

Acts 10

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Acts 10:1–48

Peter and the Gentile Pentecost

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Greek exegesis is put into lightly colored tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Greek tables to sort it all out. These tables provide all of the words their meanings and morphology for each and every verse. The intent is to make this particular study the most complete and most accurate examination of Acts 10 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their missionaries

as they move across the landscape of the Roman Empire. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although the bulk of this chapter is based upon narrative from the book of Acts, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand what is going on.

The “Key” & Main Points of each Chapter

• Acts 10: Conversion of Cornelius

- Vision of Cornelius
- Vision of Peter
- Holy Spirit falls on Cornelius and his house
- Conversion of Cornelius



Preface: In Acts 10, Cornelius, a gentile centurion living in Caesarea, is to send for Peter, who is presently staying in Joppa. Simultaneously, Peter has a vision of a large number of animals who are, apparently unclean, and God tells Peter to get up and kill one of them to eat. Just then, men arrive to the place where Peter is staying, sent to him by Cornelius. Peter, and a number of other believers, go north to Caesarea, to proclaim the word of Christ to the home of Cornelius. Then the Holy Spirit falls upon the gentiles who gathered in the home of Cornelius.

Bible Summary: Cornelius sent for Peter. The Lord said to Peter, "Do not call them unclean." Peter preached to the Gentiles and the Spirit fell.¹

The “Key” & Main Points of Chapter 10 (a chart); from [Slide Player](#); accessed June 30, 2022.

This should be the most extensive examination of Acts 10 available, where you will be able to examine in depth every word of the original text.

Brief Overview: (taken from [Light of the Word](#); accessed April 22, 2022).

Date	Reference	Events	Historical Event	Roman Emperor
39–43 AD	Gal 1:21–24	Saul preaches in Syria & Cilicia	Herod Agrippa appointed by Tiberius as king of Judea	Gaius (37–41 AD); also called Caligula
39–40 AD	Acts 10	Peter preaches to Cornelius' household in Caesarea; first Gentiles believe		

Time and Place as per Modern Literal Version 2020:

40 AD. Caesarea.

40 AD. Joppa.

40 AD. Caesarea.

Quotations:

¹ From <https://biblesummary.info/acts> accessed January 24, 2022.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Charismatic, Charismatic Church, Charismatic Movement, Charisma	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the Gift of Tongues (HTML) (PDF) (WPD); Grace Fellowship Church (spiritual gifts), Doctrine.org (Sign Gifts: Valid Today?), Word of Truth Ministries (spiritual gifts).
Body of Christ	Christ is the head of the church; and all of the members of the church (that is, believers) make up His body. Grace Notes (HTML) (PDF).
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).

Definition of Terms	
Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a T. The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
David's Greater Son	<i>David's Greater Son</i> is a reference to the Messiah Who would come from the loins of David. In the Davidic Covenant (2Samuel 7), Nathan (speaking on behalf of God) promises the David's son would rule after David dies. Although this is clearly a prophesy about Solomon, Nathan also says, " And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever. " (2Samuel 7:16; ESV; capitalized). David prophesied about his own Son in Psalm 110:1 The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool." ESV (capitalized). Jesus has an exchange with the religious types over this very topic in Matt. 22:41–46. The phrase, <i>David's Greater Son</i> , is not found in the Bible.
Disciple, Disciples	A disciple of Jesus would be simply a follower and/or a student of Jesus. However, this word is also applied specifically to the 12 men that Jesus chose (often called the Twelve, the 12 Disciples, or just the Disciples).
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Good	Divine good is that which the believer produces while filled with the Holy Spirit. A mature believer will produce more divine good and more efficiently than an immature believer. See also the Doctrine of Divine Good (L.G. Merritt—West Bank Bible Church) (Grace Bible Church of Baytown) (Maranatha Church).
Feast of Unleavened Bread	The first national feast day for Israel is the Feast of Unleavened Bread. Because they had to leave Egypt on a moment's notice, there was not enough time to allow their bread to rise. In recognition of this, the Hebrew people celebrated this feast with flatbread (bread without yeast or leavening). Later, the leaven became to be symbolic of imperfection/sin corrupting something completely (like an entire loaf of bread). The Passover was observed as the first day of this feast.

Definition of Terms	
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis) .
First Advent; Second Advent	When Jesus first came to walk on this earth, that was the first Advent. When He returns to destroy the nations who are about to invade Israel, that will be the second Advent. David and the two advents of Jesus Christ (HTML) (PDF) (WPD) . (Stan Murrell)
Gentile, Gentiles	<i>Gentile</i> is a term applied to anyone who is not Jewish (Hebrew). That is, someone who does <i>not</i> have the genes of Abraham, Isaac, and Jacob. Because Jewish society in general rejected Jesus Christ, He then spoke of turning to the gentiles with His message. Paul during his ministry realized that he was primarily to go to the gentiles with the word of Christ. On occasion, the word <i>gentile</i> is synonymous with <i>unbeliever</i> . (Don Samdahl on The Gentile Exceptions) Gentile Salvation in the Old Testament (HTML) (PDF) (WPD) .
God Consciousness	God Consciousness is the point in a person's life when he becomes aware of God. This does not mean that he believes in God, but has some sort of concept of God.
Gospel, Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: " Believe on the Lord Jesus Christ and you will be saved. " There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
Human Good	Human good is produced by the area of strength in the sin nature. Acts which society may see as being good, but things which have no eternal value. Human good might be deficit neutral (e.g., giving money to your church when out of fellowship) or create a deficit in the life of an unbeliever (e.g., an unbeliever who spends his life fighting for social and economic justice). There are people who would praise this as a great act of self sacrifice, but it means nothing to God. Human good is the good that a believer does when out of fellowship. Human good never advances the plan of God. All human good will be burned at the Judgment Seat of Christ (1Cor. 3:11–15). The Doctrine of Human Good (HTML) (PDF) (WPD)
Jew, Jews, Jewish	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See Jews, Gentiles and Christians ; Jewish Civilization ; The Jewish Religious Systems ; The Jews and Hellenism ; Jews and Judaism ; and Jews and Gentiles in Bible Times .

Definition of Terms	
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Metonym, Metonymy	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
Passover	The Passover is a ritual observed by the Hebrew people, going back to the period of time that God, through Moses, led them out of Israel. For the first Passover, the people had to put blood on the header and side doorposts so that their firstborn would not be taken. See the Passover : (HTML) (PDF) (WPD); Grace Notes (HTML) (PDF); Grace Doctrine 7 Feasts of Israel ; Maranatha Church Doctrine of the Passover .
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era	The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.
A Prophet like Moses; a Prophet like unto Moses	Moses promised the people of Israel that God would raise up a prophet like him, and that the people were to listen to Him (Deuteronomy 18:15). This has been traditionally and rightfully understood to be a reference to the Messiah. That Jesus is the fulfillment of this promise is found in Acts 3:22 7:37.

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The Doctrine of Rebound (HTML) (PDF).
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Roman Empire	The Roman Empire existed as a unified country between 27 B.C. and 395 A.D. In modern time, it consisted of the northern shores of Africa, Spain, France, England, Italy, Greece, Austria, Hungary, Romania, Turkey, Syria, Lebanon and Israel. The Roman Empire was led by a series of emperors. <i>The first two centuries of the Roman Empire saw a period of unprecedented stability and prosperity known as the Pax Romana (lit. 'Roman Peace').</i>
Royal Family; Royal Family of God	Those in the Church Age who have believed in Christ Jesus are considered to be royal family of God. We are not simply members of the family of God, but of the royal family; which means we are closely associated the Christ's royalty (because we are in Christ). See the Royal Family Honor Code (McLaughlin ; McLaughlin2); Baptism of the Spirit and the Royal Family (Grace Notes); and the Royal Family of God (Joe Wall —p. 74).
Soul , Human Soul , Souls	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics , Diagram , Soul and Depravity of the Soul , Battle for Soul Control , Soul Tragedy , Prospering Soul , Soul's Need for Daily Doctrine , Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Spiritual gift; spiritual gifts; sign gifts	Every believer, at the moment of salvation, is given one or more spiritual gifts. Knowledge of these gifts and the exploitation of same comes with spiritual growth. See the Doctrine of Spiritual Gifts (Dr. Grant C. Richison) (Ron Adema) (Ron Snider).
Spiritual Growth	Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).

Definition of Terms	
Tongues (the gift of, the sign of)	<p>Tongues is a spiritual gift given by God the Holy Spirit during the precanon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts).</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>
<p>Some of these definitions are taken from https://www.gotquestions.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/</p>	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Acts 10

Introduction: The continued ministry of Peter picks up at the end of Acts 9, is found throughout Acts 10 and continues to about the middle of Acts 11. What Peter does here is go to the **gentiles** and the **gospel message** continues from that point to go out to both **Jews** and gentiles.

God choose to put Cornelius, a devout **gentile** centurion with Peter. God works on both men to get them into the same room with one another. At the beginning of Acts 10, God sends an **angel** to speak to Cornelius, who lives in Caesarea on the west coast of Samaria. The angel tells Cornelius to gather up a few of his most trusted servants and send them to Joppa, which is not far from Caesarea, to find Peter (these men have never met before and it is highly unlikely that either man knows anything about the other).

Cornelius sends two trusted messengers and a soldier down to Joppa, which is about 32 miles south of Caesarea.

Meanwhile, Peter is on the roof of the place where he is staying (that is normal behavior); and he has a vision of animals when he is up there telling him to kill and eat. Peter is very hungry, but the animals presented to him are unclean. Thrice Peter is told to kill and eat. Peter is trying to make sense of this vision when the messengers arrive looking for him.

At this time, there is a lull in the persecution of the **church**, Peter has just had this odd vision, and now messengers from a Roman centurion are asking for him to come up to Caesarea. Given all this, Peter agrees, and some Jews from Joppa join him on this little adventure.

When they arrive at the centurion's home, he has gathered a number of gentiles who are on positive signals. Peter asks, "How exactly did you come to send for me?" Then he gives them the gospel message, the men believe in Jesus, and the Holy Spirit falls upon them. Peter had no idea that this was going to happen, and he was not even finished with his message when it occurred.

It may not be apparent at first, but the receiving of the Holy Spirit in this chapter by the gentiles *does not* support the beliefs of the **charismatic movement**. When we examine this passage carefully, it will be obvious that these gentiles receive salvation and the Holy Spirit *the moment that they believe in Jesus*.

A title or one or two sentences which describe Acts 10.

Titles and/or Brief Descriptions of Acts 10 (by Various Commentators)

The New Matthew Bible: *The vision that Peter saw. How he was sent to Cornelius. The heathen also receive the Spirit, and are baptized.*²

Kretzmann's commentary: *Peter, having been called to Caesarea by Cornelius and prepared for the visit by a special vision from heaven, preaches the Gospel to the Gentiles, who thereupon receive the Holy Ghost and are baptized.*³

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Acts 10 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Acts 10

Some of these questions may not make sense unless you have read Acts 10. There are **two translations** at the very end of this chapter if you wanted to do that before proceeding any further in this study.

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It is important to understand what has gone before.

The Prequel to Acts 10

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² From <https://www.biblegateway.com/passage/?search=Acts%2010&version=NMB> accessed September 22, 2023.

³ From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 22, 2023.

We need to know who the people are who populate this chapter.

The Principals of Acts 10

Characters

Biographical Material

Characters	Biographical Material

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We need to know where this chapter takes place. I may need to eliminate this one.

The Places of Acts 10

Place

Description

Place	Description

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By the Numbers

Item

Date; duration; size; number

Item	Date; duration; size; number

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At this point, we begin to gather up more details on this chapter.

A Synopsis of Acts 10

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The ESV (capitalized) is used below:

Outlines and Summaries of Acts 10 (Various Commentators)

Kretzmann's Commentary:⁴

Verses 1-8

Cornelius the Centurion.

The vision of Cornelius:

Verses 9-16

The vision of Peter:

Verses 17-23

The arrival of the messengers:

Verses 23-29

The meeting of Peter and Cornelius:

Verses 30-33

The explanation of Cornelius:

Verses 34-38

The first part of Peter's sermon:

Verses 39-43

The last part of Peter's sermon:

Verses 44-48

The effect of the sermon:

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The text of the verses was added in, using the ESV (capitalized).

A Synopsis of Acts 10 from the Summarized Bible

⁴ From <https://www.studydrive.org/commentaries/eng/kpc/acts-10.html> accessed September 22, 2023.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Acts 10 (edited).

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Acts 8–12)

Scripture	Text/Commentary
8	Saul ravages the church; Philip brings the good news to Samaria (with signs, healings and the casting out of demons). The Apostles Peter and John show up, lay their hands on the new believers, and they receive the Holy Spirit. Simon the magician, who has believed, offered them money if he could learn how to do that. Philip speaks to the Ethiopian eunuch.
9	Saul, intending great harm against believers in this new movement, is struck down by Jesus on the road to Damascus. Saul is first put in touch with (a different) Ananias in Damascus; but soon, Saul is proclaiming Jesus in the synagogues. A plot develops to kill Saul, so he leaves Damascus and goes to Jerusalem. Due to other threats, Paul is taken first to Caesarea and then to Tarsus. Peter heals a man in Lydda—a man who had been bedridden for 8 years. Then Peter raises Dorcas from the dead in Joppa.
10	God sends Peter to the gentiles in Caesarea. Peter evangelizes many gentiles in the house of Cornelius and they receive the Holy Spirit.
11	Peter tells the legalists in Jerusalem that gentiles received him and the message of Jesus Christ with joy. Although some scattered Jewish believers spoke only to other Jews in gentile cities, there began to be a small number of them who began to speak to gentiles about Jesus. Barnabas is sent from Jerusalem to investigate this in Antioch, and he goes looking for Saul in Tarsus. After a prophecy is given about a famine to come, a relief package is gathered by Saul and Barnabas for those in Judæa.
12	Herod Agrippa (= Herod II or Agrippa I) begins to persecute Christians with a vengeance. He kills James and throws Peter in jail. An angel from the Lord guides Peter out of prison. Peter goes to the house of Mary (John's mother) and even though they are all praying for his release, they cannot believe that is him at the door knocking. Herod Agrippa gives a rousing speech in Caesarea, but is struck down by God there. After Paul and Barnabas take the offering to Jerusalem, John Mark joins them.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions:

When I began the 2nd draft for the book of Luke, around Luke 9, I began to add quite a large number of English translations and versions: the Holy Aramaic Scriptures, J. B. Phillips version, the Casual English Bible, the Goodspeed New Testament, the Plain English Version, the Radiant New Testament, the Hebrew Names Version, the NRSV (Anglicized Cath. Ed.), the New Matthew Bible and the Revised Geneva Translation (these last two have been around for a hundred years or more. Time will tell which ones of these provide enough of a unique viewpoint to keep, and which do not.

Benjamin Brodie has a nice translation for Acts, which I will include. At some point, I will simply drop out the Bond Slave version, which is not really much different from the King James Version.

The [Dictionary of Terms](#) has been set up with hyperlinks so that, when you come across the first use of a technical term in this document, you can click on that hyper-linked word and it will take you to its entry in the Definition of Terms. You may also click on that hyperlinked word in the left column, and you will be taken back to where you were in the text originally.

At the completion of every verse, I will insert the Kukis mostly literal translation of that verse. At the end of every passage, I will add both the Kukis mostly literal translation and the Kukis paraphrase.

The second translation is intended to be a reasonably literal translation. Often a specific subject is found in the English where the Green often includes just a pronoun (or the subject is simply part of the verb). This often does not make good English sense. In the past, I would include the proper noun and then place, in brackets behind it, *lit.*, *he* (or, whatever). Sometimes, there might be 2 or 3 insertions like this in a passage, and it can make the reading more belabored (mentally, I can easily read through a passage, and not even see the brackets, which are in a different text color). However, for others, the reading may seem somewhat convoluted. So I have started to simply place the proper name as a subject in the brackets (the brackets mean that it is not found in the original text). Many other translations do the same thing, but put these words in italics (like the KJV does). This way, I maintain good English text, but without distorting the Greek text which is there.

I drew from hundreds of sources for this chapter. I literally stand on the shoulders of thousands of men in order to put this document together.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gentile Cornelius Sees the Vision of an Angel and is Instructed to Send for Peter

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

But a man, a certain (one) in Caesarea, by name Cornelius, a centurion out from a (military) cohort, the one being called Italian, pious and fearing the God with all in the house of his, doing mercies to many in the people, and petitioning of the God throughout all [time]. He saw in a vision plainly approximately about an hour ninth of the day, an angel of the God coming in face to face with him and saying to him, "Cornelius."

Acts
10:1–3

Kukis moderately literal:

[There was] a certain man in Caesarea, named Cornelius, [who was] a centurion from a regiment, the one called Italian. [He was] pious and he feared/respected God with all his house. He performed charity works for many [individuals] from the people. Also he continually petitioned God in all (things). One day at the ninth hour, he clearly saw a vision [of] an angel of God, coming directly to him, and saying to him, "Cornelius."

Kukis paraphrase

There was a certain man who lived in Caesarea, whose name was Cornelius. He was a centurion from a regiment with the name, *Italian*. He was a pious man who feared and respected God, along with all his house. He performed charity works on behalf of many Jews. He also continually petitioned God in all things. One day, around the 3 pm, Cornelius clearly saw an angel in a vision coming directly toward him. The angel was saying, "Cornelius."

Here is how others have translated this verse:

Ancient texts:

I will use the Westcott-Hort Greek text as the basis for my English translation. I use that text primarily because e-sword has a nice module by Rob Wolfram which has the interlinear English text, Strong's #'s, and the Greek morphology. The e-sword tab is IWH+P. I do not use their English text for my translation. Also, throughout, I take in consideration alternate readings.

As a young Christian, I was quite interested in the alternative readings. After many decades of study, I have found that, as with the Hebrew text, disputed readings rarely have any affect on the interpretation of a text (apart from perhaps a half-dozen fairly well-known alternate readings, like the end of the book of Mark).

I will compare the Greek text to English translations of the Latin and Syriac (= Aramaic) texts, using the Douay-Rheims translation⁵ and George Lamsa's translation from the Syriac. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The Septuagint and the Dead Sea Scrolls are irrelevant, as they preceded the writing of the New Testament by over 200 years.

Underlined words indicate differences in the text.

Ancient texts:

Westcott-Hort Text (Greek) But a man, a certain (one) in Caesarea, by name Cornelius, a centurion out from a (military) cohort, the one being called Italian, pious and fearing the God with all in the house of his, doing mercies to many in the people, and petitioning of the God throughout all [time]. He saw in a vision plainly approximately about an hour ninth of the day, an angel of the God coming in face to face with him and saying to him, "Cornelius."

Complete Apostles' Bible Now there was a certain man in Caesarea named Cornelius, a centurion of what was called the Italian Regiment, a devout man, and one that feared God, together with all his household, who often gave alms to the people, and making petition to God always. About the ninth hour of the day he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius!"

Douay-Rheims 1899 (Amer.) And there was a certain man in Caesarea, named Cornelius, a centurion of that which is called the Italian band:

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Holy Aramaic Scriptures ⁶	<p>A religious man, and fearing God with all his house, giving much alms to the people and always praying to God.</p> <p>This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him and saying to him: Cornelius.</p> <p>Then, in Qasariya {Caesarea} there was a certain man, a Qentruna {a Centurion/a Captain of a hundred}, whose name was Qurnilius {Cornelius}, from the troop which is called the Italiqi {the Italian}.</p> <p>And he was righteous, and revered Alaha {God}; he and all his house. And he had done much alms-giving among the Ama {the People}, and was constantly beseeching Alaha {God}.</p>
James Murdock's Syriac NT	<p>This one saw a Malaka d'MarYa {a Heavenly Messenger of God} in an appearance, openly, to his face, the ninth hour in the daytime {i.e. 3 pm}, who came in unto him, and said unto him, "Qurniliye {Cornelius}."</p> <p>And there was a certain man in Caesarea, whose name was Cornelius, a centurion of the regiment called the Italian.</p> <p>And he was righteous, and feared God, he and all his house; [and] he did much alms among the people, and prayed to God at all times.</p>
Original Aramaic NT ⁷	<p>This man distinctly saw, in a vision, about the ninth hour of the day, an angel of God, who came in to him and said to him: Cornelius!</p> <p>But in Qesaria was a certain man, a Centurion whose name was Cornelius, from the regiment which is called Italiqa.</p> <p>And he was righteous and was a worshiper of God, he and his whole house, and he did great charitable work among the people and always prayed to God.</p> <p>This man saw an Angel of God in a vision plainly before his face at the ninth hour of the day, who entered his presence and said to him, "Cornelia."</p>

Significant differences:

English Translations:

I have included translations which I disagree with and footnotes that I do not necessarily agree with. If I believe that the author is too far from the truth, I may even address that at the footnote. However, nearly all of the correct commentary will be found following the Greek text box and the translation of each phrase.

Limited Vocabulary Translations:

Bible in Basic English	<p>Now there was a certain man in Caesarea, named Cornelius, the captain of the Italian band of the army;</p> <p>A serious-minded man, fearing God with all his family; he gave much money to the poor, and made prayer to God at all times.</p> <p>He saw in a vision, clearly, at about the ninth hour of the day, an angel of the Lord coming to him and saying to him, Cornelius!</p>
Bible in Worldwide English	<p>In Caesarea lived a man named Cornelius. He was a big captain in the army. His soldiers were called the Italian Group. He was a good man. He and all the people of his house obeyed God. He gave many gifts to the poor. He always talked with God. About three o'clock one afternoon, he clearly saw an angel from God coming to him in a vision. Cornelius, said the angel.</p>
Easy English	<p>Cornelius asks Peter to come to him</p> <p>There was a man who lived in Caesarea and his name was Cornelius. He was an officer in the Roman army. His group of soldiers was called 'The Group from Italy'.</p>

⁶ From <https://theholyscriptures.weebly.com/>

⁷ The Aramaic English Interlinear New Testament (7th edition), translated by Rev. David Bauscher. <http://www.aramaicnt.com/> ©2006.

Cornelius was a good man. He and all his family served God faithfully. Cornelius prayed to God every day. He also gave money to help poor Jewish people.

Cornelius was not a Jew. But he believed in God and he obeyed the Law of Moses. His family and all his servants also obeyed God.

One afternoon, at about three o'clock, Cornelius had a vision. He clearly saw one of God's angels. The angel came in and said to him, 'Cornelius!'

Three o'clock in the afternoon was a time when the Jews prayed to God. Cornelius was praying when he saw the angel in his dream.

Easy-to-Read Version—2008 In the city of Caesarea there was a man named Cornelius, a Roman army officer in what was called the Italian Unit. He was a religious man. He and all the others who lived in his house were worshipers of the true God. He gave much of his money to help the poor people and always prayed to God. One afternoon about three o'clock, Cornelius had a vision. He clearly saw an angel from God coming to him and saying, "Cornelius!"

Good News Bible (TEV) There was a man in Caesarea named Cornelius, who was a captain in the Roman army regiment called "The Italian Regiment."
He was a religious man; he and his whole family worshiped God. He also did much to help the Jewish poor people and was constantly praying to God.
It was about three o'clock one afternoon when he had a vision, in which he clearly saw an angel of God come in and say to him, "Cornelius!"

J. B. Phillips **God speaks to a good-living Gentile**
There was a man in Caesarea by the name of Cornelius, a centurion in what was called the Italian Regiment. He was a deeply religious man who revered God, as did all his household. He made many charitable gifts to the people and was a real man of prayer. About three o'clock one afternoon he saw perfectly clearly in a dream an angel of God coming into his room, approaching him, and saying, "Cornelius!"

The Message **Peter's Vision**
There was a man named Cornelius who lived in Caesarea, captain of the Italian Guard stationed there. He was a thoroughly good man. He had led everyone in his house to live worshipfully before God, was always helping people in need, and had the habit of prayer. One day about three o'clock in the afternoon he had a vision. An angel of God, as real as his next-door neighbor, came in and said, "Cornelius."

NIRV **Cornelius Calls for Peter**
A man named Cornelius lived in Caesarea. He was a Roman commander in the Italian Regiment. Cornelius and all his family were faithful and worshiped God. He gave freely to people who were in need. He prayed to God regularly. One day about three o'clock in the afternoon he had a vision. He saw clearly an angel of God. The angel came to him and said, "Cornelius!"

New Life Version **God Speaks to a Man Who Was Not a Jew**
There was a man in the city of Caesarea by the name of Cornelius. He was a captain of an Italian group of the army. He and his family were good people and honored God. He gave much money to the people and prayed always to God. One afternoon about three o'clock he saw in a dream what God wanted him to see. An angel of God came to him and said, "Cornelius."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible⁸ **ACTS 10**
CORNELIUS: NOT A JEW
SOLDIER SENDS FOR PETER

⁸ From <https://www.casualenglishbible.com/>

A Roman officer [1] named Cornelius commanded a company of about 100 soldiers. They were part of the Italian battalion. [2] Cornelius lived in Caesarea. [3] He was a deeply religious man who respected God. His family did too. Cornelius donated money for the poor—and he wasn't stingy about it. He talked to God in prayer every day, off and on all day long. He had a vision one afternoon, about three o'clock. One of God's angels came over to him and said, "Cornelius."

¹10:1 Cornelius's title was "centurion," as in "century" for 100. He commanded a company of around 80 to 100 men.

²10:1 Literally a "cohort," roughly 500 men.

³10:1 Caesarea was a port city that King Herod the Great built on the Mediterranean coast about 30 miles (48 km) north of what is now Tel Aviv. He designed it after Roman cities and named it after Caesar because he knew who was really the boss. Romans used Caesarea as their capital in the Middle East for 600 years.

Contemporary English V.

In Caesarea there was a man named Cornelius, who was the captain of a group of soldiers called "The Italian Unit."

Cornelius was a very religious man. He worshiped God, and so did everyone else who lived in his house. He had given a lot of money to the poor and was always praying to God.

One afternoon at about three o'clock, Cornelius had a vision. He saw an angel from God coming to him and calling him by name.

The Living Bible

In Caesarea there lived a Roman army officer, Cornelius, a captain of an Italian regiment. He was a godly man, deeply reverent, as was his entire household. He gave generously to charity and was a man of prayer. While wide awake one afternoon he had a vision—it was about three o'clock—and in this vision he saw an angel of God coming toward him.

"Cornelius!" the angel said

New Berkeley Version
New Living Translation

Cornelius Calls for Peter

In Caesarea there lived a Roman army officer [Greek *a centurion*; similarly in 10:22.] named Cornelius, who was a captain of the Italian Regiment. He was a devout, God-fearing man, as was everyone in his household. He gave generously to the poor and prayed regularly to God. One afternoon about three o'clock, he had a vision in which he saw an angel of God coming toward him. "Cornelius!" the angel said.

The Passion Translation

At that time there was a Roman military officer, Cornelius, who was in charge of one hundred men stationed in Caesarea. He was the captain of the Italian regiment, a devout man of extraordinary character who worshiped God and prayed regularly, together with all his family. He also had a heart for the poor and gave generously to help them. One afternoon about three o'clock, he had an open vision and saw the angel of God appear right in front of him, calling out his name, "Cornelius!"

Plain English Version

An angel messenger came to a Roman soldier

There was a soldier that lived in the town called Caesarea. His name was Cornelius. He was the boss over a mob of soldiers in the Roman army that were called the Italian Mob. He and his family respected God, and they always tried to do things that made God happy. Cornelius gave a lot of money and things to poor people, and he prayed to God every day.

One afternoon, at 3 o'clock, he was praying, and he had something like a dream, but he was not asleep, he was awake. He saw an angel messenger from God come to him and call his name, "Cornelius."

Radiant New Testament

An Angel Appears to Cornelius

A man named Cornelius, who was a Roman commander in the Italian Regiment, lived in Caesarea. He and all his family believed in God, and they worshiped at the synagogue. He gave freely to people who were in need, and he prayed to God

New Advent (Knox) Bible	<p>in a vision, about the ninth hour of the day, a messenger of God coming in to him, and saying to him, Cornelius!</p> <p>There was, at Caesarea, a centurion named Cornelius, belonging to what is called the Italian cohort, a pious man who worshipped the true God, like all his household, gave alms freely to the people, and prayed to God continually.[1] He, about the ninth hour of the day, had a vision, in which he clearly saw an angel of God come in and address him by his name.</p> <p>[1] Cornelius was one of those Gentiles who, without adopting the rite of circumcision, conformed to the Jewish religion in general; he was not a proselyte in the full sense. [Kukis: How do we know he is not circumcised? Is this important?]</p>
NT for Everyone	<p>Peter's Vision</p> <p>In Caesarea there was a man named Cornelius, a centurion with the cohort called 'the Italian'. He was devout, and he and all his household revered God. He gave alms generously to the people, and constantly prayed to God. He had a vision. Around three o'clock in the afternoon he saw, quite clearly, one of God's angels coming to him.</p> <p>'Cornelius!' said the angel.</p>
20 th Century New Testament	<p>There was then in Caesarea a man named Cornelius, a Captain in the regiment known as the 'Italian Regiment,' A religious man and one who revered God, with all his household. He was liberal in his charities to the people, and prayed to God constantly. One afternoon, about three o'clock, he distinctly saw in a vision an angel from God come to him, and call him by name.</p>

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	<p>A certain man lived in Caesaria, named Cornelius, a centurion of the Italian cohort. He was a devout man, and one who feared God together with his entire household. He gave a great many charitable donatives to the people, and prayed to God all the time. At about three hours after noon he saw plainly, in a vision, a Messenger of God coming to him, and saying to him, "Cornelius."</p> <p>Hours of the day were numbered from sunrise. Whether sunrise was always at 6:00 a.m. is a matter of conjecture. Hours of the night are likewise numbered after sunset. In Greek, "angel" means "messenger."</p>
Ferrar-Fenton Bible	<p>Peter and Cornelius.</p> <p>At Caesarea there was a man named Cornelius, a captain of the detachment called the Italian,</p> <p>who was pious and God-fearing with all his household, giving many gifts to many people, and in all things seeking God.</p> <p>He saw distinctly in a vision about three o'clock in the afternoon, an angel of God coming towards him, and addressing him, "Cornelius!"</p>
Free Bible Version ¹¹	<p>In Caesarea lived a man named Cornelius who was a Roman centurion of the Italian battalion. He was a religious man who, together with everyone in his household, had great reverence for God. He gave generously to the poor, and prayed regularly to God. At about 3p.m. one day he had a vision in which he saw very clearly an angel of God who came to him and called to him, "Cornelius!"</p>
International Standard V	<p>Cornelius Has a Vision</p> <p>Now in Caesarea there was a man named Cornelius, a centurion [A Roman centurion commanded about 100 men.] in what was known as the Italian Regiment. He was a devout man who feared God, as did everyone in his home. He gave many gifts to the poor among the people and always prayed to God.</p>

¹¹ From www.freebibleversion.org Copyright © 2011, Free Bible Ministry.

