

Acts Chapter 10

1. There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment,

A. There was a certain man in Caesarea called Cornelius,

1. certain man- Gr. *tis aner*

a. When this phrase is used, it speaks of an unbeliever in the book of Acts. When a believer is referred to, Luke uses the phrase, a certain disciple.

b. At this point, Cornelius was a religious man, but not born again. Later in this chapter, we read he was born again, after Peter had preached the gospel to him.

2. **Caesarea**- means *severed*

a. *This was the Caesarea formerly called Strato's tower, not Caesarea Philippi; for the former, and not the latter, lay near Joppa.* -Gill Commentary

3. **Cornelius**- means *of a horn*

a. This is a Latin name and undoubtedly, he was a Roman.

B. a centurion of what was called the Italian Regiment

1. **centurion**- Gr. **hekatontarches**- *commander of a hundred men*

2. **called**- Gr. **kaleo**

3. **Italian Regiment**- Gr. *Italikos*- *Italian*

a. *Probably a band or regiment that was composed of soldiers from Italy, in distinction from those which were composed of soldiers born in provinces. It is evident that many of the soldiers in the Roman army would be those who were born in other parts of the world; and it is altogether probable that those who were born in Rome or Italy would claim pre-eminence over those enlisted in other places.*

-Barnes Commentary

b. Since this band was made up of Italians, this would have been an elite group and it would make Cornelius a man of some notable stature.

2. a devout *man* and one who feared God with all his household, who gave alms generously to the people, and prayed to God always.

A. a devout man and one who feared God with all his household,

1. **devout**- Gr. **eusebes**- *reverent; pious, devout, religious*
 - a. You can be devout and religious and not be saved. At this point, Cornelius was not saved but he was religious.
2. **man**- *not in Greek, omit*
3. **feared**- Gr. **phobeo**- *to reverence*
 - a. There is a difference between fearing God and being afraid of God. Fearing God means you have a deep reverence and respect for Him.
 - b. Because Cornelius feared God, He then showed him the path he needed to choose. [Psa 25:12](#)
 - c. Salvation is nigh unto him who fears the Lord. [Psa 85:9](#)
Salvation was near for Cornelius!
4. **household**- Gr. **oikos**
 - a. Cornelius had trained and led his family into the same piety he had. "As for me and my house we will serve the Lord" was his motto. We need more men like Cornelius.

B. who gave alms generously to the people,

1. **gave**- Gr. **poieo**- Gr. *made*
2. **alms**- Gr. **eleemosune**- *acts of mercy, alms*
3. **generously**- Gr. **polus**- *much*
4. **people**- Gr. **laos**- *covenant people*
 - a. This refers to the Jews. They are God's covenant people.

C. and prayed to God always

1. **prayed**- Gr. **deomai**- *to make requests*

3. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

A. About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him,

1. **ninth hour**- Gr. **ennatos hora**
 - a. This is 3:00pm.
 - b. This was a traditional hour of prayer among the Jews, so he might have been observing that hour of prayer. We know later in this chapter that he told Peter that he had been praying when he saw the angel. [vs. 30](#)
2. **day**- Gr. **hemera**
3. **saw clearly**- Gr. **eido phaneros**

4. **vision-** Gr. **horama**

- a. It is not clear if this was a spiritual vision or an open vision. In a spiritual vision your eyes are closed but you see a vision in your mind's eye. In an open vision your natural eyes are open you see in the spirit realm.

5. **angel-** Gr. **aggelos**

- a. During the church age, angels can deliver messages for God, but not preach the gospel. Peter preached the gospel to Cornelius and he was saved.
- b. After the church age has concluded then angels will be allowed to preach the gospel during the Tribulation period.

[Rev. 14:6](#)

6. **coming in-** Gr. **eiserchomai**

- a. The angel undoubtedly came though the wall. I am sure the angel did not knock on the door.

7. **saying-** Gr. **epo**

B. **Cornelius**

1. He only said Cornelius' name once. He did not have to repeat it to get his attention. His attention was already fully on God.

4. **And when he observed him, he was afraid, and said, "What is it, lord?" So he said to him, "Your prayers and your alms have come up for a memorial before God.**

A. **And when he observed him,**

1. **observed-** Gr. **atenzio-** *to fix the eyes on, gaze upon*

B. **he was afraid,**

1. **afraid-** Gr. **phobeo**

- a. This is the reaction most of the time when people in the bible encountered a heavenly being. Often, they are told to "fear not".

C. **and said,**

1. **said-** Gr. **epo**

D. **What is it,**

E. **Lord-** Gr. **kurios**

1. Either Cornelius thought this angel was the Lord or he knew it to be an angel with a message from the Lord and the angel represented the Lord.

F. So he said to him,

1. **said**

G. Your prayers and your alms have come up for a memorial before God.

1. **prayers-** Gr. **proseuche-** *to beseech to the face*
 - a. This verse shows that God can and does hear the prayers of unbelievers.
2. **alms-** Gr. **eleemosune**
3. **come up-** Gr. **anabaino**
 - a. *That is, the prayers which he had offered up in faith, for himself and family, and the charitable actions he had performed from a principle of love, were like sacrifices upon the altar, which ascended to God with acceptance; so these sacrifices of prayer and beneficence came up with acceptance from off that altar which sanctities the gift, or were acceptable to God.* - Gill Commentary
4. **memorial-** Gr. **mnemosunon-** *a memorial (that by which the memory of any person or thing is preserved), a remembrance*
 - a. God remembers our prayers and offerings.
5. **before God**
 - a. The angel did not say "before me". If Cornelius thought that the angel was the Lord, he would have known, but he realized that it was only a messenger for the Lord.

5. Now send men to Joppa, and send for Simon whose surname is Peter.

A. Now send men to Joppa,

1. **send-** Gr. **pempo**
2. **Joppa**

B. and send for Simon whose surname is Peter

1. **send-** Gr. **metapempo-** *to send after*
2. **Simon-** means *hearing*
3. **surname-** Gr. **epikaleomai-** *to place a name upon*
 - a. It was Jesus who placed the name Peter upon Simon.
4. **Peter-** means *rock*
 - a. Simon means to hear, and Peter means a rock.
How do you become a rock in God's kingdom?
It is by hearing and hearing God's Word and being strong in faith!

6. He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you must do."

A. He is lodging with Simon,

1. **lodging-** Gr. **xenizo-** *to receive as a guest, to entertain a stranger, hospitably*

a. This word implies that Peter and Simon, the tanner, did not know each other before this time.

2. **Simon-** means *hearing*

a. Simon Peter was dwelling with another man whose name means hearing. It is good to associate with others that are actively hearing and heeding God's Word.

B. a tanner,

1. **tanner-** Gr. **barseus**

C. whose house is by the sea,

1. **house-** Gr. **oikos**

2. **sea-** Gr. **thalassa**

a. It is comforting that God and angels know our name and where we live.

D. He will tell you what you must do

1. **tell-** Gr. **laleo**

a. This angel could not share the gospel with Cornelius. A Christian man or woman must do that because Jesus gave the church the responsibility to preach the gospel in this dispensation of the church. [Matt. 28:18-20](#)

2. **do-** Gr. **poieo**

a. What Peter will tell Cornelius to do is to believe upon Jesus! Believing upon Jesus is obedience to God.

