

## ACTS 10:43-48

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

1. Peter says salvation is in the person of Christ. That truth is just as true today in the Dispensation of Grace as it was in Acts 10 in the kingdom program. In \_\_\_\_\_ of God's programs, no foundation can one lay than that which is laid...the Lord Jesus Christ.

\*The connecting link of \_\_\_\_\_ Israel's and the Body's programs is the person of the Lord Jesus Christ. Salvation comes through \_\_\_\_\_ in the person of Christ. That is why in John 3:16, it says salvation is faith in the Lord Jesus Christ. It does not say anything about \_\_\_\_\_ vary. It is just a reference that God gave His Son to be Israel's Messiah (John 20:30-31).

2. We today understand that it is the truth that God gave Christ to Israel; but also He came to save sinners and we identify with the chief of sinners - \_\_\_\_\_ (D.B.R.).

\*\*This I think is why there's \_\_\_\_\_ fusion today. Most use John 3:16, but \_\_\_\_\_ Romans 5:8, 3:23, 6:23, and 10:9, thus making John 3:16 for today! Yes, we can use John 3:16 today, but its \_\_\_\_\_ per interpretation is to Israel's kingdom program.

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

\*Before Peter could continue his sermon, God supernaturally moved by interrupting the moment. He momentarily \_\_\_\_\_ Peter and his Jewish brethren in their tracks! God pours His Spirit on those believing Gentiles.

Question? How would Peter have concluded his sermon had he \_\_\_\_\_ been interrupted? There is only one answer: "\_\_\_\_\_ lieve that Jesus is the living Christ-Messiah, \_\_\_\_\_ pent of your sins, be \_\_\_\_\_ tized for remission of sins, then you'll receive the \_\_\_\_\_ of the Holy Spirit. Also, follow the Law and be circumcised, you Gentiles."

Acts 2:37-38 - Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 8:15-17 - Who, when they were come down, prayed for them, that they might receive the Holy Ghost: Acts 8:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Acts 8:17 Then laid they *their* hands on them, and they received the Holy Ghost.

Acts 15:1, 5 - And certain men which came down from Judaea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved. Acts 15:5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

C. Acts 10:45-46 - 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. Acts 10:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

1. Peter and his companions are \_\_\_\_\_ned and shocked that God poured out His Spirit on these Gentiles. This was something that never had happened before. The Gentiles had not been water baptized; there was no laying on of the apostles' hands and to top it off, they were uncircumcised. They were saved \_\_\_\_\_ from water or the law.

\*We \_\_\_\_\_ know that God was laying the groundwork for Paul's gospel and Gentile ministry to come \_\_\_\_\_.

2. Peter and the others knew this was of God, since it was confirmed by the Gentiles speaking in tongues (\_\_\_\_\_ uages). God knew this would be the way to show these Jews that these Gentiles had been accepted by God without baptism or circumcision. Remember I Corinthians 1:22a.

- a. There are only \_\_\_ instances in the entire Word where tongues are shown to be used: In Acts 2, 10, 19 and always unbelieving \_\_\_\_\_ were present. \*\*Tongues actually were a sign of judgment upon unbelieving Israel.

I Corinthians 14:21-22 - In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 1Cor. 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

- b. Peter and the other Jews saw and heard that it was the \_\_\_\_\_ gift that God had given to Peter and the 12 on the day of Pentecost. There was no denying this miraculous sign gift. Later, Peter gives his report and defense to the Jews at Jerusalem about this event.

Peter says: Acts 11:15-17 - And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Acts 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 Ghost. Acts 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?

Mark 16:17 - And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

3. Some (many) have taught that Peter in Acts 10 used his "keys of the kingdom", first at Pentecost, then with the Gentiles at Cornelius' home. Of course, that is \_\_\_\_\_. God took the matter \_\_\_\_\_ of Peter's hands by interrupting his sermon and opening the door Himself, while the Jews (the circumcision) looked on in astonishment!

D.

1. In Peter's thinking, this event needed to be handled correctly and lawfully in accordance with the king \_\_\_\_\_ program as he had always done (Acts 2:38). Peter commands them to be baptized in the

<p><u>Acts 10:47-48</u> - Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? <u>Acts 10:48</u> And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.</p>
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name of the Lord.

2. These two verses show a significant and tremendous \_\_\_\_\_ in the practice of water baptism, even in the ministry of Peter.

