

**10**[1] And a certain man was in Caesarea named Cornelius,<sup>1</sup> a centurion out of a cohort,<sup>2</sup> the one called Italian, [2] godly and fearing the God with all his house, and doing many charitable deeds to the people and beseeching the God through all. [3] And he saw clearly in a vision about the ninth hour of the day, a messenger of the God coming into him and saying to him, “Cornelius.” [4] And he looked intently at him and being terrified said, “Who are you, lord?” And he said to him, “Your prayers and your charitable deeds have gone up unto a memorial before the God. [5] And now, send men unto Joppa and summon Simon, the one surnamed<sup>3</sup> Peter.<sup>4</sup> [6] This one is staying with a certain Simon, a tanner, whose house is by the sea.”

[7] And when the messenger who spoke to Cornelius departed, he called two of his household servants and a godly soldier of those who continually waited on him. [8] And explaining to them all things, he sent them unto the Joppa. [9] And on the next day, being on that way and coming near the city, Peter went up upon the housetop to pray, about the sixth hour. [10] And he became hungry, and desired to taste.<sup>5</sup> And while they prepared, a trance<sup>6</sup> fell upon him,<sup>7</sup> [11] and he saw the heaven opened and coming down upon him a certain object like a great sheet, four corners bound, being let down upon the earth. [12] In which were all the quadrupeds<sup>8</sup> of the earth, and the wild beasts, and the creeping things, and the birds of the heaven. [13] And a voice was to him, “Arise, Peter, kill and eat.” [14] And Peter said, “Certainly not, lord, for never have I eaten anything common<sup>9</sup> or unclean.” [15] And a voice was again from a second time to him, “What the God cleansed, you shall not make common.”<sup>10</sup> [16] And this happened three times, and again the object went up into the heaven.

[17] And as the Peter was perplexed in himself, what the vision which he saw might be, and behold, the men sent from the Cornelius made inquiry for the house of Simon, and they stood before the gate. [18] And calling, they asked if Simon, whose surname was Peter, was staying there. [19] And Peter thinking about the vision, the spirit said to him, “Behold, men<sup>11</sup> are seeking you. [20] But, arising, go down and go with them, doubting<sup>12</sup> nothing. Because, I have sent them.” [21] And Peter going down to the men,<sup>13</sup> he said, “Behold, I am who you seek. What is the reason for which you come?” [22] And

1 Κορνήλιος (Kornêlios) “Cornelius” - found only in Acts 10.

2 σπείρης (speirês) “cohort” - NKJV “regiment”; KJV “band”; NAS “cohort” - this is the size of army that came with Judah to betray Christ (John 18:3). Some say about 600 soldiers. See also footnote for Matthew 27:27.

3 RT τὸν ἐπικαλούμενον (ton epikaloumenon) “the one surnamed”; RT ὃς ἐπικαλεῖται (hos epikaleitai) “who is surnamed”; CT τινὰ ὃς ἐπικαλεῖται (tiva hos epikaleitai) “one who is surnamed”

4 Πέτρος (Petros) “Peter” - see John 1:42.

5 γεύσασθαι (yeusasthai) “to taste” - used in this same way of meaning “eat” in Acts 20:11; used elsewhere for “taste” in Matthew 16:28; 27:34; Mark 9:1; Luke 9:27; 14:24; John 2:9; 8:52; Acts 23:14; Colossians 2:21; Hebrews 2:9; 6:4-5; 1 Peter 2:3.

6 ἔκστασις (ekstasis) “trance” - this word is also found in Mark 5:42 (“amazement”); 16:8 (“amazed”); Luke 5:26 (“amazed”); Acts 3:10 (“amazement”); 11:5 (“trance”); 22:17 (“trance”).

7 ἐπέπεσεν ἐπ’ αὐτὸν ἔκστασις (epēpesen ep auton ekstasis) “a trance fell upon him”; NKJV, KJV, NAS; etc. “he fell into a trance”. But, “trance” (ἔκστασις) is nominative (subject) of the verb “fell” (ἐπέπεσεν) and “him” (αὐτὸν) is accusative (direct object of the verb). Thus, “a trance fell upon him.” Berean Literal Bible “a trance fell upon him”; Darby “an ecstasy came upon him”; YLT “there fell upon him a trance.”

8 τετράποδα (tetrapoda) “quadrupeds” = four footed animals

9 κοινὸν (koinon) “common” - this adjective is found also in Mark 7:2 (“defiled”); Acts 2:44 (all things in “common”); 4:32 (all things in “common”); 10:28 (“common”); 11:8 (“common”); Romans 14:14 (“unclean” 3x); Titus 1:4 (“common” faith); Hebrews 10:29 (“a common things”); Jude 1:3 (“common” salvation); Revelation 21:27 (“defiles”).

10 κοῖνου (koinon) “make common” - this verb is also found in Matthew 15:11, 18, 20 (“defile”); Mark 7:15, 18, 20, 23 (“defile”); Acts 11:9 (“call common”); 21:28 (“defiled”); Hebrews 9:13 (“unclean”).

