

The Acts of the Apostles

[Wed. Sep. 10, 2014] Acts Series, Acts 10.1-48 - Craig A. Thurman

We mentioned in our last study, the book of Acts is divided between these two apostles, Peter and Paul, *JFB*, *ibid*, states,

‘After this, however, one who had already come upon the stage [Paul] was to eclipse this “chiefest of the apostles [Peter].”

Let me now make some prefatory remarks to this chapter. We must remember or we shall fail to grasp the significance of this chapter and the event that takes place herein; that, first Jesus Christ came, in his earthly ministry expressly **for the nation of Israel**.

Mt 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Mt 10:5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:6 But go rather to the lost sheep of the house of Israel.

That the gospel, even to this time in the history of the book of Acts, had only been to the Jews.

(11.18 marks the end of the Cornelius account)

*Ac 11:19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word **to none but unto the Jews only**.*

Though the fame of Christ had been published abroad the gospel was, by the saints of the churches, still restricted to the Jews, wherever they were.

The 10th chapter of Acts marks for us the beginning of the preaching of the gospel to every nation (*Mt.28.19, πάντα τὰ ἔθνη*). It now begins to reach the ends of the earth.

Isa 49:6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also

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*give thee for a light to the Gentiles, that thou mayest be my salvation unto the **end** of the earth. (end, קֵצֶה, meaning to the extremities of its scope, to the end of its existence. Jesus Christ shall be the only salvation of the Jew and Gentile, as long as the earths shall remain.) See also Acts 13.47 where this is quoted and understood the same by Paul.*

While it shall be preached first to the Jew as it spreads into the nations among Jewry, it will include the gentiles as well. We'll see a pattern established which is *Ro 1:16 ... to the Jew first, and also to the Greek.* (Acts 13.5, 14, 42; 14.1; 18.4; 19.9 which marks the last time for Paul before his apprehension) Jesus Christ is preached to the chosen people of Israel's race, and then to the Gentiles.

And now, of all the people that would be used to inaugurate the gospel to the gentiles, it is Peter. Why him? Why not Paul? The following commentary has this to say:

*JFB, vol. 3, Acts, p. 67, '... had he [referring to Saul] been the prime mover in the admission of uncircumcised Gentiles into the Church, the Jewish party, who were never friendly to him, would probably have acquired such strength as to bring the Church to the verge of a disastrous schism. But it was wisely ordered that on Peter – "the apostle (*specialy*) of the circumcision" – should be conferred the honour of initiating this great movement ...'*

To this let me add that it was Peter who was used of the Lord to preach the gospel to the first post-resurrection crowd on the day of Pentecost. (Acts 2.14) He was instrumental in Samaria and now in Caesarea. I would cite Mt. 16.19 *And I will give unto thee the keys of the kingdom of heaven ...* as the answer to why Peter is used in these significant events.

So that we might have a little perspective of a lapse of time, according to Albert Barnes' 'Chronological Arrangement of the Acts of the Apostles' 11 years have passed since Pentecost. (cf. *Barnes Notes*, vol. 10,p.377)

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A synopsis of chapter 10 falls into ten divisions:

1. Cornelius' sees an angel. (1-8)	6. Cornelius explains the matter (30-33)
2. Peter's falls into trance (9-16)	7. Peter perceives the gospel is to the Gentiles (34-36)
3. Strangers from Cornelius find Peter, (17-23)	8. Peter preaches Christ to them (37-43)
4. Cornelius' family and friends gathered. (24)	9. The Spirit comes upon the Gentiles (44-46)
5. Peter and Cornelius meet. (25-29)	10. Gentiles are baptized. (47-48)

1 ¶ *There was*

This verb is *understood* and added to the text. The verb is carried over from verse 3 *he saw* εἶδεν, 3rd p, sing, aor 2, ind, act of ὁράω.

a certain man in Caesarea called

ὀνόματι, dat, sing of ὄνομα; KJV the dative is used 92 times. Meaning this man was *by name* Cornelius.

Cornelius, a centurion

ἑκατοντάρχης, ἑκατόν an hundred (and always translated such) + ἄρχος chief; only found in 10.22; 24.23; 27.1, 31. ἑκατοντάρχος is found only 16 times in the N.T. as well, and is always translated with the English word *centurion*.

of ἐκ the band

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σπείρης, gen sing of σπείρα; always translated *band* in the KJV (7 times). This probably refers to a larger group which could be parted into smaller ones. Cornelius has the appointment of 100 soldiers under his command.

called (or being called)

καλουμένης, gen sing fem part pres pass of καλέω; καλουμένης is used in Lk.9.10:

*Lu 9:10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city **called** Bethsaida.*

