



Pastor Jimmy L. Harper, Sr., President of State Convention
Apostle Walter Camp, 1st Vice President
Dr. Sidney L. Miller, 2nd Vice President
Pastor Tremayne Harris, 3rd Vice President
Pastor Michael Hansberry, Southern District Moderator

Rice Memorial MBC

Rice Memorial Missionary Baptist Church
Apostle Walter F. Camp, Presiding Senior Pastor
Pastor David K. Baker III, 2nd Presiding
802 W. 15th, Little Rock, AR 72202, 501-416-5894
www.RiceMemorialBaptistChurch.org

Breaking Down Barriers

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance
Other definitions are from **Webster's** Dictionary, 1828 /1913 Edition
or Roget's Thesaurus – **October 18, 2015**

Acts 10:24-38

Introduction: It is a turn very new and remarkable which the story of this chapter gives to the Acts of the apostles; hitherto, both **at Jerusalem** and **everywhere else** where the ministers of Christ came, they **preached** the gospel only to the JEWS, or those GREEKS that were circumcised and proselyted to the Jews' religion; but now, "Lo, we turn to the **Gentiles;**" and to them the door of **faith** is here opened: good news indeed to us sinners of the Gentiles. The **apostle Peter** is the man that is first employed to admit uncircumcised Gentiles into the Christian church; and **Cornelius**, a **Roman centurion** or **colonel**, is the first that with his family and friends is so admitted.

(Source: <http://www.biblestudytools.com/commentaries/matthew-henry-complete/acts/10.html>)

Acts 10:1-8, *There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A **devout (pious [dutiful])** man, and one that **feared** (reverenced) **God** with all his house, which gave much alms to the people, and prayed to God alway. 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. 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. And now **send men** to **Joppa**, and call for one **Simon**, whose surname is **Peter**: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall **tell thee what thou oughtest to do**. And when the angel which spake unto Cornelius was departed, he called TWO of his household **servants**, and a **devout (pious [dutiful]) soldier** of them that waited on him continually; And when he had declared all these things unto them, he **sent them** to Joppa.*

Thought 1. Notice Cornelius called and sent "faithful people" to do this job. This is still God's wisdom for ALL those placed in a position of responsibility. (Pro. 25:13, 2 Tim. 2:2)

Acts 10:9-12, *"On the morrow, as they (men Cornelius sent) went on their journey, and drew nigh unto the city, **Peter** went up upon the housetop to **pray** about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he **fell** into a **TRANCE**. 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: Wherein were all manner of **fourfooted beasts** of the earth, and **wild beasts**, and **creeping things**, and **fowls** of the air.*

Trance defined 1611, displacement of the MIND, "ECSTASY": amazement.

Ecstasy, a mental state, usually caused by an intense religious experience; of exaltation (brief duration of a sense of unity with God) or domination by an EMOTION such as extreme happiness, **love**, etc. [to include WEeping] or rapturous delight manifested either openly unrestrained or in a very deep CALM, during which self-control and sometimes consciousness are lost or inattention of the MIND to present objects or surroundings.

Thought 1. The year is now 41 A.D., around 12 years AFTER Pentecost.
(Source: *The Reese Chronological Bible*)

Acts 10:13-20, And there came a **voice** to him, **Rise, Peter; kill, and eat.** But Peter said, Not so, Lord; for I have never eaten any thing that is **common (ceremonially profane** (not initiated into sacred rites)) or **unclean.** And the voice spake unto him again the second time, **What God hath cleansed,** that call **not** thou **common (unclean).** This was done thrice: and the vessel was received up again into heaven.

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, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter **thought** on the **vision**, the **Spirit said** unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for **I have sent them.**

Thought 1. Peter's prayerful thought on what the vision "should MEAN" is exactly what God wants us to do today when he gives a vision. It makes it very easy for God to direct us.

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

NOTE: It appears that he had collected the whole circle of his **intimate acquaintance**, that they also might profit by a revelation which he expected to come immediately from heaven; and these amounted to many persons; see Acts 10:27.

(Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=ac&ch=10#1>)

Acts 10:25-26, And as **Peter** was **coming in**, **Cornelius** met him, and **fell down** at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.

NOTE: But Peter took him up,.... As he **lay at his feet**, and lifted him up and set him on his legs: **saying, stand up;** and continue in this posture: **I myself also am a man;** a mortal man, a man of like passions with others, no better than others by nature: and it was by grace, and not any merit of his own, that he was **a believer** in Christ, and an **apostle** of his; and therefore he **CHOSE NOT** to have any distinguishing homage (respect or reverential regard) and respect paid to him, and especially in any **excessive** and **extravagant way;** which though not designed, might carry in it a suggestion, as if he was more than a man.

(Source: <http://www.studylight.org/commentaries/geb/view.cgi?bk=ac&ch=10#1>)

Thought 1. Paul's comments to the Corinthians were along what Peter intended here.

