
Ministry of the Holy Spirit
Acts 10:23-48
Lesson 19 – Will you be Ready?

Acts 10:23-48 (NIV)

²³Then Peter invited the men into the house to be his guests. The next day Peter started out with them, and some of the brothers from Joppa went along. ²⁴The following day he arrived in Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵As Peter entered the house, Cornelius met him and fell at his feet in reverence. ²⁶But Peter made him get up. "Stand up," he said, "I am only a man myself." ²⁷Talking with him, Peter went inside and found a large gathering of people. ²⁸He said to them: "You are well aware that it is against our law for a Jew to associate with a Gentile or visit him. But God has shown me that I should not call any man impure or unclean. ²⁹So when I was sent for, I came without raising any objection. May I ask why you sent for me?" ³⁰Cornelius answered: "Four 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 ³¹and said, 'Cornelius, God has heard your prayer and remembered your gifts to the poor. ³²Send to Joppa for Simon who is called Peter. He is a guest in the home of Simon the tanner, who lives by the sea.' ³³So 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." ³⁴Then Peter began to speak: "I now realize how true it is that God does not show favoritism ³⁵but accepts men from every nation who fear him and do what is right. ³⁶You know the message God sent to the people of Israel, telling the good news of peace through Jesus Christ, who is Lord of all. ³⁷You know what has happened throughout Judea, beginning in Galilee after the baptism that John preached-- ³⁸how 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. ³⁹"We are witnesses of everything he did in the country of the Jews and in Jerusalem. They killed him by hanging him on a tree, ⁴⁰but God raised him from the dead on the third day and caused him to be seen. ⁴¹He 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. ⁴²He 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. ⁴³All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name." ⁴⁴While Peter was still speaking these words, the Holy Spirit came on all who heard the message. ⁴⁵The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. ⁴⁶For they heard them speaking in tongues and praising God. Then Peter said, ⁴⁷"Can anyone keep these people from being baptized with water? They have received the Holy Spirit just as we have."

⁴⁸So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.

Discussion Questions

1. If someone asked you to tell them about your faith, what would you say?
2. Why are so many Christians hesitant to tell others about their faith in God or the Gospel message of Jesus?
3. In what area do you feel you need to grow in order to "BE READY" to share the gospel in our disciple making commandment?
4. In order to be ready to share the Gospel we must
 - a. Be humble (explain this as you understand it)
 - i. In the Black church community why is there more chasing titles than lost souls?
 - ii. In your witnessing, how do you present yourselves as no different than the other person?
 - b. Be prepared (explain this as you understand it)

- i. The sermon stated: people want ACTS 10 power, boldness and confidence, but are not willing to study, walk and commit. What does a person need to do to get the ACTS 10 disposition of peter?
- ii. We should review our testimony/salvation story to be ready to share it. when was the last time you reviewed and wrote down your testimony and studied it in order to share it?
- c. Have no Fear (explain this as you understand it)
 - i. Does 2 Timothy mean we should have no fear? If not, what does it mean?
 - ii. Fear has a voice and is always talking, but when fear talks our faith has to start preaching.
 1. Share some sermons faith has preached in your life when fear showed up?
 - iii. How is your urgency to prepare heightened because we know that someone out there is waiting for our witness, our testimony and our story?
5. At the beginning of this year, we talked about walking two people from visitor to member by the end of the year. Where are you on that goal and what are you doing to meet it?
6. Share your major takeaways from the Lesson/Sermon this week.

A World-Wide Ministry—In Caesarea (Part II): Preaching Peace, [10:34-43](#)

[\(10:34-43\)](#) **Introduction**: this passage gives the first message ever preached to Gentiles by one of the apostles. It is the message that opened the door of salvation to all the people of the world, to the Gentiles. It gives the points that need to be preached to all the nations of the world.

1. [\(10:34-35\)](#) Favoritism— Partiality— Discrimination: God is no respecter of persons. The term "respecter of persons" (*estin prosōpolēptēs* ^{PWS: 3273}) means to regard with partiality and favoritism; to favor a person because of looks, position, or circumstances.

The great point of this chapter is that God has no favorites and no prejudice against anyone. He shows no partiality or discrimination whatsoever. He does not accept a person because of nationality, race, caste, social standing, or class. God does not favor a man because of...

- who he is
- what he does
- what he has

Person or appearance, possessions or position, abilities or works, health or stature—these things do not make a person acceptable to God. "God is no respecter of persons." He has always said so; but men, including Peter, had not paid attention to Him (cp. [Deut. 10:17](#); [2 Chron. 19:7](#); [Job 34:10](#); [Romans 2:11](#); [Ephes. 6:9](#); [Col. 3:25](#); [James 2:1](#); [1 Peter 1:17](#)). They just went right on ignoring the truth of God's Word and feeding their prejudices. Note that Peter said...

