



**Title/Date:** 2/14/24 **“The Gospel Peter gave Cornelius”**  
**(10 Truths of Evangelism)**

**I. Text:** Acts 10:23-43 And on the next day he rose up and went away with them, and some of the brothers from Joppa went with him. 24 And on the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. 25 And when Peter entered, Cornelius met him, and fell at his feet and worshiped him. 26 But Peter raised him up, saying, “Stand up; I too am just a man.” 27 As he talked with him, he entered and \*found many people assembled. 28 And he said to them, “You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man defiled or unclean. 29 That is why I came without even raising any objection when I was summoned. So I ask for what reason you have summoned me.” 30 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, 31 and he \*said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. 32 Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is lodging at the house of Simon the tanner by the sea.’ 33 So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been ordered by the Lord.” 34 And opening his mouth, Peter said: “I most truly comprehend now that God is not one to show partiality, 35 but in every nation the one who fears Him and does righteousness is welcome to Him. 36 As for the word which He sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—He is Lord of all— 37 you yourselves know the thing which happened throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39 And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a tree. 40 God raised Him up on the third day and granted that He appear, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 And He commanded us to preach to the people, and solemnly to bear witness that this is the One who has been designated by God as Judge of the living and the dead. 43 Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

In reading Peter’s gospel presentation to Cornelius - what did you learn or observe from Peter’s gospel that helps us know how to present the gospel and what elements to include in our gospel presentations?

**II. Introduction: 5 key questions to ask and answer for unbelievers:**

1. What is life’s purpose/what does God want from me/from us/why did he create me? (To love Him, know Him, serve Him, and worship/glorify Him forever)
2. Why do we all struggle so much/what is sin/why do we need a Savior? (We all have sinned/rebelled against God, His plan/rightful ownership over our lives, and His laws and commands that He has given us through our conscience and the Holy Scriptures)
3. How did God save us from ourselves, from this fallen world, from sin, Satan, death, and Hell? What is the SOURCE of salvation – what is exactly the SOLUTION for our sin problem? (Jesus alone is the solution for our sin – His perfect life to give us righteous standing before God, His sacrificial death to provide the payment for our sin to satisfy God’s justice to fairly punishment every sin and every sinner, and His victorious resurrection to grant and guarantee eternal life – that He will raise us from the dead just like He defeated death and raised the Son of God from the grave)
4. How does someone receive salvation/ how exactly does someone become a Christian? (Jesus said whoever “believes Him/God who sent me”/“believe in me” HAS eternal life (Jn. 5:24, 6:35, 7:38, 11:25-26, 12:44-46, 14:12) and has crossed over from death to life/eternal life). We also know from all of Scripture that true believes requires repentance of sin and faith in Jesus as Lord – calling on Him to be OUR personal Lord (master, owner, and boss who now directs our life).
5. What should someone expect to happen when they become a Christian and get saved?



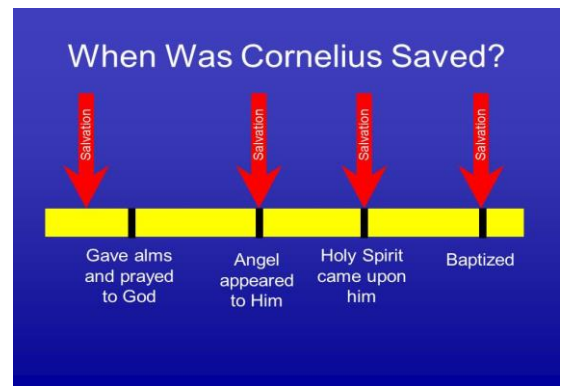
What are your favorite questions to ask to open up gospel presentations? What some other evangelism techniques/questions to start spiritual conversations? (Ex. Ray Comfort’s questions in the Way of the Master, two “EE” questions - Evangelism Explosion by D. James Kennedy). What are your favorite gospel tract(s) (explain why you prefer/like it)

**III. Review: Ordinis Salutis (Biblical Order of Salvation)**

Warren Wiersbe: “Sinners have always been saved by faith; that is one principle God has never changed. But God does change His methods of operation, and this is clearly seen in Acts 1–10. The experience of Cornelius and his household makes it very clear that baptism is not essential for salvation. From now on, the order will be: hear the Word, believe on Christ, and receive the Spirit, and then be baptized and unite with other believers in the church to serve and worship God.” p. 447 The Bible Exposition Commentary (Vol. 1 Matthew – Galatians)

What verses in the Bible indicate a correct order of salvation (Look up Eph. 1:13-

14) How would respond with Scripture those who claim you must be born again *before* you can repent and believe, or those who advocate works based salvation systems (Ex. Islam, Roman Catholicism, Mormonism, etc.) in order to be saved, or those who insist that someone is not saved until their baptized by water (baptismal regeneration – Ex. Church of Christ, Oneness Pentecostals)



## IV. Overview of Acts 10 – Context & Commentary by Warren Wiersbe (*The Bible exposition commentary* (Vol. 1, p. 444-447))

### **The Greatest Miracle—Winning Lost Sinners (Acts 10:1–48)**

Chapter 10 is pivotal in the Book of Acts, for it records the salvation of the Gentiles. We see Peter using “the keys of the kingdom” for the third and last time. He had opened the door of faith for the Jews (Acts 2) and also for the Samaritans (Acts 8), and now he would be used of God to bring the Gentiles into the church (see Gal. 3:27–28; Eph. 2:11–22).

This event took place about ten years after Pentecost. Why did the Apostles wait so long before going to the lost Gentiles? After all, in His Great Commission (Matt. 28:19–20), Jesus had told them to go into *all the world*; and it would seem logical for them to go to their Gentile neighbors as soon as possible. *But God has His times as well as His plans, and the transition from the Jews to the Samaritans to the Gentiles was a gradual one.*

The stoning of Stephen and the subsequent persecution of the church marked the climax of the Apostles’ witness to the Jews. Then the Gospel moved to the Samaritans. When God saved Saul of Tarsus, He got hold of His special envoy to the Gentiles. Now was the time to open the door of faith (Acts 14:27) to the Gentiles and bring them into the family of God.

There were four acts to this wonderful drama. Preparation (10:1-22), Explanation (10:23-33), Proclamation (10:34-43), Vindication (10:44-48).

#### **Preparation (vv. 1–22).**

*Before He could save the Gentiles, God had to prepare Peter to bring the message and Cornelius to hear the message. Salvation is a divine work of grace, but God works through human channels. Angels can deliver God’s messages to lost men, but they cannot preach the Gospel to them. That is our privilege—and responsibility.*

Caesarea is sixty-five miles northwest of Jerusalem and thirty miles north of Joppa (Jaffa). At that time, Caesarea was the Roman capital of Judea and boasted of many beautiful public buildings. In that city lived Cornelius, the Roman centurion, whose heart had tired of pagan myths and empty religious rituals, and who had turned to Judaism in hopes he could find salvation. Cornelius was as close to Judaism as he could get without becoming a proselyte. There were many “God fearers” like him in the ancient world (Acts 13:16) and they proved to be a ready field for spiritual harvest.

It is interesting to see how religious a person can be and still not be saved. Certainly, Cornelius was sincere in his obedience to God’s Law, his fasting, and his generosity to the Jewish people (compare this to Luke 7:1–10). He was not permitted to offer sacrifices in the temple, so he presented his prayers to God as his sacrifices (Ps. 141:1–2). In every way, he was a model of religious respectability—and yet he was not a saved man.

The difference between Cornelius and many religious people today is this: he knew that his religious devotion was not sufficient to save him. Many religious people today are satisfied that their character and good works will get them to heaven, and they have no concept either of their own sin or of God’s grace. In his prayers, Cornelius was asking God to show him the way of salvation (Acts 11:13–14).

#### **Explanation (vv. 23–33).**

*The fact that Peter allowed the Gentiles to lodge with him is another indication that the walls were coming down. Peter selected six Jewish believers to go along as witnesses (Acts 11:12), three times the official number needed. It would take at least two days to cover the thirty miles between Joppa and Caesarea. When Peter arrived, he discovered that Cornelius had gathered relatives and friends to hear the message of life. He was a witness even before he became a Christian!*

...When he announced that he did not consider the Gentiles unclean, this must have amazed and rejoiced the hearts of his listeners. For centuries the Jews, on the basis of Old Testament Law, had declared the Gentiles to be unclean, and some Jews even referred to the Gentiles as “dogs.”...

Cornelius rehearsed his experience with the angel and then told Peter why he had been summoned: to tell him, his family, and his friends how they could be saved (Acts 11:14). They were not interested Gentiles asking for a lecture on Jewish religion. They were lost sinners begging to be told how to be saved.

