20—28. THE ACTS. 755   
 and \* elders and brethren send greeting unto the brethren   
 which are of the Gentiles in Antioch and Syria and   
 Cilicia: \*\*forasmuch as we have heard, that ‘certain 4 ye, G0.   
 Te 1,20,   
   
 which went out from us have troubled you with words,   
 subverting your souls, [¥ saying, Ye must be cireumeised,   
 and keep the law:} to whom we gave no [¥ such] com-   
 mandment: \*5 it seemed good unto us, being assembled   
 with one accord, to send chosen men unto you with our   
 beloved Barnabas and Paul, 76 \* men that have ¥ hazarded ° tsi:   
 their lives for the name of our Lord Jesus Christ. 27 We 2¢orx.2i.   
 have sent therefore Judas and Silas, who shall also tell you i   
 the same things by mouth. \*5 For it seemed good to the   
 Holy Ghost, and to us, to lay upon you no greater   
   
   
   
   
 U read, with all our most ancient MSS., elder brethren.   
 V omit. ¥ literally, delivered up.   
   
 tius, wrote the Ep.to the Romans, Rom. precedence in ver, 12, after the next   
 xvi. 22: but without reason. 23.) In mention of them follows the same order.)   
 this, the first mention of elders, it But here, as at ver. 12, we have naturally   
 is very natural that the import of the term the old order of precedence in the Jern-   
 should be thus given by attaching Lre- salem congregation preserved. 26.   
 theen to it. send greeting] The word men that have delivered up their lives]   
 used is the Greek torm of salutation: and The sacrifice of their lives was made by   
 the only other place where it occurs in an them: they were martyrs in will, though   
 apostolic document (we have it in the letter their lives had not as yet been laid down   
 of the chief’ captain Lysias, ch. xxiii. in point of fict—This is mentioned to   
 is in James i. 1, which has been remarked shew that Paul and Barnabas could have   
 as a coincidence serving to shew his hand no other motive than that of serving the   
 in the drawing up of this Epistle. Lord Jesus Christ, and to awaken ‘trust   
 Cilicia] This mention of churches in in the minds of the churches. But, al-   
 Cilicia, coupled with the fact of Paul’s though this was so, the Apostles and Elders   
 at Tarsus (ch. ix. 30—xi. 25: sce also Gal. did not think proper to send only Paul   
 i, 21), it probable that Paul preached and Barnabas, who were already so deeply   
 the gospel there, and to Gentiles, in ac- committed by their acts to the same   
 cordance with the vision which he had side of the question as the letter which   
 in the temple (ch. xxii. 21). 24, they bore,—but as direct authorities   
 subverting] The word implies turning up from themselves, Judas and Silas also,   
 the foundations. The words “saying ye who might by word confirm the con-   
 must be circumcised and keep the law,” tents of the Epistle. 27.) the same   
 inserted in the common text, manifestly, things as above, the contents of the Epistle   
 in my view, an interpolation, from the (and any explanation required): not, as   
 desire to specify in what particulars these Neander, ‘the same things as Paul and   
 persons had sought to unsettle the souls Barnabas have preached: by mouth, as   
 of the Gentile brethren. The persons to opposed to ‘ by letter,’ against this   
 whom the epistle was addressed would interpretation. 28. it seemed good   
 very well know what it was that had to the Holy Ghost, and to us] Not to the   
 disturbed their minds, and the omission oly Ghost iz us,—but as, in ch. v. 32,   
 of formal mention of it would be natural, the Holy Spirit, given to the Apostles and   
 to avoid prominent cause of offeuce to the testifying by His divine power, is coupled   
 Jewish converts by an apparent depre- with their own human testimony,—so here   
 ciation of circumcision and the observance the decision of the Holy Spirit, given   
 of the law. 25. Barnabas and Faul| then as leaders of the church, is laid down,   
 Paul has generally been mentioned fi as the primary und decisive determination   
 since ch. xiii. (The exception, ch. on the matter,—and éheir own formal   
 14, appears to arise the cople callie ecclesiastical decision follows, as giving   
 Barnabas Jupiter, and thus giving him the utterance and scope to His will and com-