names.

**39. all the widows**] The  
widows of the place, for whom she made  
these garments.

**made**] i.e. **used  
to make** (i.e. weave): not ‘*had made.*’

**40. put them all forth**] After the  
example of his divine Master, see Luke viii. 54.

**43. a tanner**] From the extracts  
in Wetstein and Schöttgen, it appears that  
the Jews regarded the occupation of a  
tanner as a half-unclean one. In this case  
it would shew, as De Wette observes, that  
the *stricter* Jewish practices were already  
disregarded by the Apostle. It also would  
shew, in how little honour he and his office  
were held by the Jews at Caesarea.

**CHAP. X. 1–48.**] CONVERSION (BY  
SPECIAL DIVINE PREARRANGEMENT) AND  
BAPTISM OF THE GENTILE CORNELIUS AND  
HIS PARTY. We may remark, that the  
conversion of the Gentiles was *no new idea*to Jews or Christians, but that it had been  
universally regarded as to take place by  
*their reception into Judaism.* Of late,  
however, since the Ascension, we see the  
truth that the Gospel was to be a Gospel  
of the *uncircumcision*, beginning to be  
recognized by some. Stephen, carrying  
out the principles of his own apology,  
could hardly have failed to recognize it:  
and the Cyprian and Cyrenæan missionaries of ch. xi. 20 preached the word *to the  
Grecians* (not the *Grecian Jews*) *certainly before the conversion of Cornelius.*  
This state of things might have given rise  
to a permanent schism in the infant  
church. The Hellenists, and perhaps  
Saul, with his definite mission to the

Gentiles, might have formed one party,  
and the Hebrews, with Peter at their  
head, the other. But, as Neander admirably observes, ‘The pernicious influence  
with which, from the first, the self-seeking  
and one-sided prejudices of human nature  
threatened the divine work, was counteracted by the superior influence of the  
Holy Spirit, which did not allow the differences of men to reach such a point of  
antagonism, but enabled them to retain  
unity in variety. We recognize the preventing wisdom of God,—which, while  
giving scope to the free agency of man,  
knows how to interpose His immediate  
revelation just at the moment when it is  
requisite for the success of the divine work,  
—by noticing, that when the Apostles  
needed this wider development of their  
Christian knowledge for the exercise of  
their vocation, and when the lack of it  
would have been exceedingly detrimental,  
—*at that very moment*, by a remarkable  
coincidence of inward revelation with a  
chain of outward circumstances, the illumination hitherto wanting was imparted  
to them.’

**1. Cæsarea**] As this town  
bears an important part in early Christian  
history, it will be well to give here a full  
account of it. CÆSAREA (“*of Palestine*,”  
called “*by the sea*” [as we say, “*super  
mare*”) in several places in Josephus, or  
*Stratonis* [see below],—distinguished from  
Cæsarea *Philippi*, see note Matt. xvi. 13)  
is between Joppa and Dora, 68 Roman  
miles from Jerusalem according to the  
Jerusalem Itinerary, 75 according to