Before we leave this section, some important truths must be emphasized. First, the idea that “one religion is as good as another” is completely false. Those who tell us that we should worship “the God of many names” and not “change other people’s religions” are going contrary to Scripture. “Salvation is of the Jews” (John 4:22), and there can be no salvation apart from faith in Jesus Christ, who was born a Jew. Cornelius had piety and morality, but he did not have salvation. Some might say, “Leave Cornelius alone! His religion is a part of his culture, and it’s a shame to change his culture!” God does not see it that way. Apart from hearing the message of the Gospel and trusting Christ, Cornelius had no hope.

Second, the seeking Saviour (Luke 19:10) will find the seeking sinner (Jer. 29:13). Wherever there is a searching heart, God responds. This is why it is essential that we as God’s children obey His will and share His Word. You never know when your witness for Christ is exactly what somebody has been waiting and praying for.

Third, Peter certainly was privileged to minister to a model congregation (Acts 10:33). They were all present, they wanted to hear the Word, and they listened, believed, and obeyed. What more could a preacher ask?

#### **Proclamation (vv. 34–43).**

*There can be no faith apart from the Word (Rom. 10:17), and Peter preached that Word. God is no respecter of persons as far as nationality and race are concerned. When it comes to sin and salvation, “there is no difference” (Rom. 2:11; 3:22–23; 10:1–13). All men have the same Creator (Acts 17:26), and all men need the same Savior (Acts 4:12). Acts 10:35 does not teach that we are saved by works, otherwise Peter would be contradicting himself (Acts 10:43). To “fear God and work righteousness” is a description of the Christian life. To fear God is to reverence and trust Him (Micah 6:8). The evidence of this faith is a righteous walk.*

Peter then summarized the story of the life, death, and resurrection of Jesus Christ. Cornelius and his friends knew about Christ’s life and death, for “this thing was not done in a corner” (Acts 26:26). Peter made it clear that Israel was God’s instrument for accomplishing His work (Acts 10:36), but that Jesus is “Lord of all,” and not just Lord of Israel. From the very founding of the nation of Israel, God made it clear that the blessing would be from Israel to the whole world (Gen. 12:1–3).

The public at large knew about Christ’s life, ministry, and death, but only the Apostles and other believers were witnesses of His resurrection. As in his previous sermons, Peter laid the blame for the Crucifixion on the Jewish leaders (Acts 3:15; 4:10; 5:30), as did Stephen (Acts 7:52). Paul would pick up this same emphasis (1 Thes. 2:14–16).

Having finished this recitation of the historical basis for the Gospel message, Christ’s death and resurrection, Peter then announced the good news: “Whosoever believeth in Him shall receive remission of sin” (Acts 10:43; see 2:21). His hearers laid hold of that word “whosoever,” applied it to themselves, believed on Jesus Christ and were saved.

#### **Vindication (vv. 44–48).**

*Peter was just getting started in his message when his congregation believed and the Holy Spirit interrupted the meeting (Acts 11:15). God the Father interrupted Peter on the Mount of Transfiguration (Matt. 17:4–5), and God the Son interrupted him in the matter of the temple tax (Matt. 17:24–27). Now, God the Spirit interrupted him—and Peter never was able to finish his sermon! Would that preachers today had interruptions of this kind!*

The Holy Spirit was giving witness to the six Jews who were present that these Gentiles were truly born again. After all, these men had not seen the vision with Peter and come to understand that the Gentiles were now on an equal footing with the Jews. This does not suggest that every new believer gives evidence of salvation by speaking in tongues, though every true believer will certainly use his or her tongue to glorify God (Rom. 10:9–10). This was an event parallel to Pentecost: the same Spirit who had come on the Jewish believers had now come on the Gentiles (Acts 11:15–17; 15:7–9). No wonder the men were astonished!

With this event, the period of transition in the early history of the church comes to an end. Believers among the Jews, Samaritans, and Gentiles have all received the Spirit of God and are united in the body of Christ (1 Cor. 12:13; Gal. 3:27).

These Gentiles were not saved by being baptized; they were baptized because they gave evidence of being saved. To use Acts 2:38 to teach salvation by baptism, or Acts 8:14–16 to teach salvation by the laying on of hands, is to ignore the transitional character of God’s program. Sinners have always been saved by faith; that is one principle God has never changed. But God does change His methods of operation, and this is clearly seen in Acts 1–10. The experience of Cornelius and his household makes it very clear that baptism is not essential for salvation. From now on, the order will be: hear the Word, believe on Christ, and receive the Spirit, and then be baptized and unite with other believers in the church to serve and worship God.

Peter tarried in Caesarea and helped to ground these new believers in the truth of the Word. Perhaps Philip assisted him. This entire experience is an illustration of the commission of Matthew 28:19–20. Peter went where God sent him and made disciples (“teach”) of the Gentiles. Then he baptized them and taught them the Word. That same commission applies to the church today. **Are we fulfilling it as we should?**

## V: Main Points – 10 Truths of Biblical Evangelism

### 1. The Gospel is a word/message of Peace (reconciliation with God) (10:36a)

- Peace (εἰρήνη *Eirene*: peace, welfare, to be undisturbed Origin: from εἰρω *eiro* (to join)
- Peace/reconciliation with God verses: **Romans 5:1-11, Col. 1:20-22, 1 Peter 3:18, Eph. 2:14-15, 2 Cor. 5:18-20**

Why is peace/reconciliation with God necessary? How exactly is it achieved? How exactly is it received/appropriated?

### 2. Jesus is the Christ (the anointed/chosen one, Messiah-Deliverer/Redeemer) (10:36b)

- Christ - Χριστός *Christos*: the Anointed One, Messiah, Christ
- Jesus is the Christ verses: **Mt 12:40, 16:21, Mark 8:31, 9:31, 10:34, Lk. 9:22, 24:46, Acts 2:31, 3:18, 16:31, 17:2-3, 26:23**

Where in the Bible did Jesus clearly claim to be the Christ and how did He prove He was the long awaited Christ/Messiah?

### 3. Jesus is Lord (King of kings, Lord of lords) (10:36c)

- Lord - κύριος *kurios*: lord, master Origin: from κύρος *kuros* (authority)
- Jesus is Lord verses: **Acts 2:36, 20:21, Romans 10:9-13, 14:9, 1 Cor. 12:3, 2 Peter 3:18**

How would you answer a friend or child who asks what exactly the confession "Jesus is Lord" means – how would you answer someone who claims that you only need to believe/have faith in Jesus as Savior, but not repent or follow Jesus as Lord (Lordship salvation)?

### 4. Jesus' perfect life = imputed righteousness/right standing with God (10:37-39a)

- Anointed by the Holy Spirit (πνεύματι ἁγίῳ)
- Power (δύναμις *dunamis*: miraculous power, might, strength)
- Doing good (healing ALL oppressed by the devil) εὐεργετέω *euergeteo*: to do good, working good/good works
- God was with Him (ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ)
- All the things He did in Israel/Jerusalem (πάντων ὧν ἐποίησεν)
- Sinlessness of Christ verses: **Heb. 4:15, 7:26, 2 Cor. 5:21, 1 Peter 2:22, 1 John 3:5, Acts 3:14, 7:52, 22:14**

Why is the sinlessness of Jesus critical to our salvation? Where are the Jesus was perfect/sinless passages in Scripture? What do we mean when we say Jesus demonstrated His deity and all the signs/powers/miracles during His 1<sup>st</sup> coming that will be true/real for 1000 years in the coming Kingdom (demonstration of His power over disease, disaster, demons, the devil, and death)

### 5. Jesus' sacrificial death on the cross = payment for our sins (His blood paid to God the Father to satisfy His justice/wrath so we have total forgiveness of sins past, present, and future) (10:39b)

- The tree: (ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου) (put to death, hang upon the tree)
- Cross/died for our sins verses: **1 Pet. 2:24, 3:18, Col. 2:13-15, Is. 53:4-5, 1 Cor. 15:3-4, Gal. 3:13, Heb. 9:28**
- Blood is the source verses: **1 John 1:7, Ephesians 1:7, Revelation 1:5, Romans 3:25, 5:8-9, 1 Peter 1:19**

Where and how many times did Jesus present His blood for us in order to obtain eternal redemption for us? (Heb. 9:11-12)

### 6. Jesus' victorious resurrection = eternal life (promise/guarantee of our resurrection from the dead) (10:40)

- Raised on the 3<sup>rd</sup> day (ἐγείρω *egeiro*: to waken, to raise up)
- Resurrection of Jesus Chapters: **Mt. 28, Mark 16, Luke 24, John 20**

Why is the resurrection foundational to Christianity? (Read 1 Corinthians 15:12-20)

### 7. Jesus' post resurrection appearances (eye-witness testimony that is evidence of Jesus' deity/eternality) (10:40b-41)

- Visible/appeared - ἐμφανής *emphanes*: manifest
- Eyewitnesses of the Resurrection verses: **1 Cor. 15:3-8**

Why is eye-witness testimony vital to our faith? (Read 1 John 1:1-3, 2 Peter 1:18-21, everything confirmed 2-3 witnesses - Deut. 17:6, 19:15, Matt. 18:16, 2 Cor. 13:1, 1 Tim. 5:19, Heb. 10:28)

### 8. Jesus' Great Commission (we ALL are commanded by our Lord to preach the gospel to everyone and make disciples of all ethnicities/nations and to WARN people of the coming wrath/judgment of God through Jesus as the Judge of the Living and the Dead!) (10:42)

- Preach - κηρύσσω *kerusso*: to be a herald, proclaim
- Testify - διαμαρτύρομαι *diamarturomai*: to affirm solemnly
- Warn of Judgment – Jesus is coming back to judge the living and the dead
- Appointed by God (ὁρίζω *horizo*: to mark off by boundaries, to determine) as The Judge of the Living and the Dead (κριτής *krites*: a judge)
- Great Commission Verses: **Mt. 28:18-20, Mk. 16:15, Lk. 24:47-48, John 20:31, Acts 1:8, Romans 10:14-17**

How are you praying, playing, and striving/taking the initiative to be faithful to the Great Commission?