- God is no respecter of persons ([Acts 10:34](#)).

- God is no respecter of nations ([Acts 10:35](#). Cp. [Romans 2:27-29](#).)

Two things make a person acceptable to God. Peter covered them both.

1. Fearing God

2. Working righteousness In the Bible righteousness means two simple but profound things: *to be right and to do right*.

a. There are those who stress *being righteous and neglect doing righteousness*. This leads to two serious errors.

1) False security. It causes a person to stress that he is saved and acceptable to God because he has *believed in* Jesus Christ. But he neglects doing good and living as he should. He neglects obeying God and serving man.

2) Loose living. It allows one to go out and do pretty much as he desires. He feels secure and comfortable in his *faith in Christ*. He knows that what he does may affect his fellowship with God and other believers, but he thinks his behavior will not affect his salvation. He thinks that no matter what he does he is still acceptable to God.

The problem with this stress is that it is a false righteousness. Righteousness in the Bible means *being righteous and doing righteousness*. The Bible knows nothing about being righteous *without living righteously*.

b. There are those who stress doing righteousness and neglect being righteous. This also leads to two serious errors.

1) Self-righteousness and legalism. It causes a person to stress that he is saved and acceptable to God because he does good. He works and behaves morally and keeps certain rules and regulations. He does the things a Christian should do by obeying the main laws of God. But he neglects the basic law: the law of love and acceptance—that God loves him and accepts him not because he does good, but because he loves and trusts the righteousness of Christ

2) Being judgmental and censorious. A person who stresses that he is righteous (acceptable to God) because he keeps certain laws often judges and censors others. He feels that rules and regulations can be kept, for *He* keeps them. Therefore, anyone who fails to keep them is judged, criticized, and censored.

The problem with this stress is that it, too, is a false righteousness. Again, righteousness in the Bible is both *being righteous and doing righteousness*. The Bible knows nothing of being acceptable to God without *being made righteous in Christ Jesus* (See note 5—[Matthew 5:6](#) and [Deeper Study #5, Righteousness—Matthew 5:6](#) and [Deeper Study #6—Matthew 5:6; Romans 5:1](#) for more discussion. Cp. [2 Cor. 5:21](#).)

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" ([Matthew 5:45](#)).

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" ([Romans 10:12](#)).

"But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me" ([Galatians 2:6](#)).

"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" ([Ephes. 6:9](#)).

2. ([10:36-37](#)) Jesus Christ, Ministry— Witnessing: God sent His Word to Israel; He sent Jesus Christ preaching peace. Note exactly what is being said.

⇒ God sent His Word to Israel. Israel was the first nation to receive God's Word. Salvation is of the Jews (see notes also [Deeper Study #1—John 4:22](#); note—' [Romans 9:3-5](#) for discussion).

⇒ God sent His Word to Israel *by Jesus Christ*, God's very own Son. It was Jesus Christ who brought the message of God (see note—' [John 1:34](#) for discussion).

However, God's Word was not meant for Israel alone. Jesus Christ did not come just for Israel's salvation. God is no respecter of persons. God accepts people from *every nation*, all those who fear Him and work righteousness. Peter declared three facts.

1. He burst forth: "Christ is Lord of *all*."

Not only of...	but of...
• the Jews	• the Gentiles, every nation
• the privileged	• the heathen
• the poor	• the people who truly fear Him and work righteousness
• the religious	

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" ([Acts 2:36](#)).

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" ([Romans 10:9](#)).

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" ([1 Cor. 1:9](#)).

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" ([1 Cor. 8:6](#)).

2. Peter declared that Jesus Christ had been talked about throughout all Judea. Peter told Cornelius: "You know. You have heard the Word." Cornelius and the ones sitting there had just paid little or no attention to it.

Thought 1. Think how many hear and sit under the gospel and pay little if any attention to it.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" ([Matthew 7:26-27](#)).

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" ([Matthew 13:19](#)).

"But they made light of it, and went their ways, one to his farm, another to his merchandise" ([Matthew 22:5](#)).

3. Peter said that Jesus Christ began to preach God's Word in Galilee right after John's ministry of baptism.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God" ([Mark 1:14](#)).

"And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent" ([Luke 4:43](#)).

"And it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve were with him" ([Luke 8:1](#)).

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" ([Acts 1:3](#)).

