

## Acts 10—LIGHT TO THE GENTILES

Mat 12:38-42 “Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; *and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.* The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they REPENTED at the preaching of Jonas; and, behold, a greater than Jonas *is here.* The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth TO HEAR the wisdom of Solomon; and, behold, a greater than Solomon *is here*”

The “sign” of Christ’s resurrection was a great condemnation upon the Jews, as the Gentiles hear and repent more than they.

○ **Luke 11:30 says “Jonah was a sign unto the NINEVITES!”**

The Lord Jesus Christ commanded his own disciples to preach the Gospel only to the Jews: “These twelve Jesus sent forth and commanded them, saying, *go not into the way of the Gentiles, and into the city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel*”—Mat 10:5-6.

The Lord told the woman of Canaan: “I am not sent *but to the lost sheep of the house of Israel*”—Mat 15:24.

However, after his death and resurrection, the Lord commanded his disciples: “Go ye therefore, *and teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit”—Mat 28:19-20.

- Some apostles—like Peter—found it difficult to teach the Hope of Israel to Gentiles, who had often oppressed Jews. Peter resists this divine directive as did his namesake, Jonah. Peter, in fact, not only wore the name of the prophet, but also was found in the pattern of Jonah. A short overview of Jonah will help lay the foundation for Acts chapter 10.

John 1:40-42—“One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, *Thou art Simon THE SON OF JONA*: thou shalt be called Cephas, which is by interpretation, A stone”

Mat. 16:15-19—“He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, BLESSED ART THOU, SIMON BAR-JONA: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and *upon this rock I will build my ecclesia*; and the gates of hell shall not prevail against it. 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”

- “The mystery was revealed to the Jews first: and several years elapsed before it was known, or supposed, that the Gentiles would be admitted to a joint-heirship with Jesus on an equality with the Jews. During this period of about seven years, the body of Christ consisted solely of believing Israelites, sons of Abraham by flesh and faith. At the end of this time, however, God determined to ‘visit the Gentiles, to take out of them a people for His name.’ He graciously resolved to invite men of all the nations of the Roman territory... Before this, however, could be accomplished according to the principles laid down in God’s plan, IT WAS NECESSARY TO PREPARE PETER FOR THE WORK. Although an apostle, he was still a Jew, and had all the prejudices of the Jew against the Gentile... Peter, then, had to be prepared for the work. THE NARRATIVE OF HIS PREPARATION IS CONTAINED IN THE TENTH CHAPTER OF ACTS. A direct attack was made upon his prejudices.”—*John Thomas, Elpis Israel, page 202-203.*

## JONAH NOTES—TYPICAL OF CHRIST (LUKE 11:30)

**1:1**—Jonah. Heb. “a dove.” A symbol of the Spirit (Mat 3:16), as well as Israel (Hos 7:11). The offering of the poor (Lev 5:7,11).

**1:1**—Amittai. Root word trans. “truth.” Son of Truth! Christ.

**1:2**—Cry. Appeal (Isa 58:1; Jer 2:2). Same word as “preach” (3:2)

**1:3**—Rose up to flee. Because he knew God’s mercy (Jonah 4:2).

**1:3**—Paid the fare. Sacrifice at personal cost him (2Sam 24:24).

**1:4**—Yahweh sent out a great wind into the sea. Wind. Teaching (Jer 5:13; Eph 4:14; Act 2:2). Sea. Multitude (Rev 17:15; Isa 17:12).

**1:5**—Mariners, cried every man to his god. Idolatry (1The 1:9).

**1:5**—Jonah, fast asleep. Figurative death (John 11:11; 1Cor 15:51). Same episode with Christ (Mat 8:24).

**1:5**—Ship like to be broken. Doctrinal shaking (Act 2:2). Ship reps the Faith under trial (Mat 13:2; 1Tim 1:19; 2Cor 11:25; Acts 27:31).

**1:6**—Call upon thy god. Their gods had failed (Psa 96:5). This event proves the One True God, even Yahweh God of Israel.

**1:7**—Cast lots, lot fell upon Jonah. Take away sin, as on the Day of Atonement (see: Lev 16:8-10).

**1:9**—I am a Hebrew. Yahweh is identified with His people (Exo 3:18; 5:3; 7:16; 9:1,13; 10:3). Name means “to cross over.”

**1:9**—I fear Yahweh. Memorial Name to which the Gentiles are called, or “taken out” (Acts 15:14 cf. Isa 43:7—Eze 36:22).

**1:9**—Sea and dry land. Nations and Israel (Exo 14:29; Jos 4:22; Neh 9:11). Dry land implying salvation of Yahweh’s people: Hebrew.

**1:11**—Sea grew more and more tempestuous. Mg. The stirring of people leading to crucifixion of Christ (Mat 27:20; John 18:40).

**1:12**—Take me up and cast me forth into sea. Christ knew his sacrifice was necessary (John 18:11; 16:28; Mat 26:42; 1Tim 1:15).

**1:13**—Nevertheless men rowed hard, bring it to land. Men resisted sacrifice (Mat 16:21-23; 27:24). Land reps. redemption (John 6:21).