1 Corinthians 4:6, And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might **LEARN in us NOT to think of men ABOVE** that which is written, that no one of you be puffed up for one against another.

Acts 10:27, And as he **talked with him**, he went in, and found many that were come together.

NOTE: ...they went talking together into the house, probably of the goodness of God, that they should be directed so happily unto one another; for they could not but see and acknowledge God in it.

(Source: <http://www.studylight.org/commentaries/mpc/view.cgi?bk=ac&ch=10#1>)

Acts 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.**

NOTE: This introduction by Peter was probably spoken as much for the **brethren** who

were **with him** as it was for the benefit of the company before whom he spoke. We learn from Acts 11:12 that there were **SIX** of these **witnesses** who had accompanied Peter; and the apostle's **strategy** here was clearly directed to their enlightenment. Root believed that "Peter did not yet realize that he was there to preach the gospel; and if this seems absurd to us, it is because we fail to realize the **gulf** between **Jew** and **Gentile**."^[17] Considered apart from the presence of the **SIX BRETHREN** who accompanied Peter, Root's opinion would appear true; but the view here is that Peter fully anticipated the entire event, and that it was precisely in view of what Peter had already concluded would take place in Caesarea that he invited the brethren to **accompany him**.

One of another nation ... Bruce informs us that this expression is frequently used in the Septuagint (LXX) to denote **"an uncircumcised Philistine."**^[18] It is in this that all thought of Cornelius' possibly being a proselyte disappears.

Cornelius at once responded with a resume of the circumstances which had prompted his request.^[17] Orin Root, op. cit., p. 79.^[18] F. F. Bruce, op. cit., p. 222.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=10#1>)

Thought 1. Peter's conclusion about the vision is actually erroneous. What God said was "What God hath CLEANSED, that call not thou COMMON." God said "HATH CLEANSED. The truth is all humans are UNCLEAN until they "believe on" (entrust their spiritual well-being to Christ) and therefore baptized (WASHED) by the Holy Ghost and placed in Christ's body. So, the only people who are "clean" are believers. And Cornelius was not "a believer" yet because he hasn't yet heard the gospel preached. Therefore, he is unclean at this time.

1 Corinthians 6:11, And such **WERE** some of you: but ye **are WASHED**, but ye are **sanctified (purify [CLEAN])**, but ye are justified in the name of the Lord Jesus, and by the SPIRIT of our God.

Acts 10:29, *Therefore (for this reason) came I unto you **without gainsaying** (contradicting), as soon as I was **sent for**: I ask therefore for what intent ye have sent for me?*

NOTE: Peter had been informed of this by the servants of Cornelius, Acts 10:22; but, as all the company might not have been informed of the circumstances, he, as it were, invites him to tell his story afresh, that his friends, etc., might be the **better prepared** to receive the **truth**, which he was about to dispense, in **obedience** to his Divine commission.

(Source: <http://www.studylight.org/commentaries/acc/view.cgi?bk=ac&ch=10#1>)

Acts 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**,*

NOTE: Four days ago ... The travel time between Caesarea and Joppa was **two days**, the distance each way being **thirty** or **thirty-five miles**. Both going and coming, they would "probably have stopped the night at Apollonia, which was half way, on the coast road.

The ninth hour of prayer ... was **3:00 o'clock** in the **afternoon**. See under Acts 10:10.

A man ... in white apparel ... In the writings of Luke, the "white apparel" is often mentioned in describing the appearance of an angel. It should also be noted that the angel did not walk in, he merely appeared in the presence of Cornelius. ENDNOTE: A. C. Harvey, op. cit., p. 334.

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=10#1>)

Thought 1. One point that should not be omitted is that ALL angels are MALE in gender. The only spirits of the female gender are "HUMANS." And as I often say, this makes them unique in God's creation.

On that point, it's then obvious that if a spirit is seen that is "FEMALE" in gender in a Divinely appointed vision, then she is of the "human race" and God has granted her

permission to appear with a message as he has done with some male humans in scripture. I know of some ministers who've seen female spirits who appeared, spoke to them what was a needed truth from God, and then vanished from the area in which they were seen. Two examples come to mind of "humans" from heaven appearing with messages for God's people. The first is Moses whose body God buried. The other is the angel who talked with John concerning what was being revealed and seen by him in the book of Revelation.

Luke 9:29-31, And as he (*Jesus*) prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were **Moses** and **Elias**: Who **appeared** in glory, and spake of **his decease** which he should accomplish at Jerusalem.

Revelation 22:8-9, And I John **SAW** these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the **ANGEL** which shewed me these things. Then saith he unto me, See thou do it NOT: for I am thy **fellowservant**, and OF **thy brethren** the **PROPHETS**, and of them which **keep** the sayings of this book: worship God.

Thought 2. So, we see this angel (messenger) is actually a "prophet."