Thought 1. No one had an excuse for rejecting the gospel of God's kingdom. Jesus Christ had travelled and preached the gospel everywhere, and He was the topic of conversation upon everyone's lips. They were without excuse. So it is today with those who have heard the gospel. They are without excuse.

3. (10:38-39) Jesus Christ, Anointed One: Jesus is God's anointed Savior. His very name "Christ" (Messiah) means "the Anointed One of God" (see [Deeper Study #2, Christ—Matthew 1:18](#)). Jesus was anointed by God in a very special way.

1. Jesus was anointed with the Holy Spirit. But note: He was anointed with the Holy Spirit in a way that no other person has ever been anointed: the Holy Spirit was given without measure to Christ. He received an unlimited measure of the Spirit, and it was once-for-all. That is, the Spirit's fulness never left Christ, not for a moment. (See note—' [John 1:32-33](#); note—' [John 3:34](#) for more discussion.)

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" ([Luke 4:18](#)).

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together" ([Acts 4:27](#)).

2. Jesus was anointed with miraculous power. Power is the *presence and outworking* of the Holy Spirit within a person. Jesus declared this. He was very clear in declaring two things.

a. He Himself was anointed with the Holy Spirit so that He could be anointed with the power to minister.

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" ([Luke 4:18-19](#)).

"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" ([Acts 10:38](#)).

Jesus was anointed with the Holy Spirit so that He could go "about doing good, and healing all that were oppressed of the devil," oppressed by the devil's...

- evil spirits and demons
- temptations and sins
- strategies and methods
- lying and deception
- bitterness and hatred
- killings and wars
- selfishness and greed
- enslavements and bondages
- indulgence and extravagance
- hoarding and storing up
- neglect and unconcern
- immorality and lust
- stealing and injustices
- laziness and complacency
- power over death ([Hebrews 2:14-15](#))

b. The believer receives the Holy Spirit so that he can have the power to be a witness to the world.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" ([Acts 1:8](#)).

Thought 1. Note: Jesus Christ did not come nor was He anointed to debate theories and theology with the ministers and priests of His day. He was anointed to "go about doing good" and helping people by delivering them from the oppressions of the devil.

3. There is proof that Jesus did these things. Peter and the earliest believers saw and knew Him.

⇒ "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" ([1 John 1:1-4](#)).

Thought 1. Jesus Christ is still working in lives today, delivering from the oppression of the devil. The proof is clearly seen in the lives and witness of genuine believers.

[DEEPER STUDY #1 \(10:38\) Anoint - Anointing](#)

4. [\(10:39\) Jesus Christ, Death](#): Jesus was crucified, slain, and hung on a tree

5. [\(10:40\) Jesus Christ, Resurrection](#): Jesus was raised up by God (see notes—[Acts 1:3](#) and [Deeper Study #1—Acts 1:3](#); [Deeper Study #4—Acts 2:24](#); note—[Acts 2:25-36](#) for discussion).

6. [\(10:40-41\) Jesus Christ, Resurrection](#): Jesus appeared to some people who were chosen and appointed to be witnesses. Three points are stressed about Jesus' resurrection appearances.

1. God showed Jesus openly (*emphanē genesthai* ^{PWS:3544}), which means that God set Jesus before people so that He could be visibly, openly, and publicly seen. God manifested, showed, and set Him forth as the Risen Lord. (See note—[Acts 1:3](#) and [Deeper Study #1, Jesus, Resurrection—Acts 1:3](#) for more discussion.)

2. Jesus appeared to chosen witnesses. The word "chosen before" (*prokecheirotōnēmenois* ^{PWS:580}) means to be pointed out, to be designated, to be appointed (cp. [John 17:6](#)). Before Christ ever arose, God chose some people to be witnesses of His Son's resurrection. They were chosen for the very purpose of proclaiming the resurrection to a world of dying men.

3. The witnesses did "eat and drink with Him after He rose from the dead." They had close and intimate fellowship with Him. (Cp. [1 John 1:1-4](#).) Peter said this for two reasons.

a. To stress that he and the other witnesses *had real* contact with the risen Lord. They not only *saw* Him, they "ate and drank," communed and fellowshiped with Him. They were as closely associated with Him as persons can be. They were true, verifiable witnesses.

b. To stress that Jesus actually arose from the dead. The Person they saw was the Jesus whom they knew. His body was real. It was really Him; His body had been resurrected. (See outline—[John 21:1-14](#) and notes—[John 21:1-14](#) for more discussion.)

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" ([Acts 2:23-24](#)).

7. [\(10:42\) Judgment](#): Jesus shall judge the living and the dead of all nations. He shall judge both Jew and Gentile, both...

