**Cornelius**

Acts 10:1-48 on March 7, 2021

Pastor Jerry R. A. Johnson

I’d like to begin this transcript by asking you a surprisingly theological question: What is the grossest thing you’ve ever eaten? Throughout my years in youth ministry, I’ve eaten some pretty gross things, I’ve led some pretty gross food eating games, and I’ve watched other people eat some REALLY gross stuff. One of the most IMPRESSIVE “gross food eating examples” that I’ve ever witnessed though, was a high school girl named Sarah. The E-Free youth group had a tradition of stopping at the Motley Dairy Queen on our way down to Camp Shamineau for the Fall Fling Retreat. This particular year, I commented on a picture I’d seen of the new Pumpkin Blizzard. Something about chunks of pie crust in my Blizzard just didn’t seem right to me. So, of course, the students quickly bought one for me and dared me to eat it. But, I refused to eat because it just sounded gross to me. When it was time to head back home on Sunday, 2 days later, that Pumpkin Pie Blizzard was still sitting in the front window of the church van, right where I’d left it. Sarah (who was one of the main conspirators in buying me this Pumpkin Pie Blizzard) was helping me pack up the van for the return trip. So, I jokingly dared her to eat it. Well, much to my horror and utter amazement, she grabbed the cup, ripped off the lid, and chugged the entire thing down in about 30 seconds flat! I had a wide range of responses: I’ll admit I was IMPRESSED, but I was also a little embarrassed at my own cowardice/reluctance to eat it 2 days earlier. And, there was also a part of me, that was a little concerned about how Sarah’s parents were going to feel, when they found out I’d dared their precious young daughter to eat a 2-day old Blizzard! (However, Pastor Mick Marino, Sarah’s dad, was pretty “chill” about it. Pun intended.)

In Acts 10, God tells the Apostle Peter to eat something that Peter considered impure and unclean. It wasn’t that God was daring him, but rather commanding him. And, it wasn’t just that Peter considered the food gross, but rather that it was spiritually unclean. God is about to present a food challenge to Peter in order to get him thinking about something far more important than physical food. In Acts 10, God calls Peter to lead the Early Church in an EXTREMELY controversial direction. We’re going to learn about that EXTREME controversy today.

Please turn or tap in your Bible to Acts 10:1. Today’s Scripture is spread throughout the sermon. Let’s break these verses into 4 sections.[[1]](#footnote-1) The 1st section of verses is…

**Acts 10:1-8, Cornelius’ Vision**

Acts 10:1-2 begins, “At Caesarea there was a man named Cornelius, a centurion in what was known as the Italian Regiment. He and all his family were devout and God-fearing; he gave generously to those in need and prayed to God regularly.” Cornelius was a centurion, meaning that he commanded a military unit of ~100 men.[[2]](#footnote-2) [[3]](#footnote-3) [[4]](#footnote-4) This particular centurion was God-fearing. By no means were all centurions this way, but Cornelius was. For us modern-day Gentiles, being a God-fearer meant that Cornelius was “NOT a full-fledged convert to Judaism but [he] believed in one God and respected the moral and ethical teachings of the Jews.”[[5]](#footnote-5) In other words, Cornelius hadn’t been circumcised and he didn’t follow the Jewish dietary laws, and so on.[[6]](#footnote-6)

Cornelius’ story goes on in Acts 10:3-8, “One day at about three in the afternoon[[7]](#footnote-7) he had a vision. He distinctly saw an angel of God, who came to him and said, ‘Cornelius!’ Cornelius stared at him in fear. ‘What is it, Lord?’ he asked. The angel answered, “Your prayers and gifts to the poor have come up as a memorial offering before God.[[8]](#footnote-8) Now send men to Joppa to bring back a man named Simon who is called Peter. He is staying with Simon the tanner, whose house is by the sea.” [This is right where our passage left off last week. Acts 9:31 told us that the Apostle Peter stayed with Simon the tanner for some time.] When the angel who spoke to him had gone, Cornelius called two of his servants and a devout soldier who was one of his attendants. He told them everything that had happened and sent them to Joppa.”

***MAP*** – Let’s look at our map really quick. Caesarea was located ~30 miles north of Joppa, which is where Peter had gone to raise Tabitha from the dead in last week’s passage.[[9]](#footnote-9) In Acts 10, men from Caesarea went south to Joppa, to bring Peter up north to Caesarea.