καλέω, KJV *call, bid, named.*

the Italian [band, understood], Ἰταλικῆς

The name of the man, Cornelius, and the fact that he is a centurion of an Italian cohort is to inform us that he is a Gentile. He is a citizen of Italy, not a recruit from among the nations. **He is called one of another nation** (10.28 used only this once, , ἄλλοφύλω, ἄλλος another + φυλή tribe, or φύω, a plant or root shoot); **11.1-3 state he and those with him Gentiles and uncircumcised. There is no question about these not being Jews.**

2 A devout man,

εὐσεβῆς, εὖ well + σέβομαι KJV *worship 6, religious 1, devout 3*; εὐσεβῆς is used 4 times in the N.T., *devout 3, godly 1*;

Cornelius is a *devout* man who sends a *devout* soldier (**vs.7**). Ananias is a *devout* man. (Acts 22.12) *The Lord knoweth how to deliver the godly.* (2Pe.2.9) This word signifies those who are devoted. It does not have to mean *godly*, but one who is devoted.

We shall see that in Acts 16.14 Lydia is called a *worshipper of God* σεβομένη τὸν Θεόν. She performed acts of devotions that belong to God, just as Cornelius does here. (Prayed) In both Greek words, εὐσεβῆς

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and **σέβομαι**, it does not require that these are believers in Jesus Christ. They could worship God, be devoted to Him, render religious service, just as another could be devoted to false worship. (Mt.15.9; Acts 10.7; 13.43, 50) What we can say of either person, Cornelius or Lydia, is that they were not Pagans, but that **they feared the God that was peculiar to the nation of Israel. These are religious, gentile devotees to the God of Israel that shall come to faith in Christ.** But later, whether religious devotees to the God of Israel or blatant pagans, godly or wicked, moral or immoral, the Lord shall bring salvation to as many as are of the elect. (1Co.6.9-11) The false notion that God is looking for good men and women to save is heresy. The grace of God is what changes the lives of those He choose to save. In God's eternal election of grace there was no distinction of any good or evil in the recipient. They were freely selected in Jesus Christ in eternity, and they freely received from Jesus Christ in time eternal life. **Grace is free!**

and one that feared (one that is participating in the act of fear, middle voice)

The words '*one that*' being added to the verb probably expresses best the middle voice in this case. (see below *)

φοβούμενος, nom sing masc, part, pres, **mid** of **φοβέω**; KJV *fear, afraid, reverence*; **φοβούμενος** used six times in the N.T; **three of those refers to Cornelius:**

Places where **φοβούμενος** is used:

Lu 18:2 Saying, There was in a city a judge, which **feared** **φοβούμενος** not God, neither regarded man ...

Ac 10:22 And they said, Cornelius the centurion, a just man, and one that **feareth** **φοβούμενος** God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Ac 10:35 But in every nation he that **feareth** **φοβούμενος** him, and worketh righteousness, **is** accepted with him.

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*Ga 2:12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, **fearing** φοβούμενος them which were of the circumcision.*

*1Jo 4:18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that **feareth** φοβούμενος is not made perfect in love.*

*A note concerning the *middle voice* of this verb. From *A Manual of Grammar of the Greek New Testament*, H. E. Dana and Julius R. Mantey, Copyright 1955 Tommie Dana and Julius R. Mantey, p. 157, 'The middle voice is that use of the verb which describes the subject as *participating in the results of the action*. ... i. So "the middle voice is, strictly speaking, never used without some sort of reference to the subject" (Bt 193) **It "refers back the action to the acting subject"** (W. 252), or "calls special attention to the subject" (R. 804).

*God **with all his house**, which gave much alms (deeds of mercy) to the people, and prayed to God alway.*

Cornelius is a devout man, a just man, a God-fearing man, a man of good report, a praying man, and a man that gave much alms. (vss.2, 22) He's everything that a Christian is, **yet without Christ**. To keep this simple this is a very unique event. I believe that the Lord has bestowed upon Cornelius and his house everlasting life. That is the order: all must receive life, then they can receive Christ. Otherwise I cannot explain what follows.

3 He saw

The tense of this verb is carried back to verse 1 to give the sense of *he saw* εἶδεν, 3rd p, sing, **aor 2, ind**, act of ὁράω.

Ibid., [The aorist] 'has no essential temporal significance, its time relations being found only **in the indicative, where it is used as past** and hence augmented.' But the verb 'signifies nothing as to completeness, but simply presents the action as attained.'

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in a vision evidently (clearly)

φανερῶς, adverb of φαίνω; Only three times in the N.T.: Mk. 1.45 no more *openly* enter; Jn. 7.10 not *openly*, but as it were in secret. We could say *manifestly, clearly*.

about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.

At about 3:00 p.m. as we reckon time ...

