

## The Acts of the Apostles

**[Wed. Sep. 17, 2014] Acts Series, Acts 11.1-19 - Craig A. Thurman**

Acts chapter 10 is so important that we need to consider some points again that we covered the last time. What took place in this chapter is unique. Whatever had taken place here had not taken place before; not like this. Was it that a gentile was saved? Had gentiles come to Christ during his earthly ministry? I can't answer that except to say that to my surprise only one Gentile is recorded in the four gospels as having believed in Christ and he was a centurion. Plenty came to Christ for help, that is clear.

A question was raised at the close of our last lesson concerning the *man of Ethiopia*. (Acts 8.27) The phrase *of Ethiopia* does not have to mean that he was an Ethiopian, but it can mean that he was *from* Ethiopia. Whatever transpired with this man is not the same as that which occurred with Cornelius. Whatever Philip did was not on a level with what Peter had done. Why would the Lord go to such lengths to convince Peter to go up to a Gentile, yet not do the same for Philip unless the eunuch was not a Gentile? Why would it be alright for Philip to go to a Gentile and not Peter? The gentiles were, to the people of God, whether they were believing or unbelieving Jews, still common or unclean. Notice that Peter would not have done what he did had it not been for **the Lord's intervention**. It would be safe to say that neither Philip, James, Judas, Levi, Nathaniel, etc., etc., etc. would have gone to a Gentile except that the Lord intervened. For them to do such was taboo. Else the Spirit of the Lord would have instructed Philip as He did Peter concerning clean and unclean, common and cleansed. Again, to this time the *gospel* had only gone to the Jews.

*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.*

Gentiles had come to Christ for help. Whether they believed in Him or not, but for a centurion, we are not told in Scripture. But what we do know is that the gospel was never directed to them during our Lord's earthly ministry. In chapter 10 of Acts it is. There are 3 people, not Jews, recorded as being dealt with by the Lord Jesus: the Samaritan woman that comes to Jacob's well; the Syrophenecian woman who had a demon possessed daughter that comes to the Lord; and a centurion who has a sick servant that sent elders to Jesus. The Lord did not go to

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them, but they came to him, or sent to him for help. Another interesting point here is that of all that the Lord remarked about having great faith it was this one gentile.

The centurion:

*Mt 8:10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, **I have not found so great faith, no, not in Israel.***

In His earthly ministry, our Lord Jesus Christ came to 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.*

*Ro.9.3 For I (Paul) could wish that myself were accursed from Christ for my brethren, my kinsmen **according to the flesh:***

*4 Who are **Israelites**; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

*5 Whose are the fathers, and **of whom as concerning the flesh Christ came**, who is over all, God blessed for ever. Amen.*

*Ro 15:8 Now I say that **Jesus Christ was a minister of the circumcision** for the truth of God, **to confirm** the promises made unto the fathers ...*

*Mr 7:27 But Jesus said unto her, **Let the children first be filled**: for it is not meet to take the children's bread, and to cast it unto the dogs. (This gives us our Lord's understanding of the people on whom He focused His ministry. And it indicates a coming change ... *Let the children first be fed* implies a time when all others should receive of His without the present restriction.*

What does it mean when we read that he came to the lost sheep of the house of Israel? Does this mean that no Gentiles were saved during His earthly ministry? Does this mean that our Lord did not minister to any gentiles during his earthly ministry? No.

Our Lord saved this Samaritan woman, and many Samaritans this day:

*Jn.4.3 He left Judaea, and departed again into Galilee.*

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4 ¶ *And **he must needs go through Samaria.*** (Meaning it was necessary for our Lord to go through Samaria in order to get to Galilee ... because there were some elect there.)

5 *Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.*

6 *Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

7 There cometh a **woman of Samaria** to draw water: Jesus saith unto her, Give me to drink.

8 *(For his disciples were gone away unto the city to buy meat.)*

9 *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for **the Jews have no dealings with the Samaritans.***

10 *Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

...

25 *The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

26 *Jesus saith unto her, I that speak unto thee am he.*

27 ¶ *And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

28 *The woman then left her waterpot, and went her way into the city, and saith to the men,*

29 *Come, see a man, which told me all things that ever I did: is not this the Christ?*

...

