

Acts 10.34-43 - Peace through Jesus Christ

1. Observation and exposition of Acts 10:34-43
2. The take-away for us?

Observation and exposition of Acts 10:34-43

1. Read **Acts 10:34-43**
2. Observation and exposition
 - a. This is Peter's fourth (recorded) speech (message) in Acts
 - i. **2:14-39; 3:12-26; 4:8-12**
 - b. Peter's "confession" (**34**)
 - i. "Now I see and understand!"
 - ii. Through the vision he received from God, and Cornelius's account of God's message through the angel
 - c. Peter's acknowledgement of God's impartiality (**35**)
 - i. Israel may have been God's chosen people, but it was never meant to be exclusive for all time.
 - ii. **Genesis 12:3**
 1. "all the families"
 - iii. **Deuteronomy 10:17-19**
 1. "sojourners"
 - iv. **Exodus 12:38**
 1. "a mixed multitude"
 - v. **Joshua 6:25**
 1. Rahab
 - vi. **Ruth 4:11-17**
 1. Ruth
 - vii. **2 Kings 5:1-15**
 1. Naaman
 - viii. **Jonah 3**
 1. Nineveh
 - ix. **Job 1:1, 8; 2:3**
 1. Job was a foreigner, not a Jew
 - x. **Amos 9:7**
 1. Philistines and Syrians
 - xi. **Isaiah 19:25**

1. Egypt, Assyria, and Israel
- xii. But does God's "impartiality" and Cornelius's doing what was right mean that he was already saved?
 1. Recant what I said several weeks ago on this?
 2. Read and discuss Peterson, 335-336
 - a. Starting at "Cornelius was acceptable to God..."
- d. A summary of God's message (word) of peace through Jesus Christ **(36)**
 - i. "word" = message sent to Israel first
 - ii. What was the message? Peace through Jesus Christ
 1. compare to verse 43
 2. **Isaiah 52:7**
 - a. Peace with God
 - b. Peace with each other (Jews and Gentiles)
 - i. **Ephesians 2:14-18**
 - c. Through Jesus Christ
 - iii. "(he is Lord of all)"
 1. **2:21** quoting **Joel 2:32**
 2. And if he is Lord of all, he is also savior for all (who believe)
 3. Compare to Caesar and the Roman confession of Caesar as Lord of all
- e. Peter makes the connection with them (Gentiles) **(37)**
 - i. "you yourselves know"
 1. Cornelius almost certainly would have known and worked for Pilate
 - ii. Like Herod in **Luke 23:8**
- f. What they know is that Jesus was a real person, doing real things, in real places, at specific times **(37-38)**
 - i. The "historical Jesus"
 - ii. John's baptism (**Luke 3:1-20**)
 - iii. Jesus anointed
 1. **Luke 4:16-21** [read this]
 2. Anointed like the kings of Israel, though with the Holy Spirit and power rather than with oil
- g. Peter and the other apostles were witnesses of Jesus' life, death, and resurrection **(39-41)**

- i. “we”
 - 1. the apostles
 - ii. “all that he did”
 - 1. Jesus life and ministry
 - iii. “They put him to death”
 - 1. The Jews
 - 2. Although the Romans did the actual crucifixion, the Jews were morally responsible for the act
 - iv. “by hanging him on a tree”
 - 1. This phrase also used in **5:30**
 - 2. Refers to the shameful nature of Jesus’s death and it’s penal (punishment for crime) character
 - a. From both the Jewish perspective and the Roman perspective
 - b. Deuteronomy 21:22-23**
 - c. Acts 13:29**
 - d. Galatians 3:13-14**
 - e. 1 Peter 2:24**
 - 3. Compare to **10:43**, Peter’s conclusion
 - v. “God raised him”
 - 1. God’s power and sovereignty over death
 - vi. “made him to appear...to us who had been chosen”
 - 1. God’s plan and direction
 - vii. “ate and drank with him after he rose from the dead”
 - 1. Luke 24:41-42**
 - 2. Why is this important?
- h. Jesus commanded the apostles to preach (proclaim) **(42)**
- i. Rather than Jesus appearing to “the people,” they were to learn about this through preaching by witnesses. Why?
 - ii. “the people” = Israel
 - iii. The content of their preaching?
 - 1. That Jesus is “the one appointed by God to be judge of the living and the dead.”
 - 2. His authority and right to do this as the anointed king
 - 3. “the living and the dead”
 - a. Everyone who ever lived and/or died
- i. Not only the judge, but also the savior **(43)**
- i. “all the prophets”

1. In Peter's other speeches he makes direct quotations of various prophets, but here he lumps them together
 2. **Isaiah 33:24; 55:6-7**
 3. **Jeremiah 31:34**
 4. **Ezekiel 36:25 (and 26-27?)**
 5. Does "all the prophets" mean every single prophet?
 - a. Perhaps he's referring to what they said and not just what is recorded in the OT
 - b. Or referring to them comprehensively, and the overall message of what the prophets proclaimed
- ii. This is the good news of the gospel!

The take-away for us

1. This is a great example or pattern of how to explain the gospel to people.
2. See Stott, 192 (first paragraph) for conclusion

Resources

1. *The Acts of the Apostles*, F. F. Bruce, 1990
2. *The Book of the Acts*, F. F. Bruce, 1988
3. *The Acts of the Apostles*, David G. Peterson
4. *The Message of Acts*, John Stott
5. *The Acts of the Apostles*, Ben Witherington III