## 9. Jesus' awesome gospel/promise of salvation is to EVERYONE...everyone who believes receives forgiveness of sins (10:43)

- Believes - πιστεύω *pisteuo*: to believe, entrust
- Receives - λαμβάνω *lambano*: to take, receive
- Forgiveness - ἄφεσις *aphesis*: dismissal, release, fig. *pardon*, *Origin*: ἄφεσις *aphesis*: dismissal, release, fig. *pardon*
- Christ died for everyone: John 1:29, 4:42, 1 John 2:2, John 3:16-18, Rom. 8:32, 1 Tim. 2:4-6, Heb. 2:9, 2 Cor. 5:15-21, 1 Peter 3:18, 2 Peter 3:9, Ezek. 18:23, 32, Titus 2:11
- Everyone is invited to salvation verses: Mt. 10:32, 16:24-25, Luke 6:47-48, 12:8-9, 14:11, John 5:24, 6:40, 9:31/Acts 10:34-35, John 11:25-26, 12:46, Acts 2:21, 2:38/Joel 2:32, Acts 10:43, Romans 10:4, 9-13, Gal. 3:22, 1 John 4:15

Why is it so dangerous and twisting the Biblical gospel when some preach Christ only died for the elect and NOT for everyone? Is it good news for everyone if Christ might not have died for you, and might have elected you to Hell? How does this jive with Acts 10:34-35? Name one verse that supports Christ DIDN'T die for everyone? What do you do with 2 Peter 2:1, 2 Thess. 2:12, Romans 11:20-23?

## 10. Jesus' gift/baptism of the Holy Spirit is given as immediate proof and validation of salvation (genuine belief/repentance/faith in Jesus as Lord) (10:44-45)

- Holy Spirit fell upon - ἐπιπίπτω *epiipito*: to fall upon
- Poured out - ἐκχύνω *ekchunno*: to pour out, fig. to bestow
- Gift - δωρεά *dorea*: a gift
- Tongues (languages) - γλῶσσα *glossa*: the tongue, a language
- Magnifying - μεγαλύνω *megaluno*: to make or declare great
- Verses on indwelling and seal of the Holy Spirit: John 14:16-17, 15:26, 16:7-15, Romans 8:9, Eph. 1:13-14, 4:30, 1 Cor. 3:16, 2 Cor. 1:22, 6:16-19, 12:9, Eph. 2:22, 3:17, 2 Tim. 1:14, Titus 3:3-7

For those who claim tongues are still for today, or that someone has to speak in tongues in order to be saved – how would you answer them from Scripture? (Read in 1 Cor. 13:8 how tongues, prophecy, and gift of knowledge have ceased). Did people always speak in tongues when they were saved in the book of Acts? They did with the spread of the gospel to new people groups – Ex. the start of the gospel in Acts 2 at Pentecost, the spread to the Samaritans in Acts 8, and here to the Gentiles in Acts 10, and to Old Covenant believers in Acts 19:1-7, but there are many salvation examples in Acts where they didn't... Ex. Philippians jailer and Lydia in Acts 16, Ethiopian Eunuch in Acts 8, and even Paul in his own conversion in Acts 9 didn't speak in tongues as Paul himself confirms in 1 Cor. 12:40 not everyone speaks in tongues and therefore is NOT a requirement for salvation. For further research read the excellent article [www.gotquestions.org/speak-in-tongues-saved.html](http://www.gotquestions.org/speak-in-tongues-saved.html)

## (Next Sermon) 11. Believer's Baptism in water should follow SOON after conversion/making the good confession/commitment (Jesus is Lord) as EVIDENCE/proof of salvation

- ▶ Baptized in water (βαπτίζω *baptizo*: to dip, sink, immerse, envelope/overwhelm completely)
- ▶ Who have received the Holy Spirit (λαμβάνω *lambano*: to take, receive)
- ▶ Baptized in the NAME of Jesus Christ (ὄνομα *onoma*: a name, authority, cause)

### Verses on Believer's Baptism:

Command to baptized: Matt. 28:18-20 (Why does God command believers to be baptized in water?)

Symbolism of Baptism (Jesus life, death, resurrection, spiritual rebirth, spiritual cleansing)

Rom. 6:3-11, Acts 22:16 (Why should a believing child wait to be baptized if they don't yet comprehend the symbolism of baptism?)

John the Baptist's baptism of repentance (preparation for salvation)

Matt. 3:11, Mk. 1:8, Lk. 3:16, Jn. 1:26, 1:31, 1:33, 3:23, Acts 1:5, 11:16

Jesus' baptism (why do you think Jesus was baptized?)

Matt. 3:13-17, Mk. 1:9-11, Lk. 3:21-22

Jesus' disciple's baptizing (why do you think the disciples rather than Jesus did the baptizing?)

Jn. 3:22, Jn. 4:1-2

10 examples of Believer's Baptism in water in the book of Acts:

Acts 2:41, Acts 8:12, Acts 8:13, Acts 8:35-39, Acts 9:18, Acts 10:47-48, Acts 16:14-15, Acts 16:33, Acts 18:8, Acts 19:1-7

Why should a person be baptized *before* they take communion? Have you obeyed Jesus command to be baptized in water as evidence of your salvation (to publicly identify with God the Christian confession/commitment - Jesus is Lord!) and also identify with the church/other Christians being born again (I AM A CHRISTIAN!)?

**VI. Application:** Romans 5:1-11 – Have you thanked the Lord lately for your peace/reconciliation with God by means of His precious blood (1 Peter 1:17-21) shed for you **ONCE FOR ALL?** (Rom. 6:10, Heb. 7:27, 9:12, 10:10, 1 Peter 3:18)



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# TRUTH BIBLE CHURCH



## FOLLOWERS OF JESUS SEEKING TO...

### LOVE GOD SUPREMELY

**Matthew 22:37-38** <sup>37</sup> And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." <sup>38</sup> "This is the great and foremost commandment.

### SERVE PEOPLE SINCERELY

**Matthew 22:39** <sup>39</sup> "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

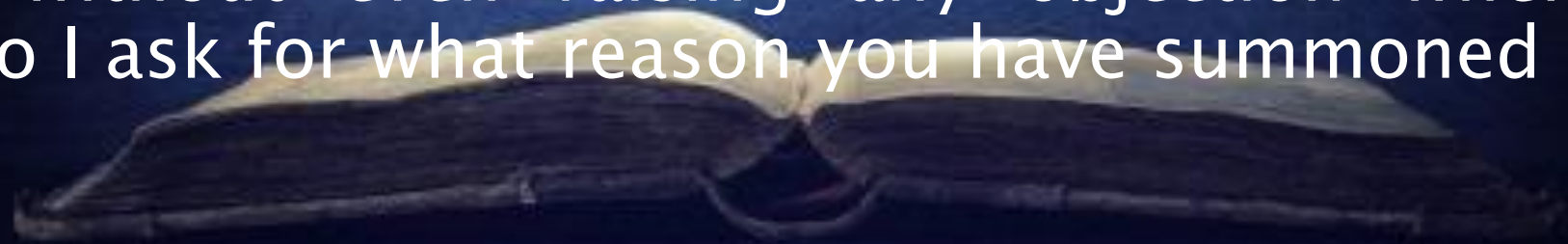
**John 13:34-35** <sup>34</sup> "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. <sup>35</sup> "By this all men will know that you are My disciples, if you have love for one another."