- rich and poor
- employee and employer
- strong and weak
- white and black

- employed and unemployed
- healthy and sick
- pretty and ugly
- happy and unhappy
- industrious and lazy
- yellow and red
- dark and light
- religious and unreligious

God has ordained Jesus Christ to judge all men, no matter who they are or where they are, alive or dead. He and He alone shall judge every soul who has ever appeared on earth. (Cp. [John 5:21-29](#).)

"He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" ([Acts 17:31](#). Cp. [Acts 24:25](#).)

Jesus Christ alone is ordained to be the Judge. He alone, as the risen Lord, has the right to determine judgment.

1. He determines the conditions of salvation: what a person has to do to be saved; how a person is saved; who is and is not saved.
2. He determines the conditions of eternity: what eternal life shall be like; what eternal death shall be like; the state, the environment, the reward and the punishment of both heaven and hell.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" ([Matthew 25:32](#)).

"For the Father judgeth no man, but hath committed all judgment unto the Son" ([John 5:22](#)).

8. ([10:43](#)) Jesus Christ, Messiah: Jesus is the prophesied Messiah.

"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" ([Matthew 16:15-16](#)).

"But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven" ([Matthew 26:63-64](#)).

9. ([10:43](#)) Belief: believing in Jesus brings forgiveness of sins (see [Deeper Study #2, Believing—John 2:24; Forgiveness—Deeper Study #2—Acts 2:38](#)).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" ([John 3:16](#)).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" ([John 5:24](#)).

DEEPER STUDY #1

(10:38) Anoint - Anointing: Scripture speaks of at least four kinds of anointing.

1. The anointing of respect or of hospitality. Oil was poured over the body of a person as a sign of respect and hospitality. Such took place when welcoming guests into one's home ([Luke 7:46](#)) or when burying the dead ([Mark 14:8](#); [Mark 16:1](#)).
2. The anointing for service, such as prophets ([1 Kings 19:16](#)), priests ([Exodus 28:41](#)), and kings ([1 Samuel 10:1](#)).
3. The anointing for medical purposes ([Isaiah 1:6](#); [Luke 10:34](#); [James 5:14f](#); [Rev. 3:18](#)).
4. The anointing of God's Son, Jesus Christ. The words *Christ* and *Messiah* mean "The Anointed One."

"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" ([Acts 10:38](#)).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" ([Luke 4:18-19](#)).

A World-Wide Ministry In Caesarea (Part III): Receiving the Holy Spirit, [10:44-48](#)

(10:44-48) Introduction: God and God alone saves the Gentiles, that is, the people of the world. No man can save another man. No man has the power to save anyone else; therefore no man has the authority to save. Salvation—the gift of the new birth and of God's Spirit—is of God and God alone. This is made abundantly clear in this passage, the passage where the Gentiles received the Holy Spirit of God.

1. **(10:44-45) Holy Spirit:** the Holy Spirit fell upon the Gentiles. Note four significant points.

1. The Holy Spirit fell on the Gentiles when they "heard the Word." Hearing the Word of God was necessary. It is one of the essentials for receiving the Holy Spirit. The unsaved (Gentiles) *had to hear the Word* before they could receive the Holy Spirit. The idea is that they heard and believed and received the truth of God's Word into their hearts without Peter even telling them to believe. This is made clear in [Acts 11:17](#). They heard and received the message, hungering and thirsting for the Word of God in their lives. Therefore, they believed it immediately. (See note, Believe—[Romans 10:16-17](#) for more discussion.)

Thought 1. What a glorious testimony! A striking challenge to every unbeliever! To hunger and thirst so much for the Word of God and for His salvation that we do not wait for the invitation of the messenger. We just believe and receive while we are hearing.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock" ([Matthew 7:24-25](#)).

"But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" ([Luke 8:15](#)).

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" ([1 Thes. 2:13](#)).

"The ear that heareth the reproof of life abideth among the wise" ([Proverbs 15:31](#)).

2. The Holy Spirit fell on the Gentiles "while Peter yet spake." Peter was still preaching; he had not finished his message when the Holy Spirit fell. God and God alone caused the Holy Spirit to fall upon the Gentile believers, not the hands of Peter...

- anointing them
- being laid upon them
- baptizing them
- placing them into water

No man had anything to do with God pouring His Spirit upon these believers. The gift of the Spirit was the act of God and God alone.