Acts 10:31-33, And said, *Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear ALL things that are commanded thee of God.*

NOTE: ...Cornelius, thy prayer is heard, and thine alms are had in remembrance...

This repeats the information already given in Acts 10:2, the only significant difference being the mention of the prayers ahead of the alms. All here ... to hear all things commanded thee of the Lord ... Cornelius, by such a remark, made it clear that his only concern was in **knowing** what **God's message was**, concerning himself and the household he had assembled. Never did a gospel minister have a greater opportunity than that afforded on such an occasion as this. "All things ..." could hardly have failed to ring a bell in Peter's heart; for he had heard the Lord command that "**all nations**" **should be taught "all things"** whatsoever Jesus had commanded (Matthew 28:18-20). His duty, therefore, was crystal clear; for here was a Gentile household belonging to the "all nations," declaring that they were **assembled to hear "all things" the Lord commanded.**

(Source: <http://www.studylight.org/commentaries/bcc/view.cgi?bk=ac&ch=10#1>)

Acts 10:34-35, Then **Peter** opened his mouth, and said, *Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth (REVERENCE) him, and worketh righteousness, is accepted with him.*

NOTE: no respecter of persons - The word used here denotes "the act of showing **FAVOR** to one on account of RANK, FAMILY, WEALTH, or PARTIALITY arising from any cause." It is explained in James 2:1-4. A judge is a respector of persons when he favors one of the parties on account of **private friendship**, or because he is a man of **rank, influence, or power**, or because he belongs to the same **political party**, etc. The Jews supposed that they were especially favored by God. And that salvation was not extended to other nations, and that the fact of being a Jew entitled them to this favor. Peter here says that he had **learned** the **error** of this **doctrine**, and that a man is not to be accepted because he is a Jew, nor to be excluded because he is a Gentile. The **BARRIER is broken down;** the OFFER is made to ALL; God will save all on the same principle; not by external privileges or rank, but according to their character.

The same doctrine is elsewhere explicitly stated in the New Testament, Romans 2:11; Ephesians 6:9; Colossians 3:25.
(Source: <http://www.studyight.org/commentaries/bnb/view.cgi?bk=ac&ch=10#1>)

Thought 1. The WORK of righteousness that SAVES all humans is to BELIEVE on (entrust the spiritual well-being to) Jesus. So, whosoever believes on him is saved by grace through FAITH. Not of WORKS lest any man should boast.

Ephesians 2:8-10, For by **GRACE** are ye **SAVED** **through FAITH**; and that not of yourselves: it is the gift of God: **Not of works**, lest any man should boast. For we are his workmanship, created IN Christ Jesus unto **good WORKS**, which God hath before ordained that we should walk in them.

Romans 10:1-4, Brethren, my heart's desire and prayer to God for Israel is, that they might be SAVED. For I bear them record that they have a zeal of God, but not according to knowledge. For they being **ignorant of God's righteousness**, and going about to establish their **own righteousness**, have not submitted themselves unto the **righteousness of God**. For Christ is the end of the law **for righteousness** to every one that **believeth (have faith, to entrust [especially one's spiritual well-being to Christ])**.

Acts 10:36-43, The **word** which God sent unto the children of Israel, *preaching peace by Jesus Christ: (he is Lord of all:)* That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God **anointed Jesus** of Nazareth with the **Holy Ghost** and with **power**: who went about doing good, and healing all that were oppressed of the devil; for God was WITH HIM. 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: Him **God raised up** the **third day**, and shewed him openly; 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. 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. To him give all the prophets witness, that through his **name (authority)** whosoever **believeth** IN him shall receive **remission** of sins.

Thought 1. To see how easy it is for people to HEAR and BELIEVE the gospel, if you timed Peter's words from verse 34-43, you'll find it took about 3 minutes. And that was enough!

Acts 10:44-48, While Peter **yet spake** these **words**, the Holy Ghost fell on all them which heard the word. 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**. For they **heard** them **speak** with **tongues**, and magnify God. Then answered Peter, Can any man **forbid water**, that these should not **be baptized**, which have **received (obtain, be amazed; endowed with (BY))** the Holy Ghost as well as we? And he commanded them to **be baptized** in the name of the Lord.

Thought 1. They were baptized because they believed on Jesus and therefore had been baptized by the Holy Spirit who was now IN their spirit, meaning they were born again. Next, a split second later they were filled: endowed BY the Holy Spirit with POWER to work. And we know this is true because they spoke in tongues, which is proof of being FILLED by the Holy Spirit. Their reverence for God is what made it easy for this to happen.

Now, some people are filled soon after rebirth, others are filled later, as in Acts 8, and with Paul. Acts 9:17 Still others, like me, are filled even years later. And then there're other Christians, who through lack of faith, don't get filled at all. This means they don't have the power to do certain works and aren't able to speak in tongues, meaning they can't talk to God in this manner and be built up in faith as they do so. (1 Cor. 14:2, 4; Jude 20)