### REACH THE LOST URGENTLY

**Matthew 28:19-20** <sup>19</sup> "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

# Acts 10:23-43 (LSB)

23 ...And on the next day he rose up and went away with them, and some of the brothers from Joppa went with him. 24 And on the following day he entered Caesarea. Now Cornelius was waiting for them and had called together his relatives and close friends. 25 And when Peter entered, Cornelius met him, and fell at his feet and worshiped him. 26 But Peter raised him up, saying, "Stand up; I too am just a man." 27 As he talked with him, he entered and \*found many people assembled. 28 And he said to them, "You yourselves know how unlawful it is for a man who is a Jew to associate with a foreigner or to visit him; and yet God has shown me that I should not call any man defiled or unclean. 29 That is why I came without even raising any objection when I was summoned. So I ask for what reason you have summoned me."



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30 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, 31 and he \*said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. 32 Therefore send to Joppa and invite Simon, who is also called Peter, to come to you; he is lodging at the house of Simon the tanner by the sea.’ 33 So I sent for you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been ordered by the Lord.”





# Acts 10:23–43 (LSB)

34 And opening his mouth, Peter said: “I most truly comprehend now that God is not one to show partiality, 35 but in every nation the one who fears Him and does righteousness is welcome to Him. 36 As for the word which He sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—He is Lord of all— 37 you yourselves know the thing which happened throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him.



# Acts 10:23–43 (LSB)

39 And we are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a tree. 40 God raised Him up on the third day and granted that He appear, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 And He commanded us to preach to the people, and solemnly to bear witness that this is the One who has been designated by God as Judge of the living and the dead. 43 Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”



## Acts 10:44–48 (LSB)

44 While Peter was still speaking these things, the Holy Spirit fell upon all those who were listening to the word. 45 And all the circumcised believers who came with Peter were astounded that the gift of the Holy Spirit had been poured out on the Gentiles also. 46 For they were hearing them speaking with tongues and magnifying God. Then Peter answered, 47 “Can anyone refuse water for these to be baptized who have received the Holy Spirit just as we did?” 48 And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to remain for a few days.





# How exactly does someone receive salvation and become a Christian/follower of Jesus? Acts 10:36 / Romans 5:1-11, 10:9-13

**Acts 10:36** <sup>36</sup> "The word which He sent to the sons of Israel, preaching **peace through Jesus Christ** (He is Lord of all)—

**Romans 5:1-11** Therefore having been **justified by faith, we have peace with God** through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. <sup>3</sup> And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope; <sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. <sup>6</sup> For while we were still helpless, at the right time **Christ died for the ungodly**. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, **Christ died for us**. <sup>9</sup> Much more then, having now been **justified by His blood**, we shall be **saved from the wrath of God through Him**. <sup>10</sup> For if while we were enemies, we were **reconciled to God through the death of His Son**, much more, having been **reconciled, we shall be saved by His life**. <sup>11</sup> And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the **reconciliation**.

**Romans 10:9-13** <sup>9</sup> that if you **confess with your mouth Jesus as Lord**, and believe in your heart that God raised Him from the dead, you shall be saved; <sup>10</sup> for with the heart man **believes**, resulting in righteousness, and with the mouth he **confesses**, resulting in salvation. <sup>11</sup> For the Scripture says, "Whoever **believes** in Him will not be disappointed." <sup>12</sup> For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who **call upon Him**; <sup>13</sup> for "**Whoever will call upon the name of the LORD will be saved.**"

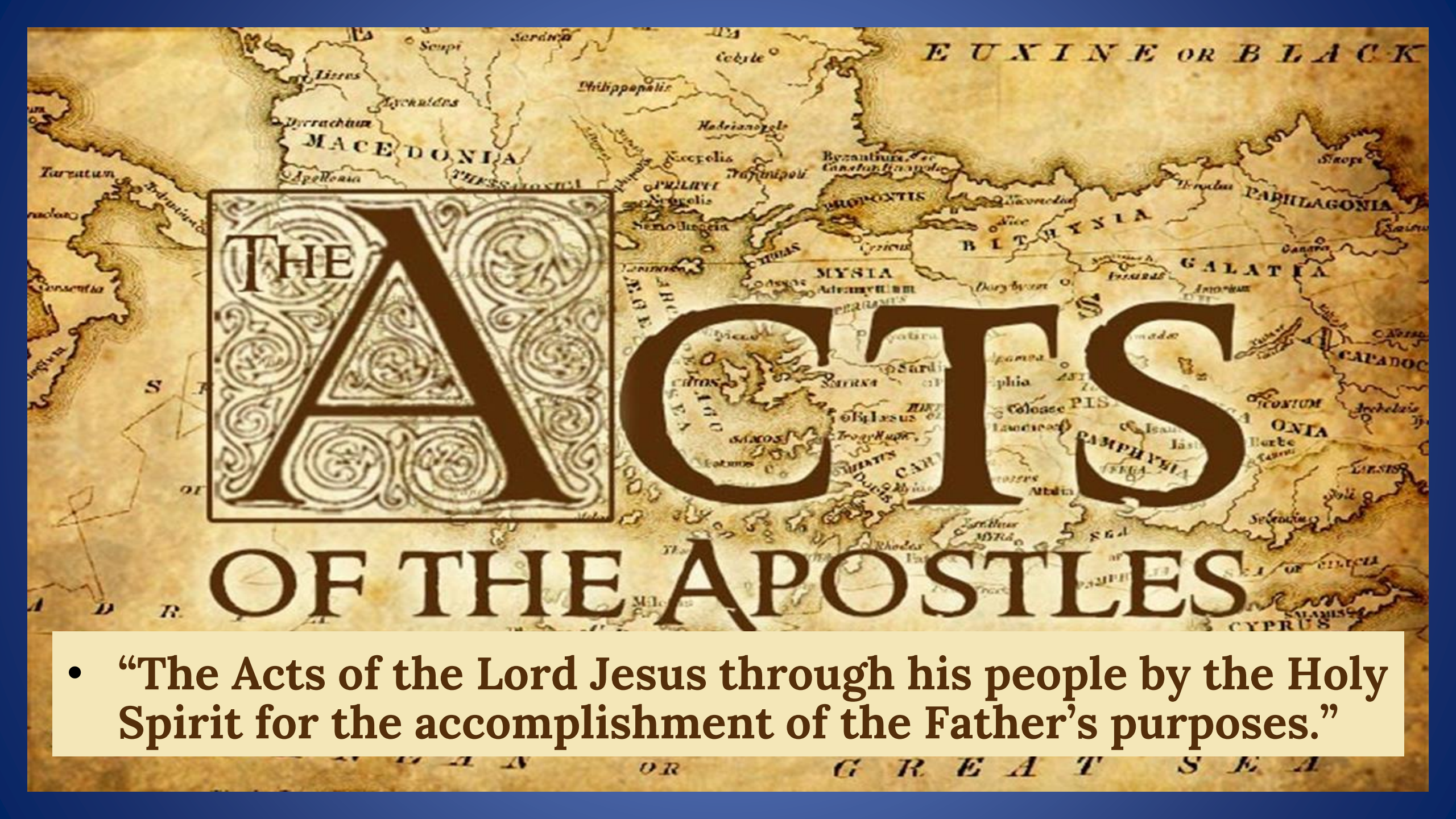
# Ephesians 2:13-22 – What is the source of Salvation? Jesus alone – specifically His blood

**Ephesians 2:13-22** <sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the **blood of Christ**. <sup>14</sup> For He Himself is our **peace**, who made both *groups into one*, and broke down the barrier of the dividing wall, <sup>15</sup> by abolishing in His flesh the enmity, *which is the Law of commandments contained in ordinances*, that in Himself He might make the two into one new man, *thus establishing peace*, <sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> And He came and preached **peace** to you who were far away, and **peace** to those who were near; <sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, <sup>20</sup> having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the *corner stone*, <sup>21</sup> in whom the whole building, being fitted together is growing into a holy temple in the Lord; <sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit.

# Acts 10:34-35

34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· ἐπ' ἀληθείας  
Having opened but Peter the mouth said over/on/at the time of truth  
καταλαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήμπτης ὁ θεός,  
I apprehend/understand that not is one showing partiality the God  
35 ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ  
but in all/every nation/ethnos the one fearing him and  
ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστιν.  
working righteousness acceptable/welcome to Him is

But Peter having opened the mouth said “In truth I understand that the God is not one showing partiality but in every nation the one fearing Him and working righteousness is welcome/acceptable/pleasing to Him.



# THE ACTS OF THE APOSTLES

- “The Acts of the Lord Jesus through his people by the Holy Spirit for the accomplishment of the Father’s purposes.”