Urim-Thummim Version	One day, about three in the afternoon, [Lit. About the ninth hour of the day] he had a vision and clearly saw an angel of God coming to him and saying to him, "Cornelius!" There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man and one that venerated Elohim with all his house, that gave large donations to the people, and prayed to Elohim always. He saw in a vision evidently about the 9th hour of the day an angel of Elohim coming in to him and saying to him, Cornelius.
Weymouth New Testament	Now a Captain of the Italian Regiment, named Cornelius, was quartered at Caesarea. He was religious and God-fearing--and so was every member of his household. He was also liberal in his charities to the people, and continually offered prayer to God. About three o'clock one afternoon he had a vision, and distinctly saw an angel of God enter his house, who called him by name, saying, "Cornelius!"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) ¹²	<p>The baptism of Cornelius</p> <ul style="list-style-type: none"> • There was in Caesarea a man named Cornelius, captain of what was called the Italian Battalion. He was a religious and God-fearing man together with his whole household. He gave generously to the people and constantly prayed to God. One afternoon at about three he had a vision in which he clearly saw an angel of God coming towards him and calling him, "Cornelius!" <p>An extensive footnote for Acts 10:1 has been placed in the addendum.</p>
The Heritage Bible	<p>A certain man was in Caesarea named Cornelius, a centurion of the military division called the Italian,</p> <p>Devout, and fearing God with all his house, who did many deeds of mercy for the people, and bound himself in prayer to God always.</p> <p>He saw in a vision openly about the ninth hour of the day a <i>heavenly</i> messenger of God coming in to him, and saying to him, Cornelius.</p>
New American Bible (2011)	<p>IV. The Inauguration of the Gentile Mission</p> <p>The Vision of Cornelius.</p> <p>^{a*} Now in Caesarea there was a man named Cornelius, a centurion of the Cohort called the Italica,* devout and God-fearing along with his whole household, who used to give alms generously* to the Jewish people and pray to God constantly. One afternoon about three o'clock,* he saw plainly in a vision an angel of God come in to him and say to him, "Cornelius."</p> <p>* [10:1–48] The narrative centers on the conversion of Cornelius, a Gentile and a "God-fearer" (see note on Acts 8:26–40). Luke considers the event of great importance, as is evident from his long treatment of it. The incident is again related in Acts 11:1–18 where Peter is forced to justify his actions before the Jerusalem community and alluded to in Acts 15:7–11 where at the Jerusalem "Council" Peter supports Paul's missionary activity among the Gentiles. The narrative divides itself into a series of distinct episodes, concluding with Peter's presentation of the Christian kerygma (Acts 10:4–43) and a pentecostal experience undergone by Cornelius' household preceding their reception of baptism (Acts 10:44–48).</p> <p>* [10:1] The Cohort called the Italica: this battalion was an auxiliary unit of archers formed originally in Italy but transferred to Syria shortly before A.D. 69.</p> <p>* [10:2] Used to give alms generously: like Tabitha (Acts 9:36), Cornelius exemplifies the proper attitude toward wealth (see note on Acts 9:36).</p> <p>a. [10:1–8] 10:30–33.</p>
New Catholic Bible	<p>Baptism of the Centurion Cornelius</p> <p>Chapter 10</p>

¹² From <https://www.bibliacatolica.com.br/christian-community-bible/Acts/>

The Vision of Cornelius.^[a] In Caesarea, there was a man named Cornelius who was a centurion of the so-called Italian cohort.^[b] He was a devout and God-fearing man, as were all the members of his household. He gave alms generously to the people and prayed constantly to God.

One afternoon about three o'clock,^[c] he had a vision in which he clearly saw an angel of God approaching him and calling to him, "Cornelius!"

[a] See **Addendum** for this **footnote**.

[b] Acts 10:1 Italian cohort: an auxiliary unit of soldiers.

[c] Acts 10:3 Three o'clock: literally, "about the ninth hour." This time period was a Jewish hour of prayer (see Acts 3:1).

Revised English Bible—1989 **At Caesarea there was a man named Cornelius, a centurion in the Italian Cohort, as it was called.**

He was a devout man, and he and his whole family joined in the worship of God; he gave generously to help the Jewish people, and was regular in his prayers to God. One day about three in the afternoon he had a vision in which he clearly saw an angel of God come into his room and say, "Cornelius!"

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible **But a certain man, Cornelius by name, was in Caesarea, a centurion of a cohort being called Italian, one righteous and fearing YAHWEH with all his house, both doing many alms to the people and praying continually to YAHWEH. About the ninth hour of the day, he saw plainly in a vision a cherub of YAHWEH coming to him, and saying to him, Cornelius!**

Holy New Covenant Trans. **In the city of Caesarea there was a man named Cornelius. He was an officer in the "Italian" regiment of the Roman army. Cornelius was a good man. He and everyone who lived in his home had awesome respect for the true God. He gave much of his money to the poor people. Cornelius always prayed to God.**

One afternoon about three o'clock, Cornelius clearly saw a vision. In the vision an angel of God came to him and said, "Cornelius!"

The Scriptures 2009 **Now there was a certain man in Caesarea called Cornelius, a captain of what was called the Italian Regiment, dedicated, and fearing Elohim with all his household, doing many kind deeds to the people, and praying to Elohim always. He clearly saw in a vision, about the ninth hour of the day, a messenger of Elohim coming to him, and saying to him, "Cornelius!"**

Tree of Life Version **Now in Caesarea there was a man named Cornelius, a centurion of what was called the Italian Cohort. He was a devout man, revering God with all his household. He gave tzedakah generously to the people and prayed to God continually. About the ninth hour of the day, he saw clearly in a vision an angel of God coming and saying to him, "Cornelius!"**

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament¹³ **...Man but Someone in caesarea [by] name Cornelius Centurion from cohort the [one] being called [her] italian Respectful and Fearing the god with every the house [of] him Making donations many [to] the people and Requesting the god through every [thing] sees in vision clearly about around hour ninth [of] the day messenger [of] the god entering to him and saying [to] him Cornelius...**

Alpha & Omega Bible **NOW THERE WAS A MAN AT CAESAREA NAMED CORNELIUS, A CENTURION OF WHAT WAS CALLED THE ITALIAN BATTALION, †(He Was Gentile.)**

¹³ The Accurate New Testament; First Edition; Copyright 2008 Mark D. Harness. www.lookhigher.com

A DEVOUT MAN AND ONE WHO FEARED THEOS (*The Alpha & Omega*) WITH ALL HIS HOUSEHOLD, AND GAVE MANY ALMS TO THE PEOPLE AND PRAYED TO THEOS (*The Alpha & Omega*) CONTINUALLY.

ABOUT THE NINTH HOUR OF THE DAY HE CLEARLY SAW IN A VISION AN ANGEL OF THEOS (*The Alpha & Omega*) WHO HAD JUST COME IN AND SAID TO HIM, "CORNELIUS!"

Awful Scroll Bible

Moreover, there was a certain man, from-within Cæsarea named Cornelius, a commander-of-a-hundred, of a detachment of soldiers being called the "Italian", well-revering and reverencing God, with all his house, not only giving many kindnesses to the people, but also imploring God throughout-all.

Concordant Literal Version

He perceived from-within a vision, clearly, if-as the ninth hour of the day, an angelic messenger of God, coming-in with respects to him, and saying to him, "Cornelius!"

Now a certain man in Caesarea, named Cornelius, a centurion of a squadron called "Italian,

devout and fearing God with his entire house, doing many alms to the people and beseeching God continually,

perceived in a vision manifestly, as if about the ninth hour of the day, a messenger of God entering to him and saying to him, "Cornelius!"

exeGeses companion Bible

THE VISION OF CORNELIUS

But there is a man in Kaisaria named Cornelius

- a centurion of the squad called Italian;

well revered,

and one who awes Elohim with all his house;

who does many mercies to the people;

and petitions to Elohim continually.

About the ninth hour of the day

he sees manifest in a vision

an angel of Elohim entering to him,

and saying to him, Cornelius!

Orthodox Jewish Bible

Now a certain ish in Caesarea by name Cornelius, a centurion from what was called the Italian cohort,

A devout man, a yire Elohim, as was all his bais, who practiced much tzedakah for the benefit of Am Yisroel, and davened to Hashem continually.

Cornelius clearly saw in a chazon (vision) lav davka (approximately) at the ninth hour of the day (three o'clock in the afternoon) a malach Hashem having come to him and having said to him, "Cornelius!" [TEHILLIM 55:17]

Rotherham's Emphasized B.

§ 20. *Conversion of Cornelius of Cæsarea.*

Chapter 10.

But <a certain man in Cæsarea, by name Cornelius, a centurion of the band called Italian,— devout, and fearing God with all' his house, doing many alms unto the people, and supplicating God continually> saw, in a vision, manifestly, as if about the ninth hour of the day, a messenger of God, coming in unto him, and saying unto him— Cornelius!

Expanded/Embellished Bibles:

The Amplified Bible

Cornelius' Vision

Now at ^[a]Caesarea [Maritima] there was a man named Cornelius, a centurion of what was known as the ^[b]Italian Regiment, a devout man and one who, along with all his household, feared God. He made many charitable donations to the Jewish people, and prayed to God always. About the ninth hour (3:00 p.m.) of the day he clearly saw in a vision an angel of God who had come to him and said, "Cornelius!"

[a] See note 8:40.

Acts 8:40 Caesarea Maritima (Caesarea-on-the-Sea) was a coastal city and artificial harbor built by Herod the Great. It was an important city, both politically and militarily, and its harbor was the largest on the eastern Mediterranean coast. It was the capital of Judea, and the official residence of the prefects and procurators appointed by Rome. Both Pontius Pilate (prefect, A.D. 26-36) and Antonius Felix (procurator, A.D. 52-60) would have been based here during their respective terms of office.

[b] A regiment consisted of about six hundred men, the tenth part of a legion.

An Understandable Version

Now there was a certain man in Caesarea named Cornelius. He was [a military man] in charge of one hundred soldiers and belonged to the "battalion of Italy." He was very devoted [to his religious principles] and had great respect for God, along with the members of his household. He gave [money] liberally to poor people and prayed to God regularly.

About three o'clock one afternoon [Note: This is based on Jewish time calculations; if Roman time were employed, it would have been 9 AM], while he was wide awake, he had a vision in which an angel of God came to him [and spoke his name] "Cornelius."

The Expanded Bible

Peter Teaches Cornelius

At Caesarea [^Ca coastal city, 25 miles south of Mount Carmel; a center of Roman government for Palestine] there was a man named Cornelius, an officer [^La centurion; ^Can officer in charge of about a hundred soldiers] in the Italian group of the Roman army [^Lcohort; regiment; ^Ca cohort was about six hundred soldiers]. Cornelius was a religious [pious; godly] man. He and all the other people who lived in his house [his household] worshiped the true God [^Lfeared God; ^C"God-fearers" were Gentiles who worshiped the one true God of Israel]. He gave much of his money to the poor [or the Jewish people; ^Lthe people] and prayed to God often. One afternoon about three o'clock [^LAbout the ninth hour of the day], Cornelius clearly saw a vision. An angel of God came to him and said, "Cornelius!"

Jonathan Mitchell NT

Now in Caesarea there was a certain adult man named Cornelius, a centurion (a Roman officer in charge of 100 men, i.e., one sixth of a cohort) that was a part of the band (or: cohort; squadron; – an army division of 600 men) which is normally being called "Italian,"

a person of well-directed reverence (or: devout and virtuous conduct; one who properly stands in awe of God) and by habit fearing God, along with all his household, constantly performing many acts of mercy and making lots of gifts that express [his] compassion to the people, as well as repeatedly making requests of God (or: from God) throughout all times and situations.

In the midst of a vision (a result of something seen) – just about the ninth hour of the day (three o'clock in the afternoon) – he clearly saw an agent of (or: messenger from) God entering toward (or: coming in, face to face with) him, and then saying to him, "Cornelius!"

Syndein/Thieme

There was a certain man in Caesarea called Cornelius {name suggests a Roman aristocrat}, a centurion of the band called the Italian band.

A devout man, and one that feared God with all his house, which gave many alms to the people, and prayed to God always.

{Note: Here when Luke uses 'eusebes' for devout he means an unbeliever positive at God consciousness. And, it was very unusual for a Roman to contribute to the Jews.}

He saw in a vision {a pre-canon period revelation}, surprisingly about the ninth hour of the day {at 3pm a time of Jewish prayer} an angel of God coming in face to face to him, and saying unto him, "Cornelius."

{Note: The way 'Cornelius' was said, this must be a military angel of the same rank as Cornelius.}

Translation for Translators

Obeying an angel, Cornelius sent men to summon Peter.

Acts 10:1-8

There was a man who lived in Caesarea city whose name was Cornelius. He was an officer who commanded 100 men in a large group of Roman soldiers from Italy. He always tried to do what would please God; he and his entire household [MTY] were non-Jews who habitually worshipped God. He sometimes gave money to help poor Jewish people, and he prayed to God regularly.

One day at about three o'clock in the afternoon Cornelius saw a vision. He clearly saw an angel whom God had sent. The angel came into his room and said to him, "Cornelius!"

The Voice

While Peter is in Joppa, another story is developing a day's journey to the north along the Mediterranean coast.

Cornelius, a Roman Centurion and a member of a unit called the Italian Cohort, lived in Caesarea. Cornelius was an outsider, but he was a devout man—a God-fearing fellow with a God-fearing family. He consistently and generously gave to the poor, and he practiced constant prayer to God. About three o'clock one afternoon, he had a vision of a messenger of God.

Messenger of God: Cornelius! [Kukis: the note above transitions the reader from chapter 9 to chapter 10.]

Bible Translations with a Lot of Footnotes:

Lexham Bible

Cornelius Has a Vision

Now there was a certain man in Caesarea named [Literally "by name"] Cornelius, a centurion of what was called the Italian Cohort, devout and fearing God together with all his household, doing many charitable deeds for the people and praying to God continually. [Literally "through everything"] About the ninth hour of the day, he saw clearly in a vision an angel of God coming to him and saying to him, "Cornelius..

NET Bible®

Peter Visits Cornelius

Now there was a man in Caesarea¹ named Cornelius, a centurion² of what was known as the Italian Cohort.³ He⁴ was a devout, God-fearing man,⁵ as was all his household; he did many acts of charity for the people⁶ and prayed to God regularly. About three o'clock one afternoon⁷ he saw clearly in a vision an angel of God⁸ who came in⁹ and said to him, "Cornelius."

^{1sn} Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi). It was known as "Caesarea by the sea" (BDAG 499 s.v. Καισάρεια 2). Largely Gentile, it was a center of Roman administration and the location of many of Herod the Great's building projects (Josephus, Ant. 15.9.6 [15.331-341]).

^{map} For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{2sn} A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like Paul.

^{3sn} A cohort was a Roman military unit of about 600 soldiers, one-tenth of a legion (BDAG 936 s.v. σπερα). The Italian Cohort has been identified as cohorts II Italica which is known to have been stationed in Syria in a.d. 88.

^{4th} In the Greek text this represents a continuation of the previous sentence. Because of the tendency of contemporary English to use shorter sentences, a new sentence was begun here in the translation.

^{5sn} The description of Cornelius as a devout, God-fearing man probably means that he belonged to the category called “God-fearers,” Gentiles who worshiped the God of Israel and in many cases kept the Mosaic law, but did not take the final step of circumcision necessary to become a proselyte to Judaism. See further K. G. Kuhn, TDNT 6:732-34, 43-44, and Sir 11:17; 27:11; 39:27.

^{6th} Or “gave many gifts to the poor.” This was known as “giving alms,” or acts of mercy (Sir 7:10; BDAG 315-16 s.v. ἐλεημοσύνη).

^{7th} Grk “at about the ninth hour of the day.” This would be the time for afternoon prayer.

^{8th} Or “the angel of God.” Linguistically, “angel of God” is the same in both testaments (and thus, he is either “an angel of God” or “the angel of God” in both testaments). For arguments and implications, see ExSyn 252; M. J. Davidson, “Angels,” DJG, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” Current Issues in Biblical and Patristic Interpretation, 324-35.

^{9th} The participles εἰσελθόντα (eiselqonta) and εἰπόντα (eiponta) are accusative, and thus best taken as adjectival participles modifying ἄγγελον (angelon): “an angel who came in and said.”

The Spoken English NT¹⁴

The Spirit Draws Peter Together with Cornelius-A Gentile

There was a man in Caesarea named Cornelius.^a He was a Roman officer^b from what was called “the Italian Regiment.”

He was very devout towards God,^c along with his whole family.^d He used to do lots of things to help poor people,^e and he prayed to God all the time.^f

In a vision, at about three o'clock one afternoon, he clearly saw an angel of God coming to him. The angel said to him, “Cornelius!”

a. Prn. kor-nee-lee-us.

b. He's a centurion, captain of a hundred soldiers.

c. Lit. “devout and revering God.”

d. Lit. “household.”

e. Lit. “He was doing lots of acts of mercy for the [Jewish] people.” “Acts of mercy” refers specifically to charitable gifts and assistance for the poor.

f. Or “in all circumstances.”

Wilbur Pickering's New T.

The case of Cornelius

Now there was a certain man in Caesarea named Cornelius, a centurion of what was called the Italian Regiment, devout and fearing God with all his household, both giving alms generously to the people and praying to God about everything.¹ About the ninth hour of the day,² in a vision, he saw clearly an angel of God entering his presence and saying to him, “Cornelius!”

(1) How about us; do we pray to God about everything?

(2) That would be 3 p.m. in Hebrew time, one of the Jewish hours of prayer.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now [there] was a certain man in Caesarea, by name Cornelius, a centurion of a garrison [of soldiers], the one being called Italian [fig., a captain of the Italian Regiment], devout and fearing God [i.e. a worshipper of the one true God, but not a full convert to Judaism, also called “God-worshipping”] together with all his house, and doing [or, giving] many charitable gifts to the people and imploring God through

¹⁴ The Spoken English New Testament by J. Webb Mealy; Copyright © 2012 James Webb Mealy.

Benjamin Brodie's trans.	<p>all [fig. continually]. About [the] ninth hour of the day [i.e. 3:00 p.m.] he saw clearly in a vision an angel of God having come to him and having said to him, "Cornelius!" Now, there was a certain man in Caesarea named Cornelius, a centurion from the cohort [about 600 soldiers] called Italica, A devout [godly] man and one who respects [fears] God [proselyte of the gate] together with his entire household, who continues to provide an abundance of charity to the people and who offer prayers to God continually.</p>
Charles Thomson NT	<p>He saw in a vision, clearly, sometime around the ninth hour [about 3:00 PM], an angel of the Lord, who came face-to-face to him and said to him: "Cornelius." Now there was at Caesarea a certain man named Cornelius, a centurion of that called the Italian cohort. He was pious, and feared God with all his household, and did many acts of benevolence to the people, and prayed to God continually.</p>
Context Group Version	<p>About the ninth hour of the day, he saw plainly in a vision, an angel of God coming in to him and saying to him, Cornelius! Now [there was] a certain man in Caesarea, Cornelius by name, a captain from the Italian Regiment, a devout man, and one that feared God with all his house, who gave much alms to the people, and implored God always. He saw in a vision openly, as it were about the ninth hour {3: PM} of the day, a messenger of God coming in to him, and saying to him, Cornelius.</p>
Legacy Standard Bible	<p>Cornelius' and Peter's Visions Now <i>there was</i> a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort [Normally 600 men (the number varied); or <i>battalion</i>], a devout man and one who feared God with all his household, and gave many alms [Or <i>gifts of charity</i>] to the people and prayed to God continually. About the [c]ninth hour [3 p.m.] of the day he clearly saw in a vision an angel of God who had come in and said to him, "Cornelius!"</p>
Literal Standard Version	<p>And there was a certain man in Caesarea, by name Cornelius, a centurion from a cohort that is called Italian, pious, and fearing God with all his house, also doing many kind acts to the people, and always imploring God, he saw in a vision openly, as it were the ninth hour of the day, a messenger of God coming in to him, and saying to him, "Cornelius"; and he having looked earnestly on him, and becoming afraid, said, "What is it, Lord?" And he said to him, "Your prayers and your kind acts came up for a memorial before God, and now send men to Joppa, and send for a certain one Simon, who is surnamed Peter, this one lodges with a certain Simon a tanner, whose house is by the sea; this one will speak to you what you must do." Vv. 4–6 are included for context.</p>
Modern Literal Version 2020	<p>{40 AD. Caesarea.} Now there was a certain man in Caesarea, Cornelius by name, a centurion out-of what is called the Italian cohort {600 soldiers}, a devout man, who fears God together-with all his house and doing* many charities for the people and always beseeching God. He saw openly in a vision, at approximately the ninth hour {i.e. 3:00 PM} of the day, a messenger of God who entered to him and said to him, Cornelius.</p>
Modern KJV	<p>And a certain man named Cornelius was in Caesarea, a centurion of the Italian cohort, one devout and fearing God, with all his household, both doing many merciful deeds to the people, and praying continually to God. About the ninth hour of the day he saw plainly in a vision an angel of God coming to him and saying to him, Cornelius!</p>
New King James Version	<p>Cornelius Sends a Delegation There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, [Cohort] a devout man and one who feared God with all his household, who gave alms [<i>charitable gifts</i>] generously to the people, and</p>

prayed to God always. About [c]the ninth hour [3 P.M.] of the day he saw clearly in a vision an angel of God coming in and saying to him, "Cornelius!"

New Matthew Bible

There was a certain man in Caesarea called Cornelius, a captain of the soldiers of Italy, a devout man, and one who feared God with all his household. He gave many alms to the people, and prayed to God always. The same man saw in a vision clearly, about the ninth hour of the day, an angel of God coming in to him and saying to him, Cornelius!

Niobi Study Bible

No Distinction Between Jew and Greek

There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian Band, a devout man and one who feared God with all his house, who gave many alms to the people and prayed to God always.

Cornelius Sends a Delegation

He saw in a vision clearly, about the ninth hour (about 3:00 p.m.) of the day, an angel of God coming in to him and saying unto him, "Cornelius!"

The gist of this passage:

1-3

Acts 10:1a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἀνὴρ) [pronounced ah-NAIR]	man, male; adult male; husband, betrothed	masculine singular noun; nominative case	Strong's #435
dé (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong's #1161
tís (τις) [pronounced tihç]	one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only	enclitic, indefinite pronoun; masculine singular adjective	Strong's #5100
en (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
Kaisáreia (Καيسάρεια) [pronounced kahee-SAHR-ee-ah]	severed; transliterated, Cæsarea, Caesarea	proper noun location; dative, locative or instrumental case	Strong's #2542

Caesarea of Palestine was built near the Mediterranean by Herod the Great on the site of Strabo's Tower, between Joppa and Dora. It was provided with a magnificent harbour and had conferred upon it the name of Caesarea, in honour of Augustus. It was the residence of Roman procurators, and the majority of its inhabitants were Greeks.

Translation: [There was] a certain man in Caesarea,...

vv. 1–2 is a very long runon sentence (in the English). I have inserted a few words in order to convert it to several sentences.

At this point, we are dealing specifically with a gentile man.

The city of Caesarea was built by Herod the Great, one of the great builders of the century before Christ. This was a harbor city where Herod was told that he would be unable to build a harbor. This became one of the great cities of the ancient world.

Acts 10:1b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ονομα (ὄνομα, ατος, τό) [pronounced OHN-oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; nominative case	Strong's #2883

Thayer: *Cornelius [is]...a Roman centurion of the Italian cohort stationed in Caesarea who converted to Christianity.*

Translation: ...named Cornelius,...

This is a Latin name, having no racial connection to Jewish people.

Key to this chapter is Peter evangelizing and then ministering to gentiles.

Acts 10:1c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543

Interestingly enough, this is the first occurrence of this word in Acts.

ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
speîra (σπεῖρα) [pronounced SPY-rah]	<i>military cohort, a regiment, a band; literally, a coil (spira, "spire"), (figuratively) a mass of men; a Roman garrison, a squad; also (by analogy) a squad of Levitical janitors</i>	feminine singular noun, genitive/ablative case	Strong's #4686

Thayer definitions: 1) *anything rolled into a circle or ball, anything wound, rolled up, folded together;* 2) *a military cohort;* 2a) *the tenth part of legion;* 2a1) *about 600 men, i.e. legionaries;* 2a2) *if auxiliaries either 500 or 1000;* 2a3) *a maniple, or the thirtieth part of a legion;* 2b) *any band, company, or detachment, of soldiers.*

tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
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Acts 10:1c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaleô (καλέω) [pronounced kal-EH-oh]	active: <i>called; calling aloud, uttering in a loud voice; invited; passive: being called, receiving a call</i>	feminine singular, present passive participle, genitive/ablative case	Strong's #2564
Italikós (Ἰταλικός) [pronounced ee-tal-ee-KOSS]	<i>belonging to Italia; transliterated, Italian</i>	feminine singular proper adjective grouping, genitive/ablative case	Strong's #2483

Translation: ...[who was] a centurion from a regiment, the one called Italian.

This centurion was the leader of a 100 men who had a specific name, interestingly enough, the word used here is transliterated to *Italian*. Most agree that we are talking about a force of 600 men.

The Bible throughout treats military men with great respect. Obviously, the relationship of the man to God is what is key and fundamental.

Acts 10:1 [There was] a certain man in Caesarea, named Cornelius, [who was] a centurion from a regiment, the one called Italian. (Kukis mostly literal translation)

Acts 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eusebês (εὐσεβής) [pronounced yoo-seb-ACE]	<i>pious, reverent, pious, devout, godly; dutiful</i>	masculine singular adjective; nominative case	Strong's #2152
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phobeô (φοβέω) [pronounced fohb-EH-oh]	active: <i>frightened, fearing, striking with fear</i> , passive: <i>being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine singular, present (deponent) middle or passive participle, nominative case	Strong's #5399
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862

Acts 10:2a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ἅντι (ἅντι)</p> <p>[pronounced <i>pahn-TEE</i>]</p>	<p><i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i></p>	<p>masculine singular adjective, locative, dative and instrumental cases</p>	<p>Strong's #3956</p>
<p>τῷ (τῷ) [pronounced <i>toh</i>]</p>	<p><i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i></p>	<p>masculine singular definite article; locative, dative, or instrumental case</p>	<p>Strong's #3588</p>
<p>οἶκος (οἶκος)</p> <p>[pronounced <i>OY-koss</i>]</p>	<p><i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i></p>	<p>masculine singular noun, dative, locative or instrumental case</p>	<p>Strong's #3624</p>
<p>αὐτοῦ (αὐτοῦ)</p> <p>[pronounced <i>ow-TOO</i>]</p>	<p><i>his, of him; from him, him; same</i></p>	<p>3rd person masculine singular personal pronoun; genitive/ablative case</p>	<p>Strong's #846</p>

Translation: [He was] pious and he feared/respected God with all his house.

Cornelius was pious and he respected God, along with all of his house. Generally speaking, when someone is said to fear/respect God, this often suggests a mature believer.

There seems to be no equivocation here, suggested that he worshipped the True God. We often use the term, *the Revealed God*. Although the Person of Jesus was not born until around 4 B.C.; He was known by other names prior to this (the *Messiah*, the *Prophet like unto Moses*, *David's Greater Son*). People of any race could believe in God if they believed in God as God reveals Himself to them. All of these names refer to Jesus.

Acts 10:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
<p>ποιεῖ (ποιεῖ)</p> <p>[pronounced <i>poi-EH-oh</i>]</p>	<p><i>doing, making, constructing, producing; the one carrying out, those executing [a plan, an intention]; practicing; acting</i></p>	<p>masculine singular, present active participle; nominative case</p>	<p>Strong's #4160</p>
<p>ἐλεῆμοσύναι (ἐλεῆμοσύναι)</p> <p>[pronounced <i>el-eh-ay-mos-OO-ni</i>]</p>	<p><i>mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms</i></p>	<p>feminine plural noun, accusative case</p>	<p>Strong's #1654</p>
<p>πολύς, πολλός (πολύς, πολλός)</p> <p>[pronounced <i>poll-OOS, pol-LOSS</i>]</p>	<p><i>many, much, great, large; often, mostly, largely as a substantive: many things</i></p>	<p>feminine plural adjective, accusative case</p>	<p>Strong's #4183</p>

Acts 10:2b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992

Translation: He performed charity works for many [individuals] from the people.

Cornelius performed charity works. My assumption here is, he gave money to the poor.

Acts 10:2c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
deomai (δέομαι) [pronounced DEH-om-ah-ee]	<i>wanting, lacking; desiring, longing for; asking, making a request, petitioning, begging; the thing asked for; praying (for), making supplication (for)</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #1189
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
pantos (παντός) [pronounced pan-TOSS]	<i>each, every; of any; from all; an entire; of anyone, from some</i>	neuter singular adjective, genitive/ablative case	Strong's #3956

Translation: Also he continually petitioned God in all (things).

He also spoke to God in prayer. He consulted God and he made requests of God.

Again, there is no suggestion that this is somehow a false god or a heathen god.

Acts 10:2 [He was] pious and he feared/respected God with all his house. He performed charity works for many [individuals] from the people. Also he continually petitioned God in all (things). (Kukis mostly literal translation)

Acts 10:3a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	3 rd person singular, aorist active indicative	Strong's #1492
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
hōrama (ὄραμα) [pronounced HOHR-am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, dative, locative or instrumental case	Strong's #3705
phanerōs (φανερῶς) [pronounced fan-er-OCE]	<i>openly; clearly, plainly, publicly; manifestly, evidently</i>	adverb	Strong's #5320
hōseí (ὡσεὶ) [pronounced hoh-SIGH]	<i>as if, as it were, as, as though, like as (when used comparatively); approximately, roughly, about (when used before words of number or measure to indicate and approximate value)</i>	comparative or approximative adverb	Strong's #5616
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hōra (ὥρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; accusative case	Strong's #5610
énnatos (ἐννατος) [pronounced EHN-nat-oss]	<i>ninth</i>	feminine singular adjective, accusative case	Strong's #1766
From Thayer: <i>the ninth hour corresponds to our 3 o'clock in the afternoon for the sixth hour of the Jews coincides with the twelfth of the day as divided by our method, and the first hour of the day is 6 A.M. to us.</i>			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hēmera (ἡμέρα) [pronounced hay-MEH-raw]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250

Translation: One day at the ninth hour, he clearly saw a vision...

On one particular day, he saw a clear vision at around 3 pm.

Acts 10:3b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	a messenger, envoy, one who is sent, an angel, a messenger from God	masculine singular noun; accusative case	Strong's #32
του (τοῦ) [pronounced tu]	of the; from the, [away, out] from the; from the source of; by the; than the	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	God, [the true] God; divine being; god, goddess, divinity	masculine singular noun, genitive/ablative case	Strong's #2316
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	entering [in]; going in [through]; coming in [through]	masculine singular, aorist active participle; accusative case	Strong's #1525
πρός (πρός) [pronounced prahç]	facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to	directional preposition with the accusative case	Strong's #4314
αυτον (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...[of] an angel of God, coming directly to him,...

What Cornelius saw was an angel of God. This would not be Jesus as He no longer appears as an Angel. However, **angels** to act as messengers from God.

Acts 10:3c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
επὼ (ἔπω) [pronounced EHP-oh]	speaking, saying [in word or writing]; answering, bringing word, calling, commanding, granting, telling	masculine singular, aorist active participle, accusative case	Strong's #2036
αὐτῷ (αὐτῷ) [pronounced ow-TOH]	in him, by him, to him; for him; by means of him; same	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	of a horn; transliterated, Cornelius (a Latin name)	masculine singular proper noun person; vocative	Strong's #2883

Translation: ...and saying to him, "Cornelius."

The angel calls Cornelius by name.

Acts 10:3 One day at the ninth hour, he clearly saw a vision [of] an angel of God, coming directly to him, and saying to him, "Cornelius." (Kukis mostly literal translation)

Both Cornelius and Peter will have visions which draw them together.

Acts 10:1–3 [There was] a certain man in Caesarea, named Cornelius, [who was] a centurion from a regiment, the one called Italian. [He was] pious and he feared/respected God with all his house. He performed charity works for many [individuals] from the people. Also he continually petitioned God in all (things). One day at the ninth hour, he clearly saw a vision [of] an angel of God, coming directly to him, and saying to him, "Cornelius." (Kukis mostly literal translation)

Acts 10:1–3 There was a certain man who lived in Caesarea, whose name was Cornelius. He was a centurion from a regiment with the name, *Italian*. He was a pious man who feared and respected God, along with all his house. He performed charity works on behalf of many Jews. He also continually petitioned God in all things. One day, around the 3 pm, Cornelius clearly saw an angel in a vision coming directly toward him. The angel was saying, "Cornelius." (Kukis paraphrase)

V. 4, because it is a quotation from two separate entities, should be split up. Many translations did this, so I followed the approach of the individual translations.

But the [Cornelius] gazed intently at him and afraid he became. But he said, "What is [it], lord?"