39 *And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.*

Our Lord ministered to a gentile woman:

*Mr 7:24 And from thence he arose, and went into the borders of **Tyre and Sidon**, and entered into an house, and would have no man know it: but he could not be hid.*

25 *For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:*

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26 *The woman was **a Greek, a Syrophenician by nation**; and she besought him that he would cast forth the devil out of her daughter.*

27 *But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.*

28 *And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.*

29 *And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.*

30 *And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.*

31 ¶ *And again, departing from the coasts of Tyre and Sidon, **he came unto the sea of Galilee**, through the midst of the coasts of Decapolis.*

But these alter nothing of the fact that Jesus Christ did not present Himself to the Gentiles. He came to Israel. John the Baptist's ministry was to manifest the Lord to Israel.

*Joh 1:30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.*

31 *And I knew him not: **but that he should be made manifest to Israel**, therefore am I come baptizing with water.*

Compared to the Gentiles of the world, what took place here cannot be construed to mean that Jesus Christ had come to reveal Himself to the Gentiles. These that were dealt with were so miniscule in comparison to the world of the Gentiles. This would be in comparison to the little corner of a closet. When the Gentiles begin receive the gospel it will be in the open and without restriction.

As we said before, our Lord Jesus placed the same restriction upon his apostles while He was among them. They were not to go beyond Israel to minister.

*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.*

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Then what does it mean when we say that Christ's ministry and the apostles' ministry was restricted to Israel? Christ came to Israel to present Himself as their Messiah. By doing this our Lord **confirmed** the promises made to the fathers of Israel. Who are the fathers? They are those of the elect of the nation of Israel: Abraham, Isaac, Jacob, the twelve patriarchs, Moses, and all that heard the prophets. (Jn.8.53; Acts 7.32; 13.17; 1Co.10.1; He.1.1; 8.9) The promises were made to or through them and His coming to them gave *force* (made them *sure, steadfast*), to all of the promises. Otherwise, had He not come to them, in this manner, the whole matter would have been a lie; mere empty words.

What are promises? The promises of a land grant; being a nation; a kingdom; a blessing; it spoke of a coming promised Child; the coming of the Righteous One; a new covenant; making one a father of many nations; the promise of a fruitful people; kings coming out of Abraham; of the promised Seed; a coming Savior; the coming of a prophet like Moses; the coming of a suffering Servant; the coming of Messiah, a Mediator; a Sacrifice; a King; the death, burial, and resurrection; a coming again; the Resurrection of the Just; the Resurrection of the damned; the millennium; and an Eternal City. **These were all spoken to Israel, to the fathers, not we Gentiles! HELLO!**

*Ro.9.4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;*

**5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.**

*Ro 15:8 Now I say that **Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers ...***

*to confirm, βεβαιῶσαι, aor 1, infin, act of βεβαιῶω, by the Scriptures it means to stablish them; to reinforce the validity of the promises.*

*Lk.1.68 [Zacharias, John the Baptist's father said,] **Blessed be the Lord God of Israel; for he hath visited and redeemed his people,**  
69 **And hath raised up an horn of salvation for us in the house of his servant David;***

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70 *As he spake by the mouth of his holy prophets, which have been since the world began:*

71 *That we should be saved from our enemies, and from the hand of all that hate us;*

72 *To perform the mercy promised to our fathers, and to remember his holy covenant;*

73 *The **oath** which he sware to our father Abraham,*

74 *That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,*

75 *In holiness and righteousness before him, all the days of our life.*

*Ac 13:23 Of this man's seed [king David] hath God according to his promise raised **unto Israel** a Saviour, Jesus ...*

*(Could read Acts 13.26-42 ... to you [Jews first] is the word of this salvation sent ... God hath fulfilled ... the promise which was made unto the fathers)*

I have said for many years, and I still do, that it is as if the Gentiles were an *afterthought* in the mind of God. While that might not be the best way to say it, it does certainly remind us, as Gentiles, that we stand by *faith*. Now, in Romans chapter 11 the Jews, for unbelief are broken off from the good olive tree, and we Gentiles are grafted in, probably as a shoot off of the root, because of our faith in Jesus Christ.

*Ro 11:17 And if some of the branches*

*Of the good olive tree, Not all of the branches, but some of the Jews (properly, the most part) ... Verse 11 ... through their fall (trespass or offense) *salvation is come unto the Gentiles, for to provoke them to jealousy.**

*be broken off,*

From the good olive tree because they are rejected for unbelief and disqualified from being recipients of the promises.