4 And when he looked

When ... looked, ἀτενίσας, nom sing masc part aor 1 of ἀτενίζω; This is to look with intensity; KJV fastened, earnestly looked, looked stedfastly, look earnestly, looking stedfastly, set his eyes, stedfastly beholding, earnestly beholding, stedfastly look. It is used 14 times in the N.T. And see how varied and yet similarly the translators have this recorded.

on him,

at him, αὐτῷ, dat, sing, masc and neu of αὐτός

he was

γενόμενος, nom, sing, masc, part, aor 2 of γίνομαι, to become; **became**

afraid,

ἔμφοβος, ἐν + φόβος; KJV Lk.24.5 *afraid*; Lk.24.37; Re.11.13 **affrighted**; Acts 22.9 *afraid*; 24.25 **trembled**.

*Ac 24:25 And as he reasoned of righteousness, temperance, and judgment to come, Felix **trembled**, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.*

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Thayer's Lexicon, p.209, 'thrown into fear, terrified, affrighted ... (Actively, inspiring fear, terrible ...)'

ibid. p.213 of the Greek preposition ἐν. 'III. IN COMPOSITION. Prefixed to Adjectives ἐν denotes lying or situated in some place or condition, possessed of or noted for something; as in ἐνάλιος, ἐνδοξος, ἐμφοβος.'

That ἐμφοβος is an amplification of the Greek φόβος should not be overlooked. This is seen in Re.11.13 by the use of the word *affrighted*:

O.E.D., *affrighted*; 'A – pref. 1. intensive + fyrt-an to frighten, terrify: see Fright ...'

and said, What is it, Lord Κύριε?

Doubtless, Cornelius uses very grave, honorable, terms of fear when approached by one who is not of this earth? We certainly would not hesitate in the least to speak amenably. If ever we adopt a reverent speech it is when the police officer has turned on his emergency lights and we have pulled over to the side of the road. When he approaches the car, and we roll down our window it is certain, we use words like, 'yes sir,' 'no sir.'

And he said unto him, Thy prayers and thine alms

ἐλεημοσύνη, *almsdeeds 1, alms 13*; could be *acts of mercy*. The Greek root being ἔλεος which is always translated *mercy*.

are come up (they have come up)

ἀνέβησαν, 3rd p pl, aor 2, ind of ἀναβαίνω, ἀνα above, up, again + βαίνω to step; LXX Due. 28.56 *to go*; This verb is used 11 times in the KJV: (Mt 13:7 sprung up; Mr 4:7 grew up; Lu 18:10 went up; Joh 7:10 were gone up; Joh 11:55 went ... up; Joh 21:3 entered; Ac 1:13 went up; Ac 8:39 were come up; Ac 10:4 are come up; Re 11:12 ascended up; Re 20:9 went up.

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for εἰς a memorial (this is an important phrase)

μνημόσυνον, (see below two other closely related Greek words), **all three times** translated *memorial*, **Mt.26.13; Mk.14.9**; Acts 10.4; the verb, μνημονεύω, *remember 19, mindful 1, mention 1*.

*Mt 26:13 (so also Mk.14.9) Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a **memorial** of her.* (Every time someone reiterates her deed to the Lord, which was breaking the viol and pouring the precious oil on his head, that is a memorial.)

before God.

A memorial reminds us of the real act. It is not the real, but only represents the real. For example, there is in Washington, D.C. a memorial of panels called the Vietnam Veteran's Memorial Wall. This memorial currently lists 58,272 names of service men and women who died in, or as a result of, the Vietnam war; or are MIA. The memorial is to remind of their lives sacrificed.

ἀναμνήσκω, ἀνά new, again, above + μνήσκω KJV, *mindful, remember*. The prefixed 'ana' is seen in *Mk.11.21 calling to remembrance; 14.72 call to mind; 1Co.4.17 bring... into remembrance;*

ἀνάμνησις *Lk.22.19; 1Co.11.24, 25; this do in **remembrance** of me; Heb. 10.3 there is a **remembrance again** made.*

In the memorial of the Lord's Supper we are reminded of the real. In it the elements of the unleavened bread, and the *fruit of the vine* remind us of our Lord's broken body and shed blood.

So, since Cornelius' prayers and alms deeds are a memorial themselves, then to what do represent? They are either a memorial to their new birth, or to the redemptive work of Jesus Christ for them at Calvary. I cannot tell which, but both can be correct. That is, in order for any work to have

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regard before God they must be based upon the finished, satisfactory work of Jesus Christ's death, burial and resurrection. No man stands *accepted* before God outside of His Son, Jesus Christ.

Ec 7:20 For there is not a just man upon earth, that doeth good, and sinneth not. (Unless Jesus Christ stand for them to God.)