Acts
10:4a-b

Cornelius stared intently at [the angel] and became afraid. He said, "What is [it], lord?"

Cornelius stared intently at the angel and was a little shook up. He finally said, "What is it, sir? What do you want?"

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [Cornelius] gazed intently at him and afraid he became. But he said, "What is [it], lord?"
Complete Apostles Bible	And looking intently at him and becoming fearful he said, "What is it, lord?"
Douay-Rheims 1899 (Amer.)	And he, beholding him. being seized with fear, said: What is it, Lord?
Holy Aramaic Scriptures	And he looked at him, and was afraid, and said, "What, mari {my lord}?"
James Murdock's Syriac NT	And he looked upon him, and was afraid; and he said: What, my Lord?
Original Aramaic NT	And he gazed at him and was afraid and said, "What, my lord?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he, looking on him in fear, said, What is it, Lord?
Bible in Worldwide English	Cornelius looked at him. He was afraid and asked, What is it, Sir?
Easy English	Cornelius looked at the angel and he was afraid. He asked, 'Master, why have you come to me?'
Easy-to-Read Version–2008	Staring at the angel and feeling afraid, Cornelius said, "What do you want, sir?"

Good News Bible (TEV) <i>The Message</i>	He stared at the angel in fear and said, "What is it, sir?" Cornelius stared hard, wondering if he was seeing things. Then he said, "What do you want, sir?" The angel said, "Your prayers and neighborly acts have brought you to God's attention. Here's what you are to do. Send men to Joppa to get Simon, the one everyone calls Peter. He is staying with Simon the Tanner, whose house is down by the sea." Vv. 5–6 are included for context.
NIRV New Life Version	Cornelius was afraid. He stared at the angel. "What is it, Lord?" he asked. He was afraid as he looked at the angel. He said, "What is it, Lord?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Contemporary English V.	Terrified, the soldier just stared at him for a bit. Then Cornelius said, "What, sir?" Cornelius was surprised and stared at the angel. Then he asked, "What is this all about?"
Goodspeed New Testament The Living Bible New Berkeley Version The Passion Translation	He stared at him in terror, and said, "What is it, sir?" Cornelius stared at him in terror. "What do you want, sir?" he asked the angel. . Startled, he was overcome with fear by the sight of the angel. He asked, "What do you want, Lord?"
Plain English Version	Cornelius looked at the angel and was frightened of him. He asked him, "What do you want, boss?"
Radiant New Testament	Cornelius couldn't take his eyes off the angel as he asked fearfully, "What is it, Lord?"
UnfoldingWord Simplified T.	Cornelius stared at the angel and became terrified. Then he asked fearfully, "Sir, what do you want?"
William's New Testament	.

Partially literal and partially paraphrased translations:

American English Bible	So he stared at [the messenger] in fright and asked: 'What do you want, Lord?'
Beck's American Translation	.
Breakthrough Version Common English Bible NT for Everyone	When the lieutenant stared at him and became afraid, he said, "What is it, Master?" Startled, he stared at the angel and replied, "What is it, Lord?" He looked hard at him, terrified. 'What is it, Sir?' he said.
20 th Century New Testament	Cornelius fixed his eyes on him and, in great alarm, said: "What is it, Lord?"

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible Christian Standard Bible Revised Ferrar-Fenton Bible Free Bible Version God's Truth (Tyndale) International Standard V Montgomery NT	Cornelius stared at him in fear and asked, "What is it, Lord?" Staring at him in awe, he said, "What is it, Lord?" Gazing at him earnestly, and becoming terrified, he asked, "What is it, Sir?" Frightened, Cornelius stared at him and asked, do you want, Lord?" When he looked on him, he was afraid, and said: what is it Lord? He stared at the angel [Lit. at him] in terror and asked, What is it, Lord? He stared at him in terror, and said, "What is it, Lord?" "Your prayers and your alms have risen for a memorial before God," answered the angel; "and now send men to Joppa and fetch one Simon, who is called Peter. V. 5 is included for context.
Riverside New Testament The Spoken English NT UnfoldingWord Literal Text Urim-Thummim Version	He gazed at him in alarm and asked, "What is it, my Lord?" He stared at the angel, and was very frightened. He said, is it, sir?" But Cornelius stared at the angel and becoming frightened he said, "What is it, sir?" And when he looked on him, he was afraid and said, what is it master?

Weymouth New Testament Looking steadily at him, and being much alarmed, he said, "What do you want, Sir?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) He stared at the vision with awe and said, "What is it, sir?"
Sir 35:6

The Heritage Bible And he was gazing intently at him, and becoming alarmed, he said, What is it, Lord?

New American Bible (2002) He looked intently at him and, seized with fear, said, "What is it, sir?"

New Jerusalem Bible He stared at the vision in terror and exclaimed, "What is it, Lord?"

Revised English Bible—1989 Cornelius stared at him in terror. "What is it, my lord?" he asked.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Cornelius stared at the angel, terrified. "What is it, sir?" he asked.

Hebraic Roots Bible And he was staring at him, and becoming terrified he said, What is it, Master?

Holy New Covenant Trans. Cornelius stared at the angel. He became afraid and asked, "What do you want, sir?"

The Scriptures 2009 And looking intently at him, and becoming afraid, he said, "What is it, master?"

Tree of Life Version He stared at him in terror and said, "What is it, Lord?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Man] but Looking [to] him and Afraid Becoming says What? is Lord...
Alpha & Omega Bible AND FIXING HIS GAZE ON HIM AND BEING MUCH ALARMED, HE SAID, WHAT IS IT, LORD?

Awful Scroll Bible And focusing on him, becoming terrified-from-within, even said, "What is it lord?"

exeGesés companion Bible And he stares at him, and becomes awestricken,
and says, What is it, Adonay?

Orthodox Jewish Bible And having looked intently at him and having become afraid, Cornelius said, "What is it, Adon?"

Rotherham's Emphasized B. And [he] <looking steadfastly at him, and becoming [full of fear]> said—
What is it, Lord?^b

^b Or: "Sir."

Expanded/Embellished Bibles:

An Understandable Version As he stared at [the angel] in fright, he asked, is it, Lord?" [Note: The word here could also be translated "Sir," and its correct rendering depends on whether or not Cornelius understood the angel to be from God].

The Expanded Bible Cornelius stared at the angel. He became afraid [was terrified] and said, "What do you want, Lord [or sir]?"

Jonathan Mitchell NT So he, gazing intently at him and then coming to be in reverent fear, said, "What is it, sir (or: [my] lord)?"

Syndein/Thieme And when he looked on him, he was afraid, and said, "YES SIR!" {He was afraid but ready and willing to take instruction from God.}

Translation for Translators Cornelius stared at the angel and became terrified. Then he asked *fearfully*, "Sir, what do you (sg) want?"

The Voice **Cornelius** (terrified): What is it, sir?

Bible Translations with Many Footnotes:

NET Bible® Staring at him and becoming greatly afraid, Cornelius¹⁰ replied,¹¹ "What is it, Lord?"
¹⁰Grk "he"; the referent (Cornelius) has been specified in the translation for clarity.

Literal, almost word-for-word, renderings:

A Faithful Version	But as he fixed his eyes on him, he became afraid and said, "What is it, Lord?"
Analytical-Literal Translation	Then having looked intently at him and having become terrified, he said, "What is it, Lord?"
Benjamin Brodie's trans.	And after he fixed his gaze upon him and as he was becoming afraid, he replied: "What is it, Sir?"
Charles Thomson NT	Upon which he having fixed his eyes on him, and being terrified, said, Lord! what is it?
Context Group Version	And he, fastening his eyes on him, and being frightened, said, What is it, Lord?
English Standard Version	And he stared at him in terror and said, "What is it, Lord?"
Modern Literal Version 2020	But having stared at him and having become fearful, said, What is it, Lord
New King James Version	And when he observed him, he was afraid, and said, "What is it, lord?"

The gist of this passage: Cornelius, being surprised by this angel, is afraid and asks, "What is it, Lord?"

Acts 10:4a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
atenizô (ἀτενίζω) [pronounced at-en-ID-zoh]	<i>fixed [or fastened] the eyes on, gazing [intently] [upon]; looking [earnestly, steadfastly] [upon, towards, into anything]; metaphorically, fixing one's mind on one</i>	masculine singular, aorist active participle; nominative case	Strong's #816
autô (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
émphobos (ἐμφοβος) [pronounced em'-fob-os]	<i>afraid, in fear, alarmed, affrighted, trembling, terrified</i>	masculine singular adjective, nominative case	Strong's #1719
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1096

Translation: Cornelius stared intently at [the angel] and became afraid.

Cornelius is trying to figure out exactly what is going on. The more he stares at this angel, the more afraid he becomes. Fear is the natural response to something completely unfamiliar suddenly being right in front of you.

Acts 10:4b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπὶ (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
τί (τί) [pronounced tee]	<i>who, what [one], which, how; whether, why</i>	neuter singular interrogative pronoun; nominative case	Strong's #5101
ἐστί (ἐστί) [pronounced ehs-TEE] or ἐστίν (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
κύριος (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

Translation: He said, “What is [it], lord?”

Cornelius finds asks the angel, “What is it, lord?” The use of the word *lord* does not always refer to Deity. Here, he is simply showing respect toward this angel. Many translations used the word *sir*, and that would have been appropriate here.

Acts 10:4a-b **Cornelius stared intently at [the angel] and became afraid. He said, “What is [it], lord?”** (Kukis mostly literal translation)

Acts 10:4a-b **Cornelius stared intently at the angel and was a little shook up. He finally said, “What is it, sir?”** (Kukis paraphrase)

Vv. 5–6 continue the quote of the angel from v. 4c. Therefore, I placed those verses together.

But he said to him, “The prayers of you and the charity works of you have ascended for a reminder in front of the God. And now send men to Joppa and send for Simon, one who is surnamed Peter. This one keeps on being received as a guest by a certain one Simon, a tanner, whose house keeps on being along a sea. [This one will speak to you what you need to do.]”

Acts
10:4c–6

And he said to him, “Your prayers and acts of charity have ascended as a memorial before the God. Now send (trustworthy) men to Joppa and ask for [lit., *send for*] Simon, who is surnamed Peter. He keeps on being a guest of a certain one Simon, a tanner, whose house is by the sea. [(Peter) will tell you what you need to do.]”

The angel replied, “Both your prayers and your charity works have come before God as a memorial to your positive volition toward Him. Right now, send some trustworthy men to Joppa and locate a Simon Peter who is staying there. He is a guest at the house of a man also named Simon, who is a tanner. The house is by the sea. [Peter will tell you what to do next.]”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But he said to him, "The prayers of you and the charity works of you have ascended for a reminder in front of the God. And now send men to Joppa and send for Simon, one who is surnamed Peter. This one keeps on being received as a guest by a certain one Simon, a tanner, whose house keeps on being along a sea. [This one will speak to you what you need to do.]"
Complete Apostles Bible	And he said to him, "Your prayers and your alms have come up for a memorial before God. Now send men to Joppa, and send for Simon whose surname is Peter. He is staying as a guest with one Simon, a tanner, whose house is beside the sea."
Douay-Rheims 1899 (Amer.)	And he said to him: Thy prayers and thy alms are ascended for a memorial in the sight of God. And now send men to Joppe: and call hither one Simon, who is surnamed Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He will tell thee what thou must do.
Holy Aramaic Scriptures	And The Malaka {The Heavenly Messenger} said unto him, "Your prayers, and your almsgiving, have ascended for a memorial before Alaha {God}. And now, send men unto Yupha {Joppa} city, and bring Shimeun {Simeon}, who is called "Kepha" {The Rock}. Behold, he dwells at the house of Shimeun {Simeon} the tanner, which is beside the yama {the sea}."
James Murdock's Syriac NT	Thy prayers and thy alms have come up in remembrance before God. And now, send men to the city of Joppa, and bring Simon who is called Cephas. Lo, he lodgeth in the house of Simon the tanner, which is by the side of the sea.
Original Aramaic NT	And The Angel said to him, "Your prayer and your charity have gone up for a remembrance before God. And now send a man to the city Joppa and bring Shimeon who is called Kaypha. Behold, he dwells in the house of Shimeon a Tanner which is on the seaside."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said to him, Your prayers and your offerings have come up to God, and he has kept them in mind. Now send men to Joppa, and get one Simon, named Peter, Who is living with Simon, a leather-worker, whose house is by the sea.
Bible in Worldwide English	The angel answered him, God has heard what you said to him. He has remembered your gifts to the poor. Send men to Joppa to call Simon, whose other name is Peter. He is staying with Simon, the man who makes skins into leather. His house is by the sea. Peter will tell you what you should do.
Easy English	The angel answered, 'God has heard your prayers. He knows about all the money that you give to poor people. This has pleased him. Now God is answering your prayers. You must send some men to Joppa. They will find a man who is staying there. He is called Simon Peter. Your men must tell him to come here to Caesarea. He is staying at the house of Simon the tanner. His house is near the sea.'
Easy-to-Read Version–2008	<p style="margin-left: 40px;"> A 'tanner' is someone who works with animal skins to make leather.</p> The angel said to him, "God has heard your prayers and has seen your gifts to the poor. He remembers you and all you have done. Send some men now to the city

	of Joppa to get a man named Simon, who is also called Peter. He is staying with someone also named Simon, a leatherworker who has a house beside the sea."
God's Word™	The angel answered him, "God is aware of your prayers and your gifts to the poor, and he has remembered you. Send messengers now to the city of Joppa, and summon a man whose name is Simon Peter. He is a guest of Simon, a leatherworker, whose house is by the sea."
Good News Bible (TEV)	The angel answered, "God is pleased with your prayers and works of charity, and is ready to answer you. And now send some men to Joppa for a certain man whose full name is Simon Peter. He is a guest in the home of a tanner of leather named Simon, who lives by the sea."
J. B. Phillips	He stared at the angel in terror, and said, "What is it, Lord?" The angel replied, "Your prayers and your deeds of charity have gone up to Heaven and are remembered before God. Now send men to Joppa for a man called Simon, who is also known as Peter. He is staying as a guest with another Simon, a tanner, whose house is down by the sea." V. 4 is included for context.
NIRV	The angel answered, "Your prayers and gifts to poor people are like an offering to God. So he has remembered you. Now send men to Joppa. Have them bring back a man named Simon. He is also called Peter. He is staying with another Simon, a man who works with leather. His house is by the sea."
New Life Version	The angel said, "Your prayers and your gifts of money have gone up to God. He has remembered them. Send some men to the city of Joppa and ask Simon Peter to come here. He is living with Simon, the man who works with leather. His house is by the sea-shore. He will tell you what you must do."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The angel answered, "Your prayers and acts of kindness toward others have reached heaven. God accepted them as cherished gifts. Send messengers to Joppa. Tell them to find a man named Simon, also known as Peter. [4] He's staying at the home of Simon, a tanner who lives by the sea." ⁴ 10:5 Jesus renamed Simon as Peter, a word that means "Rock" (John 1:42).
Contemporary English V.	The angel answered, "God has heard your prayers and knows about your gifts to the poor. Now send some men to Joppa for a man named Simon Peter. He is visiting with Simon the leather maker, who lives in a house near the sea."
Goodspeed New Testament	"Your prayers and charities," the angel answered, "have gone up and been remembered before God. Now send men to Joppa, for a man named Simon, who is also called Peter. He is being entertained at the house of a tanner named Simon, which is close to the sea."
The Living Bible	And the angel replied, "Your prayers and charities have not gone unnoticed by God! Now send some men to Joppa to find a man named Simon Peter, who is staying with Simon, the tanner, down by the shore, and ask him to come and visit you."
New Berkeley Version	.
The Passion Translation	The angel said, "All of your prayers and your generosity to the poor have ascended before God as an eternal offering. Now, send some men to Joppa at once. Have them find a man named Simon the Rock, who is staying as a guest in the home of Simon the tanner, whose house is by the sea."
Plain English Version	The angel said, "Cornelius, God heard you pray and saw you give money and things to poor people. It is like you gave that money and those things to God, so God is thinking about you. So send some men to Joppa to find a man called Peter. He is staying with a leather worker called Simon. His house is near the sea. Tell your men to get Peter and bring him back to you."
Radiant New Testament	The angel answered, "Your prayers and gifts to the poor have gone up like an offering to God, reminding him of how you have devoted your whole life to him. Now send some messengers to Joppa to bring back a man named Simon, who's also

UnfoldingWord Simplified T.	called Peter. He's staying in a house by the sea with another a man named Simon who works with leather." The angel who was sent from God answered him, "You have pleased God because you have been praying regularly to him and you often give money to help poor people. Those things have been like a memorial offering to God. So now command some men to go to Joppa and tell them to bring back a man named Simon whose other name is Peter. He is staying with a man, also named Simon, who makes leather. His house is near the ocean."
William's New Testament	The angel answered him, "Your prayers and your deeds of charity have gone up and been remembered before God. So now send men to Joppa and invite over a man named Simon, who is also called Peter. He is a guest of a tanner named Simon, whose house is close by the sea."

Partially literal and partially paraphrased translations:

American English Bible	And he answered: 'Your prayers and kind gifts have arisen and have been remembered before God. 'So now, send some men to JopPa and call for a man named Simon, who's also known as Peter. He's a guest of Simon the Tanner, who has a house by the sea. ' I believe that I preserved the second link material in Acts 9 (HTML) (PDF) (WPD) (v. 43).
Beck's American Translation . Breakthrough Version	He said to him, "Your prayers and your charitable donations stepped up for a reminder in front of God. And now send men to Joppa, and send for a certain Simon, who is also called Peter. This <i>man</i> is a guest by the side of a certain Simon, a leatherworker, who has a house along <i>the</i> sea."
Common English Bible	The angel said, "Your prayers and your compassionate acts are like a memorial offering to God. Send messengers to Joppa at once and summon a certain Simon, the one known as Peter. He is a guest of Simon the tanner, whose house is near the seacoast."
Len Gane Paraphrase	He [the angel] said to him, "Your prayers and your alms have gone up for a memorial before God. Now send men to Joppa and call for Simon whose surname is Peter. He is staying with Simon, a tanner, whose house is by the sea side; he will tell you what you need to do."
A. Campbell's Living Oracles	And he said to him, Your prayers and your alms are come up, as a memorial before God. And now send men to Joppa and bring hither Simon, whose surname is Peter: he lodges with one Simon, a tanner, whose house is by the seaside.
New Advent (Knox) Bible	And he answered, Thy prayers and alms-deeds are recorded on high in God's sight. And now he would have thee send men to Joppa, to bring here one Simon, who is surnamed Peter; he lodges with a tanner, called Simon, whose house is close to the sea; thou wilt learn from him what thou hast to do.[2] [2] The last ten words of this verse are omitted in the Greek manuscripts.
NT for Everyone	'Your prayers and your alms have come to God's notice,' said the angel. 'What you must do is this. Send men to Joppa, and ask for someone called Simon, surnamed Peter. He is staying with a man called Simon, a tanner, whose house is beside the sea.'
20 th Century New Testament	"Your prayers and your charities," the angel answered, "have been an acceptable offering to God. And now, send messengers to Jaffa and fetch a man called Simon, who is also known as Peter. He is lodging with a tanner named Simon, who has a house near the sea."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When he looked at him, he was afraid, and said, "What is it, Lord?" And he told him, "Your prayers and your charitable efforts have come up for a memorial before God." "Now send some men to Joppa, and call for a man named Simon, who is surnamed Peter." "He is staying with a tanner named Simon; his house is by the shore. He will tell you what you need to do."
God's Truth (Tyndale)	He said unto him. your prayers and your alms are come up into remembrance before God. And now send men to Joppa, and call for one Simon named also Peter. He lodges with one Simon a tanner, whose house is by the sea side. He shall tell you, what you ought to do.
International Standard V	The angel [Lit. He] answered him, "Your prayers and your gifts to the poor have arisen as a reminder [Or memorial] to God. Send men now to Joppa and summon Simon, who is called Peter. He is a guest of Simon, a leatherworker, whose house is by the sea."
Weymouth New Testament	"Your prayers and charities," he replied, "have gone up and have been recorded before God. And now send to Jaffa and fetch Simon, surnamed Peter. He is staying as a guest with Simon, a tanner, who has a house close to the sea."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And the angel answered, "Your prayers and your alms have just been recalled before God. Now send some men to Joppa and summon a certain Simon also known as Peter; he is the guest of Simon, a tanner, who lives beside the sea."
The Heritage Bible	And he said to him, Your prayers and your deeds of mercy have come up into a memorial before the face of God. And now send men to Joppa, and call for Simon, who is surnamed Peter; He is the guest with one Simon, a tanner, whose house is alongside of the sea; he will say to you what you must do.
New American Bible (2011)	He said to him, "Your prayers and almsgiving have ascended as a memorial offering before God. Now send some men to Joppa and summon one Simon who is called Peter. He is staying with another Simon, a tanner, who has a house by the sea." ^b b. [10:6] 9:43.
New Jerusalem Bible	The angel answered, 'Your prayers and charitable gifts have been accepted by God. Now you must send some men to Jaffa and fetch a man called Simon, known as Peter, who is lodging with Simon the tanner whose house is by the sea.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Your prayers," replied the angel, "and your acts of charity have gone up into God's presence, so that he has you on his mind. Now send some men to Yafo to bring back a man named Shim'on, also called Kefa. He's staying with Shim'on the leather-tanner, who has a house by the sea."
Holy New Covenant Trans.	The angel said to Cornelius, "God has heard your prayers. He has seen your gifts to the poor people. God has not forgotten the things you have done. Send some men now to the town of Joppa. Send for a man named Simon. He is also called Peter. Simon is staying with another man named Simon, who is a leather-worker. He has a house beside the sea."
The Scriptures 2009	And he said to him, "Your prayers and your kind deeds have come up for a remembrance before Elohim. "And now send men to Yapho, and send for Shim'on who is also called Kēpha. "He is staying with Shim'on, a leather-tanner, whose house is by the sea."
Tree of Life Version	The angel said to him, "Your prayers and tzedakah have gone up as a memorial offering before God. Now send men to Joppa and call for Simon, also named

Peter. He is being entertained as a guest by Simon the tanner, whose house is beside the sea.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...[He] says but [to] him The Prayers [of] you and The Donations [of] you ascend to reminder before the god and now send! men to joppa and invite! simon someone Who is called Peter This is kept with someone simon tanner [to] whom is House against sea...
Alpha & Omega Bible	AND HE SAID TO HIM, “YOUR PRAYERS AND ALMS HAVE ASCENDED AS A MEMORIAL BEFORE THEOS (<i>The Alpha & Omega</i>). †(<i>Our prayers & alms are our new covenant offerings by fire. Alms includes tithes and good works. Psalm 141:2, Revelation 5:8; Revelation 8:3 to Revelation 8:4</i>) “NOW DISPATCH SOME MEN TO JOPPA AND SEND FOR THE MAN “SIMON,” WHO IS ALSO CALLED PETER; HE IS STAYING WITH A TANNER NAMED SIMON, WHOSE HOUSE IS BY THE SEA.”
Awful Scroll Bible	And he said to him, "Your wishes-with-regards-to and your kindnesses, stepped-up for a memorial beheld-by-within God. (")And now be directing men to Joppa, and be directing- them -after Simon, who is being called-by Peter. (")This-same one is being lodged with a certain Simon, a tanner, whose house is by the sea, he will tell you what you necessitate to do."
exeGesés companion Bible	And he says to him, Your prayers and your mercies ascend to a memorial in the sight of Elohim: and now send men to Yapho, and summon Shimon who is called Petros: he lodges with one Shimon a tanner whose house is by the sea side: he speaks to you what you must do.
Orthodox Jewish Bible	The malach said to him, "Your tefillos and your giving tzedakah have ascended as a zikaron (memorial) before Hashem. [TEHILLIM 20:3] "Now dispatch some anashim to Yafo and send for a certain Shimon who is also called Kefa. "This one is staying with a certain Shimon, a tanner, whose bais is by the sea."
Rotherham's Emphasized B.	And he said unto him— Thy prayers and thine alms have gone up for a memorial before God. Now therefore, send men unto Joppa, ^c and fetch one Simon who is surnamed Peter,— the same is a guest with one Simon a tanner, whose house is by the sea. ^c Ver. 32; chap. xi. 13.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the angel said to him, “Your prayers and gifts of charity have ascended as a memorial offering before God [an offering made in remembrance of His past blessings]. Now send men to Joppa [About twenty-four miles south of Caesarea.] and have them call for a man named Simon, who is also called Peter [and invite him here]; he is staying with Simon the tanner, whose house is by the sea.”
An Understandable Version	And the angel replied, [continual] prayers and [generous] gifts to poor people have not gone unnoticed before God. And now send men to Joppa to get Simon Peter; he is staying with Simon, a tanner [of animal hides], whose house is close to the [Mediterranean] sea.”

The Expanded Bible	The angel said, “God has heard your prayers. He has seen that you give to the poor, and he remembers you [Your prayers and your alms have gone up to God as a memorial/memorial offering]. Send some men now to Joppa [9:36] to bring back a man named Simon who is also called Peter. He is staying [as a guest] with a man, also named Simon, who is a tanner [or named Simon Byrseus; 9:43] and has a house beside the sea.”
Jonathan Mitchell NT	Now [the agent] replied, "Your prayers along with your gifts and acts of mercy ascended into a situation that has caused you not to be forgotten (or: unto a memorial or a remembrance) in a place facing (or: before; in front of) God. "And so, at this time send adult men into Joppa and then send after (or: change the sending to summon) Simon, a certain man who in now surnamed Peter. "This man is currently being entertained as a guest at the side of Simon, a tanner, for whom there is a house beside [the] sea (or: ocean)."
Syndein/Thieme	And he said unto him, "Your prayers and your alms are come up for a memorial before God." {Point to God consciousness} "And now send men to Joppa {30 miles south a smaller seaport the Jews prefer over Caesarea} and call for one Simon, whose surname is Peter." "He lodges with one Simon a tanner, whose house is by the sea side."
Translation for Translators	The angel answered him, “You (sg) have pleased God because you have been praying <i>regularly to him</i> and you often give money to <i>help</i> poor people. Those things have been like a sacrifice to God. So, now command some men to go to Joppa and tell them to bring back a man named Simon whose other name is Peter. He is staying with a man, also named Simon, who makes leather. His house is near the ocean.”
The Voice	Messenger of God: God has heard your prayers, and He has seen your kindness to the poor. <i>God has taken notice of you.</i> Send men <i>south</i> to Joppa, to the house of a tanner named Simon. Ask to speak to a guest of his named Simon, but also called Peter. You’ll find this house near the waterfront.

Bible Translations with Many Footnotes:

Lexham Bible	And he said to him, “Your prayers and your charitable deeds have gone up for a memorial offering before God. And now, send men to Joppa and summon a certain Simon, who is also called Peter. This man is staying as a guest with a certain Simon, a tanner, [Or “with a certain Simon Berseus”; most modern English versions treat the word as Simon’s profession (“Simon the tanner”), but the word may actually be a surname (“Simon Berseus” or “Simon Tanner”)] <i>whose house is by the sea.</i> ”
NET Bible®	The angel ¹² said to him, “Your prayers and your acts of charity ¹³ have gone up as a memorial ¹⁴ before God. Now ¹⁵ send men to Joppa ¹⁶ and summon a man named Simon, ¹⁷ who is called Peter. This man is staying as a guest with a man named Simon, a tanner, ¹⁸ whose house is by the sea.” ¹² tn Grk “he”; the referent (the angel) has been specified in the translation for clarity. ¹³ tn Or “your gifts to the needy.” ¹⁴ sn The language used in the expression gone up as a memorial before God parallels what one would say of acceptable sacrifices (Ps 141:2; Sir 35:6; 50:16). ¹⁵ tn Grk “And now.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here. ¹⁶ sn Joppa was a seaport on the Philistine coast, in the same location as modern Jaffa. ¹⁷ tn Grk “a certain Simon.” ¹⁸ tn Or “with a certain Simon Berseus.” Although most modern English translations treat βυρσε (bursei) as Simon’s profession (“Simon the tanner”), it is possible that

the word is actually Simon’s surname (“Simon Berseus” or “Simon Tanner”). BDAG 185 s.v. βυρσεύς regards it as a surname. See also MM 118.

The Spoken English NT

And the angel said to him, “Your prayers and the things you do for the poor have gone up as a memorial offering to God. Now, send some men to Joppa to get Simon, who’s called Peter.

He’s staying as a guest with Simon the tanner, whose house is next to the sea.”⁹

⁹ Joppa is on the Mediterranean Sea.

Wilbur Pickering’s New T.

So he said to him: “Your prayers and your alms have come up for a memorial before God. Now send men to Joppa and summon Simon, who is surnamed Peter; he is lodging with one Simon, a tanner, whose house is by the sea.”³

(3) The familiar “He will tell you what you must do” (as in AV and NKJV) comes from the TR, which is here based on a very few late Greek MSS plus part of the Latin tradition.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.

Then he said to him: “Your prayers and your charitable giving have ascended [into heaven] as a memorial before God.”

So now, dispatch men to Joppa and send for [escort] Simon, one who is called [surnamed] Peter.

He will be lodging [entertained as a house-guest] with a man, Simon the tanner, whose house is near the sea .

Bond Slave Version

And he said to him, Your prayers and your alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodge with one Simon a tanner, whose house is by the sea side: he will tell you what you ought to do.

Modern Literal Version 2020

But he said to him, Your prayers and your *many* charities went-up *for a memorial in God’s sight. And now send men to Joppa and send for Simon, who is surnamed Peter. This one is lodged with a certain Simon, a tanner, in which his house is beside the sea. {T} *He will tell you something that is essential for you to do.*

New King James Version

So he said to him, “Your prayers and your alms have come up for a memorial before God. Now send men to Joppa, and send for Simon whose surname is Peter. He is lodging with Simon, a tanner, whose house is by the sea. He [NU, M omit the rest of v. 6.] will tell you what you must do.”

NT (Variant Readings)

And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: [he shall tell thee what thou must do].

The gist of this passage:

The angel tells Cornelius that God knows about him; and tells him to send men to Joppa to fetch Peter.

4c-6

Acts 10:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell	3 rd person singular, aorist active indicative	Strong’s #2036
δέ (δέ) [pronounce deh]	but, moreover, and, also; now; namely, to wit	post-positive conjunctive particle	Strong’s #1161

Acts 10:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autō (αὐτῶ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
proseuchai (προσευχαί) [pronounced pros-yoo-KHYE]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; nominative case	Strong's #4335
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hai (αἱ) [pronounced high]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
eleēmosunai (ἐλεημοσύναι) [pronounced el-eh-ay-mos-OO-nī]	<i>mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms</i>	feminine plural noun, nominative case	Strong's #1654
sou (σου) [pronounced sow]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
anabainō (ἀναβείνω) [pronounced ahn-ahb-EI-noh]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person plural, aorist active indicative	Strong's #305
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
mnēmósunon (μνημόσυνον) [pronounced mnay-MOSS-oo-non]	<i>memory; memorial, a reminder, a record</i>	neuter singular noun, accusative case	Strong's #3422
emprosthen (ἔμπροσθεν) [pronounced EM-pross-thehn]	<i>in front, ahead, toward the front; forward</i>	adverb (also used as a preposition)	Strong's #1715

Acts 10:4c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: And he said to him, “Your prayers and acts of charity have ascended as a memorial before the God.

V. 4c is the response of the angel; and his words are carried into vv. 5–6. Most translations separate vv. 4–6 into two quotations having separate paragraphs.

The angel responds, telling him, “The things you have done have come before God. They act as a reminder to Him.”

Certainly, at this point, I am of two minds about this. Cornelius is a believer and his piety, prayers and acts of charity tell God that this man must be given the Holy Spirit. This is the approach that makes the most sense to me.

In the alternative, Cornelius is an unbeliever, but he is clearly positive towards God. God will, therefore, send him the gospel message by means of Peter.

