830 GALATIANS. i's   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 tActsx.2.@ men came from James, the ate with | James, he did eat with the   
 the Gentiles: but when they came, Gentiles: but when they   
 he withdrew and separated himself, were come, he withdrew and   
 fearing them which were of the cir- separated himself, fearing   
 18 And the rest of the them which were of the cir-   
 Jews also joined in his hypocrisy ; cumeision. 18 And the other   
 insomuch that even Barnabas was Jews dissembled likewise   
 carried away with them in their with him; insomuch that   
 14 But when I saw that Barnabas also was carried   
 they were not walking uprightly away with their dissimula-   
 according to "the truth of the gos- tion. 1+ But when I saw   
 xitimv.e. pel, I said unto Cephas \* before that they walked not up-   
 rightly according to the   
 ‘aver. truth of the gospel, I said   
 unto Peter before them ait,   
 yActsx.28.8 them all, YIf thou, being a Jew, Tf thou, being a Jew, livest   
   
   
 would hardly have waited for the prompt- this: it was the course he took. \_ fearing   
 ing of others to pronounce his condemna- them which were of the circumcision ]   
 tion of him. I therefore prefer the for- The whole incident is remarkably charac-   
 mer: he was [self] convicted: convicted teristic of Peter—ever the first to recog-   
 of inconsistency by his conduct. nize, and the first draw back from, great   
 12.] These certain men from James have principles and truths. 13. joined in his   
 been softened by some Commentators into hypocrisy] The word is not (as De Wette   
 persons who merely gave themselves out as says) too strong a one to describe their   
 from James, or who merely came from conduct. They were aware of the liberty   
 Jerusalem where James presided. But the in Christ which allowed them to eat with   
 candid reader will I think at once recog- Gentiles, and had practised it: and now,   
 nize in the words a mission from James: being still aware of it, and not convinced   
 and will find no difficulty believing that to the contrary, from mere fear of man   
 that Apostle, even after the decision of the they adopted a contrary course. The case   
 council regarding the Gentile converts, may bore but very little to that discussed   
 have retained (characteristically, see his in 1 Cor. viiix.; Rom. xiv. There, it was   
 recommendation to St. Paul, in Acts xxi. a mere matter of licence which was in   
 18 tt.) his view of the duties of question: here, the very foundation itself.   
 converts,—for that is perhaps all that the It was not now a question of using a   
 present passage requires. And this mis- liberty, but of asserting a truth, that of   
 sion may have been for the very purpose justification by the faith of Christ, and   
 of admonishing the Jewish converts of not by the works of the law. was   
 their obligations, from which the Gentiles carried away] “Besides the antagonism in   
 were free. Thus we have no occasion to which this passage represents the two   
 ames had in the council been great Apostles, it throws an important   
 over-p led\_by the earnestness and light on the history of the apostolic   
 eloquence of Paul, and had afterwards in the following respects :—1] As exhibit-   
 undergone a reaction: for his course be ing Peter’s relation to James, and his fear   
 consistent throughout. And my view seems of those who were of the circumcision,   
 to me to be confirmed by his own words, whose leader we should have naturally sup-   
 Acts xv. 19, where the emphatic expres- posed him to have been, 2] Also as   
 sion, “them which from among the Gentiles pourtraying the state of indecision in   
 are turning unto God,” tacitly implies, which all, except St. Paul, even including   
 that the Jews would be bound as before. Barnabas, were in reference to the ob-   
 he ate with the Gentiles] As he had servance of the Jewish law.” Jowett.   
 done, Actsx.,on the prompting ofa heavenly 14, before them all] i.e. ‘before the   
 vision ; and himself it, Acts xi. church assembled’ The words require   
 below. he withdrew and separated this, and the reproof would otherwise havo   
 himself] The original expresses that there fallen short of its desired effect on the   
 were more cases than one where he did Jewish converts—The speech which fol-