*Ac 10:35 But in every nation he that feareth him, and worketh righteousness, **is accepted** with him.*

Grammatically and interpretively, break this down. But he **is** accepted with him, the one that is fearing God and working righteousness, regardless of ethnicity. What is the grounds for his fearing God and working righteousness ... his acceptance with God. It does not say fearing and working is the basis of acceptance.

Eph.1.6 ... wherein (in which grace through Jesus Christ) he (our Heavenly Father) hath made us accepted in the beloved.

Additionally, until the new birth takes place the ability to *do* is not present in us. . So, that Christ died for Cornelius, that Cornelius had been born again is witnessed by the fact that that he prayed and did works before God. Now, what he needed, as well as those of his house, is to know that it is by Jesus Christ that they could do these things. Thus the gospel directs their faith to Christ once they are born again. **Faith does not cause the new birth. The new birth is the cause of faith!**

*Jn.3.5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot **enter** into the kingdom of God. (Doesn't this say that the new birth precedes entering! There is no 'doing' prior to the new birth.)*

*1Jo 5:1 Whosoever believeth (believes) that Jesus is the Christ **is** born of God: and every one that loveth him that begat loveth him also that is begotten of him. (The proof of the birth is faith, and not the other way around.)*

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1Jo 5:12 He that hath the Son hath life; and he that hath not the Son of God hath not life. (The one who possesses the Son, the nominative, is the one who possesses life.)

*Gal.5.22 But the **fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, **faith**,*

23 Meekness, temperance: against such there is no law. (There can be no faith in Christ until one is first born of the Spirit.)

However we slice it, we are constrained by the Word of God to conclude that Cornelius had been born of the Spirit, praying and doing good works and needed to be directed in His faith to Christ.

Cornelius was accepted without ritual, without sacrifice, and without circumcision, without prayers and deeds.

5 And now send πέμψον men to εἰς Joppa, and call for

μετάπεμψαι, 2nd p, sing, aor 1, imper, mid of μεταπέμτω; μετά after + πέμτω to send; Acts 10.5 call for; 22 send for; 29 as soon as ... was sent for; 29 have sent; 11.13 call for; 24.24 sent for; 26 sent for; 25.3 would send for.

Joppa is the place that the Lord had called Jonah to go to preach to the Gentiles of Nineveh. And here the Lord calls for Peter to go to the Gentiles in Caesarea.

one Simon, whose surname is Peter:

6 He lodgeth

10.18, 23, 32; as guests

with one Simon a tanner,

βυρσεῖ, dat sing of βυρσεύς, from βύρσα; a hide; a leather-dresser. All three uses of is in reference to this man named Simon. (Acts 9.32; 10.6, 32)

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*whose house is by the sea side: he **shall** tell*

λαλήσει, 3rd p sing, **fut**, ind, act of λαλέω

thee what thou oughtest to do.

τί σε δεῖ ποιεῖν,
Lit. what you **must** do.

δεῖ, 3rd p sing, pres, impersonal ... or, What **it** [is] you must do.

Cornelius must believe, and it is certain that he will believe in Jesus Christ as Lord.

Jn.10.26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.)

7 And when the angel which spake unto Cornelius was departed, he called φωνήσας two δύο of his household servants,

οἰκετῶν, gen pl of , οἰκέτης; KJV *servant 3, household servants 1*

and a devout

εὐσεβῆ, acc sing masc of εὐσεβής; see verse 2.

soldier of them that waited on him continually;

No personal manifestation of our Lord Jesus Christ is made to Cornelius as He was to Saul. We know for Saul this was to equip Him specially for the ministry of the apostolic office. But all the elect need is to hear the gospel concerning Jesus Christ. Why? To direct the life that he has received by the

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quicken power of the Holy Spirit in faith to the source of that faith, Jesus Christ.

waited ... continually, προσκατερούντων, gen pl mac part pres of προσκατερέω; πρὸς near, with, among + κατερέω; Mk.3.9 should wait; Acts 1.14 These all continued with one accord in prayer; 2.42 And they continued steadfastly in the apostles' doctrine and fellowship; 2.46 And they continuing daily with one accord in the temple; 6.4 But we will give ourselves continually to prayer; 8.13 he continued with Philip; Ro. 12.12 continuing instant in prayer; 13.6 attending continually upon this very thing; Col. 4.2 Continue in prayer

LXX only uses this Greek once: translates this as *preserve*.

8 *And when he had declared*

ἐξηγησάμενος, nom, sing, masc, part, aor 1 of ἐξηγέομαι, ἐκ out, of + ἡγέομαι to think, suppose, account, esteem (guide); *Lk.24.35 they **told** what things were done; Jo.1.18 of the Father, he **hath declared** him.*

J. P. Green's Bible Interlinear has explained. This word captures the whole sense of this Greek ... ex + plain. Cornelius made it clear and plain to them what had happened to him and what they needed to do.

all these things unto them, he sent them to Joppa.