7. And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.

A. And when the angel who spoke to him had departed,

1. **angel-** Gr. **aggelos-** *a messenger*

2. **spoke-** Gr. **laleo**

3. **departed-** Gr. **aperchomai**

- a. Angels do not stay and commune with us over long periods of time. They may watch over us, but do not have on going fellowship with us. They come and depart.

B. Cornelius called two of his household servants and a devout soldier from among those who waited on him continually

1. **two-** Gr. **duo**

2. **household servants-** Gr. **oiketes**

3. **devout-** Gr. **asebes**

- a. Notice, he sent a devout soldier on this consecrated task. It is important who we strongly associate with in the things of God.

4. **soldier-** Gr. **stratiotes**

- a. He sent three men on this mission. In the mouth of two or three witnesses let everything be established.

5. **waited-** Gr. **proskartareo-** *to persist in adherence to a thing; to be intently engaged in, attend constantly to, to remain constantly in a place, continue near to, be at hand*

- a. If you are a servant, this is your job- be intently engaged in serving. If we are a servant of God, then this is what we are to do. If we are to serve someone in a ministry and job then we are to do that.
- b. We are a servant and soldier for God and wait upon Him continually.

8. So when he had explained all *these* things to them, he sent them to Joppa.

A. So when he had explained all these things to them,

1. **explained-** Gr. **exegeomai-** *to detail, to set forth in language; to tell, narrate, recount,*

- a. It is up to the one sending a messenger to be clear on what to communicate.
- b. It is important that you trust the person or people you send to represent you. They need to have your heart and not be representing themselves.

B. he sent them to Joppa

1. **sent-** Gr. **apostello-** *to send forth a messenger*

- a. It is up to the messenger to faithfully give the message just as it was given to them.

9. **The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.**

A. **The next day,**

1. **next day-** Gr. **epaurion**

B. **as they went on their journey and drew near to the city,**

1. **journey-** Gr. **hedoiporeo-** *to travel on a road*

2. **drew near-** Gr. **eggizo**

3. **city-** Gr. **polis**

C. **Peter went up on the housetop to pray,**

1. **went up-** Gr. **anabaino**

a. As the servants went towards Peter, so Peter went up to pray. Obedience sets things into motion.

2. **housetop-** Gr. **doma**

a. *It has often been remarked that the houses in Judea were builded with flat roofs, on which people walked, conversed, meditated, prayed, etc. The house-top was the place of retirement; and thither Peter went for the purpose of praying to God. -Clarke Commentary*

3. **pray-** Gr. **proseuchomai**

D. **about the sixth hour**

1. **sixth hour-** Gr. **hektos hora**

a. This was at noon.

b. Pious Jews prayed at nine, noon, and three o'clock.

10. **Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance**

A. **Then he became very hungry and wanted to eat,**

1. **very hungry-** Gr. **prospeinos-** Gr. *intensely hungry*

a. Peter may have been fasting and was now very hungry.

2. **eat-** Gr. **geuomai-** *to taste, to take food, eat, to take nourishment, eat*

B. **but while they made ready,**

1. **ready-** Gr. **paraskueazo-** *to prepare, make ready*

C. **he fell into a trance**

1. **fell-** Gr. **epiipto-** *to fall upon*

- a. This shows that Peter was not expecting or seeking for this to happen to him.
- b. We should not seek things like this but be invited into them by the Lord if He wants to.
- 2. **trance**- Gr. **ekstasis**- *a displacement; hence, a displacement of the mind from its ordinary state and self-possession*
 - a. I will have to admit I think this has happened to me several times while I was waiting for lunch! I have had a few visions of food descending on a sheet! I jest.
 - b. A trance is where you are no longer aware of your surroundings or where you are.
 - c. Paul had experienced a trance as well. [Act 22:17](#)

11. and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

A. and saw heaven opened and an object like a great sheet bound at the four corners,

- 1. **saw**- Gr. **theoreo**- *to be a spectator, to gaze on, contemplate; to behold, view with interest and attention*
- 2. **heaven**- Gr. **ouranos**
 - a. This is the natural heaven around us. There is more than just what we see in this natural realm. There is a spiritual realm and spiritual heaven.
- 3. **opened**- Gr. **anoigo**
- 4. **object**- Gr. **tis skeuos**- *certain vessel, sail*
 - a. *Originally fine linen; later, sail-cloth or a sail. Dr. J. Rawson Lumby suggests that the word, "applied to loose, bellying sails of ships," may indicate that the form of vessel which appeared to Peter "recalled an image most familiar to his previous life - the wind-stretched canvas of the craft on the Lake of Galilee" ("Expositor," iii., 272).*
-Vincent Word Studies
- 5. **like**- Gr. **hos**
- 6. **great**- Gr. **megas**
- 7. **sheet**- Gr. **othone**- *fine white linen sheet*
 - a. Fine white linen speaks of righteousness. [Rev. 19:8](#)

b. Unclean animals were wrapped in fine white linen. This speaks of the Gentiles, which the Jews considered to be unclean, would be wrapped in the righteousness of Christ!

8. **bound**- Gr. **deo**

9. **four corners**- Gr. **tessares arches**- *four beginnings or outward extremities*

B. **descending to him and let down to earth**

1. **descending**- Gr. **katabaino**

2. **let down**- Gr. **kathiemi**

3. **earth**- Gr. **ge**

12. **In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.**

A. **In it were all kinds of four-footed animals of the earth,**

1. **kinds**- Gr. **pas**

2. **four-footed animals**- Gr. **tetrapous**

a. No doubt pigs were among these animals.

3. **earth**- Gr. **ge**

B. **wild beasts**- Gr. **therion**

1. Of the four-footed beasts there were domesticated animals. Also, we see here that there were also wild beasts- like lions, tigers, and bears- oh my!

C. **creeping things**- Gr. **herpeton**- *reptiles*

1. We have been given authority over creeps! [Gen. 1:26](#)

D. **and birds of the air**

1. **birds**- Gr. **peteion**- *flying, winged*

2. **air**- Gr. **ouranos**- *heaven*

13. **And a voice came to him, "Rise, Peter; kill and eat."**

A. **And a voice came to him,**

1. **voice**- Gr. **phone**

a. Peter attributes this voice to the Lord.

B. **Rise**- Gr. **anistemi**

C. **kill and eat**

1. **kill**- Gr. **thuo**- *to sacrifice*

a. *Sacrifice and eat. Though this verb is sometimes used to signify the slaying of animals for food, yet, as the proper*

notion is to slay for the purpose of sacrifice, it appears to me to be better to preserve that meaning here. Animals that were offered in sacrifice were considered as given to God; and, when he received the life, the flesh was given to those who offered the sacrifice, that they might feed upon it; and every sacrifice had in it the nature of a covenant; and covenants were usually made by eating together on the flesh of the sacrifice offered on the occasion, God being supposed to be invisibly present with them, and partaking of the feast. The Jews and Gentiles are certainly represented by the clean and unclean animals in this large vessel: these, by the ministry of the Gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work; he was to offer them to God, and rejoice in the work of his hands. The spirit of the heavenly direction seems to be this: "The middle wall of partition is now to be pulled down; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the Gentiles, and be also the minister of the circumcision. Rise up; already a blessed sacrifice is prepared: go and offer it to God; and let thy soul feed on the fruits of his mercy and goodness, in thus showing his gracious design of saving both Jews and Gentiles by Christ crucified." -Clarke Commentary

2. **eat-** Gr. **phago**

- a. This command was very tempting because Peter was very hungry!
- b. This would have been tempting to me as long as I could have bar-b-qued what I killed!

