722 THE ACTS. X.   
   
 I [¥ unto you] without gainsaying, as soon as I was sent   
 for: I ask therefore for what intent ye have sent for me?   
 30 And Cornelius said, Four days ago I was fasting until   
 this hour; and at the ninth hour I prayed in my house,   
   
 and, behold, \*a man stood before me tin bright clothing,   
 3land said, Cornelius, "thy prayer is heard, \* and thine   
   
 wren pan. alms are had in remembrance in the sight of God. °° Send   
 xiieb.vi. therefore to Joppa, and call hither Simon, whose surname   
 is Peter; he is lodged in the house of [¥ ove] Simon a   
   
 y Deut. 17, tanner by the sea side: who, when he cometh, shall speak   
   
 ,, unto thee. 33 Immediately therefore I sent to thee; and   
 thou hast well done that thou art come. Now therefore   
 are we all here present before God, to hear all things that   
 uch. xv,   
 Ri are commanded thee of God. 84Then Peter opened Ais   
 ie xi,i3 mouth, and said YOf a truth I perceive that God is no   
 “> respecter of persons: %5but “in every nation he that   
   
 Y omit.   
   
 the prejudice is which would have kept me was that of the admissibility of men of all   
 away: and I, though entertaining fully nations into the church of Christ. Zn this   
 this prejudice myself, yet have been taught, sense only, had he received any informa-   
 &e.’ The stress in reading must be laid tion as to the acceptableness of men of all   
 on me. 30. until this hour] viz. nations before God. He saw, that in   
 the hour at which he was then speaking, every nation, men who seek after God, who   
 which probably was the stxth, the hour of receive His witness of Himself without   
 the mid-day meal, which was the only one which He has left no man, and humbly   
 partaken by the Jews on their solemn d: follow His will as far as they know it,—   
 in bright clothing] In Luke x these have no extraneous hindrance, such   
 11, where the same word is used in the as uncireumeision, placed in their way to   
 original, the brightness was in the colour : Christ, but are eapable of being admitted   
 here, probably, in some supernatural splen- into God’s chureh though Gentiles, and as   
 dour. The garment might have been white Gentiles. That only such are spoken of, is   
 (as in ch. i. 11) not,—but at all events, agreeable to the nature of the ease; for   
 it was radiant with brightness. 33. men who do not fear God, and work un-   
 all things that are commanded thee of righteousness, are out of the question, not   
 God] He says this, not doubting that God, being likely to seek such admission, It is   
 who had directed him to Peter, had also elearly unreasonable to suppose Peter to   
 direeted Peter what to speak to him. have meant, that each heathen’s netural   
 34. opened his mouth] This is a phrase light and moral purity would render him   
 used on occasions of more than ordinary acceptable in the sight of God :—for, if so,   
 solemnity. See Matt. v. 2; xii. 35; ch. why should he have proceeded to preach   
 viii. 35. Of a truth I perceive] ‘For Christ to Cornelius, or indeed any more at   
 the first time I now clearly, in its fulness all? And it is equally unreasonable to   
 and as a living fact, apprehend (grasp by find any verbal or doctrinal difficulty in   
 experience the truth of) what I read in tho the expression worketh righteousness, or   
 Scripture (Deut. x. 17; 2 Chron. xix. 7; to suppose that righteousness must be   
 Job xxxiv. 19)’ 35.] but gives the taken in its technical and imputed sense,   
 explanation,—what it is that Peter now and therefore that he alludes to the state   
 fully apprehends: but, as opposed to God of men after becoming believers. He   
 being a respecter of persons in its now ap- speaks popularly, and certainly not with-   
 parent sense. in every nation, &c. out reference to the character he had   
 It is very important that we should hol heard of Cornelius, which consisted of   
 the right clue to guide us in understand- these very two parts, that he feared God,   
 ing this saying. The question which re- and abounded in good works.—The deeper   
 cent events had solved in Peter’s mind, truth, that the preparation of the heart