**1:14**—They cried to Yahweh. Conversion (1Cor 12:2; Acts 14:15).

**1:14**—Lay not upon us innocent blood. Contrast Jews (Mat 27:25).

**1:14**—Let us not perish for this man’s life. Salvation (Rom 5:8-10)!

**1:15**—Cast (Jonah) into the sea. Two principles: Jonah offered willingly (v 12); men used to execute God’s purpose (Acts 2:23) 6

**1:15**—Sea ceased from raging. **Redemption for “both” the Jew and the Gentile (Eph 2:1-22; 1Pet 2:21-25; Isa 53:1-8)**

**1:16**—Men, offered sacrifice, vows unto Yahweh. **Personal identification required (Rom 6). Worship of a vague “god” is not true religion (Acts 17:22-34), but Israel’s God (Eph 2:11-12).**

○ **Appropriately, the “ship” is a symbol for the Faith or the Truth (1Tim. 1:19; 1Pet. 3:20; Luke 5:3; John 6:17-21).**

**1:17**—Yahweh had prepared a great fish to swallow up Jonah. **This was prepared and prophesied by Law and Prophets (Acts 2:22-24; Luke 24:44-46) foreordained before the foundation (1Pet 1:20)!**

□ ***“The expressions of His consequent prayer of thanksgiving are largely drawn from the Psalms, and are Messianic in their concept, once again pointing to the experiences of the prophet as typical of those of the Lord Jesus Christ”—HPM, Expositor***

**2:1**—Jonah prayed unto Yahweh. **Christ needed salvation (Heb 5:7).**

**2:2**—Cried by reason of mine affliction. **Messianic (Psa 18:6; 118:5)**

**2:2**—Out of the belly of hell. **Fish’s belly—the grave (Acts 2:24-31).**

**2:2**—He heard me. **God hears His servant (Psa 40:1)**

**2:3**—Cast me into the deep. **The grave (Psa 88:1-6; Psa 69:14-15).**

**2:3**—Floods compassed me. **Ungodly men (Psa 18:4; 22:12-16).**

**2:3**—Billows, waves. **Sorrows of death (Psa 42:7; Lam 3:53-55)**

**2:6**—Brought up my life from corruption. **Raised up (Acts 2:29-31)**

**2:10**—Fish vomited out Jonah. **Grave could not hold (Acts 2:24)**

**2:10**—Upon the dry land. **Symbol of Israel (Exo 14:20-22; Neh 9:11-**

**12; Jos 3:17). Christ first resurrection, appearing to Jewry before**

**the Gospel went unto the Gentiles (Acts 1:1-8). It also indicates**

**Gentiles are graft into Israel's Hope (John 4:24; Gal 6:15-16).**

• **Peter Son of Jonas also cast himself into the sea—John 21:7,18**

**3:1**—Word of Yahweh came to Jonah the second time. **Jew first, second Gentile (Rom 1:16): Peter (Mat 16:16-19). The latter receive the message of the death/resurrection (1Cor 15:12-13; Acts 17:32).**

○ **The Lord also called Peter “the second time” (Acts 10:15).**

**If the Jews understood the “sign” of Jonah they would have known their “fall” brought the “dispensation of the Grace of God” to the Gentiles (Eph 3:3-6).**

**3:3**—Ninevah was a great city of three days journey. Includes adjoining cities (Gen 10:11-12; 19:24-25), with a large population (Jon 4:1). Period of “three days” can be associated with Christ’s “resurrection” preached among the Gentiles (Mat 12:40).

**3:4**—Forty days. Jonah warned that in 40 days Ninevah would be overthrown. Probation (Gen 7:12; Exo 24:8; Num 13:25; 1Sam 17:16; 1Kin 19:8; Mat 4:2). Christ after his resurrection (Acts 1:3). Just as Jerusalem was overthrown by the Romans 40 years after Christ, there is a definite urgency about the Truth!

**3:5**—Nineveh believed in God, greatest to least. All classes of society sincerely repented. Similarly the Gentiles who repented at the preaching of the apostles (Acts 13:43-44; 14:1-2; 26:20; 28:28).

- Why Israel’s “enemy” repenting? It reps. all Gentiles, once “enemies” (Rom 5:10; Col 1:21; Eph 2). Contrast (Rom 11:28)

**3:6**—King arose from throne, laid is robe from him. Acknowledging the Kingdom of God and Yahweh is supreme (Dan 4:17, 37; 2:44).

**3:8**—Cry unto God mightily, turn from his wicked way. Literally, to “turn back.” True repentance (Luke 3:7-8; Acts 14:15; 26:18-20).

**3:10**—God saw their works, repented. A condemnation against the Jewish “evil generation” Luke 11:29-32. (Jer 18:8; 1Kin 21:27-29).

**4:1**—It displeased Jonah exceedingly. That Gentiles repented when the Jews did not, was very frustrating to the prophet (Mat 12:41).

**4:2**—He prayed to Yahweh. Jonah didn’t lose faith, he turned his disappointment to Yahweh (Jer 20:7; 1Kin 19:4).

**4:2**—Was not this my saying, when I was yet in my country? The Jews “my country” were of harder heart than Gentiles (Acts 13:46)

**4:2**—I KNEW that thou art a gracious God, merciful, great kindness. Men don’t have mercy as Yahweh (Psa 78:38; 86:15; 145:8. see 2Sam 24:14). Two aspects: Exo 34:6-7; Deu 7:9-11. Mercy is solely predicated upon repentance and obedience (Dan 9:3-5; Num 14:18-19; 1Kin 8:23; Neh 9:1-38). Sin offering. *See HPM Expositor Notes.* This is why the preaching of the Gospel included the declaration to “repent” (Mat 3:2, 8; 4:17; 9:13; Luke 24:47; Acts 2:38; 17:30).

**4:3**—Take my life from me. Jews did not understand the Abrahamic covenant demanded a call to the Gentiles before Israel’s ultimate redemption (Rom 16:25-26; 15:18; 11:25-26; Acts 26:20).

**4:5**—Jonah went out of the city and sat on the east side. **Sun rising, truth, Christ, enlightenment (Num 2:3; Mal 4:2; Mat 24:27; Gen 3:24—Rev 16:12; Job 1:3; Mat 2:1-9; Isa 41:2). Actions of prophet to be read as doctrine (Isa 20:3; Eze 12:6-11). This marks the period preaching. Elijah did same, both in discouragement (1Kin 19:9-13).**

☐ **HPM**—“As JONAH typed the Lord Jesus at his FIRST ADVENT when the Lord displayed the mercy and goodness of the Father, NAHUM did that of the SECOND ADVENT of the Lord, when he will pour out judgments upon the Gentiles, and the latter day Assyrian in particular (see Micah 5:6).”