11 RT adds τρεῖς (treis) “three” men; CT adds δύο (duo) “two” men.

12 διακρινόμενος (diakrinomenos) “doubting” (e.g. Matthew 21:21; Romans 14:23) - could also be translated “judging” (e.g. 1 Corinthians 6:5) or “discerning” (e.g. Matthew 16:3) or “contending” (Jude 9).

13 RT adds, “those sent from the Cornelius to him” τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν (tous apestamenous apo tou Kornêliou pros auton).

they said, “Cornelius, a centurion, a righteous man and fearing the God and having a testimony by the whole nation of the Jews, was divinely instructed by a holy messenger to summon you unto his house and to hear words from you.” [23] Then inviting in, he lodged them. And on the next day, the Peter went with them, and certain of the brethren who were from Joppa went with him. [24] And on the next day, they went unto the Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.

[25] And as the Peter was coming in, the Cornelius met him, fell down at the feet and worshipped. [26] And the Peter raised him up saying, “I also am myself a man.” [27] And talking with him, he went in and found many gathered together. [28] And he said to them, “You understand how unlawful it is for a Jewish man to join<sup>14</sup> or to come to a foreigner. But<sup>15</sup> the God has shown me not to call any man common or unclean. [29] Therefore, also without objection I came being summoned. So, I ask, for what word<sup>16</sup> did you summon me?” [30] And the Cornelius said, “Four days ago I was fasting until this hour. And at the ninth hour praying in my house, and behold, a man stood before me in bright clothing, [31] and said, ‘Cornelius, your prayer was heard. And your charitable deeds were remembered before the God. [32] Send therefore unto Joppa and summon Simon who is surnamed Peter. This one is staying at the house of Simon, a tanner, by the sea. Whom arriving, he will speak to you.’ [33] Immediately therefore I sent for you. And you coming did well. Now therefore, we are all present before the God to hear all things commanded you by the God.”

[34] And Peter opening the mouth said, “Upon truth I perceive that the God is not one who shows partiality.<sup>17</sup> [35] But, in every nation the one who fears him and works righteousness is acceptable<sup>18</sup> to him. [36] The word which was sent to the sons of Israel preaching good news of peace through Joshua Christ. This one is Lord of all. [37] You know the word which was throughout the Judea beginning from the Galilee with the immersion which John preached. [38] Joshua the one from Nazareth, how God anointed him with holy spirit and power, who went through doing good and healing all who were oppressed by the Devil, for the God was with him. [39] And we are witnesses of all that he did both in the country of the Jews and in Jerusalem, whom also they killed hanging upon a tree. [40] The God raised this one on the third day, and gave him to be visible, [41] not to all the people, but to witnesses, those choosen beforehand by the God, us, who ate with and drank with him after he rose from the dead. [42] And he commanded us to preach to the people and solemnly testify that he is the one determined by the God, judge of living and dead. [43] To this one all the prophets testify, forgiveness of sins to be received through his name, everyone who believes in him.”

[44] While the Peter was speaking these words, the holy spirit fell upon all those who heard the word. [45] And the believers out of circumcision were amazed, as many as came with the Peter, because also upon the nations the gift of the holy spirit had been poured out. [46] For they were hearing them speaking with tongues and magnifying the God. Then the Peter answered, [47] “Is anyone able to forbid the water, that these should not be immersed, who received the holy spirit just as also we?” [48] And he commanded them to be immersed in the name of the Lord. Then they asked him to stay some

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14 κολλᾶσθαι (kollasthai) “to join” - NKJV, KJV “to keep company with”; NAS “to associate with” - found also in Luke 10:11 (“clings”); 15:15 (“joined”); Acts 5:13 (“join”); 8:29 (“overtake”; KJV, NAS “join”); 9:26 (“join”); 17:34 (“joined”); Romans 12:9 (“cling”); 1 Corinthians 6:16 (“joined” to a harlot, 17 (“joined” to the Lord); Revelation 18:5 (“reached”).

15 καὶ (kai) “But” - this normally would be “and,” but context dictates “But.”

16 λόγῳ (logō) “word” - NKJV, NAS “reason”; KJV “intent”

17 προσωπολήπτης (prosōpolēptēs) “one who shows partiality” - noun only found here – related to the noun προσωποληψία (prosōpolēpsia) “partiality” (Romans 2:11; Ephesians 6:9; Colossians 3:25; James 2:1) and the verb προσωποληπτείτε (prosōpolēpteite) “you show partiality” (James 2:9 only). All three of these compound words begin with the word for “face” πρόσωπον (prosōpon, e.g. Revelation 4:7). In Hebrew partiality is expressed by “regarding face” תַּכְּיֵּיר פָּנִים (takkiyru phāniym) e.g. Deuteronomy 1:17.

18 δεκτός (dektos) “acceptable” adjective – NKJV, KJV translate as a verb, “accepted”; NAS “welcome”

days.