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*and thou (notice, singular Gentile), being a wild olive tree, wert grafted in among them,*

That is, those who remained in the good olive tree. Which must be the true Israel of God. (Gal. 6.17)

*and with them partakest of the root and fatness of the olive tree;*

Clearly, most of the natural Jews have been removed from the true Israel of God. (Gal. 6.16) But still, it must not be overlooked that from this **root** (which appears to be the true Israel, though it be but a miniscule remnant) the gentile saints of the churches partake of the blessed promises of God, as an *offshoot*. The church has not usurped Israel! This cannot be. Rather, we, the Gentile saints have been grafted in *among* them. We are brought into the same fellowship by the body of Jesus Christ, to enjoy the promises of God, which are yet future:

*Ro 9:25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. (referring to the gentiles and the church)*

*26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.*

*27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved ... (But notice that Israel still remains. There is a small Jewish, believing remnant. Ro.15.8-12)*

*Ga 4:28 Now we, brethren, as Isaac was, are the children of promise.*

*Eph.3.6 That the Gentiles should be **fellowheirs**, and of the same body, and **partakers** of his promise in Christ by the gospel...*

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The church appears to be the tip-of-the-sword for the work of God throughout the earth, on account of the present unbelief (rejection of Jesus Christ) of national Israel. The church's work continues until Israel's temporal suspension is lifted. Then, the fulness of the Gentiles shall be come in (Ro.11.25); Israel shall be turned again to the Lord. (Ro. 11.26)

*Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; **and there shall be one fold, and one shepherd.***

*18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. (But the root is bearing you.)*

In other words when we are supposed to be the ones who should bear witness to the benefit of being a *part* of the *good olive tree root*, the root is having to bear the benefit to the branch. Mt.3.11.

Gill, vol. 8, p.535, 'The Jews received **no advantages** from the Gentiles, but on the contrary the Gentiles from the Jews, to whom were committed the oracles of God, and by whom they were faithfully kept and transmitted to the Gentiles; the gospel itself came out first from among them; the first preachers of it were Jews, who carried it into the Gentile world, where it was greatly succeeded to the conversion of many, who by this means were brought into a Gospel church-state, and so enjoyed all the privileges they did: yea, Christ himself, according to the flesh, came of them, was sent unto them, was the minister of them, lived and died among them, and wrought out the great salvation for his people; **hence *salvation* itself is said to be *of the Jews*, John iv.22, so that the root and foundation of all their enjoyments were from the Jews** [!We must not overlook this truth!, my insert], and not those of the Jews from them; hence there was no room, nor reason, for boasting against them, and vaunting it over them.' (bolding for emphasis)

*19 Thou wilt say then, The branches were broken off, that I might be grafted in.*



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*20 Well; because of unbelief they were broken off,*

The natural Jews had a standing in relation to the promises spoken to them through their father Abraham. And that the cause of their removal from the good olive tree was their unbelief. Their remaining in the good olive tree was conditioned on faith in Jesus Christ.

*and thou [wild olive tree branches] standest by faith. Be not highminded, but fear:*

Gentile saints, be sober and diligent so that we do not become infected with false doctrine and self-appraisal so that we become forgetful of the truth of our standing in the good olive tree by faith.

*21 For if God spared not the natural branches,*

And their conditional placement in the good olive tree.

*take heed lest he also spare not thee.*

Conversely, those Gentiles who are of Christ's elect, who have showed *faith* in Him and have been granted access into those promises to Israel, but through unbelief (a turning back, He.10.38, 39) have turned away from *The Faith* of the Gospel and the Word of God and boasts against the *root*, such persons are rejected, broken off by God and shall be denied the benefits that come as a result of abiding by a proper, biblical faith to have a part with the good olive tree.

It is truly an oxymoron to think that there is an anti-Semitic Christian. And yet this evil sentiment is becoming more and more prevalent around us.

*22 Behold therefore the goodness and severity of God: on them which fell,*

Through offense or transgression in their denial of their Messiah, Jesus Christ.

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*severity; but toward thee, goodness, **if thou continue in his goodness:** otherwise thou also shalt be cut off.*

*23 And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.*

*24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: **how much more shall these, which be the natural branches, be graffed into their own olive tree?** (Not, our own. The good olive tree is clearly the true Israel of God.)*

Gentiles have received the blessings that they have because of Christ coming through the Jews, and then to us.

*Eph 2:12 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 (Jew and Gentile) peace, who hath made both one, and hath broken down the middle wall of partition between us; (being the law)*

*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, so making peace;*

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

*17 And came and preached peace to you (Gentiles) which were afar off, and to them (of the Jews that believed) that were nigh.*

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

*19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;*

*20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;*

*21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:*

*22 In whom ye also are builded together for an habitation of God through the Spirit.*

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But there is coming a day when the last Gentile believer shall be brought to Christ and the Jews of Israel shall believe in their Messiah, Jesus Christ our Lord.

