7—12. GALATIANS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 and John, who seemed to be perceiving ? the grace that was given p Ro   
 pillars, perceived the grace x i   
 that was given unto me, unto me, James, and Cephas, and X¥.10. Eph,   
 they gave to me and Bar- | . 3 il 8 i   
 nabas the right hands of| John, to me now seem to be the right a1 \*=.0.   
 fellowship ; that we should | hands of fellowship ; that we [should   
 go unto the heathen, and be apostles] unto the Gentiles, and   
 they unto the circumcision. they unto the circumcision.   
 10 Only they would that we that we should remember the 10 Only   
 should remember the poor ; ‘which very thing I was also for- F Acta x1 &   
 the same which I also was   
 forward to do, ™ But   
 when Peter was come to ward to do. 1s But when + Cephas   
 Antioch, I withstood him came to Antioch, I withstood him i   
 to the face, because he was s Acts BA.   
 to be blamed. 3? For be- to the face, because he 9 ra So alt   
 Sore that certain came from demned. was con-t olin ;   
 12 For before that certain also.   
 James] placed first, as being at the he on one occasion stood aloof from and   
 head of the church at Jerusalem, and pre- reprimanded the chief of them for con-   
 siding (apparently) at the conference in duct unworthy the Gospel: thus setting   
 Actsxy. The expression seemed to be al- his own Apostleship in opposition to Peter,   
 ludes to vy. and 6; see there. pillars, for the time. 11.) This visit of Peter   
 i.e, principal of the church, men to Antioch, not related in Acts, will fall   
 of distinction and weight; afterwards the most naturally (for our narrative follows   
 word came to be used directly in a personal the order of time) in the period described,   
 sense, without metaphor. Clement of Rome Acts xv. 35, seeing that (ver. Barnabas   
 says that “the most righteous pillars were also was there. See below. Cephas]}   
 persecuted.” The words should be apos- Eusebius quotes out of Clement a\_ story   
 tles are not expressed in the Greek. Some that this Cephas was not the Apostle, but   
 supply “should go,” or “ should preach,” one of the Seventy, of the same name.   
 which come to much the same. ‘This divi- This was manifestly invented to save the   
 sion of labour was uot, and could not credit of St. Peter. One of the most   
 be, strictly Every where in the curious instances of ecclesiastical   
 Acts we find St. Paul preaching ‘to the on record has been afforded in the in-   
 Jews first,’ every where the Judaizers terpretation of this by the Fathers.   
 followed on his track. + 10.) which They try to make it appear that the re-   
 very thing I was also forward to do,— proof was only an apparent one—that   
 viz., then and always: it was my habit. St. Peter was entirely in the right, and   
 He uses the singular, because the plural St. Paul withstood him to the face, i.e.   
 could not correctly be predicated of the as they explain it, appearance merely,   
 whole time to which the verb refers: for because he had been blamed by others. So   
 he parted from Barnabas shortly after the Chrysostom: so Theodoretalso: and Jerome.   
 council in Acts xv.. The proofs of this —'this view of Jerome’s met with strong   
 forwardness on his part may be found, opposition from Augustine, who writes to   
 Rom. xv. 15—27 ; 1 Cor. xvi. 1—4; 2 Cor. him, nobly and worthily, maintaining that   
 viii. ix.; Acts xxiv. 17: which, though if St. Paul wrote thus, he was lying, in   
 they probably happened after the date of the very passage in which he says, “The   
 our Epistle, yet shew the bent of his things which I write unto you, behold,   
 habitual wishes on this point. before God, I lie Afterwards, Jerome   
 11—17.] He further proves his in- abandoned his view for the right one.   
 dependence, by relating how he rebuked because he was condemned] not,   
 Peter for temporizing at Antioch. This ‘because he was to be blamed, A. V.:   
 proof goes further than any before: not no such meaning can be extracted from   
 only was he not taught originally by the original word. He was ‘a condemned   
 the Apostles,—not only did they impart man,’ as we say: by whom, does not   
 nothing to him, rather tolerating his appear: possibly, by his own act: or, ly   
 view and recognizing his mission,—but the Christians in Aulioch: but St. Paw