Acts 10:4c And he said to him, “Your prayers and acts of charity have ascended as a memorial before the God. (Kukis mostly literal translation)

Acts 10:5a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
nun (νῦν) [pronounced noon]	<i>now, at this time, the present (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>send, dispatch; bid a thing to be carried to one; send (thrust or insert) a thing into another</i>	2 nd person singular, aorist active imperative	Strong's #3992
andres (ἄνδρες) [pronounced AHN-drehç]	<i>(noble) men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435

Acts 10:5a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
λόπη (λόπη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	feminine singular proper noun location, accusative case	Strong's #2445

Translation: Now send (trustworthy) men to Joppa...

The angel is still speaking to Cornelius. He continues giving instructions to him. The devout man, Cornelius, is to send some men to Joppa. The word for *men* is andres (ἄνδρες) [pronounced AHN-drehç], which means, (noble) men, males; adult males; men or women; people; husbands. Strong's #435. I believe the idea here is to send *trusted, responsible men*.



Cornelius is in Caesarea; and Simon Peter is, at present, residing in Joppa.

Judæa (Joppa and Caesarea) (map); from [Bible Study.org](https://www.biblestudy.org); accessed December 29, 2021.

This mapmaker places the other provinces which border Judæa on the inside of the borderlines. So, for instance, Perea is located east of Judæa.

You can see that Peter has not strayed too far from Jerusalem; but he is around more gentiles than are found in Jerusalem.

God is moving Peter step-by-step to Caesarea. Peter first went to Lydda to visit the saints there, and he healed a man who had been bedridden for eight years (Acts 9:32–35). **Disciples** in Joppa heard that Peter was nearby, so they sent for him regarded a beloved woman in Joppa who had died (the narrative seems to allow for her being alive when Peter was sent for). Peter went there, the woman was dead, and he raised her from the dead. Acts 9:36–43.

Acts 10:5b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μεταπέμπω (μεταπέμπω) [pronounced met-ap-EHMP-oh]	<i>send for, send one after another; send after, to send after for one's self, cause to be sent</i>	2 nd person singular, aorist (deponent) middle imperative	Strong's #3343

Acts 10:5b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Simōn (Σίμων) [pronounced <i>SEE-mohn</i>]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, accusative case	Strong's #4613
tina (τινα) [pronounced <i>tihn-ah</i>]; ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; thing; someone, something; some, some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
epikaleomai (ἐπικαλέομαι) [pronounced <i>ep-ee-kal-EH-ohm-ah-ee</i>]	<i>to entitle; to put a name upon, to surname, to be surnamed; to permit one's self to be surnamed; to be named after someone</i>	3 rd person singular, present passive indicative	Strong's #1941
This word has two somewhat divergent set of meanings (not listed above). Luke has used this word with its variety of meanings many times. See the Greek Lexicon (HTML) (PDF) (WPD) for more information on this word.			
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Translation: ...and ask for [lit., send for] Simon, who is surnamed Peter.

The angel tells Cornelius that he is looking for a particular person, a man named Simon Peter.

Acts 10:5 **Now send (trustworthy) men to Joppa and ask for [lit., send for] Simon, who is surnamed Peter.** (Kukis mostly literal translation)

Acts 10:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced <i>HOO-tos</i>]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
xenízō (ξενίζω) [pronounced <i>xen-IHD-zoh</i>]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	3 rd person singular, present passive indicative	Strong's #3579
This word also has two very different sets of meanings (not listed above). It is also used as a present passive indicative, which is somewhat rare morphology. I don't know if it means anything, but it does stand out to me. See the Greek Lexicon (HTML) (PDF) (WPD) for more information on this word.			

Acts 10:6a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw-RAW]	<i>beside, near, with, at [or by] [the side of], by; among, before [someone, something]; in the sight [or judgment of someone]</i>	preposition of nearness with the dative	Strong's #3844
tini (τινι) [pronounced tihh-ee]	<i>to one, in someone, by a certain one; in any, to anyone, in anything; to someone, in something; to some, by some time, awhile; only</i>	masculine singular enclitic, indefinite pronoun; adjective; dative, locative or instrumental case	Strong's #5100
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613
burseús (βυρσεύς) [pronounced boorce-YOOCE]	<i>tanner, one who works with leather</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1038

Translation: He keeps on being a guest of a certain one Simon, a tanner,...

Simon Peter continues being the guest of a Simon the tanner. Some have suggested that Simon's family name is *Tanner* (or, more accurately, *Burseus*). Personally, I prefer believing that Simon the tanner works with animal skins, as the name indicates.

What the angel is doing is providing enough information for Cornelius to track down a perfect stranger in another city.

Acts 10:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hō (ὧ) [pronounced hoh]	<i>to whom, for which, in what, by means of that, whose</i>	masculine singular relative pronoun; dative, locative or instrumental case	Strong's #3739
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; nominative case	Strong's #3614

Acts 10:6b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
para (παρά) [pronounced paw- RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
thálassa (θάλασσα) [pronounced THAHL- ahs-sah]	sea; can be used specifically of the Mediterranean Sea or the Red Sea	feminine singular noun, accusative case	Strong's #2281

Translation: ...whose house is by the sea.

"Simon Tanner's home is near the sea," the angel tells Cornelius. Another bit of information to help his messengers find Peter.

Acts 10:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The text below is found in the Scrivener Textus Receptus; it is not found in the Westcott Hort text or in the Byzantine Greek text or in Tischendorf's Greek text.			
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, future active indicative	Strong's #2980
soi (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
tina (τινα) [pronounced TEE-nah]; ti (τι) [pronounced tee]	<i>in someone, by anyone, to a certain one, in anything, something</i>	masculine (neuter?) singular indefinite pronoun; accusative case	Strong's #5101
This is also the neuter nominative.			
se (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
deí (δεῖ) [pronounced digh]	<i>to need, to be necessary, to have need of, a need which is inevitable in the nature of things</i>	2 nd person singular, present impersonal active indicative	Strong's #1163

Acts 10:6c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ποιεῖν (ποιέω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	present active infinitive	Strong's #4160
As Pickering points out, these additional words are based on a small number of later Greek manuscripts as well as the Latin.			

Translation: [(Peter) will tell you what you need to do.]”

This final phrase is certainly disputed. Wilbur Pickering writes: *The familiar “He will tell you what you must do” (as in AV and NKJV) comes from the TR [Textus Receptus], which is here based on a very few late Greek MSS plus part of the Latin tradition.*¹⁵ Textus Receptus is the manuscript that the KJV was based upon. The Latin tradition simply means, this was found in the Douay-Rheims Bible (the Latin Bible). Generally speaking, it is more likely for a legitimate phrase to be dropped out of the text more than it is for someone to add the text in. For that reason, I lean towards this phrase being a part of the text. Sometimes a **pastor-teacher** or a commentator makes a choice, or has an opinion based very much on the seat of his pants. That is what my opinion here is based upon, for the most part. Also, bear in mind, the Latin text (which does not match up with the Aramaic text) is based upon manuscripts more ancient than what we have today.¹⁶

In any case, this is not some mind-blowing change or addition. The angel tells Cornelius, “Send your men to locate Simon Peter. He will know what to do next.”

There is always the possibility that there was text here, it dropped out; and someone who was aware tried to complete this thought of the angels. Just as likely, someone might be aware of the text in the Latin and added it in for that reason.

Acts 10:6 **He keeps on being a guest of a certain one Simon, a tanner, whose house is by the sea. [(Peter) will tell you what you need to do.]”** (Kukis mostly literal translation)

Acts 10:4c–6 **And he said to him, “Your prayers and acts of charity have ascended as a memorial before the God. Now send (trustworthy) men to Joppa and ask for [lit., send for] Simon, who is surnamed Peter. He keeps on being a guest of a certain one Simon, a tanner, whose house is by the sea. [(Peter) will tell you what you need to do.]”** (Kukis mostly literal translation)

Even though God uses the angel to get Cornelius and Peter in the same room, the angel does not give Cornelius the gospel message. Obviously, God could give each one of us individually the gospel message; He could have angels tell us; or He could simply cause rocks to speak the gospel message to us. But God gives us the privilege of sharing His offering for our sins.

As a new believer, you might read this and think, “You are psyching me out with the word *privilege*; I know what you are doing.” But let me assure you that, as you grow older in the faith, whatever little amount of **divine good** that God allows you to do will be a great privilege. I say that from the standpoint of time, not eternity. In eternity, we will receive great rewards for the divine good which we accomplished here on earth. However, even in time, there is great blessing with sharing the faith and edifying the **body of Christ**.

¹⁵ Textus Receptus is the manuscript that the KJV was based upon.

¹⁶ This does not mean that we accept anything from the Latin text; that is simply another factor to consider.

Acts 10:4c–6 The angel replied, “Both your prayers and your charity works have come before God as a memorial to your positive volition toward Him. Right now, send some trustworthy men to Joppa and locate a Simon Peter who is staying there. He is a guest at the house of a man also named Simon, who is a tanner. The house is by the sea. [Peter will tell you what to do next.]” (Kukis paraphrase)

Let me point out the obvious: Cornelius does not know Simon Peter; he does not even know who Simon Peter is.

For everyone in this world, there are an untold number of parallel realities taking place, relative to any individual. I remember seeing a movie based on some historical incidents by Ron Howard about two race car drivers, and this took place when I was young but aware of the world around me. At the time that I saw the movie and going back to the actual events, I never knew that any of this took place. I had not a clue at that time that these events took place. It was just one of the many parallel realities which happened during my life, of which I was totally unaware. For everything that we have some awareness of, there must be a million things, happening at the same time, about which we have no knowledge (I just made up the 1 in a 1,000,000 numbers).

For us, Peter’s existence and his ministry are very well known. He is easily one of the most well-known people from ancient history that there is. He is probably one of the most important people in world history. Yet, here is Cornelius, a man who believes in Peter’s God, and yet he knows nothing about Peter.

This is typical. There are some people—particularly skeptics—who believe that ancient historians should have provided many records of Jesus, but in that era. He would have fallen outside of the realities of many ancient historians. Those who believed in Jesus recognized, to a limited degree, truly Who He is (such as Peter’s confession), how many people truly understood, at that time, and Jesus is God come in the flesh? Even Jesus’ half-brother James did not realize this until after our Lord’s crucifixion and resurrection and ascension.

As a *religious leader*, Jesus did not tick off any boxes. His public ministry, although impactful, took place in less than 4 years; He wrote nothing down, and the region which He ministered to was quite limited in scope. He may have traversed a territory perhaps 100 miles north to south and certainly less than 50 miles east to west. From a human perspective, we should know nothing about Jesus (just as we should know nothing about Abraham).

Even today, we tend to think that the most important events are taking place in and around the white house, inside the Capitol building, and in the chambers of the Supreme Court. When it comes to foreign countries, we certainly wonder about what is happening in the Kremlin, in the capitols of China, North Korea, Great Britain, etc. But what God is doing in millions of individual lives is far, far more important. We may fret about Joe Biden’s attempts to destroy the sovereignty of the United States; but, when all is said and done, this does not compare in any way to what God is doing (even if the Biden presidency turns out to be an inflection point for the United States).

But when departed the angel, the one speaking to him, having summoned two of the servants and a soldier, pious, from those being devoted to him. And describing all things to them, he sent them toward the Joppa.

Acts
10:7–8

When the angel, the one speaking to him, had departed, [Cornelius] summoned two of his servants and a devout soldier from those attending to him. Having explained everything to them, he sent them toward Joppa.

The angel departed once he was done speaking to him. Cornelius then summoned two of his servants and a believing soldier from those who served him. He explained exactly how to find Peter and then sent the three to Joppa.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But when departed the angel, the one speaking to him, having summoned two of the servants and a soldier, pious, from those being devoted to him. And describing all things to them, he sent them toward the Joppa.
Complete Apostles Bible	Now when the angel who had been speaking to Cornelius had departed, he called two of his household servants and a devout soldier from among those who waited on him continually.
Douay-Rheims 1899 (Amer.)	And explaining to them everything, he sent them to Joppa. And when the angel who spoke to him was departed, he called two of his household servants and a soldier who feared the Lord, of them that were under him. To whom when he had related all, he sent them to Joppe.
Holy Aramaic Scriptures	And after The Malaka {The Heavenly Messenger} who had spoken with him departed, he called two from the sons of his house, and a certain servant who revered Alaha {God}, who was obedient unto Him, and he related unto them every thing which he had seen, and sent them unto Yupha {Joppa}.
James Murdock's Syriac NT	And when the angel that talked with him was gone, he called two of his household, and a soldier who feared God and was obedient to him. And he related to them all that he had seen, and sent them to Joppa.
Original Aramaic NT	When The Angel went who had spoken with him, he called two of the men of his household and one Servant who worshiped God, who was agreeable to him, And he related to them everything that he had seen and he sent them to Joppa.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the angel who said these words to him had gone away, he sent for two of his house-servants, and a God-fearing man of the army, one of those who were waiting on him at all times; And having given them an account of everything, he sent them to Joppa.
Bible in Worldwide English	When the angel which spoke to him had gone, Cornelius called two of his house servants. He also called one of the soldiers who believed in God and who always helped him. He told them carefully all about his vision. Then he sent them to Joppa.
Easy English	Then the angel who spoke to Cornelius went away. Cornelius told two of his servants and a soldier of his group to come to him. The soldier was one of those who served Cornelius. He was a good man who obeyed God. Cornelius explained to these three men what the angel had said to him. Then he sent them to Joppa.
Easy-to-Read Version–2008	<p style="text-align: center;"> Joppa was about 50 kilometres from Caesarea.</p> The angel who spoke to Cornelius left. Then Cornelius called two of his servants and a soldier. The soldier was a religious man, one of his close helpers. Cornelius explained everything to these three men and sent them to Joppa.
<i>God's Word</i> ™	After saying this, the angel left. Cornelius called two of his household servants and a devout soldier, one of those who served him regularly. Cornelius explained everything to them and sent them to Joppa.
Good News Bible (TEV)	Then the angel went away, and Cornelius called two of his house servants and a soldier, a religious man who was one of his personal attendants. He told them what had happened and sent them off to Joppa.
J. B. Phillips	When the angel who had spoken to him had gone, Cornelius called out for two of his house-servants and a devout soldier, who was one of his personal attendants. He told them the whole story and then sent them off to Joppa.
<i>The Message</i>	As soon as the angel was gone, Cornelius called two servants and one particularly devout soldier from the guard. He went over with them in great detail everything that had just happened, and then sent them off to Joppa.

NIRV	The angel who spoke to him left. Then Cornelius called two of his servants. He also called a godly soldier who was one of his attendants. He told them everything that had happened. Then he sent them to Joppa.
New Life Version	The angel left him. Then Cornelius called two of his servants and a religious soldier who took care of him. He told what had happened. Then he sent them to Joppa.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When the angel left, Cornelius called in two of his household slaves. He also called in a soldier who took care of personal matters for him. This soldier was devoted to God. He told the three men what had just happened. Then he sent them to Joppa. [5] ⁵ 10:8Joppa was about 35 miles (56 km) south of Caesarea. That's a hard day's travel by foot. Typically, a day trip on foot would max out at about 20 miles (32 km). Cornelius may have sent his messengers on horseback.
Contemporary English V.	After saying this, the angel left. Cornelius called in two of his servants and one of his soldiers who worshiped God. He explained everything to them and sent them off to Joppa.
The Living Bible	As soon as the angel was gone, Cornelius called two of his household servants and a godly soldier, one of his personal bodyguard, and told them what had happened and sent them off to Joppa.
New Berkeley Version The Passion Translation	.
Plain English Version	After the angel left, Cornelius called for two of his servants and a trusted, godly soldier who was his personal attaché. He explained to them everything that had just happened and sent them off to Joppa.
UnfoldingWord Simplified T.	The angel finished talking with Cornelius and went away. Then Cornelius called 2 of the men that worked in his house, and one of the soldiers that looked after him. That soldier respected God too. Cornelius told them everything that happened, and then he told them to go to Joppa and get Peter.
William's New Testament	When the angel who spoke to Cornelius had gone, he summoned two of his household servants and a soldier who served him, one who also worshiped God. He explained to them everything that the angel had said. Then he told them to go to city of Joppa to ask Peter to come to Caesarea.
	After the angel who had spoken to him had gone, Cornelius called two of his household servants, and a religious soldier who was one of his devoted attendants, and after telling them the whole story, sent them to Joppa.

Partially literal and partially paraphrased translations:

American English Bible	Well, as soon as the messenger [from God] who spoke to him left, he called two of his house servants and a devout soldier who was staying with him, and he told them everything that had happened, then he sent them to Joppa.
Beck's American Translation Breakthrough Version	.
Len Gane Paraphrase	As soon as the angel speaking to him went away, after hollering for two of the domestic servants and a godly soldier of the ones who stayed close to him and recounting absolutely everything to them, he sent them out on a mission to Joppa.
A. Campbell's Living Oracles	After the angel who spoke to Cornelius left, he called two of his household servants and a devout soldier of those who continually attended him, and when he had explained everything to them, he sent them to Joppa.
	As soon as the messenger, who spoke to Cornelius, was gone, he called two of his domestics, and a pious soldier, of them that waited upon him; and having related to them all these things, he sent them to Joppa.

New Advent (Knox) Bible	So the angel visitor left him, and thereupon he summoned two of his servants, and one of the soldiers who were in attendance on him, a man of piety; he told them all that had passed, and sent them on their way to Joppa.
NT for Everyone	When the angel who had spoken with him went away, he called two of his household and a devout soldier from among his retinue. He explained everything to them, and sent them off to Joppa.
20 th Century New Testament	When the angel, who had spoken to him, had gone, Cornelius called two menservants and a religious soldier, who was one of his constant attendants, And, after telling them the whole story, sent them to Jaffa.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	When the Messenger who had spoken to Cornelius had left, he called two members of his household staff, and a devout soldier who was accustomed to wait on him. When he had given him the message, he sent him to Joppa. Literally, "when he had declared all these things." The Greek word is the root of "exegesis."
Revised Ferrar-Fenton Bible	Accordingly, as soon as the angel who had spoken to him had taken his departure, he summoned two of the domestics as well as a pious soldier from among his officers; and having explained everything to them, he dispatched them to Joppa.
Free Bible Version	When the angel who had spoken to him had left, Cornelius called in two of his house-servants and a soldier of his personal guard, a religious man. After he'd explained to them all that had happened he sent them to Joppa.
The Spoken English NT	As soon as the angel speaking to him went away, Cornelius called two household servants, and one of his attendant soldiers who was devout towards God. He explained everything to them and sent them to Joppa.
Urim-Thummim Version	And when the angel that spoke to Cornelius had left, he called two of his household slaves, and a devout soldier of them that waited on him attentively; And when he had declared all these things to them, he sent them to Joppa.
Weymouth New Testament	So when the angel who had been speaking to him was gone, Cornelius called two of his servants and a God-fearing soldier who was in constant attendance on him, and, after telling them everything, he sent them to Jaffa.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As soon as the angel who spoke to him departed, Cornelius called two of his servants and a devout soldier from among those attached to his service, 8 and after having explained everything to them, he sent them to Joppa.
The Heritage Bible	And as the heavenly messenger speaking to Cornelius departed, he called out to two of his household servants, and a devout soldier of those in constant readiness for him, And having rehearsed to them all these things, he set apart and sent them to Joppa.
New American Bible (2011)	When the angel who spoke to him had left, he called two of his servants and a devout soldier* from his staff, explained everything to them, and sent them to Joppa. * [10:7] A devout soldier: by using this adjective, Luke probably intends to classify him as a "God-fearer" (see note on Acts 8:26–40).
Revised English Bible–1989	When the angel who spoke to him had gone, he summoned two of his servants and a military orderly who was a religious man, told them the whole story, and ordered them to Joppa.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As the angel that had spoken to him went away, Cornelius called two of his household slaves and one of his military aides, who was a godly man; he explained everything to them and sent them to Yafo.
Hebraic Roots Bible	And when the cherub speaking to Cornelius went away, calling two of the sons of his household and a devout servant who feared Elohim and obeyed him and having explained all things to them, he sent them to Joppa.
Holy New Covenant Trans.	The angel who spoke to Cornelius left. Then Cornelius called two of his household slaves and a soldier. This soldier was a good man. They always stayed close to Cornelius. Cornelius explained everything to these three men. Then he sent them to Joppa.
The Scriptures 2009	And when the messenger who spoke to him went away, Cornelius called two of his household servants, and a dedicated soldier from among those who waited on him continually.
Tree of Life Version	And having explained to them all, he sent them to Yapho. When the angel speaking to him had left, he called two of his servants and a soldier from among those attached to his command. After he explained everything to them, he sent them to Joppa.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but goes The Messenger The [One] Speaking [to] him Calling two [ones] [of] the servants and soldier respectful [of] the [men] devoting [to] him and Declaring all [things] [to] them [He] sends them to the joppa...
Awful Scroll Bible	And as the angelic messenger, the one speaking to Cornelius, went-away, calling out to two of his household servants, and a well-revering soldier being steadfast-by him, and considering-away the whole to them, he segregates- them -out to Joppa.
Concordant Literal Version	Now as the messenger who is speaking to him came away, summoning two of the domestics and a devout soldier of those who waited on him, and unfolding it all to them, he dispatches them to Joppa."
exeGesés companion Bible	And the angel who speaks to Cornelius departs: and he calls two of his housekeepers, and a well-revered warrior of those who wait on him; and he declares all these to them and apostolizes them to Yapho.
Orthodox Jewish Bible	And, when the malach speaking to him had departed, Cornelius summoned shnayim of his household avadim and a devout chaiyal (soldier) from among the ones in his service, Having explained everything, sent them to Yafo.
Rotherham's Emphasized B.	And when the messenger who had been speaking with him had departed <calling two of the domestics, and a devout soldier of them that constantly attended him, and relating everything unto them> he sent them off unto Joppa.

Expanded/Embellished Bibles:

An Understandable Version	When the angel who spoke with him had left, Cornelius called two of his house servants and a soldier who was devoted <i>[to God]</i> , men who worked for him regularly, and after explaining the whole situation to them, he sent them on to Joppa.
The Expanded Bible	When the angel who spoke to Cornelius left, Cornelius called two of his ·servants [household slaves/servants] and a soldier, a ·religious [devout; pious; godly] man who ·worked for him [or was on his staff; or was loyal to him]. Cornelius explained everything to them and sent them to Joppa.

Jonathan Mitchell NT	Now as soon as the agent (messenger) that had been speaking to him went away, upon summoning two of the household servants and a devout soldier (a warrior with well-directed reverence) of those being constantly in loyal attendance to him (or: regularly attached to his service), and then leading them through a detailed narrative of all the things [that occurred], he sent them off on the mission, into Joppa.
P. Kretzmann Commentary	And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa. Kretzmann's commentary for Acts 10:1–8 has been placed in the Addendum .
Syndein/Thieme	And when the angel which spoke to Cornelius departed, he called two of his household servants, and a devout {meaning a faithful and reliable soldier and also one of positive volition at the point of God consciousness} soldier of them that waited on him continually.
Translation for Translators	And when he had declared all these things unto them, he sent them to Joppa. When the angel who spoke to Cornelius had gone, Cornelius summoned two of his household servants and a soldier who served him, one who also worshipped God. He explained to them everything <i>that the angel had said</i> . Then he told them to go to Joppa to ask Peter to come to Caesarea.
The Voice	After the messenger departed, Cornelius immediately called two of his slaves and a soldier under his command—an especially devout soldier. He told them the whole story and sent them to Joppa.

Bible Translations with Many Footnotes:

Lexham Bible	And when the angel who spoke to him departed, he summoned two of the household slaves and a devout soldier from those who attended him, and after he [*Here “after ” is supplied as a component of the participle (“had explained”) which is understood as temporal] had explained everything to them, he sent them to Joppa.
NET Bible®	When the angel who had spoken to him departed, Cornelius ¹⁹ called two of his personal servants ²⁰ and a devout soldier from among those who served him, ²¹ and when he had explained everything to them, he sent them to Joppa. ¹⁹ tn Grk “he”; the referent (Cornelius) has been specified in the translation for clarity. ²⁰ tn Or “domestic servants.” The Greek word here is οἰκέτης (oiketh), which technically refers to a member of the household, but usually means a household servant (slave) or personal servant rather than a field laborer. ²¹ tn The meaning of the genitive participle προσκατερούντων (proskarterountwn) could either be “a soldier from the ranks of those who served him” (referring to his entire command) or “a soldier from among his personal staff” (referring to a group of soldiers who were his personal attendants). The translation “from among those who served him” is general enough to cover either possibility.

Literal, almost word-for-word, renderings:

Berean Literal Bible	And when the angel speaking to him had departed, having called two of the servants and a devout soldier of those who are attending him, and having related all things to them, he sent them to Joppa.
Benjamin Brodie's trans.	And when the angel who had spoken to him departed, and he summoned two of his house slaves, as well as a devout [spiritually-minded] soldier who was devoted to him [engaged as a body guard, assigned to him as an aide-de-camp, attached to him like an adjutant or personal assistant], And after he explained all these things to them, he sent them to Joppa .

Charles Thomson NT So when the angel who spoke to him was gone, Cornelius called two of his household servants and a devout soldier of them who waited on him continually, and having related to them the whole affair, he sent them to Joppa.

Context Group Version And when the messenger that spoke to him had departed, he called two of his household slaves, and a devout soldier of those that waited on him continually; and having rehearsed all things to them, he sent them to Joppa.

Far Above All Translation And when the angel who was speaking to Cornelius had departed, he called two of his household slaves and a devout soldier from among those who continued resolutely with him, and explained everything to them, and sent them to Joppa.

Literal Standard Version And when the messenger who is speaking to Cornelius went away, having called two of his servants, and a pious soldier of those waiting on him continually, and having expounded all things to them, he sent them to Joppa.

Modern Literal Version 2020 Now as the messenger, the one who had been speaking to Cornelius, went away, he summoned two of his domestic *servants* and a devout soldier of the ones who are persevering with him; and having described all these things to them, he sent them to Joppa.

NT (Variant Readings) And when the angel that spake unto °[Cornelius] was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.
°CT-him

The gist of this passage: Cornelius called upon some of his must trusted servants and he sent them to Joppa to get Peter.

7-8

Acts 10:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
aperchomai (ἀπέρχομαι) [pronounced ahp-AIRKH-oh-ma]	<i>to go away, to depart, to go away from; to go [on one's way]</i>	3 rd person singular, aorist active indicative	Strong's #565
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
aggelos (ἄγγελος) [pronounced AHN-geh-loss]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; nominative case	Strong's #32
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 10:7a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, nominative case	Strong's #2980
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: *When the angel, the one speaking to him, had departed,...*

An angel, appearing out of nowhere, came to Cornelius, a gentile, and told him what he needed to do (vv. 4c–6). The angel, once he was done speaking to Cornelius, departed.

In recalling this incident, Cornelius does not even remember how he departed (logically, it would be Cornelius who told this to Luke).

Acts 10:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phōneō (φωνέω) [pronounced foe-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine singular, aorist active participle, nominative case	Strong's #5455
duo (δύο) [pronounced DOO-oh]	<i>two, both</i>	Indeclinable adjective; primary numeral	Strong's #1417
tōn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
oikétai (οἰκέται) [pronounced oy-KEHT-ī]	<i>(domestic) servants, menial domestics; those who serve in home of his master</i>	masculine plural noun, nominative case	Strong's #3610
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
stratiôtēs (στρατιώτης) [pronounced strat-ee-OH-tace]	<i>(common) soldier [s], warrior [s]; metaphorically a champion of the cause of Christ</i>	masculine singular noun; accusative case	Strong's #4757
eusebês (εὐσεβής) [pronounced yoo-seb-ACE]	<i>pious, reverent, pious, devout, godly; dutiful</i>	masculine singular adjective; accusative case	Strong's #2152

Acts 10:7b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
proskartereō (προσκαρτερέω) [pronounced pros-kar-ter-EH-oh]	<i>being devoted to, persevering, being constantly diligent, (in a place) attending assiduously all the exercises, (to a person) adhering closely to, attending, giving self, continuing (in, instant in, with, upon), waiting on (continually)</i>	masculine plural, present active participle, genitive/ablative case	Strong's #4342
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: ...[Cornelius] summoned two of his servants and a devout soldier from those attending to him.

Cornelius immediately began to do what the angel told him to do. He picked two of his best servants and he also chose a soldier to go with them. This was a first priority mission for Cornelius.

Some translations present this as two people in total; but we have two servants (plural) and a soldier (singular), which is three in total.

Acts 10:7 **When the angel, the one speaking to him, had departed, [Cornelius] summoned two of his servants and a devout soldier from those attending to him.** (Kukis mostly literal translation)

Acts 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
exēgέομαι (ἐξηγέομαι) [pronounced ex-ayg-EH-ohm-ahee]	<i>describing; telling, declaring; considering (out) (aloud), rehearsing, unfolding</i>	masculine singular, aorist (deponent) middle participle, nominative case	Strong's #1834
hapas (ἅπας) [pronounced HAP-as]	<i>absolutely all or (singular) every one; all (things), every (one), whole, all together</i>	neuter plural adjective, accusative case	Strong's #537

In the neuter plural, this adjective behaves like a noun, and it means, *everything, all things*.

Acts 10:8a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having explained everything to them,...

What Cornelius is explaining is exactly how to find Peter in Joppa. Enough details are given to him by the angel to locate Peter in a nearby city, Cornelius relayed this information to these three men.

Acts 10:8b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Ióppē (Ἰόππη) [pronounced ee-OHP-pay]	<i>beautiful; transliterated, Joppa, Japho</i>	feminine singular proper noun location, accusative case	Strong's #2445

Translation: ...he sent them toward Joppa.

Then they were sent to Joppa. Peter could be found in Joppa.

Acts 10:8 Having explained everything to them, he sent them toward Joppa. (Kukis mostly literal translation)

Acts 10:7–8 When the angel, the one speaking to him, had departed, [Cornelius] summoned two of his servants and a devout soldier from those attending to him. Having explained everything to them, he sent them toward Joppa. (Kukis mostly literal translation)

Acts 10:7–8 The angel departed once he was done speaking to him. Cornelius then summoned two of his servants and a believing soldier from those who served him. He explained exactly how to find Peter and then sent the three to Joppa. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Peter Also Has a Vision of Many Unclean Animals

In v. 12, there are some disagreements when it comes to the final text. These disagreements are dealt with within the Greek text boxes (which most people do not read). The difference in the major texts is important because it is so very trivial. By examining the differences between the major Greek texts yourself, you will be forced to the conclusion that, “These differences are not a big deal.” This is the case for perhaps 95%¹⁷ of the variants found in our source Greek texts. In other words, had you only the Byzantine Greek text to work with and someone else had only the Westcott Hort text to work with, you would not develop a whole different set of doctrines and spiritual information. One of you would not become a Lutheran and the other a Calvinist. That is because the variants are, for the most part, trivial. V. 12 is an excellent example of this. If you have heard about variants and they concern you, then this is an excellent place to study so that you are not troubled by them.

To be clear, I am not saying that all variants are trivial. The additional text found at the end of Mark is anything but trivial. However, most textual variants are not problematic for the Biblical scholar.

There is not a lot of consensus as to which verse should be combined with the next verse. The next five verses all belong together, so they will be grouped as follows:

But the next [day] a traveling of them and the city is drawing near. Has ascended Peter to the rooftop to pray about the hour sixth. But he has become very hungry and he keeps desiring to eat. But a preparation of them [and] has become to him a state of mind. And he keeps on seeing the sky having opened up and descending a vessel—a certain one—like a (linen) sheet large by four beginning descending upon the earth, in which [there] are all the four-footed beasts and reptiles of the ground and birds of the sky.

Acts
10:9–12

They traveled the next [day] and the city was drawing near. Peter went up to the rooftop to pray about the sixth hour. However, he had become very hungry and he keeps on desiring to eat [something, anything]. While [those of the household] are preparing a meal, a [strange] state of mind comes upon him. He kept seeing the sky opening up and some manufactured thing, like a massive sheet, descending to the earth by means of four corners. In this [sheet] are all [kinds] of quadrupeds [from the ground including the wild beasts] and reptiles of the earth and birds of the sky.