Diagram

Description automatically generated

Our next section of verses is…

**Acts 10:9-23, Peter’s Vision**

Meanwhile, down south in Joppa Acts 10:9-14 continues “About noon the following day as they were on their journey and approaching the city, Peter went up on the roof to pray.” [It was common for houses in the 1st century to have flat roofs with access from outdoor stairways. “The roof was used as a convenient place for relaxation and privacy.”[[10]](#footnote-10) We might think of this sort of like our back-yard deck in modern-day America.] [Peter] became hungry and wanted something to eat, and while the meal was being prepared, he fell into a trance. He saw heaven opened and something like a large sheet being let down to earth by its four corners. It contained all kinds of four-footed animals, as well as reptiles and birds. Then a voice told him, ‘Get up, Peter. Kill and eat.’ ‘Surely not, Lord!’ Peter replied. ‘I have NEVER eaten ANYTHING impure or unclean.’”

“Anything impure or unclean,” is a reference to Jewish dietary restrictions. (Restrictions that had been in place for over 1,000 years!) Leviticus 11:44 makes it clear that the purpose of these religious dietary restrictions was to teach God’s people that the Lord their God was holy; that they ought to be holy because God is holy. The Jewish food laws were also meant to underscore Israel’s separation from other nations.[[11]](#footnote-11) The Jewish people were God’s special, chosen people. They were to live holy, consecrated lives, before the other surrounding nations. This was meant to demonstrate before a watching world, that God is holy and worthy of our praise and full devotion. If you want to better understand, which animals were clean vs. unclean, read Leviticus 11.[[12]](#footnote-12) And when you’re done reading it, give God thanks, that we are now under the New Covenant! Just to be clear, God’s holiness has NOT changed. As His people, our need to live holy lives has also NOT changed. One thing that has changed though, between the Old Covenant and the New Covenant, are the rules about what God’s people should/shouldn’t eat.[[13]](#footnote-13)

In verse 13, when God tells Peter to “kill and eat,” it has the connotation of slaughtering a sacrificial animal.[[14]](#footnote-14) In other words, this wasn’t just about Peter’s physical hunger, but about the spiritual significance of what he would be killing and then putting in his mouth. In verse 14, perhaps before even thinking about who he was addressing in this voice from heaven, Peter’s knee-jerk response is to REFUSE to obey God’s direct command. Now, to be fair, Peter may very well have been thinking that this was a test of his faithfulness, so he refused to eat.[[15]](#footnote-15)

Acts 10:15-23 continues, “The voice spoke to him a second time, “Do not call ANYTHING impure that God has made clean.” This happened three times…

[“Do not call ANYTHING impure that God has made clean.”

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“Do not call ANYTHING impure that God has made clean.”]

…and immediately the sheet was taken back to heaven. While Peter was wondering about the meaning of the vision, the men sent by Cornelius found out where Simon’s house was and stopped at the gate. They called out, asking if Simon who was known as Peter was staying there. While Peter was still thinking about the vision, the Spirit said to him, ‘Simon, three men are looking for you. So get up and go downstairs. Do not hesitate to go with them, for I have sent them.’ Peter went down and said to the men, ‘I’m the one you’re looking for. Why have you come?’ The men replied, ‘We have come from Cornelius the centurion. He is a righteous and God-fearing man, who is respected by all the Jewish people. A holy angel told him to ask you to come to his house so that he could hear what you have to say.’ [Peter now has his answer; this is why these 3 men had come for him.] Then Peter invited the men into the house to be his guests.”

Apparently at this point, Peter had now heard and seen enough, that he makes the very surprising decision, to invite these unclean Gentiles into his home. In other words, “By providing lodging for them, Peter was already taking the first step toward accepting Gentiles. Such intimate relationships with Gentiles were contrary to prescribed Jewish practice.”[[16]](#footnote-16) This is actually a tiny little step, toward the EXTREMELY controversial direction, that God is calling Peter to take the church in. Verse 23 concludes “…The next day Peter started out with them, and some of the believers from Joppa went along.” Peter didn’t just bring these fellow believers along for good company though. Later on, Acts 10:45 clarifies, that these believers had all been circumcised. In other words, Peter was intentionally bringing these witnesses with him, witnesses who could testify alongside of him, about this EXTREMELY controversial direction that God was leading him in. The next section of verses is…

**Acts 10:24-33, Peter visits Cornelius**

Acts 10:24-29 continues, “The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. As Peter entered the house, Cornelius met him and fell at his feet in reverence. But Peter made him get up. ‘Stand up,’ he said, ‘I am only a man myself.’ While talking with him, Peter went inside and found a large gathering of people. He said to them: ‘You are well aware that it is against our law for a Jew to associate with or visit a Gentile. But God has shown me that I should not call ANYONE impure or unclean. So when I was sent for, I came without raising any objection. May I ask why you sent for me?’”

