XV. 1—7.   
 THE ACTS. 751   
   
 caused great joy unto all the brethren. \* And when   
 they were come to Jerusalem, they were received fof the   
 church, and fof the apostles and elders, and % they declared ¢ 3-2. 2h   
 me O7: xxi   
 all things that God had done with them. 5 But there ™   
 rose up certain of the sect of the Pharisees which believed,   
 saying, "that it was needful to circumcise them, and to v1   
   
 eommand them to keep the lw of Moses. 6 And the   
 apostles and elders came together for to consider of this   
 matter. 7And when there had been much disputing,   
   
 Peter rose up, and said unto them, [' 8 Men and] brethren, ' 2: \*   
 ye know how that a good while ago God made choice   
   
 fire by. 8 omit: see on ch. i, 16.   
   
 commendation to God: causing great joy prepare the way for their full and public   
 to them. It shews that the mind of the accordance with him at the council.   
 church was with them, not with the Ju- 6.] The Apostles and elders only are men-   
 daizers. This was also the case in Phe- tioned as having assembled: in which case   
 nicia and Samaria, as isshewn by “ ad the “all the multitude” (ver.12) must mean   
 brethren.” 4.) On their arrival at that of the elders, and the decision of   
 Jerusalem, there seems to have taken place ver. 22 must have heen arrived at in @   
 an official reception of them and their larger assembly. But most probably the   
 message, in public. There they related— deliberation of the Apostles and elders   
 as a most important element for the deter- implied the presence of the brethren also,   
 mination of the question—God’s dealings who are intended by “al the multitude”   
 with them (see on ch. xiv. and recounted —and there was but one assembly. The   
 the places where churches of believing objection, that no one place could have held   
 Gentiles had been founded. This having them, is nugatory: the official presence   
 taken place, a protest was entered on the of all is assumed continually in such cases,   
 part of the Pharisee believers—in no way where the assembly is open to ail.   
 doubting the truth of these com 7.) A promiscuous debate, not perhaps   
 uor in any way disparaging the mini without some angry feeling, ensued on their   
 Paul and Barnabas,—that it was necessary first coming together,—and among the   
 to circumcise them, i.e. those of whom they multitude, as is implied in ver. 12,—man   
 had spoken, and to command them to keep disputing with man. Peter] Partly   
 the law of Moses—It may be objected, on account of the universal deference paid   
 that this view would not be consistent to him, but principally beeause of his   
 with Paul’s statement, Gal. ii. 2, J com- peculiar fitness to open the apostolic deci-   
 municated unto them that Gospel which I sions on the subject, from having been   
 preach among the Gentiles, but privately made the instrument of the first public and   
 to them which were of reputation. But I approved reception of the Gentiles.   
 cannot see any inconsistency, if the words ye (emphatic) know] In Peter’s speeches   
 used in both cases be accurately weighed. in ch. x., this phrase occurs at the begin-   
 To the church and apostles and elders, ning of a sentence, ver. 28, and ver. 87:   
 Paul and Barnabas gave a simple recital of and we have traces of the same way of   
 how God had dealt with them among the expressing the personal pronoun in his   
 Gentiles: but Paul did not lay before the specches, ch. ii, 15; iii, 14, 25. Such   
 whole assembly the Gospel which he notices are important, as shewing that   
 preached among the Gentiles, viz. the tliese reports are not only according to the   
 ference of the Mosaic law to their salvation sense of what was said, but the words   
 (Gal. i. 7—9), for fear of its being hastily spoken, verbatim. a good while ago]   
 disparaged or repudiated, aud so his work literally, ancient days.” Invegard   
 being hindered: “lest by any means I to the whole time of the Gospel up to that   
 should run, or had run, in vain,” Gal. ii. day (about 20 years), the date of the con-,   
 But, in private interviews with the chief version of Cornelius, at least fifteen years   
 Apostles, James, Peter, and Joln (Gal. before this (compare Gul. ii. would very   
 ii. 9), he did unfold the whole freeness properly be so specified, The length of   
 of this Gospel, and so effectually, us to time clapsed is placed by Peter in the