the prejudice is which would have kept me  
away: *and I*, though entertaining fully  
this prejudice myself, yet have been taught,  
&c.’ The stress in reading must be laid  
on **me**.

**30. until this hour**] viz.  
the hour at which he was then speaking,  
which probably was the *sixth*, the hour of  
the mid-day meal, which was the only one  
partaken by the Jews on their solemn days.

**in bright clothing**] In Luke xxiii.  
11, where the same word is used in the  
original, the brightness was in the colour:  
here, probably, in some supernatural splendour. The garment might have been white  
(as in ch. i. 11) or not,—but at all events,  
it was radiant with brightness.

**33.  
all things that are commanded thee of  
God**] He says this, not doubting that God,  
who had directed him to Peter, had also  
directed Peter what to speak to him.

**34. opened his mouth**] This is a phrase  
used on occasions of more than ordinary  
solemnity. See Matt. v. 2; xii. 35; ch.  
viii. 35.

**Of a truth I perceive**] ‘For  
the first time I now clearly, *in its fulness  
and as a living fact*, apprehend (grasp by  
experience the truth of) what I read in the  
Scripture (Deut. x. 17; 2 Chron. xix. 7;  
Job xxxiv. 19).’

**35.**] **but** gives the  
explanation,—what it is that Peter now  
fully apprehends: **but**, as opposed to God  
being a respecter of persons in its now apparent sense.

**in every nation**, &c.]  
It is very important that we should hold  
the right clue to guide us in understanding this saying. The question which recent events had solved in Peter’s mind,  
was that of the admissibility of men of all  
nations into the church of Christ. *In this  
sense only*, had he received any information as to the *acceptableness* of men of all  
nations before God. He saw, that in  
every nation, men who seek after God, who  
receive His witness of Himself without  
which He has left no man, and humbly  
follow His will as far as they know it,—  
these have no *extraneous hindrance*, such  
as uncircumcision, *placed in their way* to  
Christ, but are capable of being admitted  
into God’s church *though* Gentiles, and *as*  
Gentiles. That only *such* are spoken of, is  
agreeable to the nature of the case; for  
men who do not fear God, and work unrighteousness, are out of the question, not  
being likely to seek such admission. It is  
clearly unreasonable to suppose Peter to  
have meant, that *each heathen’s natural  
light and moral purity would render him  
acceptable in the sight of God*:—for, if so,  
why should he have proceeded to preach  
Christ to Cornelius, or indeed *any more at  
all*? And it is equally unreasonable to  
find any verbal or doctrinal difficulty in  
the expression **worketh righteousness**, or  
to suppose that **righteousness** must be  
taken in its technical and imputed sense,  
and therefore that he alludes to the state  
of men *after becoming* believers. He  
speaks *popularly*, and certainly not without reference to the *character he had  
heard* of Cornelius, which consisted of  
these very two parts, that he *feared God*,  
and *abounded in good works*.—The deeper  
truth, that the preparation of the heart