Cornelius sends 3 men (2 household servants and devout soldier.) Peter will take with him from Joppa, six men (11.12). (a total of 10 men on the return trip.)

9 ¶ *On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:*

10 *And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,*

ἔκστασις, ἐκ out + στάσις stand

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11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners,

ἀρχή, principal, beginning, chief, first; related to four must mean that it is the four chief points of a knit sheet; obviously not round or triangular, but square. The word is used also in 11.5, 15; 26.4.

and let down to the earth:

12 Wherein were all manner of fourfooted beasts τετράποδα of the earth, and wild beasts, and creeping things,

ἔρπετὰ, nom and acc pl of ἔρπετόν; KJV *creeping things* 3, *serpents* 1.

and fowls of the air.

Four being the number for the natural order, creation, or natural man. (cf. 1Co.15.39; four kinds of flesh, *flesh* is used four times; Col.1.16 4 powers, 4 realms;

13 And there came a voice to him φωνή πρὸς αὐτόν,

Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common κοινόν or unclean.

ἀκάθαρτον, nom and acc sing neu of ἀκάθαρτος, *unclean* 28, *foul* 2.

15 And the voice spake unto him again the second time, What God ***hath*** cleansed,

ἐκαθάρισε, 3rd p sing, aor 1, ***ind***, act of καθαρίζω, root καθαρός; KJV *clean, purify. Purge.*

that call not thou common.

call ... common, κοίνου, 2nd p sing, pres, ***imper***, act of κοινύω; root κοινός; [not] common!

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16 *This was done thrice:*

In the first instance Peter was allowed to make his statement. In the second the Lord made His. In the third, Peter has obviously heard and obeyed, though he still did not understand what this meant. He simply believed God and did not call such *common* anymore.

and the vessel was received up again into εἰς heaven.

17 *Now while Peter doubted*

διηπόρει, 3rd p sing, imperf of διαπορέω, διά preposition *by* or *through* + ἄ negative particle + πορέω means, way (ἀπορέομαι *doubting, perplexed*); **Peter found no means in himself to understand this spiritual revelation.**

in ἐν himself what this vision

ὄραμα, root ὄράω, KJV of *horama, vision 7, sight 1.*

which he had seen should mean [or, be], behold, the men which were sent

ἀπεσταλμένοι, nom, pl, masc, part, perf, pass of ἀποστέλλω; were sent forth; This verb is always translated *were sent* (Lk.19.32; Jn.1.24; Acts 10.17; 11.11).

from ἀπὸ Cornelius had made enquiry for

made inquiry for, διερωτήσαντες, nom, pl, masc part, aor 1 of διερωτάω, διά through, by + ἐρωτάω ask, beseech, pray, desire; only used this once in the N. T.

Simon's house, and stood before the gate,

18 *And called, and asked whether Simon, which **was** surnamed*

ἐπικαλούμενος, nom, sing, masc, part, pres, **pass** of ἐπικαλέω; ἐπί upon + καλέω call; to called upon; surname; Mt.4.18 first time he is *Simon, called Peter.*)

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Peter, **were** lodged

ξενίζεσθαι, 3rd p sing, pres, ind, **pass** of ξενίζω; root ξένος; lodge, strange, entertained. ξένος is most often translated *stranger*; Peter evidently had no place of his own, but was as a guest to the house of Simon the tanner. (10.6, 23, 32; as guests)

there.

19 ¶ While Peter thought

ἐνθυμουμένου, gen, sing, masc, part, pres of ἐνθυμέομαι; ἐν in, with, by + θυμός wrath, fierceness (strong passion); J. P. Green's Interlinear Bible has *pondering*; George Ricker Berry's N. T. Interlinear, *thinking*; KJV *thought 1, think 1*. **Doubtless Peter was seriously considering this vision.**

on [περὶ, about] the vision ὄραματος, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing:

μηδέν [nothing] διακρινόμενος, nom, sing, masc, part, pres, mid of διακρίνω; διὰ by, through + κρίνω to judge, discern. This verb is used in Acts 10.20 *doubteth*; Ro.14.23 *doubting*; Ja.1.6 *wavereth*; Jude 9 *contending*.

for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, **was** warned

ἐχρηματίσθη, 3rd p sing, aor 1, **ind, pass** of χρηματίζω; Mt.2.12 the wise men were *warned* of God not to report back to Herod; Mt.2.22 Joseph was *warned* of God to turn aside into Galilee; Acts 11.26 the disciples were first *called* Christians at Antioch; Ro.7.3 a woman who has taken another man

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while her husband still lives is *called* an adultress; Heb.8.5 Moses was *admonished* of God to be sure to follow the heavenly scheme for the making of the earthly tabernacle; He. 11.7 Noah was *warned* of God about the coming flood judgment built an ark; He. 12.25 O.T. Israel escaped not Him that *spoke* to them.