**4:5**—Made a booth, sat under it in the shadow. **Feast of Booths or Tabernacles (Lev 23:41-44), and symbolizes inclusion of all nations (Zec 14:16). Shade from heat of the sun (Isa 4:6; 25:4; Eze 31:6). Isa 38:6. Representation of the substance (Heb 8:5; 10:1; Col 2:17).**

**4:6**—Yahweh prepared a gourd, made it come up over Jonah. **May be a olive tree, as suggested. Appears 5 times; representing grace**

**4:6**—A shadow over his head, deliver him from his grief. **As this symbol defines, it represents Yahweh’s mercy (v 10-11).**

**4:7**—Yahweh prepared a worm when the morning rose, smote the gourd. **Israel's temporary power (2Kin 14:23-29) during wicked Jeroboam II, while Jonah was prophet, but corrupting from within. Symbol of worm (Exo 16:20); root trans. "crimson" (Isa 1:18).**

□ “Within about sixty years of the completion of Jeroboam's reign, Shalmaneser the Assyrian took the northern kingdom of Israel into captivity, and the parable of the gourd and the worm had had partial fulfillment.”—**HPM**

**4:8**—God prepared a vehement east wind. **Israel's punishment (Hos 13:15). As Jonah—a sign of Israel—shelter of God to be withdrawn.**

**4:8**—Sun beat upon the head of Jonah, wished in himself to die. **Such would be Israel apart from Yahweh (Deu 28:66-67)**

**4:10**—Yahweh said, thou hast had pity on the gourd for which thou hast not labored, neither madest it to grow. **A sober lesson in God-manifestation. Israel and Assyria were both moved by Yahweh.**

**4:11**—Should not I spare Ninevah? **For Israel's sake: punishment. For Assyria's sake: mercy. Acts 10:28-35; 2Kin 18:9**

**4:11**—Sixscore thousand persons. **12,000 Israel of God (Gal 6:15-16)**

□ “The mystery was revealed to the Jews first: and several years elapsed before it was known, or supposed, that the Gentiles would be admitted to a joint-heirship with Jesus on an equality with the Jews. During this period of about seven years, the body of Christ consisted solely of believing Israelites, sons of Abraham by flesh and faith. At the end of this time, however, God determined to ‘visit the Gentiles, to take out of them a people for His name.’ He graciously resolved to invite men of all the nations of the Roman territory... Before this, however, could be accomplished according to the principles laid down in God’s plan, it was necessary to prepare Peter for the work. Although an apostle, he was still a Jew, and had all the prejudices of the Jew against the Gentile... Peter, then, had to be prepared for the work. The narrative of his preparation is contained in the tenth chapter of Acts. A direct attack was made upon his prejudices.”—*Elpis Israel, John Thomas, page 202-203.*

Act 10:1 There was *a certain man* in Caesarea called Cornelius, *a centurion* of the band called the Italian *band*,  
Act 10:2 *A devout man*, and one that *feared God* with all his house, which *gave much alms to the people*, and prayed to God *always*. **Caesarea—Roman city (Acts 21:8; 23:33; 25:13)**

**vs 1—Centurion.** Like Assyria of Jonah's time, an enemy of Israel (Rom 5:10). A man more sincere than the Jew (Mat 8:5-13; 27:54). It means a captain of "hundreds" (century). 100—age of Abraham when he brought forth his seed (Rom 4:19; Gen 17:17; 21:5). Complete number of saints (Mat 18:12; Mar 4:8; John 19:39). See Acts 27:31-32

**vs 1—Cornelius.** Commences the Gospel preached everywhere to the Gentiles, and this man is chosen specifically to manifest Yahweh is not a respecter of persons (10:34-35). His name is obscure, but is a "Gentile" and "unclean" (Acts 11:1-3; 10:28).

**vs 2—Devout man—sincere** (Acts 22:11). Trans. "godly" (2Pet 2:9)

**vs 2—Feared God.** See Acts 9:31. This prompted the following:

**vs 2—Gave much alms, prayed always.** Faith, action (Jam 2:14-26).

Act 10:3 He saw in a vision evidently *about the ninth hour of the day* an angel of God coming in to him, and saying unto him, Cornelius. (v. 30 prayer time of incense, ninth hour)

Act 10:4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, *Thy prayers and thine alms are come up for a memorial before God.*

**vs 3**—Ninth hour. When Christ died, veil of temple was rent (Mat 27:45-53): way of Gentiles opened (Eph 2:1-22). Prayer is rep. by incense in the Bible (Psa 141:2; Rev 5:8). On the Day of Atonement incense was taken inside the veil (Lev 16:12; Luke 23:44-45).

**vs 3**—Vision. Divine revelation; sees beyond temporal (Gen 15:1; Dan 2:19...etc.). It represents the “word” given in “vision” (Isa 1:1 cp. Isa 2:1), which can be “seen” (Amo 1:1; Mic 1:1; Hab 1:1).

**vs 4**—Prayers, Alms. Faith and Works are “remembered” of God. We should consider the character of the Gentiles who were enlightened to the Hope of Israel: the humble centurion (Mat 8:5-13), the eunuch (Acts 8:26-40), and Cornelius (Acts 10). Those that “fear God and worketh righteousness are accepted”—Acts 10:35. We must be of the same kind.

Act 10:4 Thy *prayers* AND thine *alms* are come up for a memorial before God. **“alms” prayer AND works—Jam 2:17-26**

**Prayers**—the open manifestation of the holy spirit revealed in the Bible provides a benefit of seeing immediate results of prayer (like miracles) with an immediate response (see: Luke 1:13).