As this group traveled on, the city of Caesarea came into view. When they arrived around noon, Peter was on the rooftop praying. Suddenly, he became very hungry, desiring to eat pretty much anything. So as the gentiles to whose home he had come prepared a meal, Peter fell into a trance-like state. He looked up and saw something which was like a massive linen sheet. It was descending to the ground, held up at four corners. Then Peter could see in this sheet a multiplicity of quadrupeds, reptiles and birds, most of them unclean animals.

Here is how others have translated this verse:

¹⁷ I just made up that percentage.

Ancient texts:

Westcott-Hort Text (Greek)	But the next [day] a traveling of them and the city is drawing near. Has ascended Peter to the rooftop to pray about the hour sixth. But he has become very hungry and he keeps desiring to eat. But a preparation of them [and] has become to him a state of mind. And he keeps on seeing the sky having opened up and descending a vessel—a certain one—like a (linen) sheet large by four beginning descending upon the earth, in which [there] are all the four-footed beasts and reptiles of the ground and birds of the sky.
Complete Apostles Bible	Now on the next day, as they were traveling and drawing near to the city, Peter went up on the housetop to pray, at about the sixth hour. And he became hungry and wanted to eat; but while they were preparing, a trance fell on him. and he saw heaven having been opened, and descending to him a certain vessel like a great sheet, having been bound at the four corners, and being let down upon the ground, in which were all the four-footed animals of the earth and the wild animals, and the reptiles, and the birds of the air.
Douay-Rheims 1899 (Amer.)	And on the next day, whilst they were going on their journey and drawing nigh to the city, Peter went up to the higher parts of the house to pray, about the sixth hour. And being hungry, he was desirous to taste somewhat. And as they were preparing, there came upon him an ecstasy of mind. And he saw the heaven opened and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth: Wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the air.
Holy Aramaic Scriptures	And another day while they journeyed on the road, and came near unto the city, Shimeun {Simeon} ascended unto the housetop, so that he might pray at the sixth hour {i.e. at Noon}. And he was hungry, and had desired that he might eat. And while they were preparing it for him, there fell upon him amazement, and he saw the Heavens while opened, and a certain garment, where it was bound at the four corners, and it was likened unto a great linen sheet, and was descending from the Heavens upon the Earth. And there was in it all animals of four feet, and the creeping thing of the Earth, and the fowl of the Heavens.
James Murdock's Syriac NT	And the next day, as they travelled the road and approached the city, Simon ascended the roof to pray, at the sixth hour. And he became hungry, and desired to eat. And while they were providing for him, he fell into a trance. And he saw the heavens opened, and a certain vessel fastened at the four corners, and it was like a great sheet; and it descended from heaven to the a earth. And there were in it all fourfooted animals, and creeping things of the earth, and fowls of heaven.
Original Aramaic NT	And the next day, when they were traveling on the road and came near to the city, Shimeon went up to the roof to pray at the sixth hour. And he was hungry and he wanted to eat, and as things were being gotten for him, he fell into a trance, And he saw Heaven as it was opened, and a garment which was tied at the four corners like a great linen, and it was descending from Heaven to The Earth, And there were in it all kinds of four footed animals and creeping things of The Earth and birds of the sky;...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Now the day after, when they were on their journey and were near the town, Peter went up to the top of the house for prayer, about the sixth hour: And he was in need of food: but while they were getting it ready, a deep sleep came on him; And he saw the heavens opening, and a vessel coming down, like a great cloth let down on the earth, In which were all sorts of beasts and birds.</p>
Bible in Worldwide English	<p>They went the next day. They were coming near to the city. About midday, Peter went up on the flat roof of the house to talk with God. He became very hungry and wanted to eat. While food was being made ready, something like a dream came over him. He saw the sky open. A bundle like a big blanket was tied by the corners. It was let down to earth. In the bundle were all kinds of animals and snakes and birds.</p>
Easy English	<p>The next day, at about noon, Cornelius's men were coming near to Joppa. At this time, Peter went up on the roof of the house to pray to God. He became hungry and he wanted to eat some food. While someone was preparing a meal for him, Peter had a special dream. In a vision, he saw heaven open above him. Then he saw something like a large piece of cloth. Somebody held it at each of its four corners and let it come down to the ground. Inside the cloth there were many different kinds of animals with four legs. There were also wild birds and snakes.</p> <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>In those days, in Israel, all the houses had flat roofs. People sat up there after they had finished working. It was quiet there.</p> </div>
Easy-to-Read Version—2008	<p>The next day they were coming near Joppa about noon, when Peter was going up to the roof to pray. He was hungry and wanted to eat. But while they were preparing the food for Peter to eat, he had a vision. He saw something coming down through the open sky. It looked like a big sheet being lowered to the ground by its four corners. In it were all kinds of animals, reptiles, and birds.</p>
<i>God's Word</i> TM	<p>Around noon the next day, while Cornelius' men were on their way and coming close to Joppa, Peter went on the roof to pray. He became hungry and wanted to eat. While the food was being prepared, he fell into a trance. He saw the sky open and something like a large linen sheet being lowered by its four corners to the ground. In the sheet were all kinds of four-footed animals, reptiles, and birds.</p>
Good News Bible (TEV)	<p>The next day, as they were on their way and coming near Joppa, Peter went up on the roof of the house about noon in order to pray. He became hungry and wanted something to eat; while the food was being prepared, he had a vision. He saw heaven opened and something coming down that looked like a large sheet being lowered by its four corners to the earth. In it were all kinds of animals, reptiles, and wild birds.</p>
J. B. Phillips	<p>Peter's startling vision Next day, while these men were still on their journey and approaching the city, Peter went up about mid-day on to the flat roof of the house to pray. He became very hungry and longed for something to eat. But while the meal was being prepared he fell into a trance and saw the heavens open and something like a great sheet descending upon the earth, let down by its four corners. In it were all kinds of animals, reptiles and birds.</p>
<i>The Message</i>	<p>The next day as the three travelers were approaching the town, Peter went out on the balcony to pray. It was about noon. Peter got hungry and started thinking about lunch. While lunch was being prepared, he fell into a trance. He saw the skies open up. Something that looked like a huge blanket lowered by ropes at its four corners settled on the ground. Every kind of animal and reptile and bird you could think of was on it.</p>
New Life Version	<p>Peter's Dream</p>

The next day they went on their way. About noon they were coming near the town. At this time Peter went up on the roof to pray. He became very hungry and wanted something to eat. While they were getting food ready to eat, he saw in a dream things God wanted him to see. He saw heaven open up and something like a large linen cloth being let down to earth by the four corners. On the cloth were all kinds of four-footed animals and snakes of the earth and birds of the sky

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PETER'S ODD VISION DURING A TRANCE

They arrived about noon the next day. As they approached the city, Peter went to the housetop [6] to pray. Peter got hungry while he was up there. Downstairs, folks were fixing a meal. As Peter waited, he slipped into a trance. In this dreamlike trance, he saw the sky open up and something coming down. It looked like a huge bedsheet, descending from all four corners. It landed on the ground. Inside this massive sheet were all kinds of critters: some four-footed, some reptiles, some birds too.

⁶10:9 Most houses had a flat roof with a short wall built around the edges—to keep people from falling off. Folks used the housetop like people today use patios or porches: to relax, do chores, send text messages. Well, two of the three.

Contemporary English V.

The next day about noon these men were coming near Joppa. Peter went up on the roof of the house to pray and became very hungry. While the food was being prepared, he fell sound asleep and had a vision. He saw heaven open, and something came down like a huge sheet held up by its four corners. In it were all kinds of animals, snakes, and birds.

The Living Bible

The next day as they were nearing the city, Peter went up on the flat roof of his house to pray. It was noon and he was hungry, but while lunch was being prepared, he fell into a trance. He saw the sky open and a great canvas sheet, [*a great canvas sheet*, implied.] suspended by its four corners, settle to the ground. In the sheet were all sorts of animals, snakes, and birds forbidden to the Jews for food. [*forbidden to the Jews for food*, implied; see Leviticus 11 for the forbidden list.]

New Berkeley Version
New Living Translation

Peter Visits Cornelius

The next day as Cornelius's messengers were nearing the town, Peter went up on the flat roof to pray. It was about noon, and he was hungry. But while a meal was being prepared, he fell into a trance. He saw the sky open, and something like a large sheet was let down by its four corners. In the sheet were all sorts of animals, reptiles, and birds.

The Passion Translation

The next day around noon, as Cornelius' men were approaching Joppa, Peter went up to the flat roof of the house to pray. He was hungry and wanted to eat, but while lunch was being prepared he fell into a trance and entered into another realm. As the heavenly realm opened up, he saw something resembling a large linen tablecloth that descended from above, being let down to the earth by its four corners. As it floated down he saw that it held many kinds of four-footed animals, reptiles, and wild birds.

Plain English Version

Peter had something like a dream while he was still awake

The next day, in the middle of the day, those men were walking along and getting near to Joppa. At that same time, Peter went up on to the flat roof of the house to pray. He started feeling hungry and he wanted something to eat, but he waited and prayed while the people in the house were getting some food ready. Then Peter had something like a dream, but he was still awake. He saw the sky open up, then he saw something like a big sheet. Somebody was holding on to the 4 corners of that sheet, and there were things in the middle of it. It was coming down from the sky to

the ground. There were all sorts of animals in it, and lizards, and snakes, and birds. Their Jewish law said, "Don't eat those sorts of animals, they are no good."

UnfoldingWord Simplified T. About noon the next day those three men were traveling along the road and were coming near Joppa. As they were approaching Joppa, Peter went up on the flat housetop to pray. He became hungry and wanted something to eat. While some people were preparing the food, Peter saw a vision. He saw the sky open and something like a large sheet being lowered to the ground, with its four corners raised up. Inside the sheet were all kinds of creatures. These included animals and birds that the Mosaic laws forbade Jews to eat. Some had four feet, others crawled on the ground, and others were wild birds.

Partially literal and partially paraphrased translations:

American English Bible	And the next day (as they were on their way and getting close to the city), Peter had gone up on the roof (at about the 6th hour [6am in the Roman time system, or 12 noon in the Jewish]) to pray. He was also very hungry and he wanted to eat... But then he fell into a trance. And in [vision] he saw the sky opening and some sort of container (it looked like a huge linen sheet that was being held at its four corners) coming down to the ground. Well, inside of it there were all kinds of four-footed animals, things that crawl on the ground, and birds of the sky...
Beck's American Translation . Breakthrough Version	The next day as those <i>people</i> were traveling on the road and came near to the city, Peter climbed up on the roof to pray around the sixth hour (<i>noon</i>). He became very hungry, and he was wanting to taste <i>some food</i> , but as they were preparing <i>it</i> , a trance came on him. And he watches the sky (that has been opened) and a certain container stepping down as a huge sheet being let down by four corners on the earth, in which were all the four-legged animals and reptiles of the earth, and birds of the sky..
Common English Bible	At noon on the following day, as their journey brought them close to the city, Peter went up on the roof to pray. He became hungry and wanted to eat. While others were preparing the meal, he had a visionary experience. He saw heaven opened up and something like a large linen sheet being lowered to the earth by its four corners. Inside the sheet were all kinds of four-legged animals, reptiles, and wild birds. [Or <i>birds in the sky</i>]
Len Gane Paraphrase	On the next day, as they were on their journey and were getting close to the city, Peter went up to the housetop to pray, [it was] about the sixth hour [noon]. He became very hungry and would have eaten, but while they were preparing, he fell into a trance, and saw heaven open, then a some kind of container coming down to him, like a great sheet tied at all four corners; [it was] let down to the earth. In it were all kinds of four footed animals of the earth as well as wild animals, creeping things, and birds of the air.
A. Campbell's Living Oracles	On the next day, while they were on their journey, and drew near the city, Peter went up to the top of the house to pray, about the sixth hour. And he was hungry, and would have taken a little refreshment; but while they were preparing, he fell into an ecstasy; and he saw heaven opened, and something descending like a great sheet, fastened at the four corners, and let down to the earth: in which there were all sorts of things, even four-footed animals of the earth, and wild beasts, and reptiles, and fowls of the air.
New Advent (Knox) Bible	Next day, while these were on their journey and were drawing near the city, Peter went up to the house-top about noon, to pray there. He was hungry, and waiting for a meal; and while they were preparing it, he fell into a trance. He saw heaven opening, and a bundle, like a great sheet, let down by its four corners on to the earth; in it were all kinds of four-footed beasts, and things that creep on the earth, and all the birds of heaven.

NT for Everyone	The next day, as they were on their journey and getting near the town, Peter went up onto the roof of the house to pray. It was around midday; he was hungry, and asked for something to eat. While they were preparing it, he fell into a trance. He saw heaven opened, and a vessel like a great sail coming down towards the earth, suspended by its four corners. In the sail there was every kind of four-footed creature, reptiles of the earth and birds of the air.
20 th Century New Testament	On the next day, while these men were on their way, just as they were nearing the town, Peter went up on the housetop about mid-day to pray. He became hungry and wanted something to eat; but while it was being prepared, he fell into a trance, And saw that the heavens were open, and that something like a great sail was descending, let down by its four corners towards the earth. In it were all kinds of quadrupeds, reptiles, and birds.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The next day, as they were on their way, and coming close to the city, Peter went up on the housetop to pray at about the noon hour. He became very hungry, and wished to eat. But while they were getting dinner ready, he fell into a trance. He saw the sky open up, and a vessel come down to him, looking like a great sheet tied at the four corners, and let down to the ground. In it were all sorts of four-footed animals, wild animals, creeping things, and birds.
Revised Ferrar-Fenton Bible	Now on the following day, while they were travelling and approaching the town, Peter ascended the balcony for prayer, about noon; and he became very hungry, and longed to taste something. While they were preparing, however, he fell into an ecstatic reverie; and he saw the sky open, and something descending from it, resembling a large sheet, supported at the four corners, and lowered to the ground; in which were all kinds of quadrupeds, reptiles, and birds of the sky.
God's Truth (Tyndale)	On the morrow as they went on their journey and drew near unto the city, Peter went up upon the top of the house to pray, about the sixth hour. Then waxed he an hungered, and would have eaten. But while they made ready. He fell into a trance, and saw heaven opened and a certain vessel come down unto him, as it had been a great sheet, knit at the four corners, and was let down to the earth, where in were all manner of four footed beasts of the earth, and vermin and worms, and foulds of the air.
International Standard V	Peter Has a Vision Around noon [Lit. About the sixth hour] the next day, while they were on their way and coming close to the town, Peter went up on the roof to pray. He became very hungry and wanted to eat, and while the food [Lit. it] was being prepared, he fell into a trance and saw heaven open and something like a large linen sheet coming down, being lowered by its four corners to the ground. In it were all kinds of four-footed animals, reptiles, and birds of the air.
Montgomery NT	The next day, while they were still on their way and were approaching the town, about noon, Peter went up to the housetop to pray. He had become very hungry and longed for food; but while they were preparing it, he fell into a trance. He beheld the sky opened, and a vessel descending like an enormous sail let down to earth by four corners. In it were all kinds of quadrupeds and creeping things of the earth, and wild birds.
Urim-Thummim Version	Then on the next day as they went on their journey and approached the city, Peter went up to the housetop to pray about the 6th hour: And he became very hungry, and would have eaten: but while they prepared [the food], he fell into a trance, and saw the cosmos opened, and a certain vessel descending to him, as it had been a great sheet knit at its 4 corners, and let down to the earth: In which were all types of four-footed animals of the earth, and wild beasts, and creeping things, and flying creatures of the sky.

Weymouth New Testament The next day, while they were still on their journey and were getting near the town, about noon Peter went up on the house-top to pray. He had become unusually hungry and wished for food; but, while they were preparing it, he fell into a trance. The sky had opened to his view, and what seemed to be an enormous sail was descending, being let down to the earth by ropes at the four corners. In it were all kinds of quadrupeds, reptiles and birds, and a voice came to him which said, "Rise, Peter, kill and eat." V. 13 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The next day, while they were on their journey and approaching the city, Peter went up to the roof at about noon to pray. He became hungry and wished to eat, but while they were preparing food, he fell into a trance. The heavens were opened to him and he saw an object that looked like a large sheet coming down, until it rested on the ground by its four corners. In it were all kinds of four-legged animals of the earth, reptiles and birds.

The Heritage Bible
 And on the next day, they going on the road, and drawing near to the city, Peter went up upon the roof to pray about the sixth hour;
 And he became intensely hungry, and determined to eat, but while they prepared the meal, an astonishment fell upon him,
 And he looked with special interest at heaven opened, and a certain vessel descending upon him, like a great sheet bound by the four beginning angles, and let down upon the earth,
 In which were all the four footed creatures of the earth, and beasts, and reptiles, and birds of the heaven.

New American Bible (2011) **The Vision of Peter.**
 * The next day, while they were on their way and nearing the city, Peter went up to the roof terrace to pray at about noontime.* He was hungry and wished to eat, and while they were making preparations he fell into a trance. °He saw heaven opened and something resembling a large sheet coming down, lowered to the ground by its four corners. In it were all the earth's four-legged animals and reptiles and the birds of the sky.

* [10:9–16] The vision is intended to prepare Peter to share the food of Cornelius' household without qualms of conscience (Acts 10:48). The necessity of such instructions to Peter reveals that at first not even the apostles fully grasped the implications of Jesus' teaching on the law. In Acts, the initial insight belongs to Stephen.

* [10:9] At about noontime: literally, "about the sixth hour."

c. [10:11–20] 11:5–12.

New Catholic Bible **The Vision of Peter.**^[d] About noon[e] the next day, as they were on their way and approaching the city, Peter went up on the roof to pray. He became hungry and wanted something to eat, but while it was being prepared, he fell into a trance. He then saw heaven opened and something that looked like a large sheet descending, being lowered to the ground by its four corners. In it were all kinds of four-footed animals as well as reptiles and birds of the air.

[d] The vision that now occurs makes it possible for Peter to sit down at table and eat with Gentiles without feeling any guilt. Hence, it is clear that at first not even the apostles fully understood the Lord's teaching about the Law. However, with the aid of this vision and the inspiration of the Holy Spirit the apostles ultimately arrive at a fuller understanding.

New Jerusalem Bible Next day, while they were still on their journey and had only a short distance to go before reaching the town, Peter went to the housetop at about the sixth hour to say his prayers. He felt hungry and was looking forward to his meal, but before it was ready he fell into a trance and saw heaven thrown open and something like a big

sheet being let down to earth by its four corners; it contained every kind of animal, reptile and bird.

Revised English Bible—1989 Next day about noon, while they were still on their way and approaching the city, Peter went up on the roof to pray. He grew hungry and wanted something to eat, but while they were getting it ready, he fell into a trance. He saw heaven opened, and something coming down that looked like a great sheet of sailcloth; it was slung by the four corners and was being lowered to the earth, and in it he saw creatures of every kind, four-footed beasts, reptiles, and birds.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible And the next day, as they passed along on the road, and drawing near to the city, Simon Peter went up on the roof to pray about the sixth hour. And he hungered and desired to eat. And while they prepared for him, a stupor fell over him.

And he saw the heaven being opened and a certain vessel like a great sheet coming down on him, being bound by four corners, and let down onto the earth; in which were all the four-footed animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven.

Holy New Covenant Trans. The next day these men came near Joppa. At that time Peter was going up to the roof to pray. It was about noon. Peter was hungry and wanted to eat. But while they were preparing the food for Peter to eat, a vision came to him. He saw something coming down through the open sky. It looked like a big sheet coming down to the ground. It was being lowered to the ground by its four corners. Every kind of animal was in it — animals which walk on four feet, animals which crawl on the ground, and birds which fly in the air.

The Scriptures 2009 And on the next day, as they were on their way and approaching the city, Kēpha went up on the house-top to pray, about the sixth hour. And he became hungry and wished to eat. But while they were preparing, he fell into a trance, and he saw the heaven opened and a certain vessel like a great sheet bound at the four corners, descending to him and let down to the earth, in which were all kinds of four-footed beasts of the earth, and wild beasts, and creeping creatures, and the birds of the heaven.

Tree of Life Version The next day, as the soldiers were traveling and approaching the city, Peter went up to the rooftop to pray, at about the sixth hour. Now he became very hungry and wanted to eat; but while they were preparing something, he fell into a trance. He saw the heavens opened, and something like a great sheet coming down, lowered by its four corners to the earth. In it were all sorts of four-footed animals and reptiles and birds of the air.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[on] the [one] but next traveling those and the city approaching ascends Peter to the roof to pray around hour sixth [He] becomes but Hungry and [He] wanted to taste {something} preparing but {something} them becomes to him Amazement and [He] sees the heaven having been opened and descending implement something as sheet great [with] four beginnings being lowered on the earth in which became All The [Things] Having (Four Feet) and Things (Crawling) [of] the earth and Birds [of] the heaven...

Alpha & Omega Bible ON THE NEXT DAY, AS THEY WERE ON THEIR WAY AND APPROACHING THE CITY, PETER WENT UP ON THE ROOFTOP ABOUT THE SIXTH HOUR TO PRAY.

BUT HE BECAME HUNGRY AND WAS DESIRING TO EAT; BUT WHILE THEY WERE MAKING PREPARATIONS, HE WENT OUT OF THE NORMAL STATE OF MIND;

AND HE SAW THE SKY OPENED UP, AND A FISHING NET LIKE A GREAT SAIL COMING DOWN, LOWERED BY FOUR CORNERS TO THE GROUND, AND THERE WERE IN IT ALL KINDS OF FOUR-FOOTED ANIMALS AND CRAWLING CREATURES OF THE EARTH AND BIRDS OF THE AIR.

Awful Scroll Bible

Furthermore on-tomorrow, they proceeding-on-the-way, even nearing the city, Peter stepped-up to the housetop, to wish-with-regards-to, around the sixth hour.

And he comes to be with-hunger and was desiring to eat, and they implementing-it -out he fell-upon a trance,

and he beholds-the-experience of the expanse having been opened-up, and a certain vessel stepping-down to him like a great sheet, having been tied at the four corners, and being let-down to the ground,

from-within which were all manner of quadru-peds of the land, and wild beasts and reptiles and birds of the expanse.

Concordant Literal Version

Now, on the morrow, as they are journeying and drawing near the city, Peter went up on the housetop to pray about the sixth hour of the day."

Now he became ravenous and wanted to taste food. Now, while they are preparing it, an ecstasy came on him,

and he is beholding heaven open and a certain utensil descending, as a large sheet, with four edges, being let down on the earth,

in which belonged all the quadrupeds and reptiles of the earth and the flying creatures of heaven.

exeGeses companion Bible

THE VISION OF PETROS

On the morrow,

as they journey and approach the city,

Petros ascends on the housetop to pray

at about the sixth hour;

and he becomes intensely famished

and wills to taste:

but as they prepare, an ecstasis falls on him;

and he observes the heavens open;

and a vessel descends on him

as a mega linen bound at the four beginnings,

and lowers to the earth:

wherein are all quadrepeds of the earth

and beasts and creepers

and flyers of the heavens.

Orthodox Jewish Bible

Now on the next day, as these were traveling and drawing near to Yafo, around the sixth hour (noon), Kefa went up on to the roof to daven (pray).

And Kefa became hungry, and was wanting to have a meal; but while they were preparing it, Kefa fell into a trance;

And he sees Shomayim having been opened, and a certain object descending like a large linen cloth lowered by four corners upon haAretz.

In this were all the fourfooted animals and remasim haAdamah (creepers of the earth) and oph haShomayim (birds of heaven, birds of the air).

Rotherham's Emphasized B.

Now <on the morrow, as those men were journeying, and [unto the city] drawing near> Peter went up on the housetop to pray, about the sixth hour; but he became hungry, and wished to eat,—and [while they were making ready] there came upon him a trance; and he beholdeth heaven opened, and [coming down] a kind of vessel, like a large linen cloth, [by its four corners] being let down upon the earth, in which were all' the quadrupeds and creeping things of earth and birds of heaven.

Expanded/Embellished Bibles:*The Amplified Bible*

The next day, as they were on their way and were approaching the city, Peter went up on the roof [The flat roof of a house of this era was accessed by an outside stairway.] of the house about the sixth hour (noon) to pray, but he became hungry and wanted something to eat. While the meal was being prepared [Lit *they were preparing.*] he fell into a trance; and he saw the sky opened up, and an object [Or vessel.] like a great sheet descending, lowered by its four corners to the earth, and it contained all kinds of four-footed animals and crawling creatures of the earth and birds of the air.

An Understandable Version

As they were traveling the next day, and were coming close to the city [of Joppa], Peter went up about noontime [Note: Or 6 AM if calculating by Roman time], to the top of the house to pray [Note: The roofs of houses were flat areas, often used for resting, meals, prayer, etc.]. He became hungry and wanted something to eat, but while lunch was being prepared he was overcome by a “trance” [i.e., a semiconscious, vision-like state] and could see the sky open up and a huge sheet-like container being lowered to the ground by its four corners. It contained all kinds of four-footed animals, crawling [reptiles] and birds.

The Expanded Bible

About ·noon [^Lthe sixth hour] the next day as they ·came near Joppa [^Ljourneyed and drew near the city], Peter was going up to the roof [^Cin ancient Israel flat roofs were used as living spaces and for storage] to pray. He was hungry and wanted to eat, but while the food was being prepared, he ·had a vision [or fell into a trance]. He saw heaven opened and ·something [an object] coming down that looked like a big sheet being lowered to earth by its four corners. In it were all kinds of ·animals [^Lfour-footed creatures], reptiles, and birds [^Lof the air/sky].

Jonathan Mitchell NT

Now the next day, while those [three] were in progress of traveling on the road and were presently drawing near to the city, Peter went up onto the housetop to pray (think and speak towards things being well) – [it was] about [the] sixth hour (about noon).

But he became very hungry – almost ravenous – and began desiring to at once taste (= eat) [something]. Now during their being in the midst of preparing [a meal], an ecstasy happened (an out-of-place state of being was birthed [p45 reads: came]) upon him,

and he is now – as a spectator – watching the sky (or: heaven; the atmosphere) – having been opened up – and in the process of descending [is] some container, like a large, fine linen sheet, being gradually but progressively lowered down onto the ground (or: Land; earth) by [its] four corners (extremities; origins; beginnings), within the midst of which were continuing under [the directive, or, power] of [their] origin all the four-footed animals, as well as creeping things (perhaps: insects; reptiles) of the ground (or: land; earth) and flying creatures of the sky (or: atmosphere; heaven).

Syndein/Thieme

On the morrow, as they went on their journey and drew near to the city, Peter went up on the housetop to pray approaching the sixth hour {noon}.

{Note: As the men were nearing Peter, he went up into the rooftop garden to pray - probably because the smell of the tannery was less there!}

And he {Peter} became very hungry and had a strong desire to eat. But while they {the cooks} made ready, he fell into a trance.

And saw heaven opened, and a certain food locker descending to him and inside was a great table cloth and it was tied up at the four corners, and it was lowered to the earth.

{Note: A trance is different from a vision in that emotions are involved. Peter was hungry and his emotions were heightened thinking of food. A trance was a method in which God spoke to men in the pre-canon period.}

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

{Note: wrapped in a tablecloth inside the food chest were all the foods that were dangerous to eat in the Jewish age because of their means of preparing food. So Peter was seeing in front of him all the animals (foods) that were prohibited by the Mosaic Law to eat.}

Translation for Translators

Peter's vision.

Acts 10:9-16

About noon the next day those *three men* were traveling *along the road* and were coming near *Joppa*. As they were approaching Joppa, Peter went up on the *flat* housetop to pray. He became hungry and wanted something to eat. While someone was preparing the food, *Peter* saw *this* vision: ◀He saw heaven open/He saw an opening in the sky▶ and something like a large sheet was being lowered *to the ground*. *It was tied* at its four corners *with ropes*. Inside the sheet were all kinds of creatures. *These included animals and birds that the Mosaic laws forbade Jews to eat*. Some had four feet, others scurried across the ground, and others were wild birds.

The Voice

Just as these men were nearing Joppa about noon the next day, Peter went up on the flat rooftop of *Simon the tanner's house*. He planned to pray, but he soon grew hungry. While his lunch was being prepared, Peter had a vision of his own—a *vision that linked his present hunger with what was about to happen*: A rift opened in the sky, and a wide container—something like a huge sheet suspended by its four corners—descended through the torn opening toward the ground. This container teemed with four-footed animals, creatures that crawl, and birds—*pigs, bats, lizards, snakes, frogs, toads, and vultures*.

Bible Translations with Many Footnotes:

Lexham Bible

Peter Has a Vision

And the next day, as [*Here “as” is supplied as a component of the temporal genitive absolute participle (“were on their way”)] they were on their way and approaching the city, Peter went up on the housetop to pray at about the sixth hour.

And he became hungry and wanted to eat. But while [*Here “while” is supplied as a component of the temporal genitive absolute participle (“were preparing”)] they were preparing the food, [*Here the direct object is supplied from context in the English translation] a trance came over him.

And he saw heaven opened and an object something like a large sheet coming down, being let down to the earth by its four corners, in which were all the four-footed animals and reptiles of the earth and birds of the sky.

NET Bible®

About noon²² the next day, while they were on their way and approaching²³ the city, Peter went up on the roof²⁴ to pray. He became hungry and wanted to eat, but while they were preparing the meal, a trance came over him.²⁵ He²⁶ saw heaven²⁷ opened²⁸ and an object something like a large sheet²⁹ descending,³⁰ being let down to earth³¹ by its four corners. In it³² were all kinds of four-footed animals and reptiles³³ of the earth and wild birds.³⁴

^{22tn} Grk “about the sixth hour.”

^{23tn} The participles ὁδοιπορούντων (Jodoiporountwn, “while they were on their way”) and ἐγγιζόντων (engizontwn, “approaching”) have been translated as temporal participles.

^{24sn} Went up on the roof. Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.

²⁵tn The traditional translation, “he fell into a trance,” is somewhat idiomatic; it is based on the textual variant ἐπέπεσεν (epepesen, “he fell”) found in the Byzantine text but almost certainly not original.

²⁶tn Grk “And he.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun.

²⁷tn Or “the sky” (the same Greek word means both “heaven” and “sky”).

²⁸tn On the heavens “opening,” see Matt 3:16; Luke 3:21; Rev 19:11 (cf. BDAG 84 s.v. ἀνοίγω 2). This is the language of a vision or a revelatory act of God.

²⁹tn Or “a large linen cloth” (the term was used for the sail of a ship; BDAG 693 s.v. ὀθόνη).

³⁰tn Or “coming down.”

³¹tn Or “to the ground.”

³²tn Grk “in which.” The relative pronoun was replaced by the pronoun “it,” and a new sentence was begun in the translation at this point to improve the English style.

³³tn Or “snakes.” Grk “creeping things.” According to L&N 4.51, in most biblical contexts the term (due to the influence of Hebrew classifications such as Gen 1:25-26, 30) included small four-footed animals like rats, mice, frogs, toads, salamanders, and lizards. In this context, however, where “creeping things” are contrasted with “four-footed animals,” the English word “reptiles,” which primarily but not exclusively designates snakes, is probably more appropriate. See also Gen 6:20, as well as the law making such creatures unclean food in Lev 11:2-47.

³⁴tn Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (ouranos) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πτετεινόν).

The Spoken English NT

Now, the next day, they were still on the way. About noon, as they were getting near the city, Peter went up onto the roof to pray. And he got hungry, and was wanting to eat. While they were making something for him, he went into a dream state.^h And he saw heaven opened up, and a thing like a huge sheet coming down. He watched it being lowered down onto the ground by its four corners.ⁱ In it were all the various kinds of animals, reptiles and birds.^j

^h This is often rendered, “he fell into a trance.”

ⁱ Some ancient mss have slightly different descriptions, such as “down onto the ground, tied by the four corners.”