14. **But Peter said, "Not so, Lord! For I have never eaten anything common or unclean."**

A. **But Peter said,**

1. **said-** Gr. **epo**

- a. When we see the words "but Peter said", what comes after often shows his ignorance. The same goes for us!

B. **Not so, Lord**

1. **Not so-** Gr. **medamos-** *by no means*
 - a. He told the Lord, no way!
2. **Lord-** Gr. **kurios**
 - a. No Lord, is not a good combination. It is an oxymoron. It is a moronic ox! Yes Lord, goes together. It is not good to tell the Lord no.
 - b. A better reply would be, "Help me Lord to understand this because this appears to contradict your written Word and I know you would never do that."
 - c. If you have a vision or some other form of guidance and it does not line up with the written Word then throw it out. God **NEVER** violates His Word. However, Jesus had already told Peter that nothing he ate would defile him [see below]. Jesus' words are the Word of God.

C. **For I have never eaten anything common or unclean**

1. **eaten-** Gr. **phago**
2. **common-** Gr. **koinos**
 - a. *This word properly denotes "what pertains to all," but among the Jews, who were bound by special laws, and who were prohibited from many things that were freely indulged in by other nations, the word "common" came to be opposed to the word "sacred," and to denote what was in common use among the pagans, hence, that which was "profane," or "polluted." Here it means the same as "profane," or "forbidden."* -Barnes Commentary
3. **unclean-** Gr. **akathartos**
 - a. These were animals forbidden in the Law of Moses, to be eaten, such as the pig. [Lev 11:2-47](#)
 - b. Jesus had already taught Peter that **nothing that comes into a man's mouth defiles him**, but what comes out of his mouth defiles him. [Mar 7:15](#) This was the Word of God that Peter heard during Jesus's earthly ministry. Peter had the opportunity right then to ask, "Lord, are you saying that there is no unclean animals anymore and I can eat any animal?" Apparently he did not. Peter could not blame Jesus for him not paying attention in class!

15. And a voice *spoke* to him again the second time, "**What God has cleansed you must not call common.**"

A. And a voice spoke to him again the second time,

1. **voice-** Gr. **phone**

a. Presumably this is the Lord's voice.

2. **spoke-** Gr. **pros**

3. **second-** Gr. **deuteros**

a. The book of Deuteronomy means to give the law a second time.

B. **What God has cleansed you must not call common.**

1. **cleansed-** Gr. **katharizo**

a. This is not so much speaking of the animals but of the Gentiles who are cleansed when they accept Jesus.

[1Co 6:9-11](#)

2. **call common-** Gr. **koinoo-** *to declare or make common*

a. A believer is not common.

They are set apart, holy to the Lord.

16. **This was done three times. And the object was taken up into heaven again.**

A. **This was done three times**

1. **done-** Gr. **ginomai-** *to happen*

2. **three times-** Gr. **epi tris-** *upon three*

a. It is unclear if the sheet was let down three times, or the voice said three times for Peter to rise and eat.

b. What is clear is that Peter told the Lord "no way" three times to his command to kill and eat! Earlier, Peter had answered the Lord "yes" three times after Jesus was raised from the dead, but here he tells him "no" three times.

[John 21:15-17](#)

c. Three is the number of redemption. It is by Jesus' redemption that the Gentiles who believe would be cleansed and made holy.

B. **And the object was taken up into heaven again**

1. **object-** Gr. **skeuos-** *vessel, sail*

2. **taken up-** Gr. **analambano**

a. It was taken up and possibly stored in heaven's prop storage room. I jest.

3. **heaven-** Gr. **ouranos**

17. **Now while Peter wondered within himself what this vision which he had seen meant, behold, the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate.**

A. **Now while Peter wondered within himself what this vision which had seen meant,**

1. **wondered-** Gr. **diaporeo-** *to be entirely at loss, to be in total perplexity*

a. Peter did not know what the vision meant but would soon understand. This shows us that if you receive a vision or word from the Lord, you may not always understand it immediately, but you will in time.

2. **vision-** Gr. **horama**

3. **seen-** Gr. **eido**

4. **meant-** Gr. **an eien-** *might be*

B. **behold-** Gr. **idou-** look!

C. **the men had been sent from Cornelius had made inquiry for Simon's house,**

1. **men-** Gr. **aner**

2. **sent-** Gr. **apostello**

3. **made inquiry-** Gr. **dierotao-** *ask many, one after another*

a. The men had to ask around before they got the right information on where Simon's house was. This shows that often we must walk out a word from the Lord to us. We have to make inquiry before we reach the end.

4. **house-** Gr. **oikos**

D. **and stood before the gate**

1. **stood-** Gr. **ephistemi-** *to stand upon*

2. **gate-** Gr. **pulon-** *the porch or principal entrance to an Eastern house.*

18. **And they called and asked whether Simon, whose surname was Peter, was lodging there.**

A. **And they called and asked whether Simon,**

1. **called-** Gr. **phoneo-** *to cry out*

2. **asked-** Gr. **punthanomai-** *ascertain by inquiry*

- B. **whose surname was Peter,**
 - 1. **surname-** Gr. *epikaleomai*- *to place a name upon*
- C. **was lodging there**
 - 1. **lodging-** Gr. *xenizo*

19. **While Peter thought about the vision, the Spirit said to him, "Behold, three men are seeking you.**

- A. **While Peter thought about the vision,**
 - 1. **thought-** Gr. *enthumeomai*- *to think with aroused emotion*
 - a. This vision aroused Peter to be open to the invitation to visit Cornelius. Without the vision he probably would have not ventured to do so.
 - 2. **vision-** Gr. *horama*
- B. **the Spirit said to him,**
 - 1. **Spirit-** Gr. *pneuma*
 - a. This most likely was same voice he had heard in the vision he had just seen.
 - b. The Spirit was leading Peter into truth. [John 16:13](#)
- C. **Behold-** Gr. *idou*
- D. **three men are seeking you**
 - 1. **three-** Gr. *treis*
 - 2. **men-** Gr. *aner*
 - 3. **seeking-** Gr. *zeteo*
 - a. These were not the three wise men seeking him!
 - b. Three speaks again of redemption.

20. **Arise therefore, go down and go with them, doubting nothing; for I have sent them."**

- A. **Arise therefore,**
 - 1. **arise-** Gr. *anistemi*
- B. **go down and go with them,**
 - 1. **go down-** Gr. *katabaino*
 - a. From the rooftop.
 - 2. **go with-** Gr. *poreuomai*- *journey, travel*
 - a. It appears here the Lord wanted Peter to go with them right then, but they lodged overnight and went the next day. I am sure, Peter wanted to stay and eat lunch!

C. doubting nothing,

1. **doubting-** Gr. **diakrino-** *to be at variance with one's self, hesitate, doubt*

- a. The vision he had just had would help in clearing up any doubt about going to visit a Gentile. Gentiles were no longer to be viewed as unclean.

D. for I have sent them

1. **sent-** Gr. **apostello**

- a. In verse 8, it says Cornelius sent the three men, but here the Lord said, "I have sent them". God uses the commissioning of men, but He is the one who does the sending.
- b. These three men thought they were being sent by Cornelius but probably did not know it was the Lord that sent them.
- c. The Lord has much more of a hand in our lives than what we realize.