Jam 5:16 “The effectual fervent prayer of a righteous man availeth much”

**Elijah**—rain ceased for 42 months by earnest prayer (Jam 5:17). **Christ**—prayed more earnestly drops of blood (trial draws us closer to God. Luke 22:44). **Christ**—as he prayed his countenance changed (Luke 9:29). King **Hezekiah**—earnest prayer changed his circumstances (2Kin 20:1-4). King **Solomon**—end of praying offering accepted (2Chr 7:1). **Peter & Daniel**—by prayer saw divine vision (Acts 11:5; Dan 9:20-22). **Hannah**—Yahweh remembered her prayer (1Sam 1:19). **Peter**—prayer opened the eyes and raised the dead (Acts 9:40). Thus, we pray for wisdom (Jam 1:5); for opportunity to teach the Truth (Col 4:3); for the enlightened as well as those in darkness (1Tim 2:1-4); our enemies (Mat 5:44); not for show (Mat 6:5-9); continually (Luke 18:1; 1The 5:17; Phi 4:6); for others (Luke 1Sam 12:23; Luke 18:9-13).

Act 10:5 And now send men to *Joppa*, and call for *one Simon*, whose surname is Peter: ***Simon—to hear, Peter—the rock***

Act 10:6 He lodgeth with one Simon a *tanner*, whose *house is by the sea side*: he shall tell thee what thou oughtest to do.

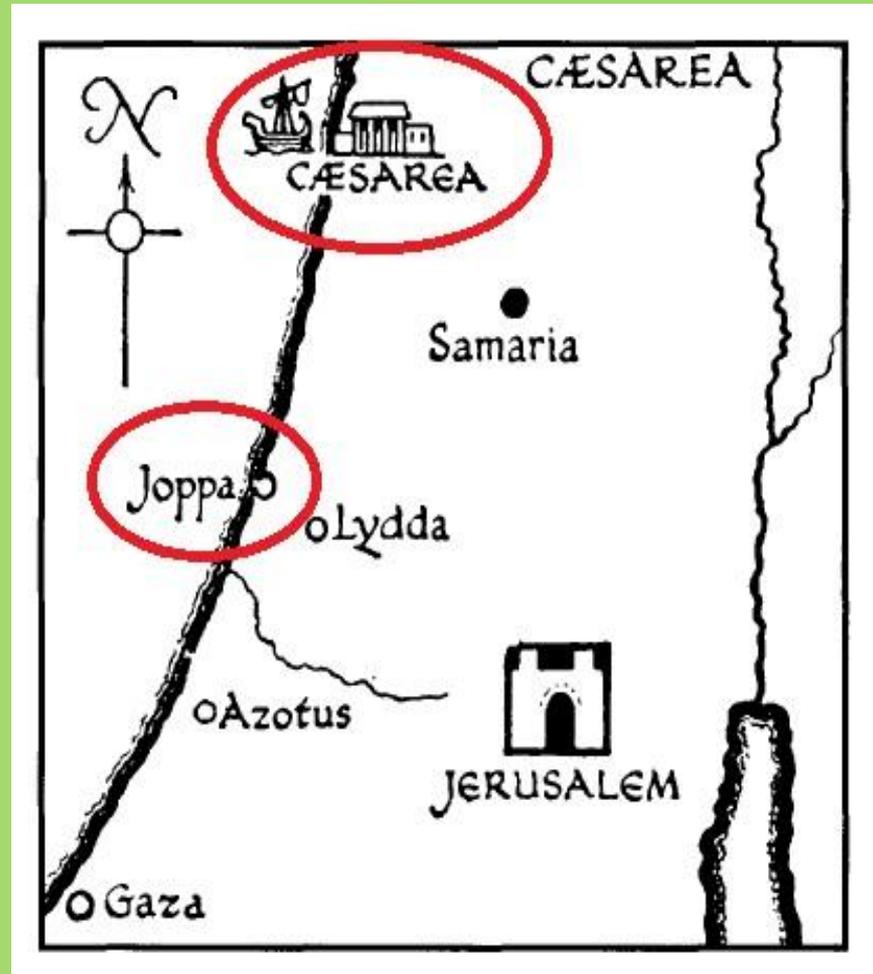
**vs 5—Joppa.** The place Jonah fled from preaching to the Gentiles!

**vs 5—Simon Bar-jona** (son of Jonah). Name is in the context of the enlightenment of Gentiles (Mat 16:17-19). See John 1:42

**vs 6—Tanner.** Acts 9:42 (Lev 5:2)

**vs 6—Sea Side.** Rep a multitude of all people, nations (Isa. 17:12; 57:20; 60:5; Psa. 18:4,16-17; 65:7; Luke 21:25; Rev. 17:15; Dan. 7:3,17; Eze. 26:3; Jer. 51:42-43).

***Caesarea & Joppa both by the sea***



Act 10:7 And when *the angel* which spake unto Cornelius was departed, he called *two of his household servants, and a devout soldier of them that waited on him continually*;

Act 10:8 And when he had declared all *these* things unto them, he *sent them to Joppa*.

**vs 7**—the Angel, departed. The divine intervention involved in the enlightenment of Gentiles is beautifully recorded in Scripture. This account reveals God’s movement of both the enlightener (Peter) and the enlightened (Cornelius) for the benefit of each. Cornelius prays for understanding and the preacher prays for an opportunity (Acts 8:26-40; John 6:44-45; Col 4:3; 2Cor 2:12; Acts 14:27).

**vs 7**—Two household servants. Reps. Law/Prophets. Those who knew him well with whom he entrusted this message (2Tim 2:2).

