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### Acts 10

Peter had been used by God to restore Aeneas and raise Dorcus from the dead but as he abided at Simon the Tanners house, God was going to prepare Peter to preach to the Gentiles.

1. The preaching to Cornelius is one of the most important events in the book of Acts.
2. It is recorded twice. Acts 10, 11:1-18
3. The event is referred to in the First church council. Acts 15:7-9
4. The event set a precedence for the Gentiles who would be excepted by God as the Jews.
5. It wasn't that the Gentiles had not heard the gospel already at Samaria for the Samaritans responded to it. Act 8.
6. The Gentiles were considered dogs by the Jews, fit only to kindle the lives of hell.  
\* But God was going to break down the middle wall of partition, through, by and in Christ Jesus. Eph. 2:11-18

#### 10:1-8      The visitation of an angel to Cornelius.

10:1-2      The man Cornelius.

- 1) The city of Caesarea was the new city built by Herod.

- a) The city was between Joppa and Dora on the Mediterranean, 30 miles from Joppa.
  - b) Herod the Great had built it in honor of Augustus Caesar with a harbor and made the city the provincial capital.
- 2) Cornelius is believed to of taken the name of one Cornelius Sulla who had liberated 10,000 slaves in 82 B.C. and all took his name, it was a very common name.
  - 3) Cornelius was a centurion of the Italian Regiment.
    - a) As a centurion, he was over 100 men, 1/6 of a cohort which comprised 600 men and 10 cohorts a legion of 6,000 men. (Favorable in Scripture).
    - b) Italian Regiment meant they were not a native Roman.

#### 10:2      The spiritual state of Cornelius.

- 1) He was a devout “eusebes” means pious, devoted to worship.
- 2) He feared God, probably refers to believing in one God.
  - a) He may have been a proselyte of the gate, not being circumcised.
  - b) A God fearer who had embraced the Jewish faith short of circumcision. Acts 13:16, 26, 43; 16:14; 17:4, 17; 18:7
  - c) His entire house did the same.

- 3) He gave alms generously, indicating he was compassionately.
- 4) He prayed “deomai” to God always.
  - a) The word means to beg for the things asked for.
  - b) The indication being, he was a sincere seeker.

**10:3-6** The vision of Cornelius.

**10:3** Cornelius literally say an angel.

- 1) The ninth hour was 3:00 P.M. Acts 3:1
  - a) There were three hours of prayer for the Jews, the 3rd, 6th and 9th hour.
  - b) Jesus prayed from the cross at 3:00 P.M.
- 2) He not only saw the angel in a vision but heard him speaking to him.

**10:4** The response of Cornelius.

- 1) He feared.
- 2) He gave reverence, “What is it, lord”.
- 3) The angel told Cornelius God had remembered his prayers and alms.
  - a) Not that God forgot but that he was very aware of them out of a sincere heart.
  - b) This phrase is found three times in New Testament. Matt. 26:13; Mk. 14:9

**10:5-6** The angel instructs Cornelius to sent for Peter at Joppa.

- 1) The city of Joppa was about 30 miles away. vs. 5
  - \* Joppa was the city from where Jonah fled from the Lord.
- 2) The man they were to seek was Simon whose surname was Peter. vs. 5
- 3) Simon the Tanner was were Peter was lodging by the sea. vs. 6
  - a) Tanners were held in supreme contempt, due to the nature of their trade with animal skins, making them unclean.
  - b) The house had to be 50 cubits outside the city.
  - c) And if they were betrothed, the girl could brake it.
  - d) widow didn’t have to marry him
- 4) Peter would tell him what he must do.

**10:7-8** The prompt obedience of Cornelius.

- 1) The angel departed. vs. 7
- 2) Cornelius called two servants and one soldier, all in complete devotion to him. vs. 7
- 3) Cornelius explained the visitation command them to Joppa. vs. 8

**10:9-23** The visitation of Peter by the messengers of Cornelius.

**10:9-16** The vision of Peter.**10:9** The location.

- 1) They arrived at the 6th hour, 12:00 p.m.
- 2) Peter went to pray.
  - \* The Jew prayed three times a day. Dan. 6:10; Ps. 55:17

**10:10-12** The nature of the vision.

- 1) Peter became real hungry by smelling the food. vs. 10a-b
- 2) Peter then fell into a Trance “ekstasis” a throwing of the mind out in ecstasy, literally standing outside of oneself. vs. 10c
- 3) Peter saw the heaven open and a sheet was lowered to the earth. vs. 11
- 4) Every kind of unclean beast forbidden in the law to Jews was present. vs. 12; Lev. 11

**10:13-16** The voice from heaven.

- 1) Peter heard a voice commanding him to eat. vs. 13
- 2) Peter refused as a kosher Jew, contradicting himself, “not so Lord”. vs. 14
- 3) Peter received a revelation, what God cleanses, no one can call common or unclean. vs. 15