21. **Then Peter went down to the men who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?"**

A. Then Peter went down to the men who had been sent to him from Cornelius,

1. **went down-** Gr. **katabaino**

2. **men-** Gr. **aner**

3. **sent-** Gr. **apostello**

B. and said,

1. **said-** Gr. **epo**

C. Yes- Gr. **idou-** *look, behold*

D. I am he whom you seek

1. **seek-** Gr. **zeteo**

E. For what reason have you come

1. **reason-** Gr. **aitia-** *cause, motive, incitement*

2. **come-** Gr. **pareimi-** *to be by, be at hand, to have arrived, to be present*

22. **And they said, "Cornelius *the* centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you."**

A. **And they said,**

1. **said-** Gr. *epo*

B. **Cornelius the centurion,**

C. **a just man,**

1. **just-** Gr. *dikaios- righteous*

a. This was in the eyes of man. In the eyes of God, he was a sinner that needed to be justified by faith. Once he had accepted Jesus, he was righteous in God's eyes.

b. Notice, this was the testimony of those representing Cornelius. This is not a proclamation by God.

2. **man-** Gr. *aner*

D. **one who fears God and has a good reputation among all the nation of the Jews,**

1. **fears-** Gr. *phobeo- to reverence, show respect*

2. **good reputation-** Gr. *martureo- witness*

3. **nation-** Gr. *ethnos*

a. This is the nation of Israel.

b. Those who had come on behalf of Cornelius touted his goodness, but this had nothing at all to do with salvation. Salvation is by unmerited favor alone, that is received by faith.

E. **was divinely instructed by a holy angel to summon you to his house,**

1. **divinely instructed-** Gr. *chrematizo- to be divinely instructed, receive a revelation or warning from God*

2. **holy-** Gr. *hagios*

a. There are holy angels and then there are unholy fallen angels of which satan is one.

3. **angel-** Gr. *aggelos*

4. **summon-** Gr. *metapempo- to send one after another*

5. **house-** Gr. *oikos*

a. It is interesting that God did not tell Cornelius to visit Peter. No, God wanted Peter to visit Cornelius' house. This is more of a sign of acceptance of the Gentiles with Peter going

under the roof of Cornelius who was a Gentile. It was a show of equality of the Gentiles to the Jews. This would not have been shown if Cornelius had to come to Peter.

F. and to hear words from you

1. **hear-** Gr. **akouo**
2. **words-** Gr. **rhema-** *spoken words*
 - a. These words would contain the gospel of the Lord Jesus Christ.

23. Then he invited them in and lodged *them*. On the next day Peter went away with them, and some brethren from Joppa accompanied him.

A. Then he invited them in and lodged them.

1. **invited-** Gr. **eiskaleo-** *to call in*
2. **lodged-** Gr. **xenizo**
 - a. Peter was already stretching things by staying with a leather worker which was a no-no amongst the Jews. Now, he was accepting Gentiles to stay with him. This was not accepted among the Jews, to entertain Gentiles. Peter would then take it step further by going into a Gentile's house the next day.
 - b. Peter was being stretched like spandex pants on an elephant.

B. On the next day Peter went away with them,

1. **next day-** Gr. **epaurion**
2. **went away-** Gr. **exerchomai**

C. and some brethren from Joppa accompanied him

1. **brethren-** Gr. **adelphos**
 - a. These were not just fellow Jews but also believers. We know there were six of them. [Acts 11:12](#)
 - b. I think it is important to note here that these fellow brethren did not have the vision and revelation that Peter had received, so they might have not been overjoyed by this trip and not understood what Peter was doing. There are some Christians who do not have your revelation that will doubt you and what you do.
2. **accompanied-** Gr. **sunerchomai**

- a. *It was usual for the early Christians to accompany the apostles in their journeys. See [Rom 15:24](#); [Act 15:3](#); [3Jn 1:6](#); [1Co 16:6](#), [1Co 16:11](#). As this was an important event in the history of the church - the bearing of the gospel to a Gentile - it was more natural and proper that Peter should be attended with others. -Barnes Commentary*
- b. Peter was going into Gentile territory so he might have felt he needed some back-up for security.

24. And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.

A. And the following day they entered Caesarea

- 1. **following day-** Gr. epaurion
- 2. **entered-** Gr. eiserchomai

B. Now Cornelius was waiting for them,

- 1. **waiting-** Gr. prosdokao- *to look for, be expectant of*
 - a. I can imagine Cornelius pacing in his living room looking out of the window, every few minutes.

C. and had called together his relatives and close friends

- 1. **called together-** Gr. sugkaleo
- 2. **relatives-** Gr. suggenes
- 3. **close friends-** Gr. anagkaios philos- *what one can not do without, indispensable friends*
 - a. I wonder how many of his relatives and close friends thought Cornelius was out of his mind with the angel story. To their credit they came.
 - b. This shows the heart of Cornelius. He was not just about himself. He had a giving heart. He wanted his relatives and friends to share in the good things that the Lord was doing in his life.

25. As Peter was coming in, Cornelius met him and fell down at his feet and worshiped *him*.

A. As Peter was coming in,

- 1. **coming in-** Gr. eiserchomai

B. Cornelius met him and fell down at his feet and worshiped him

1. **met-** Gr. **sunantao-** *to meet with someone, to come together, encounter*
2. **fell down-** Gr. **pipto**
 - a. John, the apostle, mistakenly fell down to worship an angel and was corrected by the angel, for doing. [Rev. 19:10](#). We are only to worship God alone.
 - b. Some got off by worshiping angels. [Col. 2:18](#)
 - c. Many fell down at Jesus' feet in worship, but they were not corrected by Jesus for it. Jesus is God and He is to be worshipped. [Mat 14:33](#); [Mat 17:14](#); [Mar 5:22](#); [Mar 7:25](#); [Luk 5:8](#); [Luk 17:16](#)
3. **feet-** Gr. **pous**
4. **worshiped-** Gr. **proskuneo-** *to kiss the hand to (towards) one, in token of reverence, in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication*
 - a. This man took Peter for more than what he was. Peter was just a minister sent from God.
 - b. There is still minister-worship today. Many worship those who I refer to as "super dupers" in the body of Christ. Many Christians put certain ministers on pedestals and fawn over them when they meet them. Unfortunately, there are some ministers that allow this, even promote it and desire it. This is a travesty and idolatry.
 - c. As minister's we are not to think too highly of ourselves or more than what we ought to. We should esteem ourselves servants not one who should be served. [Rom. 12:3](#), [Phil. 2:3](#), [Matt. 20:28](#)
 - d. Some Christians seek out certain ones to receive from. They refuse to receive from any others because they feel this special person is their answer and source of what they need. They replace Jesus with a man or woman minister. This is Christian idolatry.
 - e. Some wanted to worship Paul and Barnabas, but they refused to allow them to do it. [Act 14:11-15](#)

26. **But Peter lifted him up, saying, "Stand up; I myself am also a man."**
- A. **But Peter lifted him up,**
 - 1. **lifted up-** Gr. *egeiro-* *to arouse, cause to rise*
 - a. A minister's job is to lift up the saints to their rightful place. Often ministers will put or keep the saints down below themselves.
 - B. **saying-** Gr. *lego*
 - C. **Stand up-** Gr. *anistemi*
 - 1. A minister's job is to teach a Christian their standing in Christ.
 - D. **I myself am also a man**
 - 1. **man-** Gr. *anthropos*
 - a. A minister and the Christians they minister to are on equal footing to each other. Each one is a new man in Christ, standing on the same ground of righteousness given as a gift.