Mark 1:4 - John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

Mark 16:16 - He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2:38 - Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

- a. They were to repent (faith), be water baptized, \_\_\_\_\_ they would receive the gift of the Holy Ghost. But notice what happens here. There is \_\_\_\_\_ requirement of water baptism for cleansing or purification from sins.
- b. \*Cornelius and other Gentiles have the \_\_\_\_\_ thing in the order already - without water baptism. This explains why Gentiles were baptized early in Paul's ministry. Peter had not been told to baptize these Gentiles, but because of the Jews, he did it on his \_\_\_\_\_. Likewise, Paul did many Jewish things at first on his own for the sake of the \_\_\_\_\_, who expected baptism. It wasn't until Paul received \_\_\_\_\_ ther revelation from God not to baptize that he ceased baptizing. Paul did it on his own, with God allowing it.

Acts 16:3 - Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

Romans 11:14 - If by any means I may provoke to emulation them which are my flesh, and might save some of them.

I Corinthians 9:19-20, 22-23 - For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. 1Cor. 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 1Cor. 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. 1Cor. 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

I Corinthians 1:14, 16-17 - I thank God that I baptized none of you, but Crispus and Gaius; 1Cor. 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 1Cor. 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

3. All of this was \_\_\_\_\_ ing Israel of the change that was taking place. God is orientating Israel that the things that were \_\_\_\_\_ viously there - were not there anymore.

\*\*Even salvation that was Israel's was going to the Gentiles now, even though the Nation Israel had \_\_\_\_\_ believed (Acts 1:8).

4. Isn't it interesting that, in Paul's epistles, Paul \_\_\_\_\_ deals with the issue of water baptism?! On Paul's first missionary journey, there is no mention of even \_\_\_\_\_ baptism taking place. Never do we see Paul commanding a Gentile to be baptized.
5. Water baptism was an \_\_\_\_\_ with the Little Flock. That is why the change in the order of the practice of water baptism is introduced here with Peter, rather than with Paul. Peter had these leaders from the Jerusalem Church with him and he asks them if they should baptize these Gentiles. They couldn't deny that something new was happening and, in truth, they were beginning to see the \_\_\_\_\_ inishing of the old Jewish program.

6. Remember, for \_\_\_\_\_ years God had been silent with Israel. This silence was broken with John the Baptist and his Israelite baptism. God the Father spoke to John (the forerunner-messenger of Messiah) and, through him, sent a word to Israel once again.
- a. God told John to go and speak to Israel of \_\_\_\_\_ pentance and \_\_\_\_\_ tize them \_\_\_\_\_ the remission of sins. By doing that, God would make His son manifest- \_\_\_\_\_ to Israel as the Messiah.
  - b. There was a doctrinal \_\_\_\_\_ tent, or issue, associated with John the Baptist's water baptism that had to do with Israel's Messiah and their identity with Him.

Luke 3:2-4 - Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. Luke 3:3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; Luke 3:4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

John 1:6, 19, 23, 31, 33 - There was a man sent from God, whose name *was* John. John 1:19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? John 1:23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. John 1:31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

- c. John's baptism (12's) also \_\_\_\_\_ pared the believing Little Flock to be a kingdom of \_\_\_\_\_ one day!

Exodus 19:5-6 - Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: Exo. 19:6 And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

Exodus 29:1, 4 - And this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, Exo. 29:4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Isaiah 61:6 - But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

I Peter 2:9 - But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

Revelation 1:6-7 - And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen. Rev. 1:7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Revelation 20:6 - Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. Cornelius was one of the last people saved on the basis of the Abrahamic Covenant \_\_\_\_\_ fore Paul's ministry came to the forefront.
- a. \*I believe Cornelius and other Gentiles in Acts 10 \_\_\_\_\_ with Israel, her apostles, and her program.
  - b. Question? Why did God record Acts 10? Why did He have Peter go to these Gentiles? Why this radical departure from Peter's original commission of Israel first and then the Gentiles?

Answer: The events with Cornelius will \_\_\_\_\_ enable Peter to come to Paul's defense at the Jerusalem council. That is when Paul affirms that Gentiles were saved apart from the Law and with \_\_\_\_\_ water baptism (as Peter learned in Acts 10:45-58). It was God's design to have Peter to experience this \_\_\_\_\_ years before the Jerusalem council. Peter would stand up for Paul because of his \_\_\_\_\_ experience and testimony.

Acts 15:7-11, 13-15 - And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; Acts 15:9 And put no difference between us and them, purifying their hearts by faith. Acts 15:10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts 15:11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15:13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me: Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. Acts 15:15 And to this agree the words of the prophets; as it is written,