**vs 7**—Devout soldier. Military—Religious: NOTE (2Tim 2:1-4). **(note the messengers between Jew and Gentile enlightenment—Luke 7:1-9)**

**vs 8**—Sent them to Joppa. Reps. Gentiles “afar off” (Eph 2:11-18), who are required to “seek, knock, ask” (Mat 7:7-8). Unlike Jews, to whom were “committed the oracles of God” (Rom 3:1-2; 9:4-5).

**Act 10:9** *On the morrow*, as they went on their journey, and drew nigh unto the city, Peter went up upon THE ROOFTOP TO PRAY about the sixth hour: (apparently praying for direction in G.P.)  
**Act 10:10** And he *became very* HUNGRY, and would have eaten: but while THEY MADE READY, *he fell into a trance*

**vs 9**—On the morrow. Cornelius' vision was "four days ago" (Acts 10:30). Peter is 3 days from Cornelius. "On the morrow" here (v 9), then "on the morrow" (v 23), and "the morrow after" (v 24). Jonah!

**vs 9**—Sixth Hour. The hour the Lord expired (Mat 27:45). The benefits of which opened salvation to the Gentiles (**9<sup>th</sup> hour** vs 3).

**vs 10**—Fell into a trance. This deep sleep was the figurative death of Messiah, whose sacrifice and resurrection opened the way to Jew and Gentile (Eph 2:12-16). See notes: v. 27 death/resurrection.

**vs 10**—Hungry. Righteous desire (Mat 5:6; John 6:35; Rev 7:16).

**vs 10**—Eaten. Trans. "tasted"—experienced (Heb 6:4-5; 1Pet 2:3).

**vs 10**—While they made ready. Servants: animal skin covering in preparation (Gen 3:21); salvation to include Gentiles (Gal 3:8). 19

Act 10:10 And he became very hungry, and would have eaten: but while they made ready, *he fell into a trance* (v. 26)

Act 10:11 And *saw heaven opened*, and a CERTAIN VESSEL *descending* unto him, as it had been a great SHEET knit *at the four corners, and let down to the earth:* (Num 14:21; Rev 5:9-10)

**vs 10**—Fell into a trance. Revelation while sleeping/death. Word “trance” used 7 times; trans. “astonishment, amazed” at miracles (Mar 5:42; Luke 5:26; Acts 3:10). Divinely revealed (Acts 22:17)!

**vs 11**—Heaven opened. Divine revelation (Rev 4:1; Luke 3:21) of the way of salvation opened, with access to the Father thru Christ (John 1:51; Rev 15:15; 19:11). Doctrine rain (Mal 3:10; Deu 28:12).

**vs 11**—Certain vessel. Specific. Christ (Act 9:15; 2Cor 4:7; 2Tim 2:20-21).

**vs 11**—Let down to earth. God’s purpose (Gen 3:17-18; Rev 21:1-2).

**vs 11**—Four corners. Israel scattered and regathered (Isa 11:12; Mat 24:31): to include Gentiles, even all nations (Rev 5:9-10; 7:9)

**vs 11**—Sheet. White linen. Yahweh’s righteous covering for Jew and Gentile—Rom 3:9 (Isa 53:11; 42:1-7) 2Chr 5:12; Rev 15:6; 19:8

Act 10:12 Wherein were *all manner of fourfooted beasts* of the earth, and wild beasts, and creeping things, and fowls of the air. **(this is while he is in the seaside house of Simon the tanner)**

Act 10:13 And there came a voice to him, Rise, Peter; *kill*, and eat. **(“kill”—trans. “sacrifice” Acts 14:13; 1Cor 5:7; 10:20)**

**vs 12**—All manner—quoted Lev 11:27 regarding unclean beasts! Such rep. the “walk” of unenlightened nations (see: Lev 20:22-27)! “Unclean” symbolizes the dead (Lev 5:2; Num 6:6-7; Num 19), the natural man of the flesh (Lev 12:2-5; 15:1-33), leprous (Lev 13-14), immorality (Lev 20:21; Eph 5:5; 2Cor 6:14-18); false teaching (Zec 13:2; Rev 16:13; 18:2). To the Jew, “unclean” was quite serious (Deu 23:14), and the duty of the priests to keep out of worship (Lev 10:10; Eze 44:23). Contrast with “holiness” (Isa 35:8; Deu 23:14).

**vs 13**—Rise, Peter, Kill, and Eat. To “eat” represents fellowship—i.e. with the unclean (John 6:53; Mar 14:12-22; 1Cor 5:11; Heb 13:10). Peter is symbolically told the Gentiles were to be included in fellowship by the sacrifice of Christ (Gal 6:15-16; 1Cor 12:13).

Act 10:14 But Peter said, Not so, Lord; for I have never eaten any thing that is *common or unclean*.

Act 10:15 And the voice *spake* unto him again the second time, *What God hath cleansed, that call not thou common*.

Act 10:16 This was done *thrice*: and *\*the vessel was received up again into heaven. \*atonement—Act 1:9; Eph 1:3; 2:6; 3:10*

**vs 14**—Common, unclean. First word applies to non-Jews, while the second relates to walk: reps. by animals—Lev 11; Deu 14.

**vs 15**—God hath cleansed, call not thou common. Same word trans. “defile” (Mark 7:20-23; Rev 21:27). Sanctified by the Word and covering of Christ (John 15:3; 17:17; Eph 5:26; 1Pet 1:22-23; Psa 19:7-9; 119: 9; 2The 2:13). Their “hearts” now “purified” (Acts 15:9). *Christ said “from within, out of the heart” defiles (Mark 7:21).*

**vs 16**—Thrice. Surety of the message (2Cor 13:1; 1Tim 5:19). Peter asked “loved” three times (John 21:17). Covenant thru sacrifice (Luke 24:46; Gen 22:4; 40:12-19; Exo 5:3; Mat 12:40). Three men (v 19)

**vs 16**—Received up again. Work of Christ. **See: Isa 49:6; Mat 12:18**

Act 10:17 Now while Peter *doubted in himself* what this vision which he had seen should mean, *behold*, the men which were SENT FROM CORNELIUS had made enquiry for Simon's house, and stood before the gate,

Act 10:18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

Act 10:19 *While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.*

Act 10:20 Arise therefore, and get thee down, and go with them, *doubting nothing*: for I HAVE SENT THEM.