Peter doesn’t mince his words; he simply calls out the elephant in the room: This is REALLY awkward you guys![[17]](#footnote-17) However, he is also quick to add that this is all God’s doing. Peter now clearly understands and articulates the meaning of God’s object lesson. Back in verse 12, the sheet that was lowered down from heaven, containing all kinds of animals, was meant to illustrate the truth

that Peter now declares at the end of verse 28, “…God has shown me that I should not call ANYONE impure or unclean.” (*Notice how ANYTHING switches to ANYONE*.) In other words, the vision had a much deeper significance than just teaching Peter that he no longer needed to make distinctions between clean/unclean animals. Peter now realized that “the barrier between Jew and Gentile had been removed.”[[18]](#footnote-18) This EXTREMELY controversial direction, turns out to be an incredible, marvelous, wonderful spiritual reality. The separation between the supposedly spiritually “clean” Jews and the “unclean” Gentiles, has been taken away through the cross![[19]](#footnote-19) And lest we miss the direct application here, dear brother or sister in Christ, WE are among the very Gentiles to whom this spiritual reality applies!

In verse 29, Peter basically repeats the same question that he asked back in verse 22. “May I ask why you sent for me?” Acts 10:30-33 tells us, “Cornelius answered: Three days ago I was in my house praying at this hour, at three in the afternoon. Suddenly a man in shining clothes stood before me and said, ‘Cornelius, God has heard your prayer and remembered your gifts to the poor. Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.’ So I sent for you immediately, and it was good of you to come. Now we are all here in the presence of God to listen to everything the Lord has commanded you to tell us.’”[[20]](#footnote-20)

This leads us right into our final section of verses:

**Acts 10:34-48, The Holy Spirit is poured out.**

Peter launches right in. Acts 10:34-35 says, “Then Peter began to speak: “I now realize how true it is that God does not show favoritism but accepts from every nation the one who fears him and does what is right.” Peter now fully realizes, what at first, was very confusing to him: God doesn’t favor one person over another person based on things like their ethnicity, or their nationality, or their skin color, or whatever other racial distinctions we might make.[[21]](#footnote-21) Our God is a God who keeps watch for anyone who fears Him, for anyone who desires to live rightly in this world.[[22]](#footnote-22) In other words, God hears our prayers and sees our good works, even before the day of our salvation. Back in Acts 10:2, when it mentions that Cornelius “prayed to God regularly,” he wasn’t even praying in Jesus’ name, and yet God heard him. God noticed Cornelius.[[23]](#footnote-23) And yet, even though Cornelius was a person who already feared God, and who was already doing many right things, there was still SOMETHING that he lacked; something that he and the others with him, needed to hear from Peter. But what’s weird about this, is that God sent Peter to tell these Gentiles something they already knew.

Acts 10:36-38 continues, “You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all. You know what has happened throughout the province of Judea, beginning in Galilee after the baptism that John preached—how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.”

You see, even the Gentiles, had heard about Jesus. His earthly ministry had made a significant impact not just on a small band of Jews, but on people all throughout the entire region.[[24]](#footnote-24) In essence, Peter is saying, “You know it, now you need to respond to it!” He goes on in Acts 10:39-43, “We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a cross, but God raised him from the dead on the third day and caused him to be seen. He was not seen by all the people, but by witnesses whom God had already chosen—by us who ate and drank with him after he rose from the dead.[[25]](#footnote-25) He commanded us to preach to the people and to testify that he is the one whom God appointed as judge of the living and the dead. All the prophets testify about him that everyone who BELIEVES in him RECEIVES forgiveness of sins through his name.” “You know it, now you need to respond to it!” Everyone who believes/receives; everyone who believes in Jesus, receives forgiveness of sins through His name! Apparently, Peter had said all that he needed to say to these Gentiles, because they put their faith in Jesus before Peter can even finish his message.