^j Lit. “...corners, in which were all the four-footed animals and reptiles of the earth, and birds of the sky.”

Wilbur Pickering’s New T.

God prepares Peter

Now on the next day, as they were traveling and drawing near to the city, Peter went up on the housetop to pray at about noon.⁴ Well he became hungry and wanted to eat; but while they were preparing, a trance fell on him, and he saw the heaven opened and a container like a great sheet descending to him—it was tied at the four corners and was being let down to the earth—in which were all kinds of four-footed animals of the earth (both wild animals and reptiles) and birds of the sky.⁵

(4) The Text has “the sixth hour”.

(5) What the Text actually says, literally, is: “all the four-footed of the earth, and the wild animals, and the reptiles, and the birds of the sky”—a re-run of Noah’s ark! Well, if the sheet were large enough However, from Peter’s response it appears that no ‘clean’ animals or birds were included. I am tempted to translate: “all the four-footed of the earth—that is, the wild animals and the reptiles—and the birds of the sky” wherein the ‘birds of the sky’ are carrion fowl (songbirds and game birds generally stay close to the ground).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Now the next day, as these are traveling and approaching the city, Peter went up on the housetop to pray, about [the] sixth hour [i.e. 12:00 noon]. But he became very hungry and was desiring to eat; but while they [were] preparing [a meal], a trance fell on him, and he observes heaven [or, the sky] having been opened, and a certain object like a great sheet descending to him, having been tied at [the] four corners and being lowered on the ground, in which were all the four-footed animals of the earth and the wild beasts and the reptiles and the birds of heaven [or, the air].

Benjamin Brodie's trans. Now on the following day, as they were traveling to their destination and were approaching the city, Peter went up [climbed the stairs] on the housetop to pray about the sixth hour, And he became hungry and wished to eat. But while they were preparing their lunch, a trance [visionary experience] came over him, And he saw heaven open up and an object was descending which was like a great [large] sheet [linen cloth] being lowered by four corners to the earth, In which there were all manner of quadrupeds [four-footed animals] and reptiles of the earth and birds of the heaven .

Bond Slave Version On the morrow, as they went on their journey, and drew nigh to the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

Modern Literal Version 2020 {40 AD. Joppa.} Now on the next-day, while those men are traveling and drawing near to the city, Peter went-up upon the housetop to pray, around the sixth hour {i.e. Noon}. Now he became very hungry and wished to taste food, but while those men are preparing the food, a trance fell upon him. And he views the heaven having opened and a certain vessel descending over him, like a great sheet having been bound and being dropped down by four edges upon the earth; in which were* all kinds of four footed mammals and beasts and reptiles of the earth and birds of the heaven.

New American Standard On the next day, as they were on their way and approaching the city, Peter went up on the housetop [Housetops were flat living areas] about the sixth hour [i.e., noon] to pray. But he became hungry and wanted to eat; but while they were making preparations, he fell into a trance; and he *saw the sky opened up, and an object [Or vesse/] like a great sheet coming down, lowered by four corners to the ground, and on it were all kinds of four-footed animals and crawling creatures [Or reptiles] of the earth and birds of the sky.

The gist of this passage: Before the gentile arrive, Peter has a vision or a great sheet with all kinds of animals on it.

9-12

Acts 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588

Acts 10:9a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dé (δέ) [pronounced deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
επαύριον (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
hodoiporédō (ὁδοιπορέω) [pronounced hod-oy-por-EH-oh]	<i>traveling, going on a journey</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3596
ekeinōn (ἐκείνων) [pronounced ehk-INE-own]	<i>them, of them, of those, from them, their</i>	3 rd person masculine plural pronoun or remote demonstrative; genitive/ablative case	Strong's #1565

Translation: They traveled the next [day]...

The ones traveling are the servants of Cornelius; and the soldier. They are traveling to find Peter and to bring him to Caesarea.

Acts 10:9b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tê (τῇ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
polis (πόλις, εως, ἡ) [pronounced POH-liss]	<i>city, city-state; inhabitants of a city</i>	feminine singular noun; genitive/ablative case	Strong's #4172
eggizō (ἐγγίζω) [pronounced eng-ID-zoh]	<i>making near, approaching; being at hand, coming (drawing) near, (coming, drawing) close</i>	masculine plural, present active participle, genitive/ablative case	Strong's #1448

Translation: ...and the city was drawing near.

I have taken some liberties here with the translation. Very often when there are participles and a main verb, they are somehow tied together. It is very common to have *while the participle is taking place, then the main verb happens*. However, this does not appear to be the case here. I believe that the participles describe—without too

much detail—the trip taken by the two servants and the soldier. They simply traveled from the city of Caesarea and the city of Joppa drawing near. Although Joppa was certainly less grand than Caesarea, this group of three were able to see it from a distance.

Acts 10:9c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anabainō (ἀναβείνω) [pronounced <i>ahn-ahb-El-noh</i>]	<i>to ascend, to go up; to rise, to mount, to be borne up, to spring up</i>	3 rd person singular, aorist active indicative	Strong's #305
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
dōma (δῶμα) [pronounced <i>DOH-mental attitude</i>]	<i>a building, house, edifice; a part of a building, dining room, hall; house top, roof (top)</i>	neuter singular noun, accusative case	Strong's #1430
προσεύχομαι (προσεύχομαι) [pronounced <i>pros-YOU-khoh-mai</i>]	<i>to pray face to face with, to pray to God</i>	aorist (deponent) middle infinitive	Strong's #4336

Translation: Peter went up to the rooftop to pray...

As the three men approach Joppa, Peter, having no idea that these men are coming, goes up onto the roof of Simon the tanner's house. This is not an unusual thing to do in the ancient world. If someone came over to visit you, and, next thing you know, they are on your roof, you might think they have lost their minds. However, the roof for this house was simply an extension of their living. This would be similar to you having some chairs and a table set up on your backyard patio.

Particularly given the fact that Peter was called an **Apostle**, he is going to go on top of the roof to pray for guidance. He has not really gotten outside of Jerusalem much, but God has worked through him mightily where he is.

There is a lot which is going to take place here. Not everything is for the benefit of Cornelius. The concept of the church is going to be moved forward somewhat in this narrative.

Acts 10:9d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; accusative case	Strong's #5610
hektos (ἕκτος) [pronounced HEHK-toss]	<i>the sixth</i>	feminine singular adjective, accusative case	Strong's #1623

Translation: ...about the sixth hour.

Peter is on the roof praying around noontime. I would assume that these hours are calculated from dawn.

Acts 10:9 They traveled the next [day] and the city was drawing near. Peter went up to the rooftop to pray about the sixth hour. (Kukis mostly literal translation)

Acts 10:10a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
próspeinos (πρόσπεινος) [pronounced PROS-pi-noss]	<i>(very, intensely) hungry, ravenous</i>	masculine singular adjective, nominative case	Strong's #4361

Translation: However, he had become very hungry...

Suddenly, Peter becomes very hungry. Certainly, he was of a normal hunger at that time, but this seems to be beyond that. He does not realize, but God is causing this to take place supernaturally. In the alternative, Peter is, for whatever reason, acutely aware of his hunger at this moment.

Acts 10:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
thélō (θέλω) [pronounced THEH-loh]	<i>to will, to have in mind, to wish, to desire, to purpose, to intend, to please; to take delight [pleasure] in</i>	3 rd person singular, imperfect active indicative	Strong's #2309

Acts 10:10b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
geuomai (γεύομαι) [pronounced GHYOO- hm-ahēe]	<i>to taste, to eat; metaphorically, to experience</i>	aorist (deponent) middle infinitive	Strong's #1089

Translation: ...and he keeps on desiring to eat [something, anything].

Now Peter appears to want to eat something, anything. This desire to eat is very strong. This is not necessarily supernatural. His desire, in any case, is strong.

This could be as simple as the smells of various animals being cooked outside wafting up to him. How many times have you smelled the preparation of food from the kitchen of a great cook, and now you are acutely aware of being hungry?

Acts 10:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
paraskeuázō (παρασκευάζω) [pronounced par-ask- yoo-AHD-zo]	<i>preparing, making ready; making one's self ready, preparing one's self; having prepared one's self, having been prepared, being ready</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3903
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autōn (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/ genitive case	Strong's #846
gínomai (γίνομαι) [pronounced GIN-oh- mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Acts 10:10c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ekstasis (ἔκστασις, εως, ἦ) [pronounced EHKH-staw-siss]	<i>any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy</i>	feminine singular noun, nominative case	Strong's #1611

Translation: While [those of the household] are preparing a meal, a [strange] state of mind comes upon him.

Part of this great hunger could be very natural. The people that Peter is staying with are now preparing a meal, and the smell wafts up to him.

In any case, a strange state of mind comes to Peter. His mind is in an unusual place. The word used here is the feminine singular noun ekstasis (ἔκστασις, εως, ἦ) [pronounced EHKH-staw-siss], and it means, *any casting down of a thing from its proper place or state, displacement; a throwing of the mind out of its normal state, alienation of mind; amazement, bewilderment, confusion, astonishment; terror; trance, ecstasy*. Strong's #1611.

Acts 10:10 However, he had become very hungry and he keeps on desiring to eat [something, anything]. While [those of the household] are preparing a meal, a [strange] state of mind comes upon him. (Kukis mostly literal translation)

Acts 10:11a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
theôreô (θεωρέω) [pronounced theh-oh-REH-oh]	<i>to see, to be a spectator of, to behold, to discern, (to literally or figuratively experience or intensively [acknowledge]); to consider, to look on, to perceive</i>	3 rd person singular, present active indicative	Strong's #2334
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced oo-ran-OSS]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine singular, perfect passive participle; accusative case	Strong's #455

Translation: He kept seeing the sky opening up...

Peter is apparently looking up and he sees the sky opening. What that looks like, I could not tell you. We know what a door or gate looks like opening up; but a sky is quite another thing.

I have been in a half-dream, half-conscious state, and I have had thoughts that did not always make perfect sense. This could be a part of what is happening to Peter.

Acts 10:11b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	neuter singular, present active participle; accusative case	Strong's #2597
skeuos (σκεῦος) [pronounced <i>SKYOO-oss</i>]	<i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i>	neuter singular noun; accusative case	Strong's #4632
tīs (τις) [pronounced <i>tihç</i>] ti (τι) [pronounced <i>tih</i>]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	neuter singular, enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
hōs (ὡς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
othónē (ὀθόνη) [pronounced <i>oth-OHN-ay</i>]	<i>sheet, linen clothe, linen sail</i>	feminine singular noun, accusative case	Strong's #3607
meGas (μέγας, μεγάλη, μέγα) [pronounced <i>MEH-gas</i>]	<i>large, great; wide, spacious; rich; loud [i.e., a greater intensity]; high [position], more prominent, important</i>	feminine singular adjective; accusative case	Strong's #3173
tessares/tessera (τέσσαρες/τέσσαρα) [pronounced <i>TEHS-sar-es; TEHS-sar-ah</i>]	<i>four</i>	neuter plural adjective; dative, locative or instrumental case	Strong's #5064
archai (ἀρχαί) [pronounced <i>ar-KHEYE</i>]	<i>beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence</i>	feminine plural; dative, locative or instrumental case	Strong's #746
kathiēmi (καθίημι) [pronounced <i>kath-EE-ay-mee</i>]	<i>descending, coming down, sending down, being let down, being lowered down</i>	neuter singular, present passive participle, accusative case	Strong's #2524

Acts 10:11b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
This verb is found only 4x in the NT; once in the book of Luke and 3x in Acts.			
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	on, close by, at; at the time of, during, in; [of sovereignty or oversight] over	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
τῆς (τῆς) [pronounced tayc]	of the; from the, [away, out] from the; from the source of; by the; than the	feminine singular definite article; genitive and ablative cases	Strong's #3588
γῆ (γῆ, γῆς, ἡ) [pronounced gay]	earth; soil, ground; land; [inhabited] earth	feminine singular noun; accusative case	Strong's #1093

Translation: ...and some manufactured thing, like a massive sheet, descending to the earth by means of four corners.

In both the Greek and Hebrew, there is a word for something which has been hand-crafted or manufactured in some way. It is an all-purpose word describing something made by man which does not occur naturally. The exact nature of that thing is determined by the other words used to describe it. There is a certain something that Peter sees and it appears to be a very large sheet, like a sail (obviously Peter would be very familiar with sails). At some time, Peter is describing this to Luke (much of Acts 1–11 was probably Peter describing these events to Luke). This sail appears to have been exceptionally massive.

This thing is coming down from the sky, and appears to be held aloft by its four corners. That portion of the Greek was quite difficult for me to sort out. The words for *descending* and *four* are all pretty basic. But there is another word difficult to determine what it means here: *archai* (ἀρχαί) [pronounced ar-KHEYE], which means, *beginnings; elementary things, fundamentals, basic things; origin, first cause, fundamental principles; rulers, authorities; domains, spheres of influence*. Strong's #746. Quite frankly, at this point, I followed the precedent of many other translations.

Acts 10:11 He kept seeing the sky opening up and some manufactured thing, like a massive sheet, descending to the earth by means of four corners. (Kukis mostly literal translation)

Acts 10:12a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced en]	in, on, by means of, with; among	preposition with the locative, dative and instrumental cases	Strong's #1722
ᾧ (ᾧ) [pronounced hoh]	to whom, for which, by which, in what, by means of that, whose	neuter singular relative pronoun; dative, locative or instrumental case	Strong's #3739

Acts 10:12a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
huparchō (ὑπάρχω) [pronounced hoop-AR-khoh]	<i>to begin under (quietly), to be; to come (forth, into existence), to be present (at hand); expletively, to exist (as copula or subordinate to an adjective, participle, adverb or preposition, or as auxiliary to principal verb); to live</i>	3 rd person singular, imperfect active indicative	Strong's #5225
panta (πάντα) [pronounced PAN-ta]	<i>the whole, all; everyone, each one, all [things]</i>	neuter plural adjective; nominative case	Strong's #3956
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
tetráπους (τετράπους) [pronounced tet-RAP-ooce]	<i>four-footed animals (beasts), quadruped</i>	neuter plural adjective, nominative case	Strong's #5074
The Byzantine Greek text and Scrivener Textus Receptus both add these 5 words:			
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced gay]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ta (τά) [pronounced taw]	<i>the; this, that</i>	neuter plural definite article; nominative case	Strong's #3588
thēría (θηρία) [pronounced thay-REE-ah]	<i>animals, dangerous animals, (venomous, wild) beasts</i>	neuter plural noun, nominative case	Strong's #2342

Translation: In this [sheet] are all [kinds] of quadrupeds [from the ground including the wild beasts]...

Although I started up a new sentence here, in the Greek, this actually is a continuation of v. 11. We have seen in the past that Luke can write a sentence which extends for five or more verses. However, for our own sensibilities, we have to chop his run on sentences up a bit.

There are all of these quadrupeds (four legged animals) standing on this massive sheet.

Acts 10:12b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
herpeta (έρπετά) [pronounced <i>her-pet-AH</i>]	<i>reptiles, small animals, creeping animals</i>	neuter plural noun, nominative case	Strong's #2062
tês (τής) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
gê (γῆ, γῆς, ἡ) [pronounced <i>gay</i>]	<i>earth; soil, ground; land; [inhabited] earth</i>	feminine singular noun; genitive/ablative case	Strong's #1093

Of the earth is not found in the Byzantine Greek text or the Scrivener Textus Receptus. These changes from v. 12a-b match the texts up for Acts 10:12 and 11:6. However, there is no need for these texts to match exactly, even though this is a recollection of the same incident by the same person. It is certainly possible to describe the same incident using different words if it was recalled at a different occasion.

This suggest two possible and equally likely scenarios: a few words of text fell out of the Westcott Hort text (this is not uncommon); or someone working on the base text for the Byzantine Greek text and the Scrivener Textus Receptus added a few words into this verse so that it would match up with Peter's verbal description in Acts 11:6. This is also not uncommon in the biblical text.

What we have here is the most common sort of textual problem in the New Testament. Even if a good argument could be made to favor text A over text B, with the end result being the choice of text A; this changes virtually nothing about the narrative that we are studying.

Each individual letter is considered a variant in the text. So, in v. 12b, there are 6 variants: tês (τής) [pronounced *tayc*] gês (γῆς [pronounced *gayce*]. Now, 6 variants in one portion of one verse, seems like a lot, until you actually see what it actually is.

Translation: ...and reptiles of the earth...

There are smaller animals standing on this sheet as well. Maybe these are small reptiles and/or small mammals.

We have had a number of textual variations in this chapter.

Textual Variations

1. There are textual variations found throughout both the Old and New Testaments. Since manuscripts were produced by hand, we should expect this. Every time a letter is different, this is counted as a variant.
2. For the most part, these variations of text are minor and should have no affect on your overall understanding of the text that we study.
3. There are two big problems with the text in v. 12a-b:
 - 1) There is a prepositional phrase that may belong and may not.
 - 2) And the words *of the earth* are found in two different places, modifying a different grouping of animals.
4. No matter what text you choose to accept (or even if you have no opinion on which text is best), the overall meaning of this verse is unchanged. Peter sees a bunch of animals on this platform (or whatever

Textual Variations

- the thing is that the animals are on).
5. Textual variations are numbered by individual letters. So, the misplaced two words of three letter each is determined to be 6 variants (if my understanding here is correct).
 6. However, even though it seems like a lot of variants, the difference that this makes in our understanding of the overall text is about nil.
 7. This is the case for the overwhelming number of variants for the Old and New Testaments. The vast majority are simply inconsequential and do not reflect in any way some sort of insidious theological motive.
 8. There are Old Testament texts produced by those of the Jewish faith; and the same is translated by people expecting to get the imprimatur of the church (that is, expect to be approved by the catholic church); you can set these passages up side-by-side and not find any theological differences.
 9. My point being, although a paraphrase can contain a lot of the translator's presuppositions; translations tend to be relative free of theological bias.

A notable exception to this is the JW translation.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Acts 10:12c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
πετεινά (ΠΕΤΕΙΝÁ) [pronounced <i>peht-i-NAH</i>]	<i>flying, winged; flying or winged animals, birds; the birds of the heaven, that is, flying in the heaven (air)</i>	neuter plural noun; nominative case	Strong's #4071
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; genitive/ablative case	Strong's #3772

Translation: ...and birds of the sky.

And somehow, a part of this vision included birds. Were they flying right over the sheet? Were they perched upon the other animals?

Acts 10:12 In this [sheet] are all [kinds] of quadrupeds [from the ground including the wild beasts] and reptiles of the earth and birds of the sky. (Kukis mostly literal translation)

Acts 10:9–12 They traveled the next [day] and the city was drawing near. Peter went up to the rooftop to pray about the sixth hour. However, he had become very hungry and he keeps on desiring to eat [something, anything]. While [those of the household] are preparing a meal, a [strange] state of mind comes upon him. He kept seeing the sky opening up and some manufactured thing, like a massive sheet, descending to the earth by means of four corners. In this [sheet] are all [kinds] of quadrupeds [from the ground including the wild beasts] and reptiles of the earth and birds of the sky. (Kukis mostly literal translation)

As messengers from Cornelius approach, Peter is on the roof of the home where he is staying and he is having a vision. His vision is seeing a number of animals standing on what appears to be a large sheet.

Acts 10:9–12 *As this group traveled on, the city of Caesarea came into view. When they arrived around noon, Peter was on the rooftop praying. Suddenly, he became very hungry, desiring to eat pretty much anything. So as the gentiles to whose home he had come prepared a meal, Peter fell into a trance-like state. He looked up and saw something which was like a massive linen sheet. It was descending to the ground, held up at four corners. Then Peter could see in this sheet a multiplicity of quadrupeds, reptiles and birds, most of them unclean animals. (Kukis mostly literal translation)*

And comes to be a voice face to face with him, “Rising up, Peter, kill and eat.”	Acts 10:13	A voice came directly to [Peter], [saying], “Rise up, Peter, kill [one of these animals] and eat [it].”
A voice out of nowhere came to Peter and it said, “Get up, Peter. Kill one of these animals and then eat it.”		

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And comes to be a voice face to face with him, “Rising up, Peter, kill and eat.”
Complete Apostles Bible	And there came a voice to him, "Arise, Peter; kill and eat."
Douay-Rheims 1899 (Amer.)	And there came a voice to him: Arise, Peter. Kill and eat.
Holy Aramaic Scriptures	And a voice came unto him, which said, “Shimeun {Simeon}, arise, slaughter and eat!”
James Murdock’s Syriac NT	And a voice came to him, which said: Simon, arise, slay and eat.
Original Aramaic NT	And a voice came to him saying, "Shimeon, arise, slay and eat."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And a voice came to him, saying, Come, Peter; take them for food.
Bible in Worldwide English	Then Peter heard a voice saying to him, Get up, Peter. Kill some and eat.
Easy English	Then Peter heard a voice that said to him, ‘Peter, stand up and kill some of these animals. Then you can cook them and eat the meat.’
Easy-to-Read Version–2008	Then a voice said to him, "Get up, Peter; kill anything here and eat it."
God’s Word™	A voice told him, "Get up, Peter! Kill these animals, and eat them."
The Message	Then a voice came: “Go to it, Peter—kill and eat.”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	A voice spoke: “Get up, Peter. Go butcher something and eat it.”
Contemporary English V.	A voice said to him, "Peter, get up! Kill these and eat them."
The Living Bible	Then a voice said to him, “Go kill and eat any of them you wish.”
New Berkeley Version	.
The Passion Translation	A voice said to him, “Peter, go and prepare them to be eaten.”
Plain English Version	Then a voice said to Peter, “Get up, Peter. Kill some of those animals and eat them.”
UnfoldingWord Simplified T.	Then he heard God say to him, "Peter, stand up, kill some of these and eat them!"

Partially literal and partially paraphrased translations:

American English Bible	Then a voice came to him that said: 'Get up, Peter... Slaughter [the animals] and eat them!'
Beck's American Translation .	
Breakthrough Version	And a voice came to him, "Get up, Peter. Kill and eat."
New Advent (Knox) Bible	And a voice came to him, Rise up, Peter, lay about thee and eat.
20 th Century New Testament	Then he was aware of a voice which said--"Stand up, Peter, kill something, and eat."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And a voice came to him, "Arise, Peter, sacrifice and eat."
International Standard V	Then a voice told him, [Lit. came to him] "Get up, Peter! Kill something and eat it."
The Spoken English NT	And a voice came to him: up, Peter-kill something and eat it.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And there was a voice to him, Stand up, Peter; slaughter, and eat.
New Jerusalem Bible	A voice then said to him, 'Now, Peter, kill and eat!'

Jewish/Hebrew Names Bibles:

Holy New Covenant Trans.	Then a Voice said to Peter, "Get up, Peter; kill any one of these animals and eat it."
The Scriptures 2009	And a voice came to him, "Rise up, Kepha, slay and eat."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and becomes Sound to him Standing (Up) Peter kill! and eat!
Alpha & Omega Bible	A VOICE CAME TO HIM, GET UP, PETER, KILL AND EAT!
Awful Scroll Bible	And there comes about a voice, with respects to him, "Rising-up Peter, be slaying and be eating!"
Concordant Literal Version	And a voice came to him, "Rise, Peter! Sacrifice and eat!"
exeGesés companion Bible	...and so be it, a voice to him, Rise, Petros! Sacrifice, and eat!
Orthodox Jewish Bible	And there came a bat kol (voice) to him, "Get up, Kefa, kill and eat!"
Rotherham's Emphasized B.	And there came a voice unto him— Rise, Peter! sacrifice and eat.

Expanded/Embellished Bibles:

An Understandable Version	A voice then directed Peter with the words, up; kill and eat [<i>one of them</i>].
Jonathan Mitchell NT	Then a voice was birthed to him (or: occurred, [directed] toward him), "After getting up (or: Upon arising), Peter, slaughter (or: sacrifice) and then at once eat [it]!"
Syndein/Thieme	And there came a voice to him, " RISE, Peter! KILL and EAT. " {Note: This was a command not an offer}
Translation for Translators	Then <i>he heard</i> God [SYN] say to him, "Peter, stand up, kill <i>and cook some of these and eat their meat!</i> "
The Voice	A Voice: Get up, Peter! Kill! Eat!

Bible Translations with Many Footnotes:

NET Bible®	Then ³⁵ a voice said ³⁶ to him, "Get up, Peter; slaughter ³⁷ and eat!"
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^{35th} Grk “And there came.” The introductory phrase ἐγένετο (egeneto, “it happened that”), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated.

^{36th} Grk “a voice to him”; the word “said” is not in the Greek text but is implied.

^{37th} Or “kill.” Traditionally θυσον (quson) is translated “kill,” but in the case of animals intended for food, “slaughter” is more appropriate.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	And a voice came to him: "Having gotten up, Peter, slaughter and eat!"
Benjamin Brodie's trans.	Then a voice came face-to-face to him: "Peter, stand up, kill, and eat."
Context Group Version	And there came a voice to him, Rise, Peter; kill and eat.
Green's Literal Translation	And a voice came to him, Rise up, Peter, slay and eat.
Modern Literal Version 2020	And a voice came* to him, Sacrifice and eat after having stood up Peter.

The gist of this passage: Peter hears a voice commanding him to slaughter and eat.

Acts 10:13a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
phônē (φωνή) [pronounced <i>foh-NAY</i>]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong's #5456
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: A voice came directly to [Peter],...

Peter is seeing this vision and he is very hungry. He is not looking at these animals like he is at a zoo; he is looking at them more like he is at McDonald's.

While staring at these animals, a voice comes to Peter.

Acts 10:13b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anistēmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; vocative	Strong's #4074
thuō (θύω) [pronounced <i>THOO-oh</i>]	<i>kill, slaughter, sacrifice (by fire), immolate</i>	2 nd person singular, aorist active imperative	Strong's #2380
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phagō (φάγω) [pronounced <i>FAG-oh</i>]	<i>eat [this]; consume (a thing); take food, eat a meal; metaphorically devour, consume</i>	2 nd person singular, aorist active imperative	Strong's #5315

Translation: ...[saying], "Rise up, Peter, kill [one of these animals] and eat [it]."

The voice says to Peter, "Rise up and kill one of these animals. Then eat it." Even though Peter is hungry, he is not being commanded to kill every animal that he sees and eat it.

God is not allowing Peter to do this; God is commanding Peter to do this.

In this generation, most of us are more genteel. My father would go out, wait for hours for Bambi, and then shoot her (maybe they could only kill males?). My father was well-adept at hanging the carcass, draining the blood and skinning it. None of this was very appetizing to me, but I certainly loved eating the packaged and defrosted venison afterwards.

We have to understand this in Peter's era. He could look at an animal and picture it killed, skinned or de-feathered, and cooking. Our imagination does not work that way. Now, if we saw 50 cartons of prepared food of various varieties before us, that would make our mouths water. If you picked out your 20 favorite meals or restaurants and imagined seeing all of that food before you, that is what Peter was looking at.

Acts 10:13 **A voice came directly to [Peter], [saying], "Rise up, Peter, kill [one of these animals] and eat [it]."** (Kukis mostly literal translation)

Acts 10:13 **A voice out of nowhere came to Peter and it said, "Get up, Peter. Kill one of these animals and then eat it."** (Kukis paraphrase)

These words, presumably from God, put Peter in a difficult place.

This of course puts Peter in a very difficult position. He is being commanded by God to eat this meat; yet many of these animals are unclean. Again, this is parallel to you being hungry and seeing a plate of food before you that you know you shouldn't eat, but you desperately want to.

But the Peter said, “By no means, Lord, for never did I eat anything common and unclean.”

Acts
10:14

Peter said, “By no means, Lord, for I have never eaten anything profane or unclean.”

Peter answered, saying, “No way am I going to do this, Lord. I have never eaten anything defiled or unclean.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the Peter said, “By no means, Lord, for never did I eat anything common and unclean.”
Complete Apostles Bible	But Peter said, "By no means, Lord! For never did I eat anything common or unclean."
Douay-Rheims 1899 (Amer.)	But Peter said: Far be it from me. For I never did eat any thing that is common and unclean.
Holy Aramaic Scriptures	And Shimeun {Simeon} said, “Let it not be, Mari {My Lord}! Because always I have not eaten any thing which is defiled and unclean!”
James Murdock’s Syriac NT	And Simon said: Far be it, my Lord: for never have I eaten any thing unclean and polluted.
Original Aramaic NT	And Shimeon said, "Never, my Lord, because I have never eaten anything defiled or polluted."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But Peter said, No, Lord; for I have never taken food which is common or unclean.
Bible in Worldwide English	But Peter said, No, Lord, for I have never eaten anything that is not holy or not clean.
Easy English	Peter answered, ‘No, Lord, I would certainly not do that. I have never eaten an animal that our Law says is unclean.’ <div style="border-left: 1px solid black; padding-left: 10px; margin-left: 20px;"> <p>We can read about these laws in Leviticus 11. The animals inside the cloth included animals that these laws would not allow a Jew to eat.</p> </div>
Easy-to-Read Version–2008	But Peter said, "I can't do that, Lord! I have never eaten anything that is not pure or fit to be used for food."
Good News Bible (TEV)	But Peter said, "Certainly not, Lord! I have never eaten anything ritually unclean or defiled."
J. B. Phillips	But Peter said, “Never, Lord! For not once in my life have I ever eaten anything common or unclean.”
<i>The Message</i> NIRV	Peter said, “Oh, no, Lord. I’ve never so much as tasted food that was not kosher.” “No, Lord! I will not!” Peter replied. “I have never eaten anything that is not pure and ‘clean.’ ”

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	“No way, sir. These animals aren’t kosher. I’ve never eaten anything but kosher food.” [7] ⁷ 10:14The laws of Moses outlined what kinds of animals Jews could and couldn’t eat. Cows and sheep, yes. Pigs and lobsters, no (Leviticus 11).
Contemporary English V.	But Peter said, "Lord, I can't do that! I've never eaten anything that is unclean and not fit to eat."

The Living Bible	“Never, Lord,” Peter declared, “I have never in all my life eaten such creatures, for they are forbidden by our Jewish laws.”
New Berkeley Version	.
New Living Translation	“No, Lord,” Peter declared. “I have never eaten anything that our Jewish laws have declared impure and unclean. [Greek <i>anything common and unclean.</i>]”
The Passion Translation	Peter replied, “There’s no way I could do that, Lord, for I’ve never eaten anything forbidden or impure <i>according to our Jewish laws.</i> ”
Plain English Version	But Peter said, “No, boss. I can’t do that. Our Jewish law says we can’t eat those sorts of animals. They are no good, so I never eat any of them.”
Radiant New Testament	“No, Lord! I will not!” Peter responded. “I’ve never eaten anything that isn’t pure and clean.”
UnfoldingWord Simplified T.	But Peter replied, "Lord, surely you do not really want me to do that since I have never eaten anything that our Jewish law says is unacceptable to you or something that we must not eat!"
William's New Testament	But Peter said, "Never by any means, sir, for I have never eaten anything common, or not ceremonially cleansed."