\* Mk. 7:14-19; Rom. 14:14; 1Cor. 6:9-11; Col. 2

- 4) Three times this happened. vs. 16
  - a) Paul asked three times. 2Cor. 12:8
  - b) Peter denied Jesus three times. Lk. 22:61
  - c) Jesus asked Peter if he loved Him three times. Jn. 21:13-17

**10:17-20** The perplexity of Peter was removed by the interpretation by the Holy Spirit.

- 1) The apostle Peter wondered within himself what this vision which he had seen meant. vs. 17a
  - a) The word wondering “diaporeo” means to be perplexed or be entirely at loss. Acts 2:12; 5:24
  - b) The struggle was a real one for Peter.
- 2) The men at the very same time arrived and inquired if it was the house of Simon as they stood before the gate. vs. 17b-c
  - a) Notice how God works at both ends and brings them together, being the God of order, not confusion!
  - b) The word “behold” marks unexpectedness and surprise.
  - c) It is a bit comical, they are being respectful to not enter being Gentiles, yet Simon is a tanner.
- 3) The men then inquired to see if Simon-Peter, was lodging there. vs. 18

- 4) The Holy Spirit spoke to Peter to go with the men confirming the event. vs. 19-20
- a) It was while Peter thought about the vision, that the Spirit said to him, “Behold, three men are seeking you.” vs. 19a-c
- b) The Spirit was directing and commanding Peter, “Arise therefore, go down and go with them, doubting nothing; for I have sent them.” vs. 20
- 1)) The phrase doubting nothing “diakrino” means without hesitation, the context is taking action without delay. Acts 11:12b
- 2)) This was the second step that would lead to the clear interpretation of the vision.
- 3)) The word of God and the Spirit are one, never contradict each other.

### 11:21-23 The obedience of Peter.

- 1) The men revealed the angels appearance, confirming the Holy Spirits instructions. vs. 21-22
- a) Peter went down to the men sent from Cornelius and said, “Yes, I am he whom you seek. For what reason have you come?”. vs. 21
- b) Peter was told several things by the men. vs. 22

- 1)) The unclean Gentile was introduced, “They said, “Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews.” vs. 22a-d
- 2)) The divine command was communicated, “Was divinely instructed by a holy angel to summon you to his house.” vs. 22e
- 3)) The gospel commission was stated, “And to hear words from you.” vs. 22f
- 4)) All this information was the third step bringing Peter to a clearer interpretation.
- 2) The apostle Peter was obeying the measure of light God was giving him. vs. 23
- a) He invited them in and lodged with them, being a Jew. vs. 23a
- 1)) Peter is walking by faith, which is based on the revelation of God, never apart or in contradiction to the word of God!
- 2)) This was despite the traditional hatred between the Jews the Gentiles being God's revelation.
- b) He went on the next day to Cornelius taking some Jews from Joppa. vs. 23b

- 1)) Along the coastal road to Caesarea.
- 2)) The two servants, the soldier, Peter and the six Jews. Acts 11:12c

### **10:24-48    The visitation of Peter to the house of Cornelius.**

#### **10:24-33** The arrival of Peter at Caesarea.

- 1) Peter came as a servant not as a lord. vs. 24-27
  - a) Peter entered Caesarea and Cornelius was waiting with a house was full of people. vs. 24
    - 1)) His relatives.
    - 2)) His close friends.
  - b) Peter entered the house of Cornelius and he prostrated himself at the feet of Peter. vs. 25
    - 1)) Cornelius gave obeisance to Peter as some supernatural messenger.
    - 2)) The word worship “proskuneo” means to kiss the hand, a common Oriental practice, especially the Persians, prostrating to the ground, touching ones forehead on the ground.
  - c) Peter refused to except such honor as practice by the pagans. vs. 26
    - 1)) The word “but” marks the sharp contrast.

- 2)) The actions of Peter affirmed his refusal to be seen as superior, “Peter lifted him up. vs. 26a
- 3)) The words of Peter confirmed the refusal to be excepted as a superiority, “Stand up, I myself an also a man” but he also treated Cornelius with dignity, not as an unclean dog. vs. 26b-d
  - d) Peter entering noticed all the people who had come together. vs. 27
- 2) Peter came to understand clearly the interpretation of his vision. vs. 28-29
  - a) His preliminary remarks stated the unlawfulness “athemitos”, not only illegal but abominable for any Jew to company “kollao” glue oneself to a Gentiles. vs. 28a-b
    - \* Found only two times and it is translated abominable. 1Pet. 4:3
  - b) He proclaimed the interpretation of his vision by God, “God has shown me that I should not call any man common or unclean”. vs. 28c
    - 1)) This was the fourth step, the word shown “deiknuo” mean to expose to the eyes.
    - 2)) The apostle Peter at this very point understood clearly that salvation is for all, not just the Jews!