Acts 10:44-46 says, “While Peter was still speaking these words, the Holy Spirit came on all who heard the message. The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on Gentiles. For they heard them speaking in tongues and praising God….” The evidence for their genuine faith in Jesus was unmistakable; unmistakable because Acts 10:46 records that these Gentiles were speaking in tongues.[[26]](#footnote-26) Some people refer to this as the “Gentile Pentecost,”[[27]](#footnote-27) because it brings our thoughts back to the original Pentecost in Acts 2. In fact, one of the most practical ways that God used the gift of speaking in tongues in the Early Church, was to help the Jewish Christians see the change in these Gentile Christians. In other words, the speaking in tongues from back in Acts 2, helped prepare the Jewish Christians, to accept this extremely controversial reality, that the faith of Cornelius and these Gentiles was indeed legitimate.

There’s something else here, that we need to notice though. The coming of the Holy Spirit on these Gentiles not only “confirms their salvation” but it also proves that God has initiated this mission to the Gentiles, and that He fully approves of it.[[28]](#footnote-28) You see, some 10 years earlier, back in Acts 1:8, Jesus had made a seemingly clear prediction, that they would be his witnesses “to the ends of the earth.” However, “apparently the early Jewish Christians [had still] failed to understand that the gospel was for Gentiles as well as for Jews, and that they would [all] share alike in the benefits of redemption.”[[29]](#footnote-29)

Here’s what I mean: the Jews had a consistent history of allowing Gentiles to become circumcised and convert to Judaism. In fact, back at Pentecost, Acts 2:11 records that they heard “both Jews and converts to Judaism …declaring the wonders of God in our own tongues!” In other words, Cornelius and the other Gentiles with him that day, were NOT technically the 1st Gentiles to speak in tongues.[[30]](#footnote-30) But, they did make quite an impression on the circumcised believers who were there.[[31]](#footnote-31) You see, the Jews had become pretty comfortable with any Gentiles who were willing to essentially become Jews, and then find favor with God. However, that’s NOT what’s happening in Acts 10; this is something markedly different. The Gentiles weren’t joining Judaism and then converting to Christianity in a sort of “2-step process.” Rather, the Gentiles were jumping directly into the Christian faith, w/o even being circumcised first! To put it another way, there weren’t astonished just because the gift of speaking in tongues was being poured out on Gentiles, they were astonished because these were UNCIRCUMCISED Gentiles! This was MIND BLOWING to these circumcised, Jewish believers! We’ll talk about this EXTREMELY controversial revelation more when we get to Acts 11. For now, let’s note Acts 11:18, “…So then, even to Gentiles God has granted repentance that leads to life.” Pastor Kevin DeYoung says it this way: “The Gentiles have [gladly] received the gospel and God has gladly received the Gentiles.” Brother or Sister in Christ, that’s you and me! Praise the Lord! 😉

To his credit, now that Peter understands this new thing that God is doing, he’s ALL IN! In Acts 10:47-48 Peter concludes, “‘Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have.’ So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.” After God sent the gift of tongues as an external sign, which publicly confirmed His approval of the Gentiles, Peter then confirms his own approval of their salvation, by ordering the external sign of publicly baptizing these new Gentile believers. After all, in Peter’s words, “They have received the Holy Spirit JUST AS WE HAVE.” Baptism is a public, outward symbol of a personal, inward change. That’s why our church encourages people to be baptized, whether you’re a relatively new believer in Christ, or whether you’ve been following Him for a very long time now. If you are a follower of Jesus, and you have not yet been baptized, I strongly encourage you to consider joining one of our Baptism classes. The details are available by clicking on one of the link on our homepage: [www.efcbemidji.org](http://www.efcbemidji.org) or by clicking this link <https://docs.google.com/forms/d/e/1FAIpQLSeLY7W6kJS7NjSiQuvhLY9VEx-_2T-IyNM-rSzCmEUC8k8s_A/viewform>

Cornelius knew that he needed Jesus; or at least that he needed something more than he already had. He didn’t assume he was already good enough on his own, or that somehow he didn’t need Jesus, but maybe just his relatives and close friends did. We are later told, that when God told Cornelius to send for Peter, God said “[Peter] will bring you a message through which you and all your household will be saved.” (Acts 11:14) It wasn’t Cornelius’s good works, and prayers to God, that saved him. It wasn’t the incredible vision he experienced that saved him. Nor was it the visit from the prominent Apostle Peter. In fact, it wasn’t even hearing the message about Jesus that saved him. What saved Cornelius is what saves any one of us: RESPONDING to the message in repentance and faith.