27. **And as he talked with him, he went in and found many who had come together.**

- A. **And has he talked with him,**
 - 1. **talked-** Gr. *sunomileo-* *to converse with*
- B. **he went in and found many who had come together**
 - 1. **went in-** Gr. *eiserchomai*
 - a. Cornelius had fallen at his feet, at the door. Finally, they moved inside.
 - 2. **found-** Gr. *heurisko*
 - a. Peter thought he was just coming to talk to Cornelius. He had not expected a full room of people.
 - 3. **come together-** Gr. *sunerchomai*

28. **Then he said to them, "You know how unlawful it is for a Jewish man to keep company with or go to one of another nation. But God has shown me that I should not call any man common or unclean.**

- A. **Then he said to them,**
 - 1. **said-** Gr. *phemi-* *to make known one's thoughts, to declare*
- B. **You know how unlawful it is for a Jewish man to keep company with or go to one of another nation**

1. **know-** Gr. **epistamai-** *to be versed in, to be master of, to be acquainted with*
 - a. When someone or a group of people look down on you and treat you second class you are very aware of it. The Gentiles knew very well the snooty attitude of the Jews. No one likes a snooty person!
2. **unlawful-** Gr. **athemitos-** *the violation of established order*
 - a. Peter is quoting his rabbinical training or synagogue school; however, this is not found in the OT, but simply in rabbinical interpretations. -Uteley
 - b. There is a command not to intermarry with other nations, but there is no law that states you cannot keep company or go to someone of another nation.
 - c. Israel was supposed to be a light to the Gentiles, but instead it put up a thick wall against the Gentiles and alienated them. [Is. 60:3](#) Jesus, their Messiah would come and pick up that call to be a light to the Gentiles. [Luke 2:32](#)
 - d. The doctrines of man make the Word of God of no effect. [Mark 7:13](#)
3. **Jewish-** lit. *a Jew*
4. **man-** not in the Greek, omit
5. **keep company-** Gr. **kallao-** *to glue or attach oneself to*
6. **go-** Gr. **proserchomai**
7. **another nation-** Gr. **allophulos-** *another race, tribe, or nation*
 - a. Racial discrimination is nothing new.

C. But God has shown me that I should not call any man common or unclean

1. **shown-** Gr. **deiknuo-** *to show, point out, present to the sight, to exhibit, permit to see, cause to be seen, to demonstrate, prove*
 - a. God showed Peter by way of exhibit this lesson. He learned well the meaning of the vision of the letdown sheet full of animals. You might not understand everything the Lord shows you at the time, but you will!
2. **call-** Gr. **lego-** *say*
3. **man-** Gr. **anthropos**
4. **common-** Gr. **koinos**
5. **unclean-** Gr. **akathartos**

- a. Do not take this verse out of context to say, as some Universalists do, that this means that all men are saved, holy, and reconciled to God. They are not. This verse is saying that we should not look at any other person no matter what their nationality, race, or sex and say they are below us. All humans are sinners by nature, and Christians are born again and made righteous by God's grace through faith. It has nothing to do with us. We are no better than anyone else in ourselves.
- b. This was not the most diplomatic and polite way to start his conversation with Cornelius. He basically said, "You know I do not make it practice visiting common and unclean folk, but God showed me that you are ok." Peter was not known for his diplomatic way of communicating.

29. **Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"**

A. **Therefore I came without objection as soon as I was sent for**

- 1. **came-** Gr. **erchomai**
- 2. **without objection-** Gr. **anantirrhotos-** *without contradiction or gainsaying; without hesitation, promptly*
- 3. **sent-** Gr. **metapempo-** *to send after*

B. **I ask,**

- 1. **ask-** Gr. **punthanomai-** *to inquire*

C. **then**

D. **for what reason have you sent me**

- 1. **reason-** Gr. **logos-** *matter*
 - a. You would think that Peter would have realized that God wanted him to preach the gospel to him. However, it is good to let someone talk and not assume their need in advance.

30. **So 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 in bright clothing,**

A. **So Cornelius said,**

B. **Four days ago I was fasting until this hour,**

1. **Four days-** Gr. **tetartos hemera**
2. **fasting-** Gr. **nestuo-** *to abstain as a religious exercise from food and drink: either entirely, if the fast lasted but a single day, or from customary and choice nourishment, if it continued several days*
3. **hour-** Gr. **hora**
 - a. *In the Greek text it is, "from the fourth day unto this hour I was fasting": which looks as if he had been fasting four days, and was still fasting at that hour.- Gill Commentary*

C. and at the ninth hour I prayed in my house,

1. **ninth hour-** Gr. **ennatos**
 - a. 3:00pm.
2. **prayed-** Gr. **proseuchomai**
3. **house-** Gr. **oikos**
 - a. A person who does not pray in private, their public prayers have no power.

D. and behold,

1. **behold-** Gr. **idou**

E. a man stood before me in bright clothing

1. **man-** Gr. **aner**
 - a. Some angels have wings and others do not. This angel did not because he appeared as a man. This was an angel, not a man, but appeared like one.
2. **stood-** Gr. **histemi**
3. **bright-** Gr. **lampros-** *bright, resplendent, shining, white, glistening*
 - a. Christians also will shine in their resurrected state.
[Matt. 13:43](#)
4. **clothing-** Gr. **esthes-** *a robe, vestment, raiment, garment*

31. and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.

A. and said,

1. **said-** Gr. **phemi-** *to make known one's thoughts, to declare*

B. Cornelius

1. We have a different account of what is said to Cornelius in verse 4 of this chapter. We have Luke saying in verse 4 what the angel said was: "**Your prayers and your alms have come up for a memorial before God.** However, here in this verse we have Cornelius saying

the angel said to him: '**Cornelius, your prayer has been heard, and your alms are remembered in the sight of God.**

2. I think the account by Luke should be taken as the official statement of the angel since he was the inspired author of the book of Acts. I take this verse as Cornelius' recollection of what was generally said to him by the angel.

C. your prayer has been heard,

1. prayer- Gr. **proseuche**

- a. This is singular. What prayer did God respond to? Undoubtedly, it was a prayer to know God in greater way. In answer, God sent Peter to share the gospel with Cornelius. There are many Cornelius' today praying the same prayer.
- b. This is the case with anyone in the world today, no matter where they are. They just need to cry out to God to know Him and God will send someone to them or if no one is available to go to them, Jesus can appear to them.

2. heard- Gr. **akouo**

D. and your alms are remembered in the sight of God

1. alms- Gr. **eleemosune-** *acts of mercy*

2. remembered- Gr. **mnaomai**

- a. I think it should be noted to whom these alms were given. They were given to the Jews. God told Abraham that those who blessed him, God would bless. [Gen. 12:3](#) This promise would apply to Abraham's offspring. Cornelius had blessed Abraham's offspring, so God remembered this.
- b. Giving did not save Cornelius, but it showed an open heart that sought after God.

3. sight- Gr. **enopion**

32. Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.'

A. Send therefore to Joppa and call Simon here,

1. send- Gr. **pempo**

- a. This is a repeat of vs. 5 & 6.

2. call- Gr. **metakaleo**

B. whose surname is Peter

- 1. **surname-** Gr. **epikaleomai**
- C. **He is lodging in the house of Simon,**
 - 1. **lodging-** Gr. **xenizo**
 - 2. **house-** Gr. **oikia**
- D. **a tanner**
 - 1. **tanner-** Gr. **barseus**
- E. **by the sea**
 - 1. **sea-** Gr. **thalassa**
- F. **When he comes,**
 - 1. **comes-** Gr. **paraginomai**
- G. **he will speak to you**
 - 1. **speak-** Gr. **laleo**
 - a. The angel said that Peter would tell him what he must do. Here Cornelius relays that the angel said that Peter would speak to him.