**vs 17**—While Peter doubted...behold. The spiritual contemplation of the Word will always be answered in action. See verse 19.

**vs 17**—Sent from Cornelius. Yet, it is declared they were divinely sent (v 20 “I have sent them”). The unseen Providential Hand! The bringing in of “unclean” Gentiles was represented in the “figure” of baptism in the days of Noah (1Pet 3:20-22 cf. Gen 7:1-9).

**vs 19**—Spirit said. The voice of Christ (v 13-14). See Rev 2:11,18<sup>23</sup>

Act 10:21 Then Peter *went down to the men* which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

Act 10:22 And they said, Cornelius the centurion, a just man, and one that feareth God, and OF GOOD REPORT AMONG ALL THE NATION OF THE JEWS, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

Act 10:23 Then *called he them in, and lodged them*. And on \*THE MORROW Peter went away with them, and *certain brethren from Joppa* accompanied him. \**note the day*

**vs 21**—Peter went down to the men. Obedience to the Spirit-Word and action of humility. Both vital to the spiritual man: faith/works.

**vs 22**—Good report among all the nation of the Jews. There is no enlightenment of the Gentiles apart the Jews (Luke 7:1-9)!

**vs 23**—Lodged them. Both Jew and Gentile in the “tanners” house.

**vs 23**—Certain brethren. Six—Act 11:12 (number of man, flesh)<sup>24</sup>

Act 10:24 And *the morrow after* they entered into CAESAREA. And Cornelius waited for them, and had called together *his kinsmen and near friends*.

Act 10:25 And as Peter was coming in, Cornelius met him, and *fell down at his feet*, and worshipped *him*. (Rev 19:10; 22:9)

Act 10:26 But *Peter took him up*, saying, *Stand up*; I MYSELF ALSO AM A MAN. Jew no better than Gentile—Rom 3:9; 22-23 (v 34)

Act 10:27 And as he talked with him, *he went in, and found many that were come together*. (ecclesia, Act 20:7; 1Cor 11:17-20; 14:23)

**vs 24**—Kinsmen, near friends. We must always labor to enlighten those close to us: relatives, companions (16:15, 32; 18:8; 1Tim 3:4).

**vs 24**—Caesarea. Gentile sends for Jew, and the Jew came to him!

**vs 25**—Fell down at feet. Powerful Roman in homage before Jew.

**vs 26**—Peter took him up. Word used for “raised the dead” (Rom 6:4-9; 7:4). On this 3<sup>rd</sup> day, a new birth as Jew lifted up the Gentile in fellowship with him! “Stand up” also used for resurrection!

**vs 27**—Went in. Truth moves from Jewish synagogue into Gentile “house.”

- Peter's journey began with a sleeping trance; awakes to find messengers from a Gentile. Three days later he enters the house and "lifts up" (resurrects) Cornelius in fellowship.

Rev 1:17 "And when I saw him, *I fell at his feet as dead.*

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last"

□ *"John goes through the same process as did Daniel when he saw a similar vision. In doing so, both prophet and apostle, enacted their own destinies. They were taught how they would attain unto places in the multitudinous Body of the Redeemed. They dramatized their own death and resurrection... figuratively they were taken to the Judgment Seat to hear the divine approval on their conduct"—*

*Expositor, pg 35*

The actions of the prophets must be considered as carefully as we read their words; for both were expressions of the Gospel.

Dan 10:7-10 “And I Daniel alone saw the vision... Therefore *I was left alone*, and saw this great vision, and *there remained no strength in me: for my comeliness was turned in me into corruption*, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, *then was I in a deep sleep on my face*, and my face toward the ground. And, behold, *an hand touched me*, which *set me upon my knees* and *upon the palms of my hands*” (Dan 8:15-19)

□ “**DANIEL’S SYMBOLIC DEATH**—*Though Daniel knew that the great restoration was yet far off, his personal future is now revealed to him in symbolic actions. An angel informs him that he will be part of this ‘Man of the One,’ through death and resurrection*”—Expositor, pg 273-276

Zechariah 4:1—“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep”

- “These symbols, then, seen by Zechariah *after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah*; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ, he corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *debris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says in 1 Cor. 15:53, ‘It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness.’ This putting on, he tells us in Rom. 8:11, is effected by the Spirit of Him who raised up Jesus from among the dead.”

- ❑ “This evidently is the angel of ch. 3:1, representing the ‘ministering spirits’ sent forth by the Spirit to call those of a Zechariah-disposition to salvation. Being awakened by the angel typified the resurrection, indicating that the fulfilment of the vision will be in the future when Zechariah is raised from the dead. Such a typical enactment was experienced by Abraham (Gen. 15:12-18), Daniel (Dan. 10:9) and three of the apostles (Luke 9:32), after which all were treated to an explanation of the glory to follow” —*HPM, Expositor (Zec 4:1)*  
*The vision of the two olive trees (Jew and Gentile)*

### *Transfiguration:*

- Luke 9:32 “But Peter and they that were with him were HEAVY WITH SLEEP: and *when they were awake, they saw his glory*, and the two men that stood with him”
- ❑ Sleep of Death—Luke 8:52; John 11:11

Act 10:28 And he said unto them, Ye know how that it is an *unlawful* thing for a man that is a Jew to keep company, or come unto *one of another nation*; but God hath shewed me that I should not call any man common or unclean.