A few weeks back we rejoiced in the Good News that even people like Saul, even angry persecutors of the church, the “least likely to get saved,” are not beyond the reach of God’s grace. Today, the Good News about Jesus points us to the extreme opposite end of the spectrum. Even those who seem “least likely to NEED salvation” are not beyond the reach, of their NEED for God’s grace. Pastor Kevin DeYoung rightly points out, that the default setting in America, is that all people need to do is be sincere, do the best that you can, and you’ll go to heaven. We hear this basic message over and over again, in many of our TV shows, and in just about every Hallmark movie that’s ever made:[[32]](#footnote-32) “just be a good person and you’ll get to heaven.” The Bible does NOT teach salvation by good works or by being a nice person. That’s NOT what Jesus taught either. Acts 10 brings us a vital reminder, that even devout, God-fearing people, who are financially generous and who pray regularly, even they need to repent of their sins and put their trust in Jesus.[[33]](#footnote-33)

**Perhaps you KNOW someone like Cornelius**. They are such a good person but they STILL haven’t put their faith in Jesus. Pray for them this week. Pray that they will finally see their need for Jesus. Pray that they’ll be ready to listen to the message that God has for them. And pray that YOU, will be ready to bring them the message about Jesus.

**Perhaps you YOURSELF, are someone like Cornelius**. You’ve gone through much of your life, being a very good person.[[34]](#footnote-34) You’ve prayed, and you’ve tried to live a good life and be generous to others. But, you still feel like something is missing from your life; like something deep inside is still empty and needing more; that something is Jesus. Maybe this is why YOU are here, right now, in the presence of God: to listen to what the Lord wants to tell you. Perhaps, like Cornelius, “YOUR prayers and gifts to the poor have come up as a memorial offering before God.” And now the Lord is calling YOUR name. God is more than ready to forgive your sin, to give you a new spiritual life, and to fill you with His Holy Spirit. Why not talk to someone about that today?

1. The story of Cornelius, in Acts 10, happens roughly 10 years after Pentecost. Remember Pentecost way back in Acts 2? Pentecost happened about 50 days after Jesus’ resurrection from the dead. Acts 10 happens about 10 years after that. [↑](#footnote-ref-1)
2. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1843 footnote on Acts 10:1. [↑](#footnote-ref-2)
3. We might think of our word “century” for 100 years; 100 years, 100 men. The centurions were considered “the backbone of the Roman army.” *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2238 footnote on Acts 10:1. [↑](#footnote-ref-3)
4. Luke 7:1-10 records another fascinating story about a centurion with great faith. [↑](#footnote-ref-4)
5. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1843 footnote on Acts 10:2. [↑](#footnote-ref-5)
6. “a Gentile who worships the one true God of Israel but has not fully converted to Judaism as a ‘proselyte,’ which entails circumcision and keeping OT dietary laws.” *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2238 footnote on Acts 10:2. [↑](#footnote-ref-6)
7. 3 p.m. was a standard Jewish prayer time. *NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1844 footnote on Acts 10:3. [↑](#footnote-ref-7)
8. See Leviticus 2:1-2. [↑](#footnote-ref-8)
9. Named in honor of Augustus Caesar. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1843 footnote on Acts 10:1. [↑](#footnote-ref-9)
10. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1844 footnote on Acts 10:9. [↑](#footnote-ref-10)
11. Darrell L. Bock, *Acts*, Baker, Grand Rapids, MI, 2007, p. 390. [↑](#footnote-ref-11)
12. See also Ezekiel 4:14. [↑](#footnote-ref-12)
13. In Mark 7:18-19 Jesus explains, “‘…Don’t you see that nothing that enters a person from the outside can defile them? For it doesn’t go into their heart but into their stomach, and then out of the body.’ (In saying this, Jesus declared all foods clean.)”

