Acts 10:38-41, 44

These verses are part of the speech that Peter gives to Cornelius and his family.

Peter is explaining the Christ to them, and telling them that “God is no respecter of person,” that even the Gentiles can be included in Christianity. And then he proceeds to explain the crucifixion and resurrection.

38How 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.

**Anointed** in Greek is ***chrio*** which means “to smear with oil; to consecrate to an office or religious service; consecrating Jesus to the Messianic office, and furnishing him with the necessary powers for its administration; ending Christians with the gifts of the Holy Spirit.”

**Ghost** is ***pneuma*** in Greek which means “air, breath, vital principal, spirit, movement, movement of air, inspiration”

**Devil** is ***diabolos*** in Greek which means “ a traducer; Satan; false accuser; slanderer; opposition to God; (to throw in two directions – dualism).

“How God anointed ... - That is, set him apart to this work, and was with him, acknowledging him as the Messiah.

“With the Holy Ghost. The act of anointing kings and priests seems to have been emblematic of the influences of the Holy Spirit. Here it means that God impaled to him the influences of the Holy Spirit, thus consecrating him for the work of the Messiah. "God giveth not the Holy Spirit by measure unto him."

“And with power - The power of healing the sick, raising the dead, etc.

“Who went about doing good - Whose main business it was to travel from place to place to do good. He did not go for applause, or wealth, or comfort, or ease, but to diffuse happiness as far as possible. This is the simple but sublime record of his life. It gives us a distinct portrait of his character, as he is distinguished from conquerors and kings, from false prophets and from the mass of people.

“And healing ... - Restoring to health.

“All that were oppressed of the devil - All that were possessed by him.

“God was with him - God appointed him, and furnished by his miracles the highest evidence that he had sent him. His miracles were such that they could be performed only by God” (Ellicott’s Commentary, www.biblehub.com).

39And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

**Witness** is ***martys*** in Greek which means “a witness judicially or a martyr; one who is a spectator of anything, one who after his example have proved the strength and genuineness of their faith in Christ by undergoing a violent death.”

**Slew** in Greek is ***kremannymi*** which means “hang up, suspend, used of one hanging on a cross.

“*And we*— His apostles, of whom I have the honour and happiness to be one; *are witnesses of all things which he did*— Having been present when he did them; *both in the land of the Jews*— In all parts of Judea; *and*particularly *in Jerusalem*— Their capital city; for we attended him in all the progress which he made, beholding with astonishment his miracles, and hearing with delight his discourses; *whom* — Nevertheless, this unbelieving and ungrateful people were so far from receiving with a becoming regard, that, in a most infamous manner, *they slew and hanged*him *on a tree*— Crucifying him, as if he had been the vilest of malefactors and slaves. Their crucifying Christ is here spoken of, the rather, to show how justly the Jews were now to be abandoned of God, and that they had no cause to complain of their rejection and the calling of the Gentiles, seeing that they had in such a manner rejected Christ. *Him*— This very same person, though so injuriously treated by men (Benson Commentary, www.biblehub.com).

40Him God raised up the third day, and shewed him openly;

*“God raised up the third day*— According to the repeated predictions of the prophets. Peter thus preaches unto them the resurrection which immediately followed his crucifixion, lest the Gentiles should be deterred from believing in him, and should take offence at the scandal of “the cross. *And showed him openly”*

**“***gave him to become manifest,*namely, after his resurrection; and evidently to appear” (Benson Commentary, www.biblehub.com).

“Showed him openly - Manifestly; so that there could be no deception, no doubt of his resurrection” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

41Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead.

“Not to all the people - Not to the nation at large, for this was not necessary in order to establish the truth of his resurrection. He, however, showed himself to many persons.

“Chosen of God - Appointed by God, or set apart by his authority through Jesus Christ.

“Who did eat and drink ... - And by doing this he furnished the clearest possible proof that he was truly risen; that they were not deceived by an illusion of the imagination or by a phantom” (Barnes’ Notes, [www.biblehub.com)](http://www.biblehub.com)).

“**Who did eat and drink with him.**—The three recorded instances of this are found in [Luke 24:30](http://biblehub.com/luke/24-30.htm); [Luke 24:42](http://biblehub.com/luke/24-42.htm); [John 21:13](http://biblehub.com/john/21-13.htm). This was, of course, the crucial test which showed that the Form on which the disciples had looked was no phantom of the imagination” (Ellicott’s Commentary, www.biblehub.com).

44¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

“While Peter yet spake … the Holy Ghost fell—by visible and audible manifestation” (Jamieson-Fausset-Brown, [www.biblehub.com)](http://www.biblehub.com)).