*Ro.11.26 And so all Israel shall be saved: as it is written, There shall come out of Sion **the Deliverer, and shall turn away ungodliness from Jacob:***

*27 For this is my covenant unto them, when I shall take away their sins.*

*2Co.3.14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.*

*15 But even unto this day, when Moses is read, the vail is upon their heart.*

*16 Nevertheless **when it shall turn to the Lord, the vail shall be taken away.***

This is a very poor, insufficient detail of why Acts chapter 10 was so significant in the history of the N. T. church. This marks the place where the Gentiles receive some portion of the promises spoken to Israel, and this is made known to them through the preaching of the gospel. *God sending His own Son to Israel, anointing Him with the Holy Spirit, that he both died and raised from the dead, being seen by many. That as many as believe in Him have the remission of sins.* This is the first time this message was *authorized for and carried* to the Gentiles. The Gentiles need not join to Israel being proselytes, they need no circumcision, no sacrificial system, no law, no blood. They are accepted by faith of Jesus Christ just as they are, right where they are being Gentiles.

During our Lord's earthly ministry those Gentiles who received anything from the Lord received it because they came to Him. But even then, they were in no way constituted partakers of the inheritance and promises made to Abraham. There might have been a good number of Gentiles that came to Christ. I don't know. The Samaritan woman (Jn.4.3-39), and afterwards many Samaritans (Jn.4.41), the Roman centurion in Capernaum (Mt. 8.5-13 centurion came to Jesus; Lk.7.2-10 elder came to Jesus), the Syrophenician or woman of Canaan (Mt. 15.21-28; Mk.7.24-31), the many that came from Edom, and from the east beyond Jordan or Decapolis (present-day Jordan), Syria, Tyre, Sidon (Mt.4.25; Mk. 3.7, 8; Lk.6.17) **all**

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**came to Him.** But notice that in Acts chapter 10 Peter, not Philip, not Saul, but Peter is commanded of the Lord, for the very first time, **to go** to the Gentiles and tell them words that they **must** hear. (Acts 10.6 *he shall tell thee what thou oughtest to do, 19, 20 get thee down, and go with them, doubting nothing: for I have sent them.*)

Why was Peter sent to preach the first gospel message to the Gentiles? Paul is the apostle to the Gentiles. Peter is called the apostle to the circumcision, the Jews.

### **Peter, James, and Cephas are ministers to the Jews & Paul to the Gentiles:**

*Gal.2. 6 (Paul is writing) But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person; for they who seemed to be somewhat in conference added nothing to me:*

*7 But contrariwise, when they saw that the **gospel of the uncircumcision was committed unto me** (Paul), as the **gospel of the circumcision was unto Peter;***

*8 (For he that wrought effectually in **Peter to the apostleship of the circumcision**, the same was mighty **in me toward the Gentiles:**)*

*9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that **we should go unto the heathen** (Paul & Barnabas), and **they unto the circumcision.** (James, Cephas, & John)*

### **Paul to the Gentiles:**

*Ac 9:15 But the Lord said unto him (Ananias), Go thy way: for he (Paul) is a chosen vessel unto me, **to bear my name before the Gentiles, and kings, and the children of Israel ...** (Paul's primary task is listed here first.)*

*Ro 11:13 For I speak to you Gentiles, inasmuch as **I am the apostle of the Gentiles**, I magnify mine office ...*

*Ga 1:16 To reveal his Son in me, **that I might preach him among the heathen;** immediately I conferred not with flesh and blood ...*

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JFB commentary gives a very good reason for Peter taking the gospel to the Gentiles instead of Paul:

*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 ...’** (bolding added)*

Jesus said these words only to Peter. Does this answer the question why Peter was called of the Lord to open the door of the gospel to the Gentiles? I think it does.

*Mt 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.*

It appears that this is why Peter was used at Pentecost, at Samaria, and now in Caesarea.

### Chapter 11

*1 ¶ And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.*

*2 And when Peter was come up to Jerusalem,*

His purpose is to share what the Lord has done among the Gentiles is clear. In verse 12 he has brought with him the six other Jewish saints who had witnessed this great event upon the Gentiles.

*they that were of the circumcision contended with him,*

Meaning most likely that there were those Jews among the saints of the church at Jerusalem who took exception to the Gentiles being brought into the fold that was once solely constituted of Jews and proselytes to the

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nation. Certainly never had an uncircumcised been received into fellowship with Jews.