[from God] by an holy angel to send for thee

μεταπέμψασθαι, aor 1, inf, mid of μεταπέμπω; to send after you; **10.5, 29** twice; 11.13

into εἰς his house οἶκον, and to hear words of thee.
23 Then called he them in, and lodged them.

ἐξένισε, 3rd per sing, aor 1, ind, act of ξενίζω; 10.6, 18, 23, 32; as guests

And on the morrow Peter went away with σὺν them, and certain brethren from ἀπὸ Joppa accompanied him.

24 And the morrow after they entered into Caesarea. And Cornelius waited for

waited for, προσδοκῶν, nom, sing, masc, part, pres of προσδοκάω; Mt.11.3; 24.50 look for; Lk.1.21 waited for; Lk.3.15 were in expectation; Atcs 27.33 tarried and; Acts 28.6 looked when; 2Pe.3.14 seeing that ye look for, et al.

This precise verb is used in:

Lu 1:21 And the people **waited for** Zacharias, and marvelled that he tarried so long in the temple.

Ac 3:5 And he gave heed unto them, **expecting** to receive something of them.

them, and **had** called together

συγκαλεσάμενος, nom, sing, masc, part, aor 1, **mid** of συγκαλέω; always translated *call together* (8 times).

his kinsmen

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συγγενεῖς, with his genes; συγγενής; KJV *kin, cousin, kinsfolk, kinsmen, kinsfolks.*

and near friends.

ἀναγκαίους φίλους, KJV *near, necessary, needful* friends; everyone needs a friend. And Cornelius brought together, not just family, but his essential friends in preparation for what he was to hear. He must have anticipated something tremendously important and good for God!

25 *And as Peter was coming in, Cornelius met him, and fell down at ἐπὶ his feet, and worshipped him.*

προσεκύνησεν, 3rd per sing, aor 1, ind of προσκυνέω; always translated *worship.*

26 *But Peter took him up, saying, Stand up; I myself also am a man.*

The proper demeanor of Christians will be humility. We know what we are, but for the grace of God. And we will defer the honor that goes beyond the norms of brotherly affection to the Lord.

27 *And as he talked*

συνομιλῶν, nom, sing, masc, part, pres of συνομιλέω; συν with, together + ὁμιλέω from which we have the English *homiletics*; to have discourse with.

with him, he went in, and found many that were come together.

28 *And he said unto them, Ye know*

ἐπίστασθε, 2nd p pl, pres, ind of ἐπίσταμαι; ἐπίσταμαι; KJV Mk.14.68 once *understand, know* 13; Most often used in Acts (9 times); there is or will be a clear, unmistakable knowledge of certain facts. (Acts 10.28; 15.7; 18.25; 19.15, 25; 20.18; 22.19; 24.10; 26.26)

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J. P. Green's Interlinear Bible has *fully know*.

how that it is an unlawful thing

ἀθέμιτον, nom, sing, neu of ἀθέμιτος, ἄ negative particle + θέμιτος;
1Pe.4.3 only other place this is used (Otherwise only found in the
Apocrypha, *wicked, law, profane* in 2Maccabees):

*1Pe 4:3 For the time past of our life may suffice us to have wrought
the will of the Gentiles (probably meaning more like pagan Gentiles),
when we walked in lasciviousness, lusts, excess of wine, revellings,
banquetings, and abominable idolatries ...*

This should be considered in light of the thought of common and unclean.
Why were the Gentiles, or certainly birds, animals, fish, or creeping things
unclean? Because God said they were. That is what makes a bottom fish
different from a fish with scales. That is what makes a pig different from a
cow, a lamb from a dog, a Jew from a Gentile. It was the edict of God. And
when God says otherwise then it must be so. And such is the case now
between Jew and Gentile.

*Eph.2.11 ¶ Wherefore remember, that ye being in time past Gentiles
in the flesh, who are called Uncircumcision by that which is called the
Circumcision in the flesh made by hands;*

*12 That at that time ye were without Christ, being aliens from the
commonwealth of Israel, and strangers from the covenants of
promise, having no hope, and without God in the world:*

*13 But now in Christ Jesus ye who sometimes were far off are made
nigh by the blood of Christ.*

*14 ¶ For he is our peace, who hath made both one, and hath broken
down the middle wall of partition between us; (which was the Old
Covenant which created the Gentile and Jew distinction.)*

*15 Having abolished in his flesh the enmity, even the law of
commandments contained in ordinances; for to make in himself of
twain one new man(kind), so making peace;*

*16 And that he might reconcile both unto God in one body by the
cross, having slain the enmity thereby:*

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17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

for a man that is a Jew to keep company,

κολλᾶσθαι, be joined, cleave

or come unto one of another nation; but God hath shewed me that I should not call

λέγειν, pres, inf, act of λέγω; to say

any man common or unclean.

