14— 29, THE ACTS. 721   
   
 his house, and to hear words of thee. 2%3Then called he   
 them in, and lodged them. And on the morrow \* Peter   
 went away with them, °and certain brethren from Joppa vr, °   
 accompanied him. 2 And the morrow after they entered   
 into Cwsarea. And Cornelius 8 waited for them, and had   
 ealled together his kinsmen and near friends. 25 And   
 tas Peter was coming in, Cornelius met him, and fell down   
 at his fect, and worshipped [Aim]. 6 But Peter took   
 him up, saying, ? Stand up; I myself also am a man, potty.   
 27 And as he talked with him, he went in, and found #10. ~   
 many that were come together. °®$And he said unto   
 them, Ye know how ‘that it is an unlawful thing for asonniy.9:   
 a man that is a Jew to keep company, or come unto one of uk 5s 14.   
 another nation ; \* du¢ \*God hath shewed me that I should Toh, x7 8,9.   
 not call any man common or unclean. 2 Therefore came :   
   
   
   
   
   
   
 T read, he rose up and. 8 render, Was waiting.   
 t render, when Peter had come in. U omit ; not in the original.   
 X render, and.   
   
   
 had in His divine arrangements brought this part of hiseonduct. See Rev. xix. 10;   
 about, by the angel sent to Cornelius, xxii. 8. 27.] This second going in   
 their coming. 23. lodged them] This (compare ver. 25) betokens the completion   
 was his first consorting with men uncir- of his entering in; or the former, his en-   
 cumeised and eating with them (ch. xi. tering the house,—this latter, the   
 though perhaps this latter is necessarily 28.] Ye (emphatic) know: i.e.   
 implied. certain brethren from Joppa | you, of all men, [best] know: being those   
 Six, ch, xi. 12; in expectation of some immediately concerned in the obstruction   
 weighty event to which hereafter their tes- to intercourse which the rule occasioned.   
 timony might be required, as indeed it how that it is an unlawful thing,   
 as there appears. 24.) These near ... or ‘how unlawful a thing it is:?   
 friends of Cornelius, like must have better the former, There is some difficulty   
 been fearers of the God, or at all about this nnlawfulness of consorting with   
 inust have been influenced by his vision to those foreigners who, like Cornelius, wor-   
 wait for the teaching of Peter. 25. shipped the true God. It rests upon no   
 worshipped] St. Luke, observes Bengel, legal prohibition, and seems, at first   
 has not added “him ;” doubtless from an hardly consistent with the zeal to gain   
 euphemistic motive. It was natural for predicated of the Pharisees,   
 Cornelius to think that one so pointed out 15, and with other, Jewish and   
 by an angel must be deserving of the al, cited in my Greek Test.   
 highest respect ; and this respect he But, whatever exceptions there may have   
 in a way which proves him not to have been, it was unquestionably the general   
 altogether lost the heathen training of his practice of the Jews, to separate them-   
 childhood. He must have witnessed the selves in common life from uncircumcised   
 rise of the custom of paying divine honours persons. We have Juvenal testifying to   
 first to who were clothed with the this at Rome in his Satires,—that the Jews   
 Aclegated power of the senate, and then, “would not shew the way except to their   
 even more conspicuonsly, to him in whom fellow-religionists, guide any but a   
 the imperial majesty centered. 26. 1 circumcised person to a fountain of which   
 myself also am a man] This was the les- he was in search.” And Tacitus says that   
 son which Peter’s vision had taught him, “they cherished against all mankind the   
 and he now begins to practise it:—the hatred of enemies, they were separate in   
 common honour and equality of all man- hoard and bed,” &e. and] (not, ‘but   
 kind in God’s sight.—Those who claim to God hath shewed me,’ as A. V.) ‘ Ye,   
 have succeeded Peter, have not imitated though ye see me here, know, how strong