- c) He declared his prompt obedience without contradiction. vs. 29a
- d) He asked that they tell him the reason for his coming. vs. 29b.
- 3) Peter was answered by Cornelius. vs. 30-33
  - a) Cornelius retold the angelic visitation. vs. 30-32
    - 1)) The time duration has been four days, two day each way.
    - 2)) Cornelius said he fasted until the ninth hour, then an angel appeared, a man in bright clothing. vs. 30
    - 3)) The word of the angel are much the same. vs. 31-32
  - b) Cornelius revealed his eagerness to hear God's word. vs. 33
    - 1)) He was a man under authority, he had been obedient to the vision, as well as Peter. "So I sent to you immediately, and you have done well to come." vs. 33a-b
    - 2)) He and all present were ready to hear the gospel, "Now therefore, we are all present before God, to hear all the things commanded you by God." vs. 33c-d
- 30) The aorist "to hear" means affectively and obey.

- 10:34-43** The preaching of the gospel by Peter to the house of Cornelius.
- 1) Peter declared the meaning of his personal revelation. vs. 34-35
    - a) Peter declared that God shows no partiality or respect of person. vs. 34
      - 1)) The word truth "aletheia" means what is true in any matter under consideration, salvation for Gentiles.
      - 2)) The word perceive "katalamkano" means to lay hold with the mind.
      - 3)) The context is Jew and Gentile partiality "prosopoleptes", one who discriminates, found only this one time in the New Testament.
  - b) Peter declared God excludes no one. vs. 35
    - 1)) No nation is excluded.
    - 2)) No man is rejected, whoever fears God and works righteousness is accepted by Him.
    - 3)) This does not mean salvation by works but after the attitude of Cornelius, who responded to the measure of light he possessed.
    - 4)) If his works were sufficient or synagogue, there would have been no need for Peter to preach Christ.
- 2) Peter preached a personal relation with Jesus. vs. 36-38

- a) The word of God to Israel was preaching peace through Jesus, the emphasis on the content and proclamation of the gospel. vs. 36
- 1)) He is Christ “Cristos” the anointed Messiah reconciling sinner to God.
  - 2)) He was and is Lord of all, through salvation, making peace with God, including Gentiles. Rom. 5:1;  
Gen.. 12:3
- b) The word was the one they knew and were familiar with. vs. 37-38
- 1)) It had been proclaimed throughout all of Judea. vs. 37a  
\* The word for word is “rhema” the spoken word.
  - 2)) It began from Galilee after the baptism John preached. vs. 37b
  - 3)) They were not ignorant to the gospel, they just had not responded to the gospel till this time.
  - 4)) The confirmation by God as to the person of Jesus, as the God-Man, was by the anointed of the Holy Spirit, doing good, performing miraculous, God being with Him. vs. 38  
\* Is. 61:1; Lk. 4:14-30
- 3) Peter proclaimed the attestation to the person of Jesus through the gospel. vs. 39-43

- a) The fact that the apostles were witnesses of all these things and the crucifixion and death of Jesus. vs. 39  
\* Killed by hanging on a tree, implies he became a curse for us. Gal. 3:13
- b) The fact that Jesus was raised and seen by chosen witnesses who ate and drank with Him after the resurrection. vs. 40-41  
\* “To us” is emphatic, the twelve, 500 at one time and Paul, etc. Lk. 24:25-27; Jn. 21:12; 1Cor. 15:5-8
- c) The fact that Jesus had ordered the commission of His disciples to preach “kerusso” to herald the Gospel to the people and testify that He was ordained by God to judge the living and the dead. vs. 42  
\* Jn.5:22; Heb. 9:27
- h) The fact that Jesus was proclaimed by the prophets, “to Him” is emphatic through His name and belief, one can be forgiven sins, only in Him. vs. 43  
\* Present participle, continuing in faith.
- 10:44-48** The pouring out of the Holy Spirit by God to the house of Cornelius
- 1) The Holy Spirit fell on all who were present, as Peter was speaking. vs. 44

- \* The very same experience that accrued at Pentecost and Samaria. Acts 2, 8
- 2) The pouring out of the Holy Spirits astonished the Jews. vs. 45-46
  - a) The six Jews were astonished “existemi”, thrown in wonderment.
  - b) They had come with Peter for a witness and defense when they got back to Jerusalem. vs. 45
    - \* It was all the work of the Spirit. Acts 11:12, 15-17
  - c) The Jews heard them speak in tongues and magnify God. vs. 46
- 3) The Holy Spirit's baptism qualified them for water baptism. vs. 47-48
  - a) Peter asks if anyone objects. vs. 47
    - \* God did it. Acts 15:8-9
  - b) Peter commanded that they be baptized, not circumcised. vs. 48a
    - \* The article is present, the water of baptism.
  - c) Peter enjoyed the communion that the Holy Spirit had brought about for a few days. vs. 48b