33. **So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."**

- A. **So I sent to you immediately,**
 - 1. **sent-** Gr. **pempo**
 - 2. **immediately-** Gr. **exautes-** *from this time, forthwith, presently, immediately*
- B. **and you have done well to come,**
 - 1. **done-** Gr. **poieo**
 - 2. **well-** Gr. **kalos-** *well, rightly, suitable, with propriety, becomingly, truly, justly, correctly, appositely, becomingly, honorably, well, effectually*
 - a. Cornelius commends Peter for coming. He saw it as a generous and good gesture towards him, a Gentile.
 - 3. **come-** Gr. **paraginomai**
- C. **Now therefore,**
- D. **we are all present before God,**
 - 1. **present-** Gr. **pareimi**
 - a. The angel did not tell Cornelius to gather his family and friends together. This came out of Cornelius' great heart.
- E. **to hear all the things commanded you by God**

1. **hear-** Gr. **akouo**
 - a. Faith comes by hearing. [Rom. 10:17](#)
2. **commanded-** Gr. **prostasso-** *to enjoin, order, prescribe, command*
 - a. We should only minister what the Lord quickens to us to share. All else is fluff at best and harmful at worst.
 - b. Cornelius was a soldier, so he is used to taking orders.

34. **Then Peter opened *his* mouth and said: "In truth I perceive that God shows no partiality.**

A. **Then Peter opened his mouth and said,**

1. **opened-** Gr. **anoigo**
2. **mouth-** Gr. **stoma**
 - a. When Peter is mentioned in biblical narrative, he is usually opening his mouth. Sometimes it was successful and other times not so much!
 - b. Forty-three times in the New Testament it says, "**Peter said...**"
 - c. I am glad God can use big mouths! There is hope for me. How about you?

B. **In truth I perceive that God shows no partiality**

1. **truth-** Gr. **aletheia**
2. **perceive-** Gr. **katalambano-** *to lay hold of, grasp*
 - a. After three years of ministry and Jesus and the vision on the roof top, Peter finally grasped that grace was for everyone!
3. **partiality-** Gr. **prosopoleptes-** *an accepter of a face (individual), respecter of persons*
 - a. God does not choose people because of who they are. All men are sinners and they all must come to God and accept His grace by faith. Everyone is accepted the same way- by faith or rejected for the same reason- by unbelief.
[Rom 2:11](#); [Rom 10:12](#); [Rom 10:13](#), [Gal 2:6](#)

35. **But in every nation whoever fears Him and works righteousness is accepted by Him.**

- A. **nation-** Gr. **ethnos**
- B. **fears-** Gr. **phobeo-** *to revere, worship*

1. Jesus used the word, worship, in the New Testament, for the word fear, used in the Old Testament. [Matt. 4:10](#), [Deut. 6:13](#) You must worship God in spirit and in truth.

You have to be born again to do this.

C. works- Gr. **ergazomai**

1. In the New Testament, believing on Jesus is equivalent to working righteousness. [Rom 4:5](#)

D. righteousness- Gr. **dikaiosune**

1. To work righteousness you must first be righteous. You can only become righteous by faith in Jesus and being born again.

E. accepted- Gr. **dektos**

1. This verse is not teaching salvation by good works. This verse is saying that the salvation experience is available to anyone of any nation. They can become born again and worship God and do works of righteousness. It is not just for the Jews.
2. Proof of this is Cornelius himself. If he was already saved by fearing God and doing good works then why did the angel send for Peter to preach the gospel to him? It was because he needed to be saved and thus be accepted by God through faith in Jesus.
2. God only accepts those who put their faith in Jesus.

36. The word which *God* sent to the children of Israel, preaching peace through Jesus Christ—He is Lord of all—

A. The word which God sent to the children of Israel,

1. **word-** Gr. **logos**
 - a. Jesus is the Word [Logos].
2. **sent-** Gr. **apostello**
 - a. This word is used of sending a person. This is speaking of God sending Jesus to the children of Israel with the good news of peace. However, Israel rejected the Word and the message of peace from God.
3. **children-** Gr. **huios**
4. **Israel**

B. preaching peace through Jesus Christ

1. **preaching-** Gr. **euaggelizo-** *to preach the good news*
 - a. Notice the Word was sent preaching peace. The Word preached! This is Jesus!

2. **peace-** Gr. **eirene**

- a. Peace with God and man, not peace among men on the earth. This peace was established by Jesus Christ dying on the cross and removing all enmity between God and man.

C. **He is Lord of all**

1. **Lord-** Gr. **kurios**

- a. A title of divinity.

37. **that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:**

A. **that word you know,**

1. **word-** Gr. **rhema-** **the spoken word**

- a. The Word came and spoke.

2. **know-** Gr. **eido**

B. **which was proclaimed throughout all Judea,**

1. **proclaimed-** Gr. **ginomai-** *to become, appeared*

- a. The message appeared when Jesus did!

2. **Judea**

- a. This is all the area in and around Jerusalem.

C. **and began from Galilee after the baptism which John preached**

1. **began-** Gr. **archomai**

2. **Galilee-** means *circuit*

- a. Jesus' ministry began at Cana in Galilee. This is where He turned the water into wine. This was the beginning of His miracles.

- b. Jesus' home base was in Capernaum, which was in Galilee.

3. **baptism-** Gr. **baptizo-** *to immerse*

4. **John-** means *God's gift*

- a. John the Baptist

5. **preached-** Gr. **kerusso-** *to proclaim or herald a message*

38. **how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.**

A. **how God anointed Jesus of Nazareth with the Holy Spirit and with power,**

1. **God**

- a. This is God the Father. Jesus is not God the Father, and God the Father is not Jesus. Matter of fact, we see all three members of the Trinity in this verse. **God the Father** anointed **Jesus** [God the Son] with **the Holy Spirit** [God the Spirit].
- b. There is a "oneness" or "Jesus only" teaching in the body of Christ that teaches that there is only person who is God and that is Jesus. They teach that Jesus manifests as the Father and the Spirit but there is only one person who is God-Jesus. However, here we see those three persons are mentioned at once- God the Father, Jesus, and the Holy Spirit. All three persons are one God. This is the doctrine of the Trinity.
- c. We also see the Trinity in the baptism of Jesus. As Jesus was baptized, God the Father said, "This is my beloved Son, in whom I am well-pleased", and the Holy Spirit descended on Him like a dove. [Luke 3:21-22](#) Jesus was not a ventriloquist throwing His voice, and He did not descend upon Himself!

2. **anointed**- Gr. **chrio**- *to rub or smear with oil*

3. **Jesus**- means *Savior*

- a. This name is His human name. This speaks of the man, Jesus, being anointed by the Holy Spirit. Jesus did what He did as a man anointed by the Holy Spirit. He did not do what He did as God, although He was God. We know that Jesus emptied Himself of the attributes of God and became a man. [Phil. 2:6](#) He was God but did not operate in the divine attributes of God. If Jesus would have operated as God, then we could not do what He did. However, because He did what He did as a man anointed by the Spirit, we can do the same. We are human but can be anointed by God to do the same works Jesus did and greater works! [John 14:12](#)

4. **Nazareth**- means *separated or the guarded one*

5. **Holy Spirit**

- a. The Holy Spirit is the enabling Presence of God.