Act 10:29 Therefore came I *unto you* \*without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? **\*without hesitation**

Act 10:30 And Cornelius said, *Four days ago* I was fasting until this hour; and *at the ninth hour* I prayed in my house, and, behold, *a man stood before me in bright clothing*

**vs 28**—Unlawful. “Abominable” 1Pet 4:3. Specifically a word used in the Law describing “unclean” animals (Lev 11:11-13, 20-23).

**vs 28**—Another nation. Israel never to be lost (introduction, v. 22).

**vs 30**—Four days. Time Lazarus in the grave (John 11:17).

**vs 30**—Fasting. Abstain from fleshly appetite (Psa 35:13; Luk 2:37).

**vs 30**—Man, bright clothing. Immortality (Act 1:10; Mat 28:3; Rev 3:4; 7:14). Contrast with filthy garments (Zec 3:3).

Act 10:34 Then Peter *opened his mouth*, and said, *Of a truth* I perceive that God is no respecter of persons:

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

Act 10:36 The word which *God sent unto the children of Israel*, preaching peace by Jesus Christ: (he is Lord of all:)

**vs 34**—Opened his mouth, of a Truth. Revealing of truth, doctrine (Act 8:35); especially Christ (Psa 78:2; Mat 13:35).

**vs 34**—God is no respecter of persons. No partiality of high or low, Jew or Gentile (Jam 2:1-4, 9; Deu 1:16-17; 10:17; 16:19; Lev 19:15; Rom 2:10-11; Gal 2:6; Eph 6:9; Col 3:25; Mat 22:16; 1Pet 1:17).

**vs 35**—In every nation; fears, works righteousness, accepted. Such are those who may be graft into Israel (Acts 15:9; Rom 2:25-29; 10:12-13; 1Cor 12:13; Gal 3:26-29; Eph 2:13-18; 1Tim 2:4; Rev 5:9-10).

**vs 36**—Sent unto, Israel. This history of Israel's rejection of the Messiah is critical to Gentile understanding. The next few verses rehearse Jesus' preaching among the Jews, in Israel (v 37-42)... <sup>31</sup>

Act 10:39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; *whom they slew and hanged on a tree:*

Act 10:40 Him God raised up the third day, and shewed him openly;

Act 10:41 *Not to all the people*, but unto witnesses chosen before of God, *even to us, who did eat and drink with him after he rose from the dead.* (fellowship, emblems)

Act 10:42 And *he commanded us to preach unto the people*, and to testify that it is he which was ordained of God *to be the Judge of quick and dead.*

**vs 40**—God raised up. The “sign” of Jonah: resurrection of the rejected Messiah now sent unto the Gentiles (Mat 12:39-41).

**vs 41**—Not to all the people. No more to the nation as a whole, but only to those benefitting from his resurrection. Such will be the case at his second advent, when the Lord assembles his brethren, with whom he fellowships “did eat and drink, after he rose.”

Act 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Act 10:44 While Peter yet spake these words, *the Holy Ghost fell on all them which heard the word.*

Act 10:45 And they of the circumcision which believed were astonished, *as many as came with Peter*, because that on the Gentiles also was poured out the gift of the Holy Ghost. **(the Jews accompanying Peter—verse 23; Act 11:12)**

Act 10:46 For they heard them *speak with tongues*, and magnify God. Then answered Peter,

**vs 43**—All the prophets witness. Acts 2 notes. Abraham, Moses, Samuel, David...etc. (Luke 24:25-27).

**vs 44**—Holy Spirit fell on all. After the manner of the Lord Jesus Christ (Mat 3:16), and the Jews (Acts 2:2-4; 4:31). See **Acts 11:15-17**

**vs 46**—Speak with tongues. The great sign to “unbelievers” (Acts 2:3-11; 1Cor 13:8; 14:21-22). The Jews were “amazed.”

**Act 10:47** *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost AS WELL AS WE?*

**Act 10:48** *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

**vs 47**—Can any man forbid water? A question directed at the Jews who accompanied him. This appears to be the deliberate reason for the reversal of the normal order of: first baptism, then holy spirit, as mentioned in other places (Acts 2:38; 8:18). The “middle wall” had been taken away in Christ for Gentiles (Eph 2:14-19)

**vs 48**—Commanded them. Baptism is a command (Mat 28:19-20).

**vs 48**—In the Name of the Lord. We are “baptized into Christ” (Acts 2:38; 8:16; Gal 3:26-29; Rom 6) because God “was in Christ” redeeming the World unto Himself (2Cor 5:17-19).

**vs 48**—Tarry certain days. To strengthen beyond first principles (Act 30:31; 14:21-22; 15:41; 16:5; Phi 1:9-10; Heb 5:12-14).

**Act 11:1** And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God.

**Act 11:2** And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

**Act 11:3** Saying, Thou wentest in to men uncircumcised, and didst eat with them. **(great pressure impose on Peter Gal 2:11-13)**

**vs 3—Uncircumcised.** Jew first, then Gentile. It wasn't Peter calling them to Truth, but the Lord *(proved by the holy spirit Acts 11:16-17)*.

**Acts 15:13-19** “James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God”

Act 11:4 But Peter rehearsed *the matter* from the beginning, and *expounded it by order unto them*, saying...