    1 Timothy 4:3-5 warns about those who teach rigid aesthetics as a way to godliness, “They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth. For everything God created is good, and nothing is to be rejected if it is received with thanksgiving, because it is consecrated by the word of God and prayer.” In Romans 14:14 the Apostle Paul further explains, “I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean.” [↑](#footnote-ref-13)
14. θύω = “to kill ceremonially, slaughter sacrificially.” Arndt, W., Danker, F. W., Bauer, W., & Gingrich, F. W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature (3rd ed*., p. 463). Chicago: University of Chicago Press. [↑](#footnote-ref-14)
15. *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2238 footnote on Acts 10:13-14. [↑](#footnote-ref-15)
16. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, pp. 1845-1846 footnote on Acts 10:23. [↑](#footnote-ref-16)
17. Peter could have launched into a holy tirade: You Gentiles have no clue how live acceptably before a holy God! How spiritually UNCLEAN you are! I feel like I need to take a bath just thinking about all of the ways you have offend a holy God by what you eat and by the impure, Gentile ways that you live! But Peter doesn’t do this. [↑](#footnote-ref-17)
18. See Ephesians 2:11-22. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1846 footnote on Acts 10:28. [↑](#footnote-ref-18)
19. *The* *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2239 footnote on Acts 10:28. [↑](#footnote-ref-19)
20. This is basically the same answer that Peter received from the three men back in verse 22. [↑](#footnote-ref-20)
21. See *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1846 footnote on Acts 10:34. [↑](#footnote-ref-21)
22. 2 Chronicles 16:9 says, “For the eyes of the LORD range throughout the earth to strengthen those whose hearts are fully committed to him….” [↑](#footnote-ref-22)
23. This is one of the best apologetic passages in the Bible for those who struggle with “the fate of the unevangelized.” [↑](#footnote-ref-23)
24. Jesus’ life and ministry were NOT done secretly, in a corner! See Acts 26:26. [↑](#footnote-ref-24)
25. After Jesus rose from the dead, the eyewitnesses hadn’t just seen a vision of Jesus or some heavenly apparition, they ate and drank with the Risen Christ. (Lucky them!) See Luke 24:43 and John 21:13. [↑](#footnote-ref-25)
26. Read Acts 2:4-11 and 19:1-7. Consider all of this in light of John the Baptist’s prediction in Luke 3:15-16 as well as Luke 24:49. [↑](#footnote-ref-26)
27. See Acts 8:17 “Samaritan Pentecost.” *NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2239 footnote on Acts 10:23b-48. [↑](#footnote-ref-27)
28. *The NIV Zondervan Study Bible*, Grand Rapids, MI, 2015, p. 2240 footnote on Acts 10:44-46. [↑](#footnote-ref-28)
29. *The NIV Study Bible*, Zondervan, Grand Rapids, MI, 2011, p. 1846 footnote on Acts 10:45. [↑](#footnote-ref-29)
30. Cornelius is often referred to as “the first converted non-Jew,” although it certainly seems likely that other Gentiles may have come to faith by this point in church history. Be that as it may, Cornelius is the first Gentile conversion that Luke records with “an explicit supportive sign from the Spirit…[which] functioned as a confirmation of the direction things were going.” Darrell L. Bock, *Acts*, Baker, Grand Rapids, MI, 2007, pp. 381-382. [↑](#footnote-ref-30)
31. “It is not clear if the manifestation of the Spirit’s outpouring in tongues entailed other languages or is simply praise of God, as in

    1 Corinthians 12-14, as the need for other human languages with this singular audience of Gentiles is not self-evident.” Darrell L. Bock, *Acts*, Baker, Grand Rapids, MI, 2007, p. 401. [↑](#footnote-ref-31)
32. Kevin DeYoung in his sermon “The Gospel Goes to the Gentiles,” [www.avisualguide.com](http://www.avisualguide.com) or <http://www.avisualguide.com/wp-content/uploads/2018/04/25.-The-Gospel-Goes-to-the-Gentiles.mp3> [↑](#footnote-ref-32)
33. “to fear God is to embrace Jesus.” Darrell L. Bock, *Acts*, Baker, Grand Rapids, MI, 2007, p. 381. [↑](#footnote-ref-33)
34. When someone is “respectful of God but [hasn’t] yet responded to Jesus…their pursuit of God by itself does not exempt them or inoculate them from needing the forgiveness Jesus…obtained.” Darrell L. Bock quoting Fernando, *Acts*, Baker, Grand Rapids, MI, 2007, p. 402. [↑](#footnote-ref-34)