THE ACTS. AW.   
   
 among 4 ws, that the Gentiles hy my mouth should hear   
   
 the word of the gospel, and believe. 8 And God, \* which   
 knoweth the hearts, bare them witness, !giving them the   
 | Holy Ghost, even as he did unto us; 9™and put no   
 difference between us and them, ” purifying their hearts   
 10 Now therefore why tempt ye God, °to put   
 “by i faith.   
 ivi a yoke upon the neck of the disciples, which neither our   
   
 fathers nor we were able to bear? ll pk But we believe   
 that through the grace of the Lord Jesus Christ we shall   
 be saved, even as ! ¢hey. 2 Then all the multitude kept   
   
 silence, and gave audience to Barnabas and Paul, declaring   
 what ™ miracles and wonders God had 4 wrought among   
 q cb. xiv.   
 the Gentiles by them. 13 And after they had held their   
 peace, ‘James answered, saying, [" Jlew aad] brethren,   
 ch. xif,   
 h read, you. i render, their faith,   
 E vender, Howbeit. 1 vender, also they.   
 M yender, SIGNS: as in ch. v. 12, vii. 36, xiv. 3; Rom, xv. 19,   
   
 D omit : sce on ch. i, 16.   
   
 strongest light, to shew that the question and only cause of our salvation, it can   
 had in fact been settled by divine inter- neither be reasonable nor according to   
 ference long since. 8, 9.] The allusion will, to fetter that grace with superfluous   
 is throughout to spiritual ctreumeision, as and vexatious conditions. See nearly the   
 the purification of the feart. God, who same argument retorted on Peter himself,   
 saw deeper than the mere fleshly distinction Gal. ii. ff. even as also they] they   
 between Jew and Gentile, who knows that, are the Gentile Christians, not our :   
 the hearts of ali are unclean, and that —their ground of trust is the as ours :   
 the same all-sufficient can cleanse ours, no more than theirs. 12.] The   
 them atl, if by faith (compare the multitude (see above) then,—and not be-   
 remarkable parallel, 1 Pet. i. incl.), fore, on account of their mutual disputes,   
 put no difference between us and them, —being tranquillized by Peter’s speech,   
 but has been pleased to render them spi- quietly received from Paul and Barnabas   
 ritually clean. purifying their hearts, an account of the seals signs and wonders   
 not simply ‘by faith,’ but by their faith, by whieh God had stamped the approval of   
 or by the faith in Christ. 10.] tempt their ministry among the Gentiles. The   
 God, by putting obstacles in the way of miracles at Paphos and Lystra would be   
 His evidently determined course, a among the principal of these. 13.]   
 yoke] Sce Gal. v. 1. Peter could not be after they had held their peace, viz. Paul   
 so much referring to the mere outward and Barnabas. Both had spoken ; doubt-   
 observance of ceremonies, which he himself less wonders, unrecorded, had been wrought   
 and the Jewish converts thought it ex- by the hand of Barnabas, which he had   
 pedient to retain,—but to the imposition recounted. James] See note, ch. xii.   
 of the law, as a condition of salvation, on 17, and the Introduction to the Epistle   
 the consciences of the disciples. being of James. I assume here, that this is   
 20, the words, “which neither our fathers James the Just, the brother of the Lord,   
 nor we were able to bear,” will refer, not the author of the Epistle: and though   
 to the Lurdensomeness of ceremonies, but au Apostle (Gal. i. 19: see also note   
 1o the far more grievous burden of legal on ch. xiv. 14), not one of the Twelve.   
 death, of which Paul cries out so bitterly If we may presume to judge from the   
 in Rom. vii. 24,—and says, Gal. v. 3,“ character of his Epistle, to say nothing of   
 testify everyman that is cireumcised, the particulars which tradition has handed   
 he is a debtor to do the whole law.” down concerning him, his decision would   
 11] Seeing that we all in common believe come with remarkable weight on this ocea-   
 that the grace of Christ is the sufficient, sion. For he is, among all the sacred