διεκρίνοντο, 3<sup>rd</sup> p pl, imperf, mid of διακρίνω; διά through, by + κρίνω judge, determine; KJV to *discern, doubt, difference, stagger, waver*. **Verse 12** nothing doubting.

*3 Saying, Thou wentest in to men uncircumcised,*

*Thou wentest in, εἰσῆλθες, 2<sup>nd</sup> p sing, aor 2, ind of εἰσέρχομαι, εἰς into, to, unto + ἔρχομαι come 609, go 13; The prefix 'eis' gives us the 'come to'; KJV enter into, come in; vs. 8, 12.*

*and didst eat with them.*

*4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,*

*5 I was in the city of Joppa praying: and in a trance ἐκστάσει I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:*

*6 Upon the which when I had fastened mine eyes,*

*ἀτενίσας, As Cornelius had looked the angel intensely, so Peter had fastened his eyes on this sight.*

*I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.*

*7 And I heard a voice saying unto me, Arise, Peter; slay and eat.*

*8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered*

*εἰσῆλθεν, vs.3, 12*

*into εἰς my mouth.*

*9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.*

*10 And this was done three times: and all were drawn up again into heaven.*

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11 *And, behold, immediately there were three men already come unto ἐπὶ the house where ἐν I was, sent from Caesarea unto me.*

12 *And the Spirit bade me go with them, nothing doubting.*

διακρινόμενον, **verse 2** contended,

Moreover **these** six brethren accompanied me, and we entered εἰσῆλθομεν into εἰς the man's house:

13 *And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;*

14 *Who shall tell thee words, whereby ἐν οἷς thou and all thy house **shall be** saved.*

σωθήσῃ, 2<sup>nd</sup> p sing, **fut**, ind. pass of σώζω; meaning the time of their knowledgeable experience of grace. It does not mean their regeneration. As we know nothing of our first birth, except we know we are here, so the fact of faith is proof of the new birth. Remember the last time our discussion concerning the memorial of his prayers and alms before God.

15 *And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.*

At the beginning of what? Is Peter not referring to the blessing of the Holy Spirit's condescension at Pentecost? Is this normal? No. But was it necessary? Yes. Why? To put before the Jewish churches the fact that the Gentiles are brought into the fellowship of Jesus Christ. We recall the immediate baptism at their confession. There was no going back to report to the church. And that is never the case in any baptism. It is administered immediately, without question at the confession of faith in Jesus Christ.

16 *Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

17 *Forasmuch then as God gave them the like gift as he did unto us,*

And the Holy Spirit is a profound element of the promise given.

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*Jn.7.38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.*

*39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

*Ga 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

The Gentiles were converted, filled, equipped, churched, all in one and prepared for baptism. Is that unusual? Yes it is. Will that happen again. No it won't. Not in that order. It was necessary to authenticate the work of Christ among the Gentiles.

*who believed on the Lord Jesus Christ; what was I, that I could withstand God?*

In other words I was compelled, against all that I had ever known, to trust God and witness Christ in them.

*Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory ...*

*18 When they heard these things, they held their peace,*

*ἠσυχασαν, 3<sup>rd</sup> per pl, aor 1, ind of ἠσυχάζω; KJV held their peace, rested, ceased, to be quiet. The noun hesuchia, Let the woman learn in **silence** ...*

*and glorified God, saying, Then **hath** God also to the Gentiles granted*

*ἔδωκεν, 3<sup>rd</sup> p sing, aor 1, **ind**, act of δίδωμι, to give.*

*repentance*

*ματάνοιαν, a change of mind,*

*unto (εἰς, for) life. ζωήν*



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One of the greatest truths about salvation is given us here. Why does one come to Christ and another does not. Because the sinner, being dead to God in trespasses and sins cannot come, **but for the grace of God**. Those that come to Christ come because they are granted repentance **for the life that they already have received in the new birth!**

*Acts 5.30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

*31 Him hath God exalted with his right hand to be a Prince and a Saviour, for **to give** repentance (δοῦναι, aor 2, infin., of δίδωμι) to Israel, and forgiveness of sins.*

*Acts 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.*

*39 For the promise is unto you, and to your children, and to all that are afar off, **even as many as the Lord our God shall call.***

*2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to **us-ward**, not willing that any should perish, but that **all** should come to repentance.*

*It is even this way for believers who will go into sin ...*

*2Ti.2.24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

*25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

*26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*