Act 11:15 And as I began to speak, the Holy Spirit *fell on them, as on us* at the beginning. *\*(Luke 24:8; Acts 20:35)*

Act 11:16 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 Spirit. *(Acts 1:8; 19:1-4; Mar 1:8)*

**vs 4**—Rehearsed from beginning expounded it by order. The “order” of both Luke and Acts is important. Luke wrote his gospel “in order” (Luke 1:3), while Acts is written in the same fashion. Accordingly, notice the “order” in which these events takes place: they begin in Israel, move to the Gentiles for enlightenment, then back to the Jews in Judea and Jerusalem; where the gospel began its movement (Acts 1:8). This pattern is found throughout the Bible, and even in the Gospel records (see Harmony of the Gospel 1-2).

**vs 15**—Holy Spirit fell on them, as on us. No man could alter this divine endorsement of the call of the Gentiles (Isa 42:1-6; 49:6)<sup>36</sup>

Act 11:17 Forasmuch then as *God gave them the like gift as he did unto us*, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

Act 11:18 When they heard these things, *they held their peace*, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

**vs 17**—Like gift as He did unto us. There is no inferior blessing unto the Gentiles—same sin; same need for redemption; same divine blessing (Rom 3:9; 1:16; 2:9-10).

**vs 18**—They held their peace. Sincere inquiry requires acceptance and embracing the conclusion. The Word is intended to correct and instruction (2Tim 3:15-17).

**vs 18**—Repentance unto Life. A total change of course (see use: Heb 12:17). For all, the Truth requires the old man be put away and the new man conformed to the image of Christ (Acts 3:19; 3:26)

“Repentance” is required for “forgiveness” (Acts 5:31) and a “turning” of life (Acts 26:17-18). “Turned to the Lord” (Acts 11:21)

**Act 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.* **\*image of Christ (Acts 7 notes)**

**vs 19**—Scattered abroad. The narrative picks up from Acts 8:1-4 (see notes). The stoning of Stephen and persecution of the ecclesia in Jerusalem scattered the Jewish believers, who spread the Truth into Judaea and Samaria. Gospel follows this pattern.

Scattered abroad—to “sow” the seed. And so they did (Acts 8:4), to the Jews only (Acts 11:19). The word means “to sow” and is translated such (Mat 13:3-4, 18-27; Gal 6:7-8; 1Cor 15:36-44; Jam 3:18). Since the “word of the kingdom” is equated with the “sowing” of the “seed” (Mat 13:18-19), it is vital to understand the Jews are the nucleus of the Gospel. (1Pet 1:23). The natural “seed” of Abraham were “sown” among the nations (Zec 10:9; Jer 32:27; 31:27-28; Amos 9:8-9) and “scattered” (Deu 4:27; 28:64). They will ultimately be “planted” again in the Land (2Sam 7:8-10). See: Amos 9:11-15—*quoted in Acts 15:15-17 Times of Gentiles*). Jews today are “diaspora” (1Pet 1:1)

Act 11:20 *And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the \*Grecians, preaching the Lord Jesus. \*Hellenists*

Act 11:21 *And the hand of the Lord was with them: and A GREAT NUMBER BELIEVED, and turned unto the Lord.*

**vs 20**—men of Cyprus. Likely to carry the gospel to foreign lands (Acts 13:4; 15:39; 27:4).

**vs 20**—Grecians. Other trans. “Hellenists,” which would include Greek speaking Hebrews. It is apparent the record picking back up from Acts 8:4 reveals the gradual movement of the Truth from the Jews to the Gentiles.

**vs 21**—Hand of the Lord. Providential Help in proclaiming the Gospel and working in the Truth is vital (2Chr 30:12; Ezra 7:9; 8:18; Neh 2:8, 18; Luke 1:66; 2Cor 2:12; 14:27; Col 4:3).

**vs 21**—Great number believed. Acts 2:41-47; 4:4; 5:14; 6:7;

**vs 21**—Turned to the Lord. Repent from darkness, idolatry and ignorance (Acts 9:35; 15:19; 26:18-20; 1The 1:9-10).

Act 11:22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

Act 11:23 Who, when he came, and had *seen the grace of God, was glad*, and exhorted them all, that *with purpose of heart they would cleave unto the Lord*. **\*Word (John 6:63; Eph 6:17)**

Act 11:24 For he was a good man, and **\*full of the Holy Ghost** and of faith: and much people was added unto the Lord.

Act 11:25 Then departed Barnabas to Tarsus, for to seek Saul:

Act 11:26 And when he had found him, he brought him unto Antioch. And it came to pass, that *a whole year they assembled themselves with the church*, and **TAUGHT MUCH PEOPLE**. And the disciples were called Christians first in Antioch. **(Christian—name applied by others: Acts 26:28; 1Pet 4:16)**

**vs 26**—A whole year...taught much people. Barnabas sent for Sual to help build the young brethren in the Truth. This is a common pattern (Acts 20:31; 19:10; 18:1-4).

Act 11:27 And in these days came \*prophets from Jerusalem unto Antioch. *\*teachers: Acts 13:1; 1Cor 14:3*

Act 11:28 And there stood up one of them named \*Agabus, and signified by the Spirit that *there should be great dearth throughout all the world*: which came to pass in the days of Claudius Caesar. *\*Gk. locust, see: Acts 21:10-11 (Lev 11:22)*

Act 11:29 Then the disciples, every man *\*according to his ability*, determined to send relief unto the brethren which dwelt in Judaea: *\*according to his prosperity—1Cor 16:2; 2Cor 8:1-14*

Act 11:30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

**vs 28**—Agabus. *Heb. “locusts” 2Chr 7:13-14*. devour land of Israel!

**vs 28**—Dearth. trans. “famine” Mat 24:7; Luke 15:14; Rom 8:35. It reps. Spiritual Drought of God’s Word (Amos 8:11).

**vs 29**—Relief unto brethren in Judaea. Period of “famine” brethren sustain one another. *Primarily in Judaea (1Cor 16:1-3; Rom 15:25-27)*

**vs 30**—Sent by Barnabas/Saul. Return order of Gospel spread (1:8).