for a better and more perfect faith.

**7. was departed**] So in Luke i. 38:—  
another token of the objective reality of  
the vision: “*coming in*” (ver. 3) and “*departing*” denoting the *real acts* of the  
angel, not the mere deemings of Cornelius.

**9. On the morrow**] The distance  
was thirty Roman miles, part of which  
they performed on the preceding evening,  
perhaps to Apollonia,—and the rest that  
morning. By the word rendered **the  
housetop**, Jerome, Luther, Erasmus, and  
others, understand an *upper chamber*. But  
why do we not then find here the word which  
St. Luke so frequently uses for an upper  
chamber? It was the flat roof, much frequented in the East for purposes of exercise (2 Sam. xi. 2; Dan. iv. 29, marg.),—  
of sleeping in summer (1 Sam. ix. 26, by  
inference, and as expressed in LXX),—of  
conversation (ib. ver. 25),—of mourning  
(Isa. xv. 3; Jer. xlviii. 38),—of erecting  
booths at the feast of tabernacles (Neh.  
viii. 16),—of other religious celebrations  
(2 Kings xxiii. 12; Jer. xix. 13; Zeph. i.  
5),—of publicity (2 Sam. xvi. 22; Matt.  
x. 27; Luke xii. 3. Jos. B. J. ii. 21. 5),—  
of observation (Judg. xvi. 27; Isa. xxii. 1),  
—and for any process requiring fresh air  
and sun (Josh. ii. 6).

**the sixth hour**] The *second hour of prayer:* also of the  
mid-day meal.

**10. he fell into a  
trance**] literally, **a trance fell upon him.**The distinction of this appearance from the  
“*vision*” above (though the usage is not  
always strictly observed) is, that in this  
case that which was seen was a revelation  
*shewn* to the eye of the beholder when rapt  
into a supernatural state, having, as is the  
case in a dream, *no objective reality:*  
whereas, in the other case, the thing seen  
*actually happened*, and was beheld by the  
person as an ordinary spectator, in the  
possession of his natural senses.

**11.  
tied by four rope-ends**] Not, as A. V., ‘*knit  
at the four corners,*’ but as in margin.  
The *ends of the ropes* were attached to the  
sheet, and, in the vision, *they only were  
seen.*—These four *ends* are not without  
meaning, directed as they are to the four  
parts of heaven, and intimating that men  
from the North, South, East, and West,  
now were accounted clean before God, and  
were called to a share in his kingdom: see  
Luke xiii. 29. We must not wander away  
into childish exaggeration of symbolism  
as some have done, interpreting the four  
ends of the *four gospels, &c.*

**12. all  
the fourfooted and creeping things of the  
earth**] literally: not ‘many of each kind,’