6. **power**- Gr. **dunamis**- *inherent power displayed*

- a. Jesus was anointed with the Holy Spirit **and** power. This means that you can be anointed by the Holy Spirit and not

necessarily with power. The seven aspects of the anointing in Isaiah largely are not connected with power, except the spirit of might. [Is. 11:2-3](#) There is an anointing of power to manifest miracles, signs, wonders, and healings.

B. who went about doing good and healing all who were oppressed by the devil,

1. **went about**- Gr. **dierchomai**- *to go throughout*
2. **doing good**- Gr. **euergeteo**- *to work good*
 - a. Please notice that healing is connected with doing good. There are many that seem to be against healing today as if it is a bad thing to believe or operate in.
3. **healing**- Gr. **iaomai**
 - a. Here we see that the satanic oppression spoken of in this verse is sicknesses. You heal sickness and disease.
4. **all**
 - a. After a deep research into this Greek word, I have found it means all! Jesus never refused to heal anyone who came to Him. All who came to Him were healed and it is mentioned in scripture numerous times that Jesus healed them all. This forever settles the question, "Is it God's will to heal anyone and everyone." The answer is a resounding **YES it is!** Then why are many saying today **NO it is not?**
5. **oppressed**- Gr. **katadunasteuo**- *to exercise harsh control over one, to use one's power against one*
 - a. The enemy has lost his authority over those who have accepted Christ. We have authority over him! The enemy is oppressing multitudes today and many of them are believers. That is because they do not know their identity and authority in Christ. We do not have to bow to satanic oppression.
 - b. According to this verse we see that sickness is satanic oppression. Sickness is not of God.
6. **devil**- Gr. **diabolos**

C. for God was with Him

1. **with him**
 - a. We can do the works of Jesus today because of the same reason- God is with us!

39. And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.

A. And we are witnesses of all these things which He did both in the land of the Jews and in Jerusalem,

1. we are witnesses- Gr. **martus**

a. This is a sign of humility because he was the only one present that was a witness of these things, but he was not the only witness of these things.

2. did- Gr. **poieo**

a. If all that Jesus did was written down, there would not be enough space for all the books to be written. [John 21:25](#)

3. land- Gr. **chora**

a. This is Judea

4. Jews

5. Jerusalem

a. The capital of Judea.

B. whom they killed by hanging on a tree

1. killed- Gr. **anaireo**

a. The Jews were responsible for His death, but Jesus willingly gave Himself over to that death.

2. hanging- Gr. **kremannumi-** *to suspend, hang*

3. tree- Gr. **xulon**

a. This is a way of saying, the wooden cross which came from a tree. A tree died, so that the Savior could die.

40. Him God raised up on the third day, and showed Him openly,

A. Him God raised up on the third day,

1. raised up- Gr. **egeiro**

a. This raising was unto resurrection. A number of people were raised from the dead prior to Jesus but died again. Jesus is the only one, so far, that was raised from the dead with a resurrection body that will never die again. One day we will be raised with a resurrection body like Jesus' body.

2. third day- Gr. **tritos hemera**

a. The number three is the number of redemption.

B. and showed Him openly

1. **showed**- Gr. *ginomai*- *to become*
2. **openly**- Gr. *emphanies didomi*- *to give visible*
 - a. Lit. translation of this phrase is, "gave Him to become visible".
 - b. After Jesus was raised from the dead, He became visible to His followers. He never showed Himself to unbelievers. He was visible to the disciples and up to 500 of His followers at one time. [1 Cor. 15:5-6](#)

41. **not to all the people, but to witnesses chosen before by God, *even* to us who ate and drank with Him after He arose from the dead.**

A. **not to all the people,**

1. **people**- Gr. *laos*

- a. Not all the Jewish people in Israel. Again, Jesus only revealed Himself to His followers. Jesus is revealed to us by revelation, not by our physical senses.

B. **but to witnesses chosen before by God,**

1. **witnesses**- Gr. *martus*

- a. There were 500 witnesses that saw Jesus resurrected. Out of those, 120 were in the upper room on the day of Pentecost. Out of 120, there were 70 that followed Jesus during His ministry. Out of those, 12 were His close disciples who traveled with Him everywhere. Out of those, 3 were selected during special events of Jesus' ministry [Peter, James, and John] and out of those, 1 [John] leaned his head on Jesus' chest.
- b. There are different levels of discipleship that Christians operate in. This is not up to the Lord to decide but up to the individual. How close do you want to get to the Lord?

2. **chosen**- Gr. *procheirotoneo*- *hand selected*

- a. Jesus chose those who He would disciple. We can do the same.

C. **even to us who ate and drank with Him after He arose from the dead**

1. **ate**- Gr. *sunesthio*

2. **drank**- Gr. *sumpino*

- a. Eating and drinking are the basics of life. Discipleship is most powerful when we do life together.

3. **arose-** Gr. **anistemi**
 - a. Jesus ate in His resurrection body after He was raised.
[Luk 24:43](#) We will be able to do the same!
4. **dead-** Gr. **nekros**

42. **And He commanded us to preach to the people, and to testify that it is He who was ordained by God *to be* Judge of the living and the dead.**

A. **And he commanded us to preach to the people,**

1. **commanded-** Gr. **paraggello**
 - a. [Mat 28:19-20](#), [Mar 16:15-16](#), [Luk 24:47-48](#)
2. **preach-** Gr. **kerusso-** *to herald a message*
3. **people-** Gr. **laos**
 - a. This is the Jewish nation. The preaching of the gospel was to begin in Jerusalem and Judea before it reached the rest of the world.

B. **and to testify that it is he which was ordained of God to be Judge of the living and the dead**

1. **testify-** Gr. **diamarturomai-** *to testify fully*
 - a. Testifying fully about Jesus' resurrection in not just by words but also by the demonstration of the power of God.
2. **ordained-** Gr. **horizo-** *to mark off with boundaries, designated*
3. **judge-** Gr. **krites**
 - a. Jesus was given the right to judge all mankind because He was fully God but also fully man. [Joh 5:22](#); [Joh 5:27](#), [Act 17:31](#)
4. **living-** Gr. **zao**
 - a. Those living when Jesus comes back.
5. **dead-** Gr. **nekros**
 - a. Those who have died prior to when Jesus comes back.

43. **To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins."**

A. **To Him all the prophets witness that,**

1. **prophets-** Gr. **prophetes**
 - a. [Isa 9:6](#); [Isa 52:7](#); [Isa 53:5](#), [Isa 53:6](#); [Isa 59:20](#); [Jer 31:34](#); [Dan 9:24](#); [Mic 7:18](#), [Zec 13:1](#)
 - b. All of the prophets gave witness to the Messiah and the gift of remission of sins, however, not all prophets left a written

record of what they said in the Scriptures. We do not have a record in the scriptures of every prophet relating this.

2. **witness-** Gr. **martureo**

- a. A witness is someone who hears or sees something. The Old Testament prophets heard and saw from the Spirit about the coming Messiah.

B. **through His name,**

1. **name-** Gr. **onoma**

- a. A name is synonymous with the person themselves. So, only through the person of Jesus those who believe in Him will receive remission of sins. [Acts 4:12](#)

C. **whoever believes in Him will receive remission of sins**

1. **whoever**

- a. Salvation is not by the whim of God. "Whoever" is invited to receive forgiveness of sins. However, everyone must receive it by faith.

