750 THE ACTS. XIV. 26—28.   
 bensii43 26nd thence sailed to Antioch, \* from whence they had   
 ecu.xv.4. een ‘recommended to the grace of God for the work   
   
   
 which they fulfilled. 27 And when they were come, and   
 d ch. 4,12: had gathered the church together, ‘they rehearsed all   
 xxi, ®. that God had done with them, and ¢ how he had \* opened   
 1 Cor. the door of faith unto the Gentiles. °8 And [4 there] they   
 Ke abode long time with the disciples.   
 XV. 1 And \*certain men which came down from   
 Judea taught the brethren, and said, » Except ye be cir-   
 a Gal. 12. eumcised, ° after the manner of Moses, ye cannot be saved.   
 b John vit.s2. When therefore ¢ Paul and Barnabas had no small dis-   
 ah sension and disputation with them, they determined that   
 Paul and Barnabas, and certain other of them, should go   
 up to Jerusalem unto the apostles and elders about this   
   
   
   
   
 e Rom, xv. question. %¢ dud \*being brought on their way by the   
 Hee xvi, 6, they passed through Phenicé and Samaria,   
 and they   
 fch. xiv. fdeclaring the conversion of the Gentiles:   
   
 © better, perspicuity, that. 4 omit,   
 ® render, So then.   
   
 called Sutalia. To reach it they had to certain Ananias, who, for fear of a com-   
 cross the plain from Perga. 26.) from motion among his people allows him to   
 whenee, as being the centre whence their remain uncircumcised —when a certain   
 apostolic commission had spread. 27. Eleazar, who had the reputation of being   
 the door of faith] The same metaphor is very strict about his national observances,   
 used in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. prevails on him to perform the rite, for   
 iv. 3, by St. Paul, and shews, perhaps, his that without it he could not be a Jew.   
 hand in the narrative.—On the explanation 2.] Compare Gal. ii. 5. should   
 of long time here, see chronological table go up to Jerusalem] I assume here what.   
 in Introduction. seems to me to be almost beyond the pos-   
 Cnap. XV. 1—35.] DirrerENcE RE- sibility of question, that this journey was   
 SPECTING THE NECESSITY OF CIRCUM- the same as that mentioned Gal. ii,   
 CISION FOR THE GENTILE CONVERTS. In that case, Paul there (ver. 2) says that   
 CoUNCIL OF THE APOSTLES AND ELDERS he went up “dy revelation.” In this ex-   
 AT JERUSALEM. 1. certain men] pression I cannot see it necessarily   
 Called in Gal. ii. 4 “false brethren un- that the revelation was made to himself,   
 awares brought in, who came in privily to but that there was some intimation of   
 spy out our liberty which we have in Holy | Gee similar perhaps to that in   
 Christ Jesus.’ Some of our later MSS. ch. xiii. in accordance with which the   
 read, “certain men of the sect of the Pha- ehureh e Antioch sent him and Barnabas ;   
 isees which believed,” as in 5. Doubt- —there being prophets there, by whom   
 less it so. In spite of special reve- the Spirit spoke His will. certain   
 lations which had accompanied the reception other of them] Titus was one, Gal. ii. 3,   
 of the first Gentiles into the chureh, the and that, in all in order to give   
 strong Judaizing party adhered to their old an example of a Gentile convert of the un-   
 prejudices respecting the necessity of eon- circumcision endowed with gifts the Holy   
 formity to the law of Moses. With this Spirit. Titus is not mentioned in the Acts;   
 party Paul was in conflict his life and but only in 2 Cor., Gal., 2 Tim,, and the   
 even long after, we find it raising its epistle addressed to hin. 3. being   
 again in the sects of the Ebionites and brought on their way by the churci|   
 the Nazarenes.—Neander notices the ac- This seems to have been something of an   
 count in Josephus, where Izates, K. of escorting of them on the way, and.   
 Adiabene, is converted to Judaism by a perhaps parting from them with solemn