no need to suppose that  
the persons who came from James actually  
compelled the Gentile converts to Judaize,  
as necessary to salvation, and Peter upheld  
them: nor is there any difficulty in the  
expression: the present may mean, as it  
often does, ‘*art compelling to the best of  
thy power*,’ ‘*doing thy part to compel*,—  
for such certainly would be the *ultimate  
result,* if Jews and Gentiles might not  
company together in social life—“his principle logically involved this, or his influence and example would be likely to effect  
it.” Jowett) **to Judaize** (observe the ceremonial law)**?**

**15.]** Some think that  
the speech ends with ver. 14: others with  
ver. 15, or ver. 16, or ver. 18: Jowett,  
that the conversation gradually passes off  
into the general subject of the Epistle.  
“Ver. 14,” he says, “is the answer of St.  
  
Paul to St. Peter: what follows, is more  
like the Apostle musing or arguing with  
himself, with an indirect reference to the  
Galatians.” But it seems very unnatural  
to place any break before the end of the  
chapter. The Apostle recurs to the Galatians again, in ch. iii. 1: and it is harsh in  
the extreme to suppose him to pass from  
his speech to Peter, into an address to them,  
with so little indication of the transition.  
I therefore regard the speech (which doubtless is freely reported, and gives rather the  
bearing of what was said, than the words  
themselves, as in Acts xxii. and xxvi.) as  
continuing to the end of the chapter, as  
do the great majority of Commentators,  
ancient and modern.

**We** (thou and  
I) **are Jews by nature** (birth)**, and not  
sinners from among the Gentiles** (he is  
speaking to Peter from the common ground  
of their Judaism, and using [ironically?]  
Judaistic language, in which the Gentiles  
were called *atheists, lawless, unjust, sinners,*see Rom. ii. 12; vi. 1; ix. 21; Eph. ii. 12;  
1 Sam. xv. 18)**: knowing nevertheless  
that a man is not justified by** (as the  
ground of justification) **the works of the  
law**,—(supply, nor is any man justified) **save  
through** (except by, literally) **the faith of  
Jesus Christ,—we also** (as well as the  
Gentile sinners, casting aside our legal  
trust) **believed in Christ Jesus, that we  
might be justified by** (this time, faith  
is the *ground*) **the faith of Christ** (so  
literally)**, and not by the works of the law:  
because** (it is an axiom in our theolog  
that) **by the works of the law shall all  
flesh find no justification** (so in the  
Greek: in English ‘*shall no flesh be*