Today's Sermon Title:

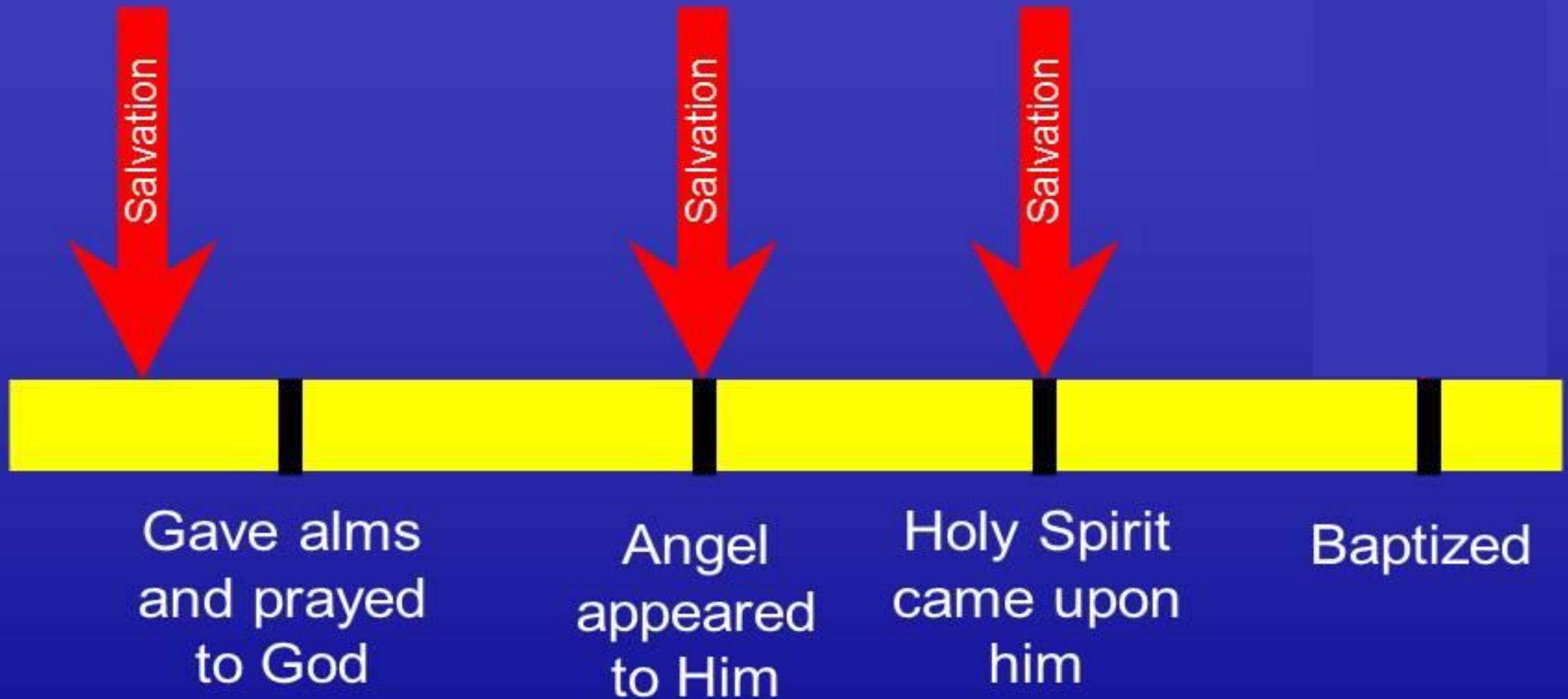
Acts 10:23-43

A man in Roman-style armor, including a breastplate and shoulder guards, is kneeling on a tiled floor in a grand, dimly lit room with large stone columns. He has his hands clasped in prayer and is looking down. A red cloak is draped over his shoulders and lies on the floor around him.

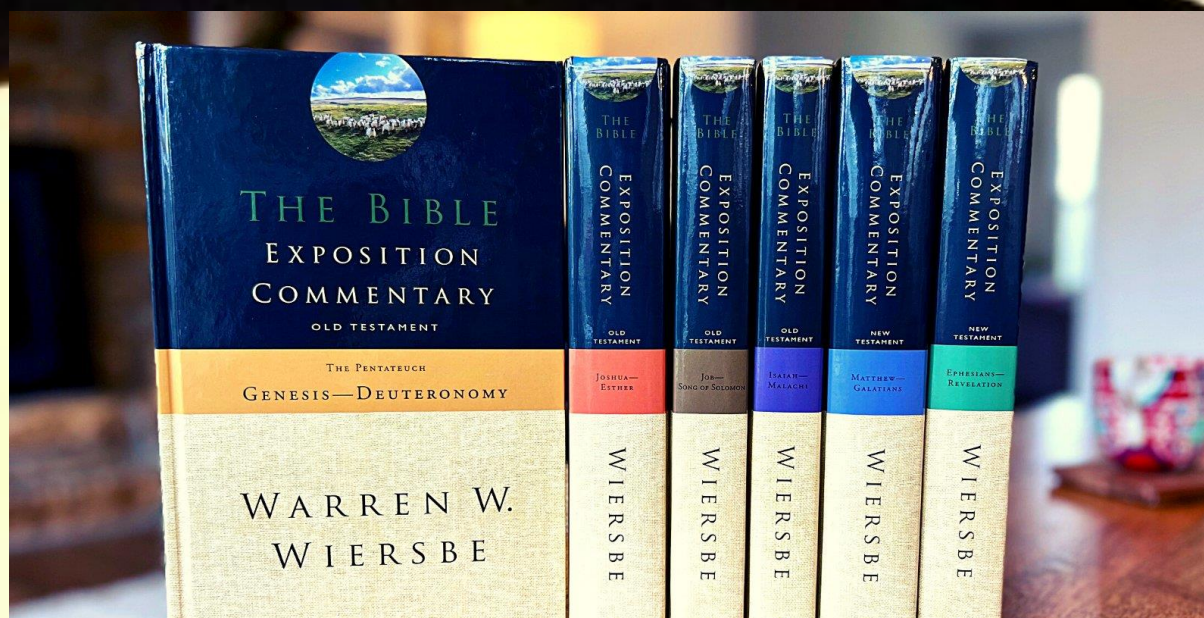
“The Gospel Peter gave  
Cornelius”

(10 Truths of Evangelism)

# When Was Cornelius Saved?



# BIGGER PICTURE



## Introduction:

### The Greatest Miracle—Winning Lost Sinners (Acts 10:1–48)

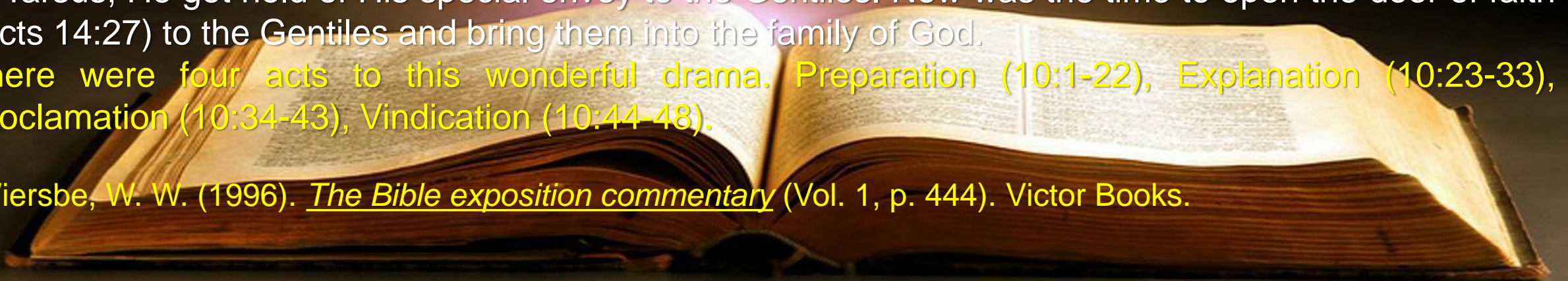
Chapter 10 is pivotal in the Book of Acts, for it records the salvation of the Gentiles. We see Peter using “the keys of the kingdom” for the third and last time. He had opened the door of faith for the Jews (Acts 2) and also for the Samaritans (Acts 8), and now he would be used of God to bring the Gentiles into the church (see Gal. 3:27–28; Eph. 2:11–22).

This event took place about ten years after Pentecost. Why did the Apostles wait so long before going to the lost Gentiles? After all, in His Great Commission (Matt. 28:19–20), Jesus had told them to go into *all the world; and it would seem logical for them to go to their Gentile neighbors as soon as possible. But God has His times as well as His plans, and the transition from the Jews to the Samaritans to the Gentiles was a gradual one.*

The stoning of Stephen and the subsequent persecution of the church marked the climax of the Apostles’ witness to the Jews. Then the Gospel moved to the Samaritans. When God saved Saul of Tarsus, He got hold of His special envoy to the Gentiles. Now was the time to open the door of faith (Acts 14:27) to the Gentiles and bring them into the family of God.