3. "The Holy Spirit *fell*" (*epepesen epi* ^{[PWS: 1468](#)}) and was "poured out" upon the Gentiles. Peter said the Gentiles "received the Holy Spirit as well as we" ([Acts 10:47](#)). Note that God gave them the Holy Spirit after they "believed on the Lord Jesus Christ" ([Acts 11:17](#)). Hearing the message ([Acts 10:44](#)) and "believing on the Lord Jesus Christ" are absolute essentials for receiving the Holy Spirit. (See [Deeper Study #1—Acts 10:44](#); [Deeper Study #1—Acts 2:1-4](#) for more discussion. Also see note 1—[Acts 2:1](#) for the purpose of the Holy Spirit's presence in a life.)

"And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him" ([Luke 2:25](#)).

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them" ([Acts 2:3](#)).

4. The Jewish believers were astonished (*exestesan*) or amazed. This refers to the six Jewish believers who had come with Peter ([Acts 10:23](#)). They had been taught from earliest childhood that the Holy Spirit was available only to the Jews. But here before their very eyes they witnessed God accepting Gentile believers into the church. All their life these leaders, Peter included, had been taught and steeped in a bitterness that bordered on

hatred for Gentiles (see note—[Acts 10:1-33](#)). What a radical course of events to see their God pouring His Spirit upon the Gentiles! The sight of such, and the gift of tongues, was the sign to these leaders that Gentiles were to be as much a part of the church as Jews. And the Jews were to accept the Gentiles as readily as they did each other.

Thought 1. The gospel is universal—for the whole world.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" ([Mark 16:15](#)).

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" ([Luke 11:10](#)).

2. ([10:46](#)) Tongues: the Gentile believers spoke in tongues and praised God. Note: the speaking in tongues led the Gentile believers into a glorious and joyful praise of God. They *magnified God* (*megalunontōn ton theon* [PWS: 2494](#)). They were caught up in an ecstatic praise of the Lord. The "speaking with tongues" seems to be the sign that the Holy Spirit had fallen upon the Gentiles. Both Peter and the Jewish believers needed a sign, a sign that would leave no doubt that the Gentiles were saved. Speaking in tongues, that is, breaking out in an ecstatic praise of God, was such a sign. It was the sign that would leave no doubt whatsoever. Note: it is this that utterly shocked the Jewish believers who were with Peter; for the Gentiles were, as Peter says, receiving "the Holy Spirit *as well as we*" ([Acts 10:47](#). See [Deeper Study #1—Acts 2:1-4](#). Also see [Deeper Study #4, Tongues—Acts 2:4](#) for more discussion.)

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues" ([Mark 16:17](#)).

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" ([Acts 2:4](#)).

3. ([10:47](#)) Baptism: the Gentile believers were baptized. Note that Peter asked a question. Apparently he was challenging the Jewish believers who were with him. There could be no question: the Gentiles had received the Spirit. No one present could deny it. Therefore, could "any man forbid water, that these should not be baptized?" (See [Deeper Study #1, Baptism—Acts 2:38](#) for discussion.)

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" ([Matthew 28:19](#)).

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" ([Mark 16:16](#)).

4. ([10:48](#)) Evangelism, World: the door to the Gentiles was opened. Peter commanded (*prosetaxen* [PWS: 648](#)) the Gentile believers to be baptized. Evidently he commanded the six Jewish brothers to baptize them. Note: the Gentiles...

- had "heard the Word" ([Acts 10:44](#)).
- "believed on the Lord Jesus Christ" ([Acts 11:17](#)).
- experienced "the Holy Spirit" falling ([Acts 10:44](#)), and being "poured" upon them ([Acts 10:45](#)). They had "received the Holy Spirit" ([Acts 10:47](#)).
- were "baptized in the name of the Lord" ([Acts 10:48](#)).

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" ([Isaiah 45:22](#)).

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" ([Isaiah 55:1](#)).

"Go ye therefore into the highways, and as many as ye shall find, bid to the marriage" ([Matthew 22:9](#)).

DEEPER STUDY #1

(10:44) Holy Spirit: there seem to be at least two, perhaps three, historical times when God "poured out" or baptized a group of people with His Spirit. Each time fulfilled His promise to send the Spirit and each time served as a pivotal point in church history.

1. There was a Jewish Pentecost (see notes—[Acts 2:1-13](#)).
2. There was the Gentile Pentecost covered here. The least that can be said about this event is that it is an extension of the Jewish Pentecost to include the Gentiles ([Acts 10:44-48](#)).
3. Perhaps there is also historical significance in the account of the half-Jew, half-Gentile Samaritans receiving the Holy Spirit ([Acts 8:15-17](#)). This may have been a transition Pentecost between the Jewish Pentecost and the Gentile Pentecost.