29 Therefore came I unto you without gainsaying,

ἀναντιρρήτως, gen pl of ἀναντίρρητος, ἀ + ἀντερῶ; Acts 19.36 only
other place: Ac 19:36 Seeing then that these things **cannot be spoken against**, ye ought to be quiet, and to do nothing rashly.

*as soon as I **was** sent for:*

μεταπεμφθείς, nom, sing, masc, part. aor 1, **pass** of μεταπέμπω; to send after you; **10.5, 29** twice; 11.13

I ask therefore for what intent ye have sent for me?

μεταπέμψασθε, 2nd per pl, aor 1, ind, mid of μεταπέμπω; to send after you; **10.5, 22, 29** twice; 11.13

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 in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are **had** in remembrance

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ἐμνήσθησαν, 3rd p pl, aor 1, **ind**, pass of μιμνήσκω; μνάομαι KJV
remember 19, mindful 2. This verb is used in these Scriptures only:

*Lu 24:8 And they **remembered** his words,*

*Joh 2:17 And his disciples **remembered** that it was written, The zeal of thine house hath eaten me up.*

*Joh 2:22 When therefore he was risen from the dead, his disciples **remembered** that he had said this unto them; and they believed the scripture, and the word which Jesus had said.*

*Joh 12:16 These things understood not his disciples at the first: but when Jesus was glorified, then **remembered** they that these things were written of him, and that they had done these things unto him.*

in the sight (or, before) of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged

10.6, 18, 23; as a guest or stranger

in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well καλῶς done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded

προσ τεταγμένα, acc pl, neu, part, perf, pass of προστάσσω, πρός to + τάσσω *appoint, set, determine.*

We have an appointed message to tell to others of Jesus Christ. We are committed with the gospel.

thee of ἀπὸ God.

34 ¶ Then Peter opened his mouth, and said, Of a ἐπὶ truth I perceive

καταλαμβάνομαι; 1st per sing, pres, ind, mid; In Acts 4.13 *perceived;* 25.25 *when I found.*

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that God is no respecter of persons:

προσωπολήπτης, πρόσωπον face, person, appearance + λαμβάνω to receive or take.

He has shown to me that there is no longer Jew and Gentile distinction that should be made in the gospel of Jesus Christ. That does not mean that there is no such thing as Jew or Gentile. But regarding the gospel there is not such distinction. The gospel is first preached to the Jew. There are Jews sealed in the book of Revelation. Jews still have a land given to them. But in the church there is no distinction for faith, worship or prayer.

Gal.3.28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Concerning faith in Jesus Christ none of these things are a consideration.

Gal.3.26 For ye are all the children of God by faith in Christ Jesus.

Of course there is male and female, Jew and Greek, bond and free. Look around. But this means that faith in Christ is without this consideration. Gift have this consideration. Men receive the pastoral gift, not women; women are silent are not gifted to teach in the assembly, men are. By the Scriptures these things cannot be spoken against but by those who would interpret Scripture according to customs.

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

We cannot look at race, gender, social status, blood, strength, power, intellect, or any other thing. We look for evidence of fruit. That is the only way to tell whether our Heavenly Father has brought another to Jesus Christ. Is there fruit!

36 The word which God sent unto the children of Israel, preaching (evangelizing) peace by διὰ Jesus Christ: (he is Lord of all:)

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37 That word ῥῆμα, I say, ye know, which was published throughout καθ' all Judaea, and began from ἀπὸ Galilee, after μετὰ the baptism which John preached;

38 How God anointed Jesus of ἀπὸ Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with μετ' him.

39 And we are witnesses μάρτυρες of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew

ἀνείλον, 3rd per pl, aor 2, ind, act of ἀναίρέω; in Acts 18 of 22 times;

and hanged

κρεμάσαντες, nom, pl, mac, part, aor 1, act of κρεμάννυμι; Acts 5.30 present the same *slew and hanged*. But there is stresses the hands that they laid upon him and hanging him on the tree. Here it must be that the fact he both died and was hanged on the tree as a past event. Yes, our Lord died by hanging. But at the time of this writing both his death and his hanging were past events.

on ἐπὶ a tree:

40 Him God raised up the third day, and shewed him openly;

καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι
Lit. and gave him manifest to become (KJV margin)

ἐμφανη, Ro.10.20 *manifest*

Ro 10:20 *But Esaias is very bold, and saith, I was found of them that sought me not; I was made **manifest** unto them that asked not after me.*

41 Not to all the people, but unto witnesses **chosen before**

προκεχειροτονημένοις, only time used, dat, pl, masc, part of προχειροτονέω; fore-appointed

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of ἀπὸ God, even to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify

διαμαρτύρασθαι, aor 1, inf of διαμαρτύρομαι, through witness

that it is he which was ordained

ῥρισμένος, nom, sing, masc, part, perf, pass of ῥρίζω; or determined.

of ἀπὸ God to be the Judge of quick (living) and dead.

