

And I think the Silence of the New-Testament, as to this, sufficiently accounted for, from the particular Circumstances of that Day. The Gospel was first published to the *Jews*, a People, vastly tenacious of their ancient Customs; notoriously obstinate and superstitious. It was necessary, therefore, that the new Dispensation should be gradually introduced among them, by slow Degrees, and as they were able to bear it. The Apostles were very careful, lest they should drive too fast; and give Offence, by the Innovations they were making. They were extremely cautious, how far they opposed the ceremonial Law; nay, in many Instances, they actually complied with it: and in their grand Council at *Jerusalem*, Acts xv. 29. they determined, that this occasional Conformity was advisable, while the Church continued in its Infant State; commanding the *Gentile* Converts, to *abstain from Things strangled, and from Blood*; lest they should offend their *Jewish* Brethren. In the next Chapter, we find *Paul* circumcising *Timothy*, because of the *Jews*, that were in those Quarters: and 1 Cor. ix. 20. He gives us a Reason for this Conduct; *Unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law.* *Peter* and *Barnabas* seem to have carried the Matter still further, upon the same Principles; and to have been guilty of unjustifiable Diffimulation; an Artifice, that was inconsistent with the Simplicity of the Gospel; as we may learn from Gal. ii. 11. Now, there was no Part of their Law, that the *Jews* were more fond of, than they were of their Sabbath; none, that they more rigorously observed; or that they would, with more Difficulty, have been persuaded to part with. It no longer, therefore, remains a Mystery, why the Apostles did not think proper to insist, at once, upon an Alteration here. They left it to After-Discoveries, lest it should prejudice their young Disciples. They themselves,