2. **believes-** Gr. **pisteuo**

- a. This verse makes it plain that it is **only those who believe receive remission of sins**. If someone does not believe upon Christ these sins are not remitted. Our sins are only forgiven "in Christ". All the promises are only good to those "in Christ". [2 Cor. 1:22](#) You have to believe to enter into Christ.
- b. Universalists say that all people are forgiven of their sins because of what Jesus did. They say that God reconciled the world to Himself, not imputing their sins to them. [2 Cor. 5:19](#) However, they leave out two key words to this verse. They are the words "**in Christ**". God was "**in Christ**" reconciling...This is only appropriated in Christ and to those who are in Christ. God made provision for the whole world to be forgiven by His grace. However, grace must be received and appropriated by faith. Universalists will also not quote the very next verse that says, we have been given the message- **BE RECONCILED TO GOD!** [2 Cor. 5:20](#) Reconciliation is a two-way street. Both parties must agree if there is going to be reconciliation. There is never reconciliation based on one person alone. It takes two.

3. **receive-** Gr. **lambano**

- a. Faith receives what grace provides. We have to receive forgiveness of sins. We cannot work our way out of our sins.
- 4. **remission**- Gr. **aphesis**- *a sending away*
- 5. **sins**- Gr. **hamartano**

44. While Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word.

A. While Peter was still speaking these words,

- 1. **still speaking**- Gr. **eti laleo**- *yet speaking*
 - a. This is a bit humorous. The Spirit did not wait for Peter to finish talking. It was like the Spirit said, that is all I need Peter, you can shut up now.
 - b. I am fine with the Holy Spirit interrupting my message any time!

2. **words**- Gr. **rhema**- *spoken words*

B. the Holy Spirit fell upon all those who heard the word

1. **fell upon**- Gr. **epipto**

- a. At salvation, the Spirit comes and indwells believers, giving them eternal life. In the baptism of the Holy Spirit the Spirit comes upon believers anointing them for service.

2. **heard**- Gr. **akouo**

- a. Faith comes by hearing and hearing by the Word of God

3. **word**- Gr. **logos**- *message*

- a. The gospel message was preached. Peter said Jesus died on the cross and was raised again and that if they believed they would receive forgiveness of sins.

45. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also.

A. And those of the circumcision who believed were astonished,

- 1. **circumcision**- Gr. **peritome**
 - a. Jewish believers.
- 2. **believed**- Gr. **pistos**
- 3. **astonished**- Gr. **existemi**- *to be out of one's mind, beside one's self*
 - a. It is often astonishing to see the scope and magnitude of the grace of God.

B. as many as came with Peter,

1. **came-** Gr. **sunerchomai**
2. **Peter**

C. because the gift of the Holy Spirit had been poured out on the Gentiles also

1. gift

a. This can be taken two ways. First, it could be taken that the Holy Spirit is the gift. The second way is that the Holy Spirit gives the gift spoken of [the baptism of the Holy Spirit with the gift of tongues]. In context, the latter is the case. The baptism in the Holy Spirit, with the evidence of speaking in tongues, is the gift of [from] the Holy Spirit.

b. If you say the Holy Spirit is the gift, then in context, it is connected with speaking in tongues. This would mean that you would have to be baptized in the Holy Spirit and speak in tongues to have the Holy Spirit. This is not the case. We have evidence of believers being saved before receiving the baptism in the Holy Spirit at a later time- [Acts 8](#), [Acts 19](#). [Rom 8:9](#) is clear, "he who does not have the Spirit of Christ is none of His". This means that you cannot be saved without having the Holy Spirit. You receive the indwelling presence of the Holy Spirit at salvation, but there is a subsequent experience available where you are baptized with the Holy Spirit and He comes upon you for service.

2. Holy Spirit

3. poured- Gr. **ekcheo-** *to bestow or distribute largely*

a. God does not give sparingly. He gives lavishly!

4. Gentiles- Gr. **ethnos**

a. This was prophesied by the prophet Joel. [Joel 2:28](#) The Spirit would be available to all flesh- not just Jewish flesh!

46. For they heard them speak with tongues and magnify God. Then Peter answered,

A. For they heard them speak with tongues and magnify God.

1. **heard-** Gr. **akouo**
2. **speak-** Gr. **laleo**

- a. Notice, who spoke with tongues here. It was the people and not the Holy Spirit. The Holy Spirit does not speak in tongues. He gives us the ability and utterance to speak in tongues. The Holy Spirit will not make us speak with tongues. We must yield to the Spirit and start speaking by faith. This is why it says to build up ourselves on our most holy faith. It takes faith to speak in tongues.

3. **tongues**- Gr. **glossa**

- a. This is the initial evidence of the baptism in the Holy Spirit.

[Acts 2](#), [Acts 10](#), [Acts 19](#)

4. **magnify**- Gr. **megaluno**- *to enlarge, amplify, to manifest in an extraordinary degree, fig., to magnify, exalt, extol,*

- a. One of the many benefits of speaking in tongues is that you magnify God when you do. He does not get bigger, but He is bigger in your view.

B. Then Peter answered

1. **answered**- Gr. **apokrinomai**

- a. Nothing will stop Peter from speaking for long.

47. **"Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we *have*?"**

A. Can anyone forbid water,

- 1. **forbid**- Gr. **koluo**- *to hinder, restrain, prevent*

- 2. **water**- Gr. **hudor**

B. that these should not be baptized who have received the Holy Spirit just as we have?

- 1. **baptized**- Gr. **baptizo**- *to dip, immerse*

- a. Here they were baptized in water after they were baptized in the Holy Spirit. However, in Acts 8 and in Acts 19 those believers were baptized in water first and then in the Holy Spirit. There is no specified order in the Word of God with regards to these two baptisms in a believer's life.

- 2. **received**- Gr. **lambano**

- 3. **just as**

- a. They may have had cloven tongues of fire set on them as well as they did in the upper room in [Acts 2](#). Here Peter said they received the Holy Spirit just as we did.

48. **And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.**

A. And he commanded them to be baptized in the name of the Lord

1. **commanded-** Gr. **prostasso-** *to enjoin, order, prescribe, command*
 - a. Peter did not baptize these new Gentile believers. It might be that He wanted to put a little distance between him and them if trouble arose over his visit to the Gentiles.
2. **baptized-** Gr. **baptizo**
3. **name-** Gr. **onoma**
 - a. This means. by the authority of Jesus. A person's name carries their authority.
 - b. In the book of Acts, you see believers baptized in the name of Jesus. However, Jesus gave the command to His disciples before He left, to baptize in the name of the Father, and the name of the Son, and the name of the Holy Spirit. Is there a discrepancy? No, in Acts when it says they were baptized in the name of Jesus, it means they were baptized by the authority of Jesus' command. Undoubtedly, when each believer was baptized they were baptized in the name of the Father, the Son, and the Holy Spirit.
 - c. When I baptize someone, I will say- "In the name [authority] of Jesus, I now baptize you in the name of the Father, the Son, and the Holy Spirit."
4. **Lord-** Gr. **kurios**
 - a. The Lord Jesus

B. Then they asked him to stay a few days

1. **asked-** Gr. **erotao**
 - a. It is not certain if Peter agreed to this request. If he did, he was stretching the taboos of the day to the breaking point. It was one thing to visit a Gentile, but to stay with them multiply days, was another.
2. **stay-** Gr. **epimeno**
3. **few days-** Gr. **tis hemera**