There were four acts to this wonderful drama. Preparation (10:1-22), Explanation (10:23-33), Proclamation (10:34-43), Vindication (10:44-48).

Wiersbe, W. W. (1996). The Bible exposition commentary (Vol. 1, p. 444). Victor Books.



## Introduction:

### **Preparation (vv. 1–22).**

***Before He could save the Gentiles, God had to prepare Peter to bring the message and Cornelius to hear the message. Salvation is a divine work of grace, but God works through human channels. Angels can deliver God’s messages to lost men, but they cannot preach the Gospel to them. That is our privilege—and responsibility.***

Caesarea is sixty-five miles northwest of Jerusalem and thirty miles north of Joppa (Jaffa). At that time, Caesarea was the Roman capital of Judea and boasted of many beautiful public buildings. In that city lived Cornelius, the Roman centurion, whose heart had tired of pagan myths and empty religious rituals, and who had turned to Judaism in hopes he could find salvation. Cornelius was as close to Judaism as he could get without becoming a proselyte. There were many “God fearers” like him in the ancient world (Acts 13:16) and they proved to be a ready field for spiritual harvest.

It is interesting to see how religious a person can be and still not be saved. Certainly, Cornelius was sincere in his obedience to God’s Law, his fasting, and his generosity to the Jewish people (compare this to Luke 7:1–10). He was not permitted to offer sacrifices in the temple, so he presented his prayers to God as his sacrifices (Ps. 141:1–2). In every way, he was a model of religious respectability—and yet he was not a saved man.

The difference between Cornelius and many religious people today is this: he knew that his religious devotion was not sufficient to save him. Many religious people today are satisfied that their character and good works will get them to heaven, and they have no concept either of their own sin or of God’s grace. In his prayers, Cornelius was asking God to show him the way of salvation (Acts 11:13–14).

Wiersbe, W. W. (1996). [The Bible exposition commentary \(Vol. 1, pp. 444–445\). Victor Books.](#)

## **Explanation (vv. 23–33).**

## **Introduction:**

***The fact that Peter allowed the Gentiles to lodge with him is another indication that the walls were coming down. Peter selected six Jewish believers to go along as witnesses (Acts 11:12), three times the official number needed. It would take at least two days to cover the thirty miles between Joppa and Caesarea. When Peter arrived, he discovered that Cornelius had gathered relatives and friends to hear the message of life. He was a witness even before he became a Christian!***

...When he announced that he did not consider the Gentiles unclean, this must have amazed and rejoiced the hearts of his listeners. For centuries the Jews, on the basis of Old Testament Law, had declared the Gentiles to be unclean, and some Jews even referred to the Gentiles as “dogs.” ...

Cornelius rehearsed his experience with the angel and then told Peter why he had been summoned: to tell him, his family, and his friends how they could be saved (Acts 11:14). They were not interested Gentiles asking for a lecture on Jewish religion. They were lost sinners begging to be told how to be saved.

Before we leave this section, some important truths must be emphasized. First, the idea that “one religion is as good as another” is completely false. Those who tell us that we should worship “the God of many names” and not “change other people’s religions” are going contrary to Scripture. “Salvation is of the Jews” (John 4:22), and there can be no salvation apart from faith in Jesus Christ, who was born a Jew. Cornelius had piety and morality, but he did not have salvation. Some might say, “Leave Cornelius alone! His religion is a part of his culture, and it’s a shame to change his culture!” God does not see it that way. Apart from hearing the message of the Gospel and trusting Christ, Cornelius had no hope.

Second, the seeking Saviour (Luke 19:10) will find the seeking sinner (Jer. 29:13). Wherever there is a searching heart, God responds. This is why it is essential that we as God’s children obey His will and share His Word. You never know when your witness for Christ is exactly what somebody has been waiting and praying for.

Third, Peter certainly was privileged to minister to a model congregation (Acts 10:33). They were all present, they wanted to hear the Word, and they listened, believed, and obeyed. What more could a preacher ask?

**Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 446). Victor Books.**

## Introduction:

### **Proclamation (vv. 34–43).**

*There can be no faith apart from the Word (Rom. 10:17), and Peter preached that Word. God is no respecter of persons as far as nationality and race are concerned. When it comes to sin and salvation, “there is no difference” (Rom. 2:11; 3:22–23; 10:1–13). All men have the same Creator (Acts 17:26), and all men need the same Savior (Acts 4:12). Acts 10:35 does not teach that we are saved by works, otherwise Peter would be contradicting himself (Acts 10:43). To “fear God and work righteousness” is a description of the Christian life. To fear God is to reverence and trust Him (Micah 6:8). The evidence of this faith is a righteous walk.*

Peter then summarized the story of the life, death, and resurrection of Jesus Christ. Cornelius and his friends knew about Christ’s life and death, for “this thing was not done in a corner” (Acts 26:26). Peter made it clear that Israel was God’s instrument for accomplishing His work (Acts 10:36), but that Jesus is “Lord of all,” and not just Lord of Israel. From the very founding of the nation of Israel, God made it clear that the blessing would be from Israel to the whole world (Gen. 12:1–3).

The public at large knew about Christ’s life, ministry, and death, but only the Apostles and other believers were witnesses of His resurrection. As in his previous sermons, Peter laid the blame for the Crucifixion on the Jewish leaders (Acts 3:15; 4:10; 5:30), as did Stephen (Acts 7:52). Paul would pick up this same emphasis (1 Thes. 2:14–16).

Having finished this recitation of the historical basis for the Gospel message, Christ’s death and resurrection, Peter then announced the good news: “Whosoever believeth in Him shall receive remission of sin” (Acts 10:43; see 2:21). His hearers laid hold of that word “whosoever,” applied it to themselves, believed on Jesus Christ and were saved.

**Wiersbe, W. W. (1996). (Vol. 1, pp. 446-447). Victor Books.**

## Introduction:

### **Vindication (vv. 44–48).**

***Peter was just getting started in his message when his congregation believed and the Holy Spirit interrupted the meeting (Acts 11:15). God the Father interrupted Peter on the Mount of Transfiguration (Matt. 17:4–5), and God the Son interrupted him in the matter of the temple tax (Matt. 17:24–27). Now, God the Spirit interrupted him—and Peter never was able to finish his sermon! Would that preachers today had interruptions of this kind!***

The Holy Spirit was giving witness to the six Jews who were present that these Gentiles were truly born again. After all, these men had not seen the vision with Peter and come to understand that the Gentiles were now on an equal footing with the Jews. This does not suggest that every new believer gives evidence of salvation by speaking in tongues, though every true believer will certainly use his or her tongue to glorify God (Rom. 10:9–10). This was an event parallel to Pentecost: the same Spirit who had come on the Jewish believers had now come on the Gentiles (Acts 11:15–17; 15:7–9). No wonder the men were astonished!

With this event, the period of transition in the early history of the church comes to an end. Believers among the Jews, Samaritans, and Gentiles have all received the Spirit of God and are united in the body of Christ (1 Cor. 12:13; Gal. 3:27).