Partially literal and partially paraphrased translations:

American English Bible	But Peter said: ‘Not me Lord, because I’ve never eaten anything that’s dirty or unclean!’
Beck’s American Translation	.
Breakthrough Version	But Peter said, "No way, Master, because I never even once ate anything shared and not clean."
Len Gane Paraphrase	A voice then came to him, "Get up Peter, kill and eat," but Peter said, "No way, Lord, for I have never eaten anything that is common or unclean." V. 13 is included for context.
New Advent (Knox) Bible	It cannot be, Lord, answered Peter; never in my life have I eaten anything profane, anything unclean.[3] [3] St Peter seems to have interpreted the command as a direction to satisfy his hunger indiscriminately, although some of the creatures he saw were unclean according to the Mosaic law.
20 th Century New Testament	"No, Lord, I cannot," answered Peter, "for I have never eaten anything 'defiled' and 'unclean'."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	“No, Lord!” Peter answered. “I have never eaten anything impure or unclean.”
Revised Ferrar-Fenton Bible	"By no means, Sir," replied Peter, "for I have never eaten anything vile and unclean."
Free Bible Version	But Peter replied, not, Lord! I have never eaten anything that is impure and unclean."
International Standard V	But Peter said, Absolutely not, Lord, for I have never eaten anything that is common or unclean!
Montgomery NT	"Not so, my Lord," answered Peter, "for I have never yet eaten anything common and unclean."
NIV, ©2011	"Surely not, Lord!" Peter replied. "I have never eaten anything impure or unclean."
Weymouth New Testament	"On no account, Lord," he replied; "for I have never yet eaten anything unholy and impure."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Peter replied, “Certainly not, Lord! I have never eaten any defiled or unclean creature.”
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	Lev 11; Ezk 4:14
The Heritage Bible	And Peter said, By no means, Lord, because I have absolutely never eaten anything common or unclean.
New American Bible (2011)	But Peter said, "Certainly not, sir. For never have I eaten anything profane and unclean." ^d d. [10:14] Lv 11:1–47; Ez 4:14.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Kefa said, "No, sir! Absolutely not! I have never eaten food that was unclean or <i>treif</i> ."
Hebraic Roots Bible	But Peter said, Elohim forbid my Master, because I never did eat anything common or unclean.
Holy New Covenant Trans.	But Peter said, "I would never do that, Lord! I have never eaten food which is unholy or not pure."
The Scriptures 2009	But Kepha said, "Not at all, Master! Because I have never eaten whatever is common or unclean."
Tree of Life Version	But Peter said, "Certainly not, Lord! For never have I eaten anything unholy or unclean."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	The but Peter says not so may make it Lord for never [I] eat every [thing] common and [thing] unclean...
Awful Scroll Bible	But Peter said, "I-am-not-that-somebody Lord, since I yet-not-at-any-time ate anything common or un-clean."
Concordant Literal Version	Yet Peter said, "Far be it from me, Lord, for I never ate anything contaminating and unclean!"
exeGesés companion Bible	But Petros says, No way, Adonay; for I never ever ate aught profane or impure.
Orthodox Jewish Bible	But Kefa said, "Chalilah li, Adonoi! For I have never eaten basar piggul (unclean meat) or shikkutz tameh (abominable unclean thing)." [VAYIKRA 11:4-20; 20-25; DEVARIM 14:3-20; YECHEZKEL 4:14].
Rotherham's Emphasized B.	But Peter said— By no means Lord! because at no time have I eaten anything' common or unclean.

Expanded/Embellished Bibles:

An Understandable Version	But Peter answered, Lord, I cannot. I have never eaten any such ordinary or <i>[ceremonially]</i> unfit creatures.
The Expanded Bible	But Peter said, "·No [Absolutely not], Lord! I have never eaten food that is ·unholy [profane; common] or ·unclean [ritually defiled; ^c the OT food laws differentiated Israelites from Gentiles; Lev. 11; Ezek. 4:13–15]."
Jonathan Mitchell NT	But Peter said, "Not even one [of those], Sir (or: Lord; Master; or: = Yahweh?), because I never eat (or: ate) all [that is] common (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) and unclean (meaning: ceremonially unclean)!"
Syndein/Thieme	But Peter said, " NO! Lord . . . for I have never eaten any thing that is common or unclean." {Note: Peter is not yet oriented to the doctrine of the progressive revelation of God's Plan. He does not realize yet that Jesus fulfilled the Mosaic Law and it no longer applied in the Church Age.}

Translation for Translators	But Peter replied, “Lord, surely you (<i>sg</i>) do not <i>really want me to do that!</i> I have never eaten any <i>meat</i> that <i>our Jewish law</i> says is unacceptable to God or <i>something that we(exc)</i> must not eat!”
The Voice	Peter: No way, Lord! <i>These animals are forbidden in the dietary laws of the Hebrew Scriptures!</i> I’ve never eaten nonkosher foods like these before— <i>not once in my life!</i>

Bible Translations with Many Footnotes:

NET Bible®	But Peter said, “Certainly not, Lord, for I have never eaten anything defiled and ritually unclean!” ³⁸ ^{38tn} Possibly there is a subtle distinction in meaning between κοινός (koinos) and ἀκάθαρτος (akathartos) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts. ^{sn} Peter insisted he would not violate the law by eating anything defiled and ritually unclean. These food laws were one of the practices that distinguished Jews from their Gentile neighbors. The practice made table fellowship with Gentiles awkward. For an example of Jewish attitudes to this, see Dan 1:8-16; 1 Macc 1:41-64; Letter of Aristeas 142; Tacitus, History 5.5.
The Spoken English NT	But Peter said, not, Lord! I’ve never eaten anything unholy ^k or unclean! ^{k.} Lit. “common,” which is the antonym of “holy.”
Wilbur Pickering’s New T.	But Peter said, “No way, Lord! Never have I eaten anything ‘common’ ⁶ or unclean!” (6) That is, something ritually or ceremonially impure (and therefore not to be eaten).

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	But Peter said, "Most certainly not, Lord! Because never did I eat any[thing] common [fig., ritually impure] or unclean [or, which defiles]."
Berean Literal Bible	But Peter said, "In no way, Lord! For never have I eaten anything common or unclean."
Benjamin Brodie’s trans.	But Peter replied: “Certainly not, Sir, because I have never eaten anything ceremonially unclean or religiously impure.”
Far Above All Translation	But Peter said, no means, Lord, for I have never eaten anything profane or unclean.”
Green’s Literal Translation	But Peter said, Not at all, Lord, because I never did eat anything common or unclean.
Literal Standard Version	And Peter said, “Not so, Lord; because at no time did I eat anything common or unclean”; and [there is] a voice again a second time to him: “What God cleansed, you do not declare common”; and this was done three times, and again was the vessel received up to Heaven. Vv. 15–16 are included for context.
Modern Literal Version 2020	But Peter said, Not-so, Lord, because I never ate anything, common or unclean.
Revised Geneva Translation	But Peter said, “Not so, Lord. For I have never eaten anything that is polluted or unclean.”

The gist of this passage: Peter refuses, as he has never eaten anything common or unclean before.

Acts 10:14a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
epô (ἔπω) [pronounced <i>EHP-oh</i>]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
mēdamōs (μηδαμῶς) [pronounced <i>may-dam-OCE</i>]	<i>by no means, no way</i>	adverb	Strong's #3365
kurios (κύριος) [pronounced <i>KOO-ree-oss</i>]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; vocative	Strong's #2962

Translation: Peter said, "By no means, Lord,..."

Peter recognizes that he is speaking to Jesus, and he tells Jesus that he would never do this.

We do not know if Peter was this strongly religious from the beginning or if he became this dedicated as a **disciple** of Jesus. Bear in mind that, under Jesus, the disciples were still under Old Testament Law. Jesus did not treat His disciples to shrimp po'boys.

Peter is affirming his standards, whenever they were acquired.

Acts 10:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
oudéποτε (οὐδέποτε) [pronounced <i>oo-DEH-po-the</i>]	<i>never (at all), not even at any time, neither at any time, nothing at any time</i>	adverb	Strong's #3763
phagô (φάγω) [pronounced <i>FAG-oh</i>]	<i>to eat; to consume (a thing); to take food, to eat a meal; metaphorically to devour, to consume</i>	1 st person singular, aorist active indicative	Strong's #5315

Acts 10:14b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
pan (πᾶν) [pronounced pahn]	<i>each, every, any; all, entire; anyone, anything, all things, everything; some [of all types]</i>	neuter singular adjective, accusative case	Strong's #3956
koinos (κοινός) [pronounced koy-NOSS]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, accusative case	Strong's #2839
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
akathartos (ἀκάθαρτος) [pronounced ak-ATH-ar-toss]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; accusative case	Strong's #169

Translation: ...for I have never eaten anything profane or unclean.”

Peter affirms that he would not eat anything that was defiled or unclean, regardless of his great hunger.

But, bear in mind, God just spoke to Peter (he responded, *Lord*) and God just told him, “Rise up, kill and eat.”

The list of clean and unclean foods is found in **Leviticus 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). Also in that context is a discussion of the level of sinfulness which is associated with such dietary laws, as modern-culture has constructed umpteen memes to warn Christians not to eat shrimp or crawdads (and if they do, then they had better accept homosexuality).

Peter is aware of these dietary restrictions. He makes this assertion:

Acts 10:14 Peter said, “By no means, Lord, for I have never eaten anything profane or unclean.” (Kukis mostly literal translation)

God gave a very clear command; Peter gave an equally adamant refusal.

Acts 10:14 Peter answered, saying, “No way am I going to do this, Lord. I have never eaten anything defiled or unclean.” (Kukis paraphrase)

God is going to make certain that Peter gets the message here.

And a voice again from the second face to face with him, “What the God made clean, you will not make common.” But this (thing) happened about three times and immediately was taken up the vessel to the sky.

Acts
10:15–16

A voice [came] to him again, the second (time) [saying], “What God has declared clean, you will not make unclean.” This (thing) happened three times and [then] the vessel was suddenly taken up into the sky.

A voice came to Peter once again, saying to him, “Whatever God declares as clean and acceptable, you may not classify as defiled.” This happened three times, and then, suddenly, the great sheet and all of the animals upon it was taken up into heaven.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And a voice again from the second face to face with him, “What the God made clean, you will not make common.” But this (thing) happened about three times and immediately was taken up the vessel to the sky.
Complete Apostles Bible	And a voice spoke again the second time to him, "That which God has made clean, you must not make common." And this happened three times, and again the vessel was taken up into heaven.
Douay-Rheims 1899 (Amer.)	And the voice spoke to him again the second time: That which God hath cleansed, do not thou call common. And this was done thrice. And presently the vessel was taken up into heaven.
Holy Aramaic Scriptures	And again, the second time, the voice was saying unto him; “That which Alaha {God} has cleansed, you shall not declare unclean!” Now, this happened three times, and the garment was raised unto the Heavens.
James Murdock’s Syriac NT	And again the second time, there was a voice to him: What God hath cleansed, make thou not unclean. And this was done three times; and the vessel was taken up to heaven.
Original Aramaic NT	And a voice came again a second time to him: "Those things which God has purified you shall not make impure." This happened three times and the garment was taken up to Heaven.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the voice came to him a second time, What God has made clean, do not you make common. And this was done three times: and then the vessel was taken back into heaven.
Bible in Worldwide English	Then the voice spoke to him again, saying, What God has made clean you must not call unholy. This happened three times. Then the thing was taken up right away into the sky.
Easy English	Then, for the second time, the voice said to Peter, ‘God has made these animals good for people to eat. So you must not say that it is not right to eat them.’ All this happened three times. After that, the cloth immediately went back up into heaven.
Easy-to-Read Version–2008	But the voice said to him again, "God has made these things pure. Don't say they are unfit to eat." This happened three times. Then the whole thing was taken back up into heaven.
Good News Bible (TEV)	The voice spoke to him again, "Do not consider anything unclean that God has declared clean." This happened three times, and then the thing was taken back up into heaven.
J. B. Phillips	Then the voice spoke to him a second time, “You must not call what God has cleansed common.” This happened three times, and then the thing was gone, taken back into heaven.
<i>The Message</i>	The voice came a second time: “If God says it’s okay, it’s okay.” This happened three times, and then the blanket was pulled back up into the skies.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	The voice spoke again. "What God has cleaned is kosher. So don't think it's not." This scene played out three times during Peter's trance. Then the sheet and animals ascended and disappeared into the sky.
Contemporary English V.	The voice spoke to him again, "When God says that something can be used for food, don't say it isn't fit to eat." This happened three times before the sheet was suddenly taken back to heaven.
The Living Bible	The voice spoke again, "Don't contradict God! If he says something is kosher, then it is." The same vision was repeated three times. Then the sheet was pulled up again to heaven.
New Berkeley Version New Living Translation	. But the voice spoke again: "Do not call something unclean if God has made it clean." The same vision was repeated three times. Then the sheet was suddenly pulled up to heaven.
The Passion Translation	The voice spoke again. "Nothing is unclean if God declares it to be clean." The vision was repeated three times. Then suddenly the linen sheet was snatched back up into heaven.
Plain English Version	Then the voice said to Peter, "If God says that something is good, don't say it is no good." That happened 3 times. Each time that voice told Peter to eat one of those animals, and each time Peter said, "No," and each time the voice said, "If God says that something is good, don't say it is no good." Then that sheet went back up into the sky.
Radiant New Testament	The voice spoke to him a second time and said, "Don't say something isn't pure if God has made it clean." This happened three times, and then the sheet was taken back up to heaven.
UnfoldingWord Simplified T.	Then Peter heard God talk to him a second time. He said, "I am God, so if I have made something acceptable to eat, do not say that it is not acceptable to eat!" This happened three times. Immediately after that, the sheet with the animals and birds was then pulled back into the sky.
William's New Testament	A second time the voice came to him, "The things that God has cleansed you must not call unclean." This took place three times; then all at once the thing was taken up into the sky.

Partially literal and partially paraphrased translations:

American English Bible	And the voice [spoke] to him a second time, saying: 'Stop calling the things that God has made clean, dirty!' Then he heard it say this two more times, and the container was then immediately taken back into the sky.
Beck's American Translation Breakthrough Version	. And a voice came again a second time to him, " <i>Things</i> that God cleaned you must not make shared." This happened at three times, and the container was taken directly up into the sky.
Common English Bible	The voice spoke a second time, "Never consider unclean what God has made pure." This happened three times, then the object was suddenly pulled back into heaven.
Len Gane Paraphrase	Again the voice came to him, the second time, "What God has cleansed, you must not call it common." This was done three times, then the container went up into heaven again.

New Advent (Knox) Bible	Then the voice came to him a second time, It is not for thee to call anything profane, which God has made clean. Three times this happened, and then the bundle was drawn up again into heaven.
NT for Everyone	'What God has made clean,' said the voice, coming now for a second time, 'you must not regard as common.' This all happened three times, and then suddenly the sail was whisked back up to heaven.
20 th Century New Testament	Again he was aware of a voice which said--"What God has pronounced 'clean', do not regard as 'defiled'." This happened three times, and then suddenly it was all taken up into the heavens.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	The voice spoke to him again, saying, "What God has made clean, don't you call common." This sequence repeated itself three times; each time the vessel was taken back into the sky.
Revised Ferrar-Fenton Bible	A voice addressed him a second time, "What God has purified, never treat as defiled!" This occurred three times; and the article was then taken up into the sky.
International Standard V	Again the voice came to him a second time, "You must stop calling unclean what God has made clean." This happened three times. Then the sheet [Lit. the vessel] was quickly taken back into heaven.
Montgomery NT	And again a second time came to him a voice, saying, "What God has cleansed you must not call common." This happened three times; and immediately the sail was drawn up into the sky.
Riverside New Testament	A second time the voice came to him, "What God has cleansed you must not think unclean." This happened a third time, and then immediately the sheet was taken up into the heavens.
Urim-Thummim Version	And the Voice spoke to him again a second time, What Elohim has cleansed, that you will not call unclean. This was done 3 times: and the vessel was received up again into the cosmos.
Weymouth New Testament	Again a second time a voice was heard which said, "What God has purified, you must not regard as unholy." This was said three times, and immediately the sail was drawn up out of sight.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And again a second time the voice spoke, "What God has made clean, you must not call unclean." This happened three times and then the sheet was taken up again into the sky. Gen 1:31
The Heritage Bible	And the voice was to him again the second time, What God has cleansed, you do not make common. And this happened three times, and immediately the vessel was taken up into heaven.
New American Bible (2011)	The voice spoke to him again, a second time, "What God has made clean, you are not to call profane." ^e This happened three times, and then the object was taken up into the sky. e. [10:15] Mk 7:15–19; Gal 2:12.
New Jerusalem Bible	Again, a second time, the voice spoke to him, 'What God has made clean, you have no right to call profane.'

This was repeated three times, and then suddenly the container was drawn up to heaven again.

Revised English Bible–1989 The voice came again, a second time: “It is not for you to call profane what God counts clean.”
This happened three times, and then the thing was taken up into heaven.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The voice spoke to him a second time: “Stop treating as unclean what God has made clean.” This happened three times, and then the sheet was immediately taken back up into heaven.

Hebraic Roots Bible And again a voice came to him a second time, What things YAHWEH made clean, you do not make common.
And this happened three times, and the vessel was taken up into the heaven again.

Holy New Covenant Trans. But the voice said to him the second time, "God has made these things pure. Do not call them 'unholy'!"
This happened a third time. Then the whole thing was taken back up into the sky immediately.

The Scriptures 2009 Tree of Life Version .
Again a voice came to him, a second time: “What God has made clean, you must not consider unholy.”
This happened three times, and the sheet was immediately taken up to heaven.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and {becomes} Sound again from [thing] second to him what* The God cleanses You not contaminate! This but becomes on [one] thrice and immediately is taken (up) The Implement to the heaven...

Alpha & Omega Bible AGAIN A VOICE CAME TO HIM A SECOND TIME, “WHAT THEOS (*The Alpha & Omega*) HAS CLEANSED, DON'T CONSIDER UNHOLY.”
THIS HAPPENED THREE TIMES, AND IMMEDIATELY THE FISHING NET WAS TAKEN UP INTO THE SKY. †(*Peter was hungry. Verse 10. Theos was telling peter to rise & kill & eat these animals that were shown. Theos was not telling peter to rise & kill & eat gentiles. Although Jesus did cleanse gentiles, as evidenced by the context, it's totally impossible for Jesus to have shown peter something that had supposedly not been cleansed in order to represent something that actually had been cleansed. That would not make any sense. Jesus would not use something that had not been cleansed to represent what had been cleansed. Because Peter would not obey, Jesus had to make the command three times. Obviously Peter was not fully understanding what Jesus was telling him. Peter refused to eat these animals. Jesus corrected him. All three times Peter was denying Jesus' power to cleanse animals. That's why the rooster crowed three times. And why Jesus told him three times to "Feed my sheep." One time, Jesus even said that Satan was using Peter. Paul also had to rebuke Peter for his hypocrisy. Therefore we cannot trust peter's limited understanding/interpretation of this vision as to mean that Jesus had cleansed only gentiles. Many times, spiritual things have more than one meaning. In this case, Jesus cleansed both the gentiles & the previously unclean meats. One was symbolic of the other. If one was cleansed, both were. See note on Matt. 26:34, Mark 7:19*)

Awful Scroll Bible And the voice, with respects to him again, out of a second time, "What God cleanses, be you not making common!"
And this-same thing occurred three times over, and the vessel is being received-up again into the expanse.

Concordant Literal Version	And again, a second time, a voice came to him, "What God cleanses, do not you count contaminating!"
exeGeses companion Bible	Now this occurred thrice, and straightway the utensil was taken up into heaven. And a second voice to him, What Elohim purifies, you profane not! And this becomes thrice: and the vessel is taken again into the heavens.
Orthodox Jewish Bible	And the bat kol came to Kefa again for a second time, "What Hashem made tahor (clean), you should no longer regard as tameh (unclean)." [BERESHIS 9:3] And this happened shloshah pe'amim; and immediately the object was taken up into Shomayim.
Rotherham's Emphasized B.	And a voice {came} again, a second time, unto him— <What things God hath cleansed> be not thou making common. Now this took place thrice; and straightway was the vessel taken up into heaven.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the voice came to him a second time, "What God has cleansed <i>and</i> pronounced clean, no longer consider common (unholy)." This happened three times, and then immediately the object was taken up into heaven.
An Understandable Version	So, the voice spoke again, saying, "What God has made [<i>ceremonially</i>] acceptable, you must not consider ordinary [<i>and therefore defiled</i>]." And after this was done three times, the huge sheet-like container was lifted back up into the sky.
The Expanded Bible	But the voice said to him again, "God has made these things clean, so don't call them 'unholy' ['profane'; 'common']!" This happened three times, and at once the sheet [^L object; thing] was taken back to heaven.
Jonathan Mitchell NT	Then again, a voice, forth from a second [one, saying] to him: "You are not to continue making, or considering, common [the] things which God cleansed (or: cleanses) and made (or: makes) clean!" Now this happened on a third [time] (or: So this occurred three times), and immediately the container was taken back up again, into the sky (or: the atmosphere; heaven).
P. Kretzmann Commentary	And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again in to heaven. Kretzmann's commentary for Acts 10:9–16 has been placed in the Addendum .
Syndein/Thieme	And the voice spoke unto him again the second time, "What God has cleansed, is NOT COMMON!" This was done thrice. And the food locker was received up again into heaven. {Note: Peter was not a very fast learner. The voice had to use repetition to get the point across to Peter. Peter probably only heard it for the FIRST time the THIRD time!}
Translation for Translators	<i>Then Peter heard [MTY] God talk to him a second time. He said, "I am God, so if I have made something acceptable to eat, do not say that it is not acceptable to eat!" This happened three times, so Peter knew that he had to think carefully about what it might mean. Immediately after God had said that the third time, <the sheet with the animals and birds was the pulled back into heaven/someone pulled the sheet with the animals and birds up into the sky again>.</i>
The Voice	A Voice: If God calls something permissible and clean, you must not call it forbidden and dirty! Peter saw this vision three times; but the third time, the container of animals flew up through the rift in the sky, <i>the rift healed</i> , and Peter was confused and unsettled as he tried to make sense of this strange vision. V. 17 is included for context.

Bible Translations with Many Footnotes:

NET Bible®	<p>The voice³⁹ spoke to him again, a second time, “What God has made clean, you must not consider⁴⁰ ritually unclean!”⁴¹ This happened three times, and immediately the object was taken up into heaven.⁴²</p> <p>^{39tn} Grk “And the voice.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.</p> <p>^{40tn} Or “declare.”</p> <p>^{41sn} For the significance of this vision see Mark 7:14-23; Rom 14:14; Eph 2:11-22. God directed this change in practice.</p> <p>^{42tn} Or “into the sky” (the same Greek word means both “heaven” and “sky”).</p>
The Spoken English NT	<p>And a voice came to him a second time: “Stop calling things God has cleansed unholy!”^l</p> <p>And this happened three times. Then^m the thing was lifted up into heaven.</p> <p>^{l.} Lit. “Things God has cleansed you are not to be regarding as unholy.”</p> <p>^{m.} Lit. “And.” Many mss have, “And suddenly.”</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>And a voice [came] again a second time to him: "What God [has] cleansed, by all means stop calling common [fig., ritually impure]!"</p> <p>Now this was done three times, and again the object was taken up into heaven.</p>
Benjamin Brodie’s trans.	<p>The voice <i>spoke</i> again, for the second time, face-to-face to him: “What God has cleansed, you, stop declaring ceremonially unclean.”</p> <p>And this occurred three times. Then the object was taken up into heaven.</p>
Modern Literal Version 2020	<p>And a voice came to him again the second-time, What God cleansed, you, do not make common.</p> <p>But this happened upon three-times and again the vessel was received up into heaven.</p>
New Matthew Bible	<p>And the voice spoke to him again the second time: What God has cleansed, do not judge common. This was done three times, and the vessel was received up again into heaven.</p>
NT (Variant Readings)	<p>And a voice [came] unto him again the second time, What God hath cleansed, make not thou common.</p> <p>And this was done thrice: and straightway the vessel was received up into heaven.</p>

The gist of this passage: Three times, the voice spoke to Peter; and then the animals and sheet were whisked away.

15-16

Acts 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong’s #2532
phônē (φωνή) [pronounced foh-NAY]	<i>sound, voice; language</i>	feminine singular noun; nominative case	Strong’s #5456

Acts 10:15a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
palin (πάλιν) [pronounced PAL-in]	<i>anew, again; renewal or repetition of the action; again, anew; again, i.e. further, moreover; in turn, on the other hand</i>	adverb	Strong's #3825
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
deuteros (δεύτερος, -α, -ον) [pronounced DYOO-ter-oss]	<i>the second, the other of two; (ordinal) second (in time, place or rank; also adverbially): - afterward, again, second (-arily, time)</i>	neuter singular adjective, genitive/ablative case	Strong's #1208
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: A voice [came] to him again, the second (time)...

Peter is certainly confused about how to deal with what is happening, and this voice comes to him a second time.

Acts 10:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ha (ἃ) [pronounced ha]	<i>whom, which, what, that, whose</i>	neuter plural relative pronoun; accusative case	Strong's #3739
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
katharizô (καθαρίζω) [pronounced kath-ahr-EED-zoh]	<i>to make clean, to cleanse [actually, morally, spiritually]; to make free from sin; to purify; to free from guilt of sin; to declare pure [clean]; to consecrate</i>	3 rd person singular, aorist active indicative	Strong's #2511
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771

Acts 10:15b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
κοινοῦ (κοινῶ) [pronounced koy-NOH-oh]	<i>make common; make (Leviticallly) unclean, render unhallowed, defile, profane; declare (or count, consider) unclean</i>	2 nd person singular, aorist active imperative	Strong's #2840

Translation: ...[saying], “What God has declared clean, you will not make unclean.”

This time the voice says (this voice belongs to Jesus), “Whatever God declares to be clean and legitimate for food, you cannot call that thing profane.”

Acts 10:15 A voice [came] to him again, the second (time) [saying], “What God has declared clean, you will not make unclean.” (Kukis mostly literal translation)

Peter did not always get it the first time through. So God tells him a second time.

Acts 10:16a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
τούτο (τούτο) [pronounced TOO-toh]	<i>this [thing], that [thing], this one</i>	demonstrative singular pronoun; neuter singular; nominative case	Strong's #5124 (Neuter, singular, nominative or accusative of #3778)
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
γίνομαι (γίνομαι) [pronounced GIN-oh-mī]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>on, upon; at, by, before; of position, over, against; to, at, across; about (the times), above, after, against, among, as long as</i>	preposition of superimposition; used of motion and rest	Strong's #1909
τρίς (τρίς) [pronounced trece]	<i>three times, thrice</i>	adverb	Strong's #5151

Translation: This (thing) happened three times...

God has said two things to Peter. “Rise up, kill and eat;” then “What God has declared clean, you may not call defiled.” At bare minimum, Peter heard the second phrase said 3x.

Acts 10:16b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
euthus (εὐθύς) [pronounced <i>yoo-THOOS</i>]	<i>straightway, immediately, forthwith, at once</i>	adverb of time (this is also an adjective)	Strong's #2117
analambánō (ἀναλαμβάνω) [pronounced <i>an-al-am-BAN-oh</i>]	<i>to take (up, in, unto); to take along; to raise up; to receive (up)</i>	3 rd person singular, aorist passive indicative	Strong's #353
to (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
skeuos (σκεῦος) [pronounced <i>SKYOO-oss</i>]	<i>a vessel; an implement, equipment; in the plural; household utensils, goods, domestic gear; the tackle and armament of vessels, used specifically of sails and ropes; metaphorically; a man of quality, a chosen instrument</i>	neuter singular noun; nominative case	Strong's #4632
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
ouranos (οὐρανός) [pronounced <i>oo-ran-OSS</i>]	<i>the sky; by extension heaven (as the abode of God); by implication happiness, power, eternity; specifically the Gospel (Christianity)</i>	masculine singular noun; accusative case	Strong's #3772

Translation: ...and [then] the vessel was suddenly taken up into the sky.

This vessel or this sheet or whatever it was, was then suddenly taken up into the sky. So, this thing with the animals is right where Peter can see it. God tells him 3x, "If I have declared it clean, then you cannot think of it as profane." Then suddenly, after the third time, this thing with the animals on it is taken up.

Acts 10:16 This (thing) happened three times and [then] the vessel was suddenly taken up into the sky. (Kukis mostly literal translation)

After Peter heard God's command three times, then the thing upon which the animals stood is whisked away, along with the animals.

Acts 10:15–16 A voice [came] to him again, the second (time) [saying], "What God has declared clean, you will not make unclean." This (thing) happened three times and [then] the vessel was suddenly taken up into the sky. (Kukis mostly literal translation)

Acts 10:15–16 A voice came to Peter once again, saying to him, “Whatever God declares as clean and acceptable, you may not classify as defiled.” This happened three times, and then, suddenly, the great sheet and all of the animals upon it was taken up into heaven. (Kukis paraphrase)

God goes to the trouble of telling Peter this three times. Peter many not fully appreciate what God is doing, but this is firmly stuck in his mind.

He is also about the enjoy a meal with gentiles.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Servants from Cornelius Arrive and Ask Peter to Come to Caesarea with Them

But while in himself, was (thoroughly) perplexed the Peter what might be the vision which he saw, behold, the (noble) men, the ones being sent by the Cornelius, had questioned the house of the Simon. They stood at the gate, and, calling out, they asked if Simon, the one surnamed Peter, at hand being received as a guest.

Acts
10:17–18

While [pondering] within himself, Peter was (thoroughly) perplexed as to what the vision might [mean] which he saw. Suddenly [lit., *behold*], the responsible men who were sent by Cornelius, were questioning [the folks of] the house of Simon [the tanner]. They stood at the gate, and, calling out, they asked if Simon, surnamed Peter, who had been received as a guest, [was] there.

Peter kept on thinking about this vision, being quite perplexed as to what it meant. Suddenly, the three men sent by Cornelius had arrived at Simon the tanner’s home. They were at the front gate questioning one of Simon’s servants about a guest who might be there, Simon Peter.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But while in himself, was (thoroughly) perplexed the Peter what might be the vision which he saw, behold, the (noble) men, the ones being sent by the Cornelius, had questioned the house of the Simon. They stood at the gate, and, calling out, they asked if Simon, the one surnamed Peter, at hand being received as a guest.
Complete Apostles Bible	Now as Peter was very perplexed within himself as to what the vision which he had seen might mean, behold, the men who had been sent from Cornelius, having found by inquiry the house of Simon, stood at the gateway. And they called and asked whether Simon, whose surname was Peter, was lodging there.
Douay-Rheims 1899 (Amer.)	Now, whilst Peter was doubting within himself what the vision that he had seen should mean, behold the men who were sent from Cornelius, inquiring for Simon's house, stood at the gate. And when they had called, they asked if Simon, who is surnamed Peter, were lodged there.
Holy Aramaic Scriptures	And while Shimeun {Simeon} wondered in himself of what the vision was which he had seen, there arrived those men who had been sent from Qurnilius {Cornelius}, and they inquired about that house in which Shimeun {Simeon} dwelt. And they came and stood at the gate of the courtyard. And they were calling there and were asking if Shimeun {Simeon} who was called “Kepha” {The Rock} lodged there.

James Murdock's Syriac NT	And while Simon was wondering with himself, what the vision he had seen could denote, the men who were sent by Cornelius arrived; and they inquired for the house in which Simon lodged, and came and stood at the gate of the court.
Original Aramaic NT	And there they called out, and asked if Simon who is called Cephas lodged there? And as Shimeon wondered in himself what this vision was that he had seen, those men arrived who were sent from Cornelius, and they asked for the house in which Shimeon dwelt and they came and stood at the gate of the courtyard. And they were calling there asking, "Is Shimeon who is called Kaypha lodging here?".

