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 THE ACTS. X.   
   
 lius, a centurion of the band called the Italian band,   
 ever. ch, 244 devout man, and one that » feared God with all his   
 bver. 2: house, which gave much alms to the people, and prayed   
 3 ¢ He saw in a vision evidently about the   
 ever 30. ch. to God alway.   
 x13, ninth hour of the day an angel of God coming in to him   
 and saying unto him, Cornelius. And when he ¢ looked   
 on him, he was afraid, and said, What is it, Lord? And   
 he said unto him, Thy prayers and thine alms are come   
   
 up for a memorial before God. 5 And now send men to   
   
 Joppa, and call for one Simon, whose surname is Peter: ® he   
 © render, as in ch. i. 10, looked stedfastly.   
   
 sephus,—36 miles from Ptolemais (a day’s Jews” (ver, 22) should have been said of a   
 journey, Acts xxi. 8),—30 from Joppa;— Gentile not in any way conformed to the   
 one of the largest towns in Palestine, with Jewish faith and worship. The great point   
 an excellent haven, built by Herod the (ch. xi. 3) which made the present event so   
 Great, and called Sebastos (Augustus) in important, was, that Cornelius was an wn-   
 honour of Cesar. It was, even before the circumcised person. Doubtless also among   
 destruction of Jerusalem, the seat of the his eompany (ver. 24) there must have been.   
 Roman Procurators (see ch. xxiii. 23 ff. many who were xot proselytes. gave   
 xxiv. 27; xxv. 1), and is called by Tacitus much alms to the people] i.e. to the   
 the capital of Judea. It was chiefly Jewish inhabitants, see ch. xxvi. 17, 23;   
 inhabited by Gentiles, but there were also xxviii. 17; John xi. 50; xviii. 14, else-   
 many thousand Jewish inhabitants. It where. prayed to God alway] From   
 was built by Herod the Great. Beforetime Cornelius’s own narrative, ver. 31, well as   
 there was only a fort there, called the from the analogy of God’s dealings, we are   
 tower of Strato. It was fortified, certainly justified in inferring, Nean-   
 with a haven (see ch. ix. 30; xviii. 22), der, that the subject of prayers was that   
 and in honour of Cesar Augustus named he might be guided into truth, and if so,   
 Cxsarea, more fully Czsarea Sebasté. hardly without reference to that faith   
 Vespasian made it a Roman colony. Abul- was now spreading so widely over Judma.   
 feda speaks of it as in ruins in his time This is not matter of conjecture, but is im-   
 (a.p. 1300). At present there are a few plied by Peter’s words, “ye know,” &e., in   
 ruins only, and some fishers’ huts. ver. 37. Further than this, we cannot infer   
 a centurion] The subordinate officer com- with certainty ; but, if particular diffi-   
 manding the sixth part of a cohort, or culty present in his mind be sought, wo   
 half a maniple. of the band called ean hardly avoid the conclusion that it was   
 the Italian band] i.e. of a cohort levied counected with the apparent necessity of   
 in Italy, not in Syria. 2. a devout embracing Judaism and circumcision in   
 man, and one that feared God] i. e. he order to become a believer on Christ.   
 had abandoned polytheism, and was a 8. in a vision evidently] not in a ¢rance,   
 worshipper of the true God: whether a as yer. 10, and ch. xxii. 17,—but with his   
 proselyte of the gate, or not, seems un- bodily eyes: thus asserting the objective   
 certain, That he may have been such, truth of the appearance. about the   
 there is nothing in the narrative to pre- ninth hour of the day] It here appears   
 clude: nor does Meyer’s objection apply, that Cornelius observed the Jewish hours   
 that it is not probable that, among the of prayer. 4. for a memorial] i.e.   
 many thousand couverts, no Greek prose- ‘so as to be a memorial’—There has been.   
 lyte had yet been admitted by baptisin found a difliculty by some in the fact that.   
 into the church. Many such cases may Cornelius’s works werereceived as well   
 have occurred, and some no doubt had: ing to God, before he had justifying faith   
 but the object of this providential inter- in Christ. But it is easy to answer,   
 ference scemns to have been, to give solemn with Calvin and Augustine, that Cornelius   
 sanction to such reception, by the agency of could not have prayed, without faith. His   
 him who was both the chief of the Apostles, faith was all that he could then attain to,   
 an’ the strong upholder of pure Judaism. and brought forth its frnits in   
 It .s hardly possible that the words “of his life: one of which fruits, and the best   
 good report among all the nation of the of them, was, the earnest seeking by prayer