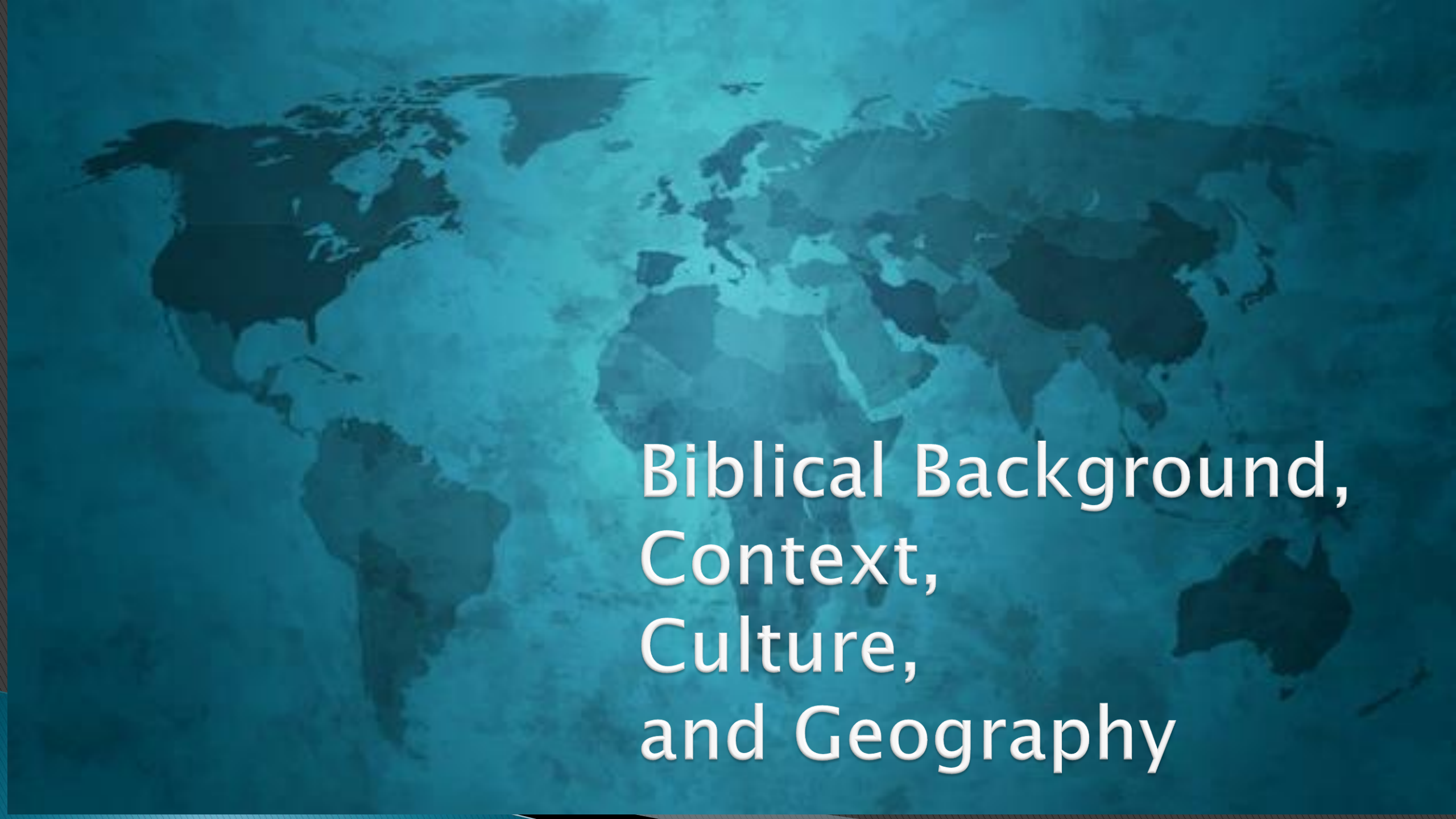
These Gentiles were not saved by being baptized; they were baptized because they gave evidence of being saved. To use Acts 2:38 to teach salvation by baptism, or Acts 8:14–16 to teach salvation by the laying on of hands, is to ignore the transitional character of God's program. Sinners have always been saved by faith; that is one principle God has never changed. But God does change His methods of operation, and this is clearly seen in Acts 1–10. The experience of Cornelius and his household makes it very clear that baptism is not essential for salvation. From now on, the order will be: hear the Word, believe on Christ, and receive the Spirit, and then be baptized and unite with other believers in the church to serve and worship God.

Peter tarried in Caesarea and helped to ground these new believers in the truth of the Word. Perhaps Philip assisted him. This entire experience is an illustration of the commission of Matthew 28:19–20. Peter went where God sent him and made disciples (“teach”) of the Gentiles. Then he baptized them and taught them the Word.

That same commission applies to the church today. Are we fulfilling it as we should?

**Wiersbe, W. W. (1996). (Vol. 1, p. 447). Victor Books.**





Biblical Background,  
Context,  
Culture,  
and Geography

# Peter's Ministry (Acts 9-12)



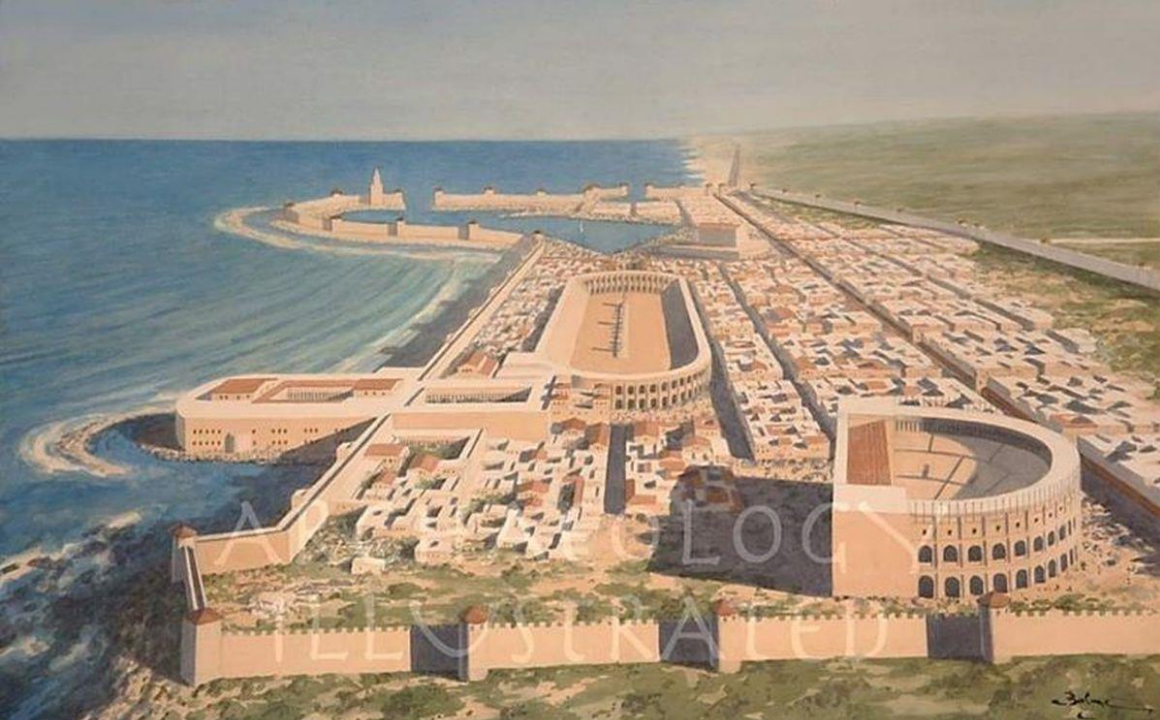


## **Herod's Harbor**

This site was insignificant until Herod the Great began to develop it into a magnificent harbor befitting his kingdom. The harbor was built using materials that would allow the concrete to harden underwater. The forty-acre harbor would accommodate 300 ships, much larger than the modern harbor existing today.