43 To him give all the prophets witness, that through διὰ his name whosoever believeth in εἰς him shall receive

λαβεῖν, aor 2, inf, act of λαμβάνω, to take or receive. Simply received. All believing in Him received remission of sins.

remission of sins.

If he had given Acts 2.38 it would have included the potential blessing of receiving the gift of the Holy Ghost.

Ac 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Again, it seems proper to conclude that the gift of the Holy Ghost in this capacity is not to be understood as an automatic blessing that comes to everyone who professes faith in Jesus Christ. This is a singular event of great import requiring a special **authentication** of the work of God so that the believing among the Circumcision can be assured of this new work of God among the uncircumcised. The churches and churches can begin to move forward into the nations at this undeniable proof of grace to the Gentiles. Otherwise, they would never have admitted the Gentiles to the ordinance of baptism!

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44 ¶ While Peter yet spake these words, the Holy Ghost fell ἐπέπεσε on ἐπὶ all πάντας them which heard the word.

45 And they of the circumcision

ἐκ περιτομῆς

Remember that he had brought six other men with him. (11.12)

which believed πιστοί were astonished,

ἐξέστησαν, 3rd p pl, aor 2, ind of ἐξίστημι; cf. to verse 10 *trance*; from which we get the word *ecstasy*.

as many as came with Peter, because that on ἐπὶ the Gentiles ἔθνη also was poured out

ἐκκέχυται, 3rd p sing, perf, ind, pass of ἐκχέω, ἐκ out + χέω ; Mt.9.17 wine *runneth out*; Mk.2.22 wine *is spilled*; Jo.2.15 *poured out* the changer's money; **Acts 2.17 I will pour out of my Spirit; Acts 2.18 I will pour out in those days**; Acts 2.33 he *hath shed forth* this; Acts 22.20 blood of they martyr Stephen *was shed*; Ro.3.15 *to shed* blood; Tit.3.6 Which he *shed* on us abundantly; Re. 16.1, 2, 3, 4, 6, 8, 10, 12, 17 *poured out* his viol.

the gift δωρεὰ of the Holy Ghost.

Since Christ's death, burial, and resurrection, the single-most significant event was the outpouring of the gift of the Holy Spirit upon the Jerusalem church. (The apostles had already been breathed upon by the Lord, who by *breathing* gave them the Holy Spirit.) The Gentiles have received the same Spirit of the Lord that they had received. The Gentiles are equal with the Jews in the salvation of the Jews, presence, and indwelling of the Spirit of the Lord. There can no longer be any spiritual distinction between them; no advantage greater among the one or the other. This **is the first Gentile church!**

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What greater proof could there have been given for the believing Jews to have received than this? Among the Jews there present how can they fail to baptize those who have been shown by the Lord to have received the grace of life through Jesus Christ? Such a public display by the Lord upon the Gentiles really puts the onus of baptism clearly upon these Jewish disciples.

*Mt.28.19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, **even unto the end of the world.** Amen.*

*Mk.16. 15 And he said unto them, **Go ye into all the world,** and preach the gospel to every creature.
16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.*

*Lu 24:46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
47 And that repentance and remission of sins should be preached in his name **among all nations,** beginning at Jerusalem.*

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

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

Ac 11:17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand (κωλύω, forbid, hinder, withstand) God?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

For those who will limit the right of baptism to preachers we cannot fail to mention that Peter is not said to have baptized them. We are forced to

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conclude that someone among these six **disciples** baptized these Gentile converts. Who are they? **Disciples**. And that is all anyone who believes the Bible; that claims this Book of books as the only basis for their faith and practice can truly say.

While the gospel has gone to the Gentiles it does not settle the issue of Jews versus Gentiles.

Peter must not fully appreciate the extent of the oneness of the Jew/Gentile in Christ in Acts 10 as he certainly falters at one point some years later when it comes to eating and companying with them. (Gal.2.11-13)

But this does mark the beginning of the gospel outreach. The merging of the two peoples into one will take a matter of years to resolve. (Acts 15; Gal.2.11-13 up to fourteen years later) The mention in the epistles of matters concerning the law still suggests that even after the Jerusalem council, the churches still had a bit of work to do in order to bridge the Jew/Gentile gap, and to understand the change from the Old Covenant to the New Covenant. (Ro.3; 2Co.3; Galatians.; Eph.2.14-18; Col.2.13-23; Hebrews.)