# Caesarea Maritima









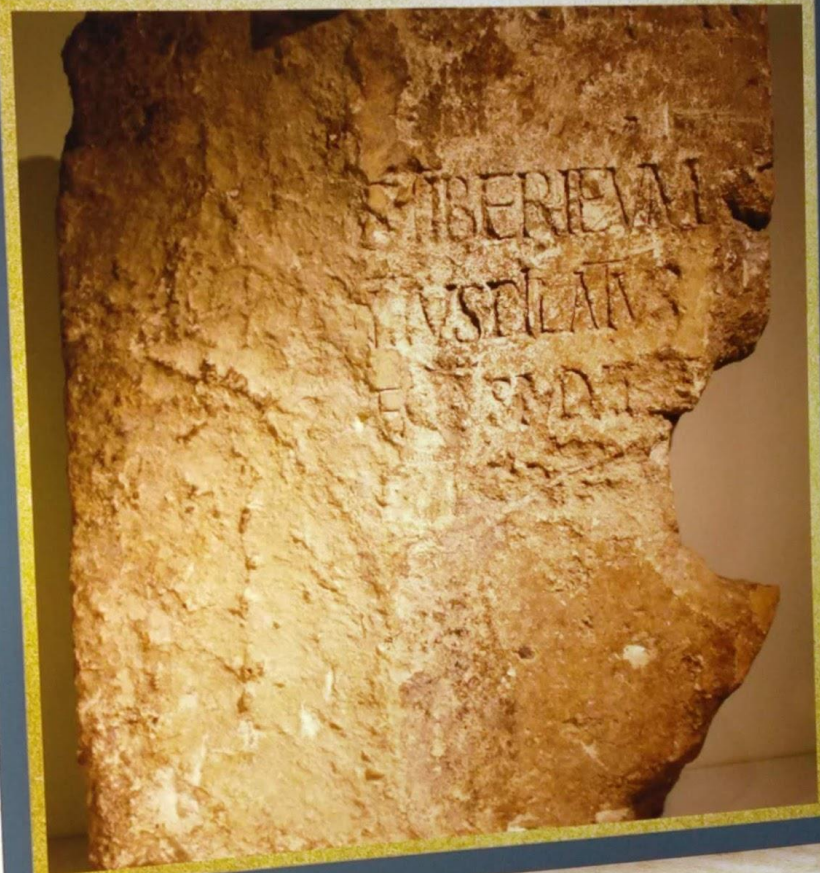


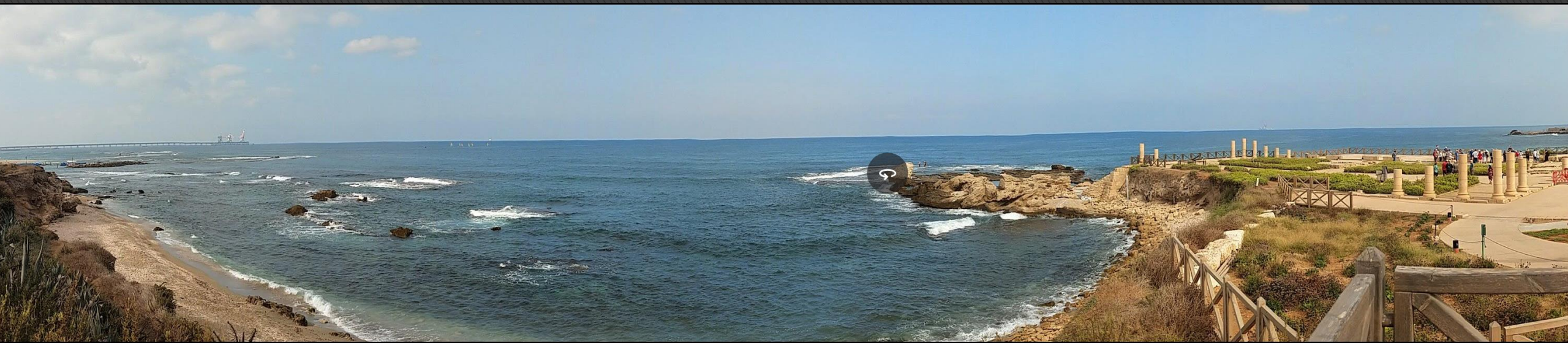


HISTORICAL | ACCURACY

## PILATE STONE

Carved limestone found in Caesarea in 1961 that confirms the governorship of Pilate over Judea during the time of Christ.















## The Theater

Herod the Great also constructed a theater with a seating capacity of 3,500. According to Josephus, this is where the death of Herod Agrippa occurred, as recounted in [Acts 12](#). The theater was covered with a skin covering (vellum), and visitors probably brought cushions with them to soften the stone seats.







## Promontory Palace

Josephus called this a “most magnificent palace” that Herod the Great built on a promontory jutting out into the waters of Caesarea. The pool in the center was nearly Olympic in size, and was filled with fresh water. A statue once stood in the center. Paul may have been imprisoned on the grounds of this palace ([Acts 23:35](#)).



## The Aqueduct

The lack of fresh water at Herod's new city required a lengthy aqueduct to bring water from springs at the base of Mount Carmel nearly ten miles away. In order that the water would flow by the pull of gravity, the aqueduct was built on arches and the gradient was carefully measured. Later Hadrian and the Crusaders would attach additional channels to Herod's aqueduct.





Main Points  
of the Sermon

10 Truths of  
Evangelism

Acts 10:36a<sup>36</sup> "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--

## 1. The Gospel is a word/message of Peace (reconciliation with God)

- ▶ **Peace** (εἰρήνη) *Eirene*: peace, welfare, to be undisturbed Origin: from εἰρω *eiro* (to join)

Acts 10:36b

<sup>36</sup> "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--

## 2. Jesus is the Christ (the anointed/chosen one, Messiah–Deliverer/Redeemer)

▶ **Christ** – Χριστός *Christos*: the Anointed One, Messiah, Christ

Acts 10:36c

<sup>36</sup> "The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)--

### 3. Jesus is Lord (King of kings, Lord of lords)

- ▶ **Lord** – κύριος *kurios*: lord, master Origin: from κῦρος *kuros* (*authority*)

**Acts 10:37-39a** <sup>37</sup> you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. <sup>38</sup> "You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. <sup>39</sup> "We are witnesses of all the things He did both in the land of the Jews and in Jerusalem.

## 4. Jesus' perfect life = imputed righteousness/right standing with God

- **Anointed by the Holy Spirit** (πνεύματι ἁγίῳ)
- **Power** (δύναμις *dunamis*: miraculous *power, might, strength*)
- **Doing good** (healing ALL oppressed by the devil) **εὐεργετέω** *euergeteo*: to do good, working good/good works
- **God was with Him** (ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ)
- **All the things He did in Israel/Jerusalem** (πάντων ὧν ἐποίησεν)



Acts 10:39b They also put Him to death by hanging Him on a cross.

## 5. Jesus' sacrificial death on the cross = payment for our sins

(His blood paid to God the Father to satisfy His justice/wrath so we have total forgiveness of sins past, present, and future)

- **The tree:** (ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου) (put to death, hang upon the tree)

Acts 10:40

<sup>40</sup> "God raised Him up on the third day and granted that He become visible,

6. Jesus' victorious resurrection = eternal life (promise/  
guarantee of our resurrection from the dead)

- ▶ **Raised on the 3<sup>rd</sup> day** (ἐγείρω *egeiro*: *to waken, to raise up*)

**Acts 10:40b-41** and granted that He become visible, <sup>41</sup> not to all the people, but to witnesses who were chosen beforehand by God, *that is*, to us who ate and drank with Him after He arose from the dead.

## 7. Jesus' post resurrection appearances (eye-witness testimony that is evidence/proof of Jesus' deity and eternity)

- ▶ **Visible/appeared** – ἐμφανής *emphanes*: manifest

**Acts 10:42** <sup>42</sup> "And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead.

**8. Jesus' Great Commission** (we ALL are commanded by our Lord to preach the gospel to everyone and make disciples of all ethnicities/nations and to WARN people of the coming wrath/judgment of God through Jesus as the Judge of the Living and the Dead!)

- ▶ **Preach** – κηρύσσω *kerusso*: to be a herald, proclaim
- ▶ **Testify** – διαμαρτύρομαι *diamarturomai*: to affirm solemnly
- ▶ **Warn of Judgment** – Jesus is coming back to judge the living and the dead
  - **Appointed by God** (ὀρίζω *horizo*: to mark off by boundaries, to determine)
  - **Judge of the Living and the Dead** (κριτής *krites*: a judge)

**Acts 10:43** <sup>43</sup> "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."

## 9. Jesus' awesome gospel/promise of salvation is to EVERYONE...everyone who believes receives forgiveness of sins

- ▶ **Believes** – πιστεύω *pisteuo*: to believe, entrust
- ▶ **Receives** – λαμβάνω *lambano*: to take, receive
- ▶ **Forgiveness** – ἄφεσις *aphesis*: dismissal, release, fig. *pardon*,  
*Origin: ἄφεσις aphasis: dismissal, release, fig. pardon*

**Acts 10:44-48a** <sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. <sup>45</sup> All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they were hearing them speaking with tongues and exalting God. Then Peter answered, <sup>47</sup> "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?" <sup>48</sup> And he ordered them to be baptized in the name of Jesus Christ.

10. Jesus' gift/baptism of the Holy Spirit is given as immediate proof and validation of salvation (genuine belief/repentance/faith in Jesus as Lord)

- ▶ **Holy Spirit fell upon** – ἐπιπίπτω *epiipipto*: to fall upon
- ▶ **Poured out** – ἐκχύννω *ekchunno*: to pour out, fig. *to bestow*
- ▶ **Gift** – δωρεά *dorea*: a gift
- ▶ **Tongues (languages)** – γλῶσσα *glossa*: the tongue, a language
- ▶ **Magnifying** – μεγαλύνω *megaluno*: to make or *declare great*

**Acts 10:44-48a** <sup>44</sup> While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. <sup>45</sup> All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. <sup>46</sup> For they were hearing them speaking with tongues and exalting God. Then Peter answered, <sup>47</sup> "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we *did*, can he?" <sup>48</sup> And he ordered them to be baptized in the name of Jesus Christ.

**11. Believer's Baptism in water should follow SOON after conversion/making the good confession/commitment (Jesus is Lord) as EVIDENCE/proof of salvation**

- ▶ **Baptized in water** (βαπτίζω *baptizo*: to dip, sink, immerse, envelope/overwhelm completely)
- ▶ **Who have received the Holy Spirit** (λαμβάνω *lambano*: to take, receive)
- ▶ **Baptized in the NAME of Jesus Christ** (ὄνομα *onoma*: a name, authority, cause)

# SO WHAT?

## Application



**Romans 5:1-11** Therefore, having been justified by faith, we have **peace with God** through our Lord Jesus Christ, 2 through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. 3 And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; 4 and perseverance, proven character; and proven character, hope; 5 and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. 6 For while we were still helpless, at the right time Christ died for the ungodly. 7 For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. 8 But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. 9 Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. 10 For if while we were enemies we were **reconciled** to God through the death of His Son, much more, having been **reconciled**, we shall be saved by His life. 11 And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the **reconciliation**.