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now while Peter was in doubt as to the purpose of this vision, the men who were sent by Cornelius, having made search for Simon's house, came to the door, To see if Simon, named Peter, was living there.
Bible in Worldwide English	I have seen a strange thing, Peter said to himself. I wonder what it all means. He was thinking about all this. And the men whom Cornelius sent had asked the way to Simons house. Now they stood at the gate. Is this where Simon Peter is staying? they called.
Easy English	Just then, Cornelius's men arrived there in Joppa. They found Simon's house. When they stopped at the gate of the house, Peter was still thinking about his dream and what it meant. The men shouted out, 'Is a man called Simon Peter staying here?'
Easy-to-Read Version–2008	Peter wondered what this vision meant. The men Cornelius sent had found Simon's house. They were standing at the door. They asked, "Is Simon Peter staying here?"
<i>God's Word</i> TM	While Peter was puzzled by the meaning of the vision, the men sent by Cornelius found Simon's house and went to the gate. They asked if Simon Peter was staying there.
Good News Bible (TEV)	While Peter was wondering about the meaning of this vision, the men sent by Cornelius had learned where Simon's house was, and they were now standing in front of the gate. They called out and asked, "Is there a guest here by the name of Simon Peter?"
J. B. Phillips	The meaning of the vision becomes apparent While Peter was still puzzling about the meaning of the vision which he had just seen, the men sent by Cornelius had arrived asking for the house of Simon. They were in fact standing at the very doorway of the house calling out to enquire if Simon, surnamed Peter, were lodging there. Peter was still thinking deeply about the vision when the Spirit said to him, "Three men are here looking for you. Get up and go downstairs. Go with them without any misgivings, for I myself have sent them." Vv. 17–20 in Philips.
NIRV	Peter was wondering what the vision meant. At that very moment the men sent by Cornelius found Simon's house. They stopped at the gate and called out. They asked if Simon Peter was staying there.
New Life Version	Cornelius' Men Find Peter Peter thought about the meaning of the dream. The men that Cornelius had sent came. They were standing by the gate asking about Simon's house. They called to ask if Simon Peter was staying there.
New Simplified Bible	While Peter doubted in himself what this vision ment, behold, the men who were sent from Cornelius inquired for Simon s house, and stood at the gate. They called out and asked if Simon surnamed Peter lived there.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter had no idea what the vision meant. He was still trying to figure it out when Cornelius's messengers arrived. They had asked some locals where Simon lived, and they stood outside the gate onto Simon's property. They called out to the household, asking if Simon who was also known as Peter was staying there.
Contemporary English V.	Peter was still wondering what all of this meant, when the men sent by Cornelius came and stood at the gate. They had found their way to Simon's house and were asking if Simon Peter was staying there.
Goodspeed New Testament	While Peter was still wondering what the vision he had had could mean, the men whom Cornelius had sent had asked the way to Simon's house and reached the door, and they called out to ask if Simon who was called Peter was staying there. Peter was very perplexed. What could the vision mean? What was he supposed to do?
The Living Bible	Just then the men sent by Cornelius had found the house and were standing outside at the gate, inquiring whether this was the place where Simon Peter lived!
New Berkeley Version The Passion Translation	.
Plain English Version	Peter was so stunned by the vision that he couldn't stop wondering about what all it meant. Meanwhile, Cornelius' men had learned where Peter was staying and at that same moment were standing outside the gate. They called out to those in the house, "Is this where Simon, the Rock, is staying?"
UnfoldingWord Simplified T.	Peter sat there and thought, "What does this mean? What is God telling me?" While Peter was still trying to understand it, those 3 men from Cornelius walked into that town. They asked people, "Where does Simon live, the leather worker man?" And the people told them how to get there. Then they went to that house and stood outside the gate, and they asked, "Is Peter here?"
William's New Testament	While Peter was trying to understand what that vision meant, the men who had been sent by Cornelius arrived. They asked people how to get to Simon's house. So they found his house and were standing outside the gate. They called and asked if a man named Simon, whose other name was Peter, was staying there. Now while Peter was still at a loss to know what the vision he had seen could mean, the men who had been sent by Cornelius had asked for the way to Simon's house and had stopped at the gate; and they called and inquired if Simon who was called Peter was staying there.

Partially literal and partially paraphrased translations:

American English Bible	Now, Peter was confused about the meaning of this vision. However, the men who Cornelius had sent were already at Simon's house, standing at the gate and asking for him... They were calling out and asking whether Simon (who's also called Peter) was a guest there.
Beck's American Translation Breakthrough Version	.
Common English Bible	As Peter was dumbfounded in himself about what the sighting that he saw might be, look, the men that had been sent out by Cornelius, after asking around for Simon's house, stood at the gateway. And when they hollered, they were inquiring if Simon, the one who is also called Peter, was a guest there.
Len Gane Paraphrase	Peter was bewildered about the meaning of the vision. Just then, the messengers sent by Cornelius discovered the whereabouts of Simon's house and arrived at the gate. Calling out, they inquired whether the Simon known as Peter was a guest there.
A. Campbell's Living Oracles	Now Peter was in a quandary what this vision that he had seen would mean, behold, the men who were sent from Cornelius had been asking for Simon's house and stood in front of the gate and called out and asked whether Simon, who was surnamed Peter was staying there.
	While Peter was pondering in himself, what the vision, which he had seen, might import; behold, the men, who were sent from Cornelius, having inquired out the

	house of Simon, stood at the door; and calling, they asked, if Simon, whose surname was Peter, lodged there.
New Advent (Knox) Bible	Peter was still puzzling in his mind over the meaning of his vision, when Cornelius' messengers, who had now found their way to Simon's house, were seen standing at the gate; where they called out and asked if Simon, who was also called Peter, lodged there.
NT for Everyone	Peter Goes to Cornelius When Peter came to himself, he was puzzled as to what the vision he had seen was all about. Then, suddenly, the men sent by Cornelius appeared, standing by the gate. They had been asking for Simon's house, enquiring if someone by the name of Simon called Peter was staying there.
20 th Century New Testament	While Peter was still perplexed as to the meaning of the vision that he had seen, the men sent by Cornelius, having enquired the way to Simon's house, came up to the gate, And called out and asked if the Simon, who was also known as Peter, was lodging there.

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	While Peter was pondering in himself what the vision which he had seen might mean, the men sent by Cornelius, having found out the house of Simon, then stood at the gate; and, calling, they inquired whether Simon, surnamed Peter, lodged there.
Free Bible Version	While Peter was puzzling over what the vision he'd seen really meant, the men sent by Cornelius had found out where Simon's house was and were standing at the gate. They called out, asking whether Simon, also called Peter, was staying there.
Riverside New Testament	Peter was thinking this over and was at a loss what the vision meant. Just then the men who had been sent by Cornelius, after inquiring for the house of Simon, came to the door and called to know whether Simon called Peter was a guest there.
UnfoldingWord Literal Text	Now while Peter was very confused in his mind about what the vision that he had seen could mean, behold, the men who were sent by Cornelius stood before the gate, after they had asked their way to the house of Simon. Then they called out, asking if Simon, who was called Peter, was staying there.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And while Peter was thoroughly perplexed in himself what this vision might be which he had seen, behold, the men who were set apart and sent by Cornelius had inquired for Simon's house, and stood at the porch, And calling out, asked if Simon, who was surnamed Peter, were a guest here.
New American Bible (2011)	* While Peter was in doubt about the meaning of the vision he had seen, the men sent by Cornelius asked for Simon's house and arrived at the entrance. They called out inquiring whether Simon, who is called Peter, was staying there. * [10:17–23] The arrival of the Gentile emissaries with their account of the angelic apparition illuminates Peter's vision: he is to be prepared to admit Gentiles, who were considered unclean like the animals of his vision, into the Christian community.
Revised English Bible–1989	While Peter was still puzzling over the meaning of the vision he had seen, the messengers from Cornelius had been asking the way to Simon's house, and now arrived at the entrance. They called out and asked if Simon Peter was lodging there.

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	And as Peter was doubting within himself what the vision which he saw might be, even behold, the men who had been sent from Cornelius stood on the porch asking
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	about the house of Simon. And calling out, they inquired if Simon being surnamed Peter is lodged here.
Holy New Covenant Trans.	Peter was wondering what this vision meant. Then the men whom Cornelius had sent found Simon's house. They were standing at the gate. They asked, "Is Simon Peter staying here?"
The Scriptures 2009	And while Kēpha was doubting within himself about what the vision might mean, look, the men who had been sent from Cornelius, having asked for the house of Shim'on, stood at the gate, and calling out, they enquired whether Shim'on, also known as Kēpha, was staying there.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but in himself had (confusion) The Peter {Wondering} What? ever may be The Vision which [He] sees look! The Men The [Men] Having Been Sent by the cornelius Questioning the house [of] the simon stand to the gate and Calling [Men] asked if Simon The [Man] Being Called Peter here is kept...
Alpha & Omega Bible	NOW WHILE PETER WAS GREATLY PERPLEXED †(At a loss, in deep dilemma, feeling of no way out) WITHIN HIMSELF AS TO WHAT THE VISION WHICH HE HAD SEEN MIGHT BE, BEHOLD, THE MEN WHO HAD BEEN SENT BY CORNELIUS, HAVING ASKED DIRECTIONS FOR SIMON'S HOUSE, APPEARED AT THE GATE; AND CALLING OUT, THEY WERE ASKING WHETHER SIMON, WHO WAS ALSO CALLED PETER, WAS STAYING THERE.
Awful Scroll Bible	Moreover, as Peter was thoroughly-constraining from-within himself, what the vision which he perceived, might could be, be yourselves looking, even the men, the ones having been segregated-out from Cornelius, asking-throughout for Simon's house, stood-before the gate. And calling-out, they were ascertaining whether Simon, the one being put-a-name-upon of Peter, is being lodged from-within.
Concordant Literal Version	Now, as Peter was bewildered in himself as to what the vision which he perceived should be, lo! the men who have been dispatched by Cornelius, asking the way through to the house of Simon, stand by at the portal." And, shouting, they inquired to ascertain if Simon, surnamed Peter, is lodging in this place."
exeGesés companion Bible	And as Petros is thoroughly perplexed in himself whatever this vision he sees, be, behold, the men apostolized from Cornelius thoroughly interrogate for the house of Shimon, and stand by the gate, and call, and ask whether Shimon called Petros, lodges there.
Orthodox Jewish Bible	Now, while Kefa was greatly perplexed within himself as to what the chazon which he saw might be, hinei, the anashim, who had been sent by Cornelius, and who had, by inquiring, found the bais of Shimon, stood at the gate. And, calling out, they were asking if Shimon, the one called Kefa, is staying here.
Rotherham's Emphasized B.	And <as [within himself] Peter was doubting what the vision which he had seen might mean> lo! [the men who had been sent by Cornelius] having sought out the house of Simon stood at the gate, and, calling, enquired whether [Simon who was surnamed Peter] was there' being entertained.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now Peter was still perplexed <i>and</i> completely at a loss as to what his vision could mean when the men who had been sent by Cornelius, having asked directions to Simon's house, arrived at the gate. And they called out to ask whether Simon, who was also called Peter, was staying there.
An Understandable Version	Now while Peter was much perplexed over the meaning of this vision, the men sent by Cornelius, having learned where Simon [<i>the tanner</i>] lived, arrived at the gate [<i>of his house</i>], and asked if Simon Peter were staying there.
The Expanded Bible	While Peter was wondering [perplexed about] what this vision meant, [^L look; ^T behold] the men Cornelius sent had found Simon's house and were standing at the gate. They asked, "Is Simon Peter [^L Simon who is called Peter] staying [as a guest] here?"
Jonathan Mitchell NT	Now as Peter was continuing thoroughly perplexed (bewildered and at a loss, as when not knowing what road to take) within himself [as to] what the vision (or: sight) which he saw would likely be (= mean) – now look and consider this! – the men who had been sent off on the mission by Cornelius, after sorting out by making inquiry throughout [the town] and ascertaining [the location of] Simon's house, approached and stood by at the portal (or: vestibule; gateway). Then calling out loudly, they kept inquiring if Simon – the one surnamed Peter – is still being entertained as a guest (or: continues lodging) in this place.
Syndein/Thieme	Now while Peter was perplexed and confused in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate. {Note: God's timing is perfect. He has given Peter time to stew over what has been presented to him and now in come Cornelius's men to Simon the tanner's front gate. There are no doorbells so they have to shout over the gate.} And shouted and asked whether Simon, which was surnamed Peter, was lodged there.
Translation for Translators	The Holy Spirit commanded Peter to go with the non-Jewish men. <i>Acts 10:17-23a</i>
	While Peter was trying to understand what that vision meant, the men who had been sent by Cornelius {whom Cornelius had sent} arrived in Joppa. They asked people how to get to Simon's house. So they found his house and were standing outside the gate. They called and were asking if a man named Simon, whose other name was Peter, was staying there.
The Voice	At that very moment, Peter heard the voices of Cornelius's delegation, who had asked for directions to Simon's house, coming from the front gate. Delegation: Is there a man named Simon, also called Peter, staying at this house?.

Bible Translations with Many Footnotes:

Lexham Bible	Now while Peter was greatly perplexed within himself as to what the vision that he had seen might be, behold, the men who had been sent by Cornelius, having found the house of Simon by asking around, stood at the gate. And they called out and [[*] Here "and" is supplied because the previous participle ("called out") has been translated as a finite verb] asked if Simon who was also called Peter was staying there as a guest.
NET Bible®	Now while Peter was puzzling over ⁴³ what the vision he had seen could signify, the men sent by Cornelius had learned where Simon's house was ⁴⁴ and approached ⁴⁵ the gate. They ⁴⁶ called out to ask if Simon, known as Peter, ⁴⁷ was staying there as a guest. ⁴³ tn Or "was greatly confused over." The term means to be perplexed or at a loss (BDAG 235 s.v. διαπορέω). ⁴⁴ tn Grk "having learned." The participle διερωτησαντες (dierwthsante") has been translated as a finite verb due to requirements of contemporary English style.

^{45th} BDAG 418 s.v. ἐπίστημι 1 has “ἐπί τι approach or stand by someth. (Sir 41:24) Ac 10:17.”

^{sn} As Peter puzzled over the meaning of the vision, the messengers from Cornelius approached the gate. God’s direction here had a sense of explanatory timing.

^{46th} Grk “and.” Because of the length of the Greek sentence, the conjunction καί (kai) has not been translated here. Instead a new English sentence is begun by supplying the pronoun “they” as the subject of the following verb.

^{47th} Grk “Simon, the one called Peter.” This qualification was necessary because the owner of the house was also named Simon (Acts 9:43).

The Spoken English NT

Peter was all confused inside. What did his vision mean?

Then suddenly,ⁿ there were the men sent by Cornelius. They’d asked for directions to Simon’s house, and were standing at the gate.

They asked, “Is Simon, who’s also called Peter, staying here?”

ⁿ Lit. “And behold.” Many mss have just “Behold.”

Wilbur Pickering’s New T.

The messengers arrive

Now as Peter was really perplexed within himself as to what the vision that he had seen might mean, well the men who had been sent by Cornelius, having inquired and found Simon’s house, stood before the gate, and calling out they inquired whether Simon, who was surnamed Peter, was staying there as a guest.

Literal, almost word-for-word, renderings:

A Faithful Version

And as Peter was questioning within himself what the vision that he saw might mean, the men who were sent from Cornelius, having inquired for the house of Simon, immediately stood at the porch; And they called out, asking if Simon who was surnamed Peter was lodging there.

Benjamin Brodie’s trans.

Now, while Peter was perplexed within himself, concerning what the vision meant, behold, he saw the men who had been sent [dispatched] by Cornelius, standing before the gate [entrance] and inquiring at the house of Simon, And they inquired by calling out whether Simon, the one called [surnamed] Peter, was lodged there.

Charles Thomson NT

And while Peter was in great doubt, what this vision which he had seen could mean, behold the men who were sent by Cornelius, having inquired out Simon’s house, stood at the gate, and calling, asked, Doth Simon who is surnamed Peter, lodge here?

English Standard Version

Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon’s house, stood at the gate and called out to ask whether Simon who was called Peter was lodging there.

Modern Literal Version 2020

Now as Peter was perplexed in himself whatever the vision which he saw might be meaning. And behold, the men, the ones who have been sent from Cornelius, having made inquiry for Simon’s house, stood at the gate, and having summoned them, they were inquiring if Simon, who is surnamed Peter, is lodged here.

New Matthew Bible

While Peter mused in himself what this vision that he had seen might mean, behold, the men sent from Cornelius had made inquiry for Simon’s house, and were standing before the door. And one called out and asked whether Simon who was also called Peter was lodged there.

Niobi Study Bible

Summoned to Caesarea

Now while Peter wondered to himself what this vision which he had seen could mean, behold, the men who had been sent from Cornelius had made inquiry for Simon’s house and stood before the gate, and called and asked whether Simon, who was surnamed Peter, was lodged there.

The gist of this passage:

Peter is thinking about this vision when the delegation from Cornelius arrives.

17-18

Acts 10:17a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
heautô (ἐαυτῷ) [pronounced heh-ow-TOH]	<i>his, his own; for himself, to him, in him, by him</i>	3 rd person masculine singular reflexive pronoun; dative, locative or instrumental case	Strong's #1438

Translation: While [pondering] within himself,...

Peter is thinking about this vision. The question that occurs to me is, why didn't God come to Peter and lay out the following laws/rules: (1) Remember all of the animals on the clean and unclean list? You can put that aside for the time being, Peter. (2) You have some natural aversion to gentiles, but they will make up the body of believers in this **dispensation**.¹⁸ (3) It is okay to eat in public with gentiles—even shrimp or mud-bugs, if you want.

God did not interact with Peter in that way, for the simple reason that Peter did not always learn new information as well in that way. The vision has Peter's attention and, here it is, however much later, and he is still thinking about it.

Peter will also accompany these men for a 40 mile trip going north to Caesarea (we don't know this yet in the narrative), and what will he be thinking about? *What the heck did that vision mean?*

Acts 10:17b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diaporéō (διαπορέω) [pronounced dee-ah-por-EH-oh]	<i>to be thoroughly perplexed, to be much in doubt, to hesitate greatly [due to doubt]</i>	3 rd person singular, imperfect active indicative	Strong's #1280
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

¹⁸ I am cheating here, as Peter has no idea about the change of dispensations.

Acts 10:17b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ti (τί) [pronounced tee]	who, what [one], which, how; whether, why	neuter singular interrogative pronoun; nominative case	Strong's #5101
án (ὅν) [pronounced ahn]	whomever, whichever, whatever; (what-, where-, wither-, who-) ever	particle often found with the relative pronoun	Strong's #302
Strong's Enhanced Exhaustive Concordance: án is an <i>untranslatable particle</i>)..., denoting a supposition, wish, possibility or uncertainty...[this particle is] usually unexpressed [= untranslated] except by the subjunctive or potential mood. ¹⁹			
Strong: [An is a] primary particle, denoting a supposition, wish, possibility or uncertainty: - [what-, where-, whither-, who-]soever. Usually unexpressed except by the subjunctive or potential mood. ²⁰			
Zodhiates: In interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. ²¹			
eiên (εἶην) [pronounced Ī-ane]	might (could, would or should) be, was, were; to be, to exist, to happen, to be present	3 rd person singular, present optative	Strong's #1498 (optative present of #1510)
to (τό) [pronounced toh]	the, this, that; who, which	neuter singular definite article; nominative case	Strong's #3588
hórama (ὄραμα) [pronounced HOHR-am-ah]	vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer	neuter singular noun, nominative case	Strong's #3705
ho (ὃ) [pronounced hoh]	whom, which, what, that; to whom, to that, whose, whomever	neuter singular relative pronoun; accusative case	Strong's #3739
eidô (εἶδω) [pronounced Ī-doh]	to see, to perceive; to observe; to discern, to know	3 rd person singular, aorist active indicative	Strong's #1492

Translation: ...Peter was (thoroughly) perplexed as to what the vision might [mean] which he saw.

Peter was thinking on this vision. "What is God telling me?" he keeps thinking over and over in his mind.

¹⁹ From e-sword, from the SECE+ dictionary module, Strong's #302.

²⁰ Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #302.

²¹ Spiros Zodhiates, *The Complete Word Study Dictionary New Testament*; AMG Publishers; ©1992, p. 140.

Acts 10:17c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
There appears to be two similar uses of this word in the Greek language (as we try to bring it over into our English language). One approach is to use this word to focus on something. Modern-day translations might be, something like <i>listen, listen up, focus on this, get this, look, look here</i> . The other use, which I see as more applicable here is, Peter is lost in thought regarding this vision, but, <i>suddenly</i> , the outside reality penetrates his concentration.			
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
andres (ἄνδρες) [pronounced AHN-drehç]	<i>(noble) men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; nominative case	Strong's #435
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
apostellô (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect passive participle, nominative case	Strong's #649
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2883

Translation: Suddenly [lit., behold], the responsible men who were sent by Cornelius,...

Peter is lost in thought, wondering, *what is God telling me?*, when suddenly, there is a loud knock at the door.

Remember, Peter is *outside* on the roof of Simon the tanner's home, so what is happening out in front of the house ought to be very apparent to Peter (it will turn out that he is lost in thought on the roof).

So the men from Cornelius have arrived. Peter has no idea that this small delegation is being sent to him. Cornelius was told by an angel to send for Peter. However, God has not come to Peter and say, "Listen, some guys are coming to get you and bring you to Caesarea."

Acts 10:17d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dierōtáō (διερωτάω) [pronounced dee-er-oh-TAH-oh]	<i>finding by inquiry, questioning throughout, ascertaining by interrogation, making enquiry for</i>	masculine plural, perfect passive participle, nominative case	Strong's #1331
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; accusative case	Strong's #3614
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613

Translation: ...were questioning [the folks of] the house of Simon [the tanner].

The men sent by Cornelius have called out and gotten someone's attention. Simon the tanner probably has servants, and they have come to the door (actually, to the outside gate).

Simon appears to live in the very classic sort of home for Israel in that era. A portion of the property was a small house of perhaps two rooms. There would be a courtyard, which much of the living took place, and there was a gate between the street (or outside world) and the courtyard. The roof was designed to be used as another room. That is where Peter has been throughout this morning.

We have a wonderful example of a **metonym**. It says here that the delegation was questioning *the house*. They were not posing questions to the house itself, but they were making inquiries to anyone who came to the gate.

Peter ought to be able to hear all of this, as he is on the roof. However, it appears that God may have to call his attention to this.

Acts 10:17a-d **While [pondering] within himself, Peter was (thoroughly) perplexed as to what the vision might [mean] which he saw. Suddenly [lit., behold], the responsible men who were sent by Cornelius, were questioning [the folks of] the house of Simon [the tanner].** (Kukis mostly literal translation)

Acts 10:17e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ephistêmi (ἐπίτημι) [pronounced ehf-ISS-tay-mee]	<i>to stand [before, by, near, over], to take a stand; to be present; to come [to, upon, near]; to assault</i>	3 rd person plural, aorist active indicative	Strong's #2186
ἐπί (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
πυλῶν (πυλών) [pronounced poo-LONE]	<i>gate, a gate-way, front part [of a house], doorway [of a building or city]; by implication, a portal or vestibule</i>	masculine singular noun, accusative case	Strong's #4440

Translation: They stood at the gate,...

These men stand at the gate. They can see into the courtyard (I would assume), and they are talking to one of Simon's servants out there. They might be able to see Peter on the roof from where they are standing.

Acts 10:18			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phônêô (φωνέω) [pronounced foe-NEH-oh]	<i>sounding, emitting a sound, speaking (with a loud voice); crowing; crying (out, aloud), calling (out, one's self); sending for, summoning</i>	masculine plural, aorist active participle, nominative case	Strong's #5455
punthánomai (πυνθάνομαι) [pronounced poo-THAHN-om-ahee]	<i>to ask, to question, to ascertain by inquiry (as a matter of information merely)</i>	3 rd person plural, aorist (deponent) middle/passive indicative	Strong's #4441
εἰ (εἰ) [pronounced I]	<i>if; whether; that; though</i>	conditional conjunction	Strong's #1487
Simôn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588

Acts 10:18

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
epikaleomai (ἐπικαλέομαι) [pronounced ep-ee- kal-EH-ohm-ahēe]	<i>to entitle; to put a name upon, to surname, to be surnamed; to permit one's self to be surnamed; to be named after someone</i>	3 rd person singular, present passive indicative	Strong's #1941
This word has two somewhat divergent set of meanings (not listed above). Luke has used this word with its variety of meanings many times. See the Greek Lexicon (HTML) (PDF) (WPD) for more information on this word.			
Petros (Πέτρος) [pronounced PEHT- ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
entháde (ἐνθάδε) [pronounced en- THAHD-eh]	<i>here, in (this place), at hand, within (a place)</i>	adverb	Strong's #1759
xenízō (ξενίζω) [pronounced xen-IHD- zoh]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	3 rd person singular, present passive indicative	Strong's #3579

This word also has two very different sets of meanings (not listed above). It is also used as a present passive indicative, which is somewhat rare morphology. I don't know if it means anything, but it does stand out to me. See the [Greek Lexicon \(HTML\)](#) ([PDF](#)) ([WPD](#)) for more information on this word.

Translation: ...and, calling out, they asked if Simon, surnamed Peter, who had been received as a guest, [was] there.

Now Peter does not rush out, flapping his arms, calling out, "I'm here, I am up here!" Possibly, he is listening to what is taking place and what questions are being asked. Bear in mind that men like Saul of Tarsus have come all over looking for believers to capture and imprison (and possibly to kill). So Peter likely hangs back, and the well-instructed servants interview this delegation to ascertain their true purpose. Although this is how I first pictured this taking place, it appears that Peter may not have been paying attention to what was happening on ground level.

Acts 10:17e–18 They stood at the gate, and, calling out, they asked if Simon, surnamed Peter, who had been received as a guest, [was] there. (Kukis mostly literal translation)

Acts 10:17–18 While [pondering] within himself, Peter was (thoroughly) perplexed as to what the vision might [mean] which he saw. Suddenly [lit., behold], the responsible men who were sent by Cornelius, were questioning [the folks of] the house of Simon [the tanner]. They stood at the gate, and, calling out, they asked if Simon, surnamed Peter, who had been received as a guest, [was] there. (Kukis mostly literal translation)

Peter's mind is first on this vision that he had. But hearing the men at the door, his attention has possibly been diverted.

Acts 10:17–18 Peter kept on thinking about this vision, being quite perplexed as to what it meant. Suddenly, the three men sent by Cornelius had arrived at Simon the tanner's home. They were at the front gate questioning one of Simon's servants about a guest who might be there, Simon Peter. (Kukis paraphrase)

But of the Peter thinking about the vision, said the Spirit, “Behold two (noble) men are looking for you. Instead, rising up, you go down and leave with them without wavering, for I [even] I have sent them.”

Acts
10:19–20

[As] Peter is thinking about the vision [which he had], the Spirit said, “Look, two (responsible) men are looking for you. Instead [of staying here praying] get up and go down [to where they are]. Then leave with them without delay, for I [personally] have sent them [to you].”

As Peter was pondering the meaning of the vision which he had, God the Holy Spirit spoke to him, saying, “Listen, there are two men at the front gate who are looking specifically for you. Instead of staying up here, praying and waiting to be summoned, get up and go down there. Leave immediately with them. Do not give any of this a second thought, for I personally sent these men to you.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But of the Peter thinking about the vision, said the Spirit, “Behold two (noble) men are looking for you. Instead, rising up, you go down and leave with them without wavering, for I [even] I have sent them.”
Complete Apostles Bible	Now while Peter pondered about the vision, the Spirit said to him, "Behold, men are seeking you. Arise therefore, go down and go with them, with no wavering; for I have sent them."
Douay-Rheims 1899 (Amer.)	And as Peter was thinking of the vision, the Spirit said to him: Behold three men seek thee. Arise, therefore: get thee down and go with them, doubting nothing: for I have sent them.
Holy Aramaic Scriptures	And while Shimeun {Simeon} thought with regard to the vision, The Rukha {The Spirit} said unto him, “Behold, three men seek for you. Arise, go down and go with them, while not doubtful of mind, on account that I am He who has sent them.”
James Murdock’s Syriac NT	And while Simon was reflecting on the vision, the Spirit said to him: Lo, three men are inquiring for thee. Arise, go down, and accompany them; and let not thy mind hesitate, for I have sent them.
Original Aramaic NT	And as Shimeon was pondering the vision, The Spirit said to him, "Behold, three men are seeking you. Arise, go down and go with them, doubting nothing in your mind, because I am he who has sent them."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And, while Peter was turning the vision over in his mind, the Spirit said to him, See, three men are looking for you. Go down, then, and go with them, doubting nothing, for I have sent them.
Bible in Worldwide English	Peter was still thinking about what he had seen. Then the Spirit of God said to him, Three men are looking for you. Get up. Go down and go with them. Do not fear to go, because I have sent them.
Easy English	While Peter was still thinking about his dream, the Holy Spirit said to him, ‘Simon, three men have arrived and they are looking for you. Get up and go downstairs to

meet them. I have sent these men to come to you. So you should go with them. Do not be afraid.'

Easy-to-Read Version–2008	While Peter was still thinking about the vision, the Spirit said to him, "Listen, three men are looking for you. Get up and go downstairs. Go with these men without wondering if it's all right, because I sent them."
Good News Bible (TEV)	Peter was still trying to understand what the vision meant, when the Spirit said, "Listen! Three men are here looking for you. So get ready and go down, and do not hesitate to go with them, for I have sent them."
<i>The Message</i>	As Peter, puzzled, sat there trying to figure out what it all meant, the men sent by Cornelius showed up at Simon's front door. They called in, asking if there was a Simon, also called Peter, staying there. Peter, lost in thought, didn't hear them, so the Spirit whispered to him, "Three men are knocking at the door looking for you. Get down there and go with them. Don't ask any questions. I sent them to get you." Vv. 17–20 in the Message.
NIRV	Peter was still thinking about the vision. The Holy Spirit spoke to him. "Simon," he said, "three men are looking for you. Get up and go downstairs. Don't let anything keep you from going with them. I have sent them."
New Life Version	Peter was still thinking about the dream when the Holy Spirit said to him, "See, three men are looking for you. Get up. Go down and go with them. Do not doubt if you should go, because I sent them."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter was still on the housetop, trying to solve the puzzle of that vision, when the Spirit spoke to him. "Look, three men are trying to find you. Get up and get yourself downstairs. I sent these men to you. Go with them right now."
Contemporary English V.	While Peter was still thinking about the vision, the Holy Spirit said to him, "Three men are here looking for you. Hurry down and go with them. Don't worry, I sent them."
The Living Bible	.
New Berkeley Version	.
New Living Translation	Meanwhile, as Peter was puzzling over the vision, the Holy Spirit said to him, "Three men have come looking for you. Get up, go downstairs, and go with them without hesitation. Don't worry, for I have sent them."
The Passion Translation	As Peter was in deep thought, trying to interpret the vision, the Spirit said to him, "Go downstairs now, for three men are looking for you. Don't hesitate to go with them, because I have sent them."
Plain English Version	At that same time, Peter was thinking about what he just saw, and the Holy Spirit said to him, "Listen, 3 men are down at the gate. They are looking for you. So get up and go down to them. You see, I sent them to you, so just go with them. Don't worry."
UnfoldingWord Simplified T.	While Peter was still trying to understand what the vision meant, God's Spirit said to him, "Listen! Three men are here who want to see you. So get up and go downstairs and go with them! Do not think that you should not go with them, because I have sent them here!"
William's New Testament	While Peter was meditating on the vision, the Spirit said to him, "There are two men looking for you. Get up and go down, and without hesitation go on with them, for I have sent them."

Partially literal and partially paraphrased translations:

American English Bible	Now, as Peter was still thinking about the vision, the Breath [of God] said: 'Look! Three men are searching for you... So go downstairs and get ready to travel with them.'
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'Don't worry, because I sent them.'

Beck's American Translation Breakthrough Version	As Peter was intently contemplating about the sighting, the Spirit said to him, "Look, three men are looking for you. But when you get up, climb down, and travel together with them, not considering anything to be wrong because I have sent them out."
Common English Bible	While Peter was brooding over the vision, the Spirit interrupted him, "Look! Three people are looking for you. Go downstairs. Don't ask questions; just go with them because I have sent them."
Len Gane Paraphrase	While Peter was thinking about the vision, the Spirit said to him, "Look, three men are looking for you. Get up therefore and go down there and go with them. Do not withdraw in any way, for I have sent them."
A. Campbell's Living Oracles	Now, as Peter was reflecting on this vision; the Spirit said to him, Behold, three men are inquiring for you: arise, therefore, go down, and go with them without hesitation; for I have sent them.
New Advent (Knox) Bible	To Peter, as he was turning over the vision in his mind, the Spirit said, Here are three men asking for thee; rise and go down, and accompany them without misgiving; it is I who have sent them.
NT for Everyone	Peter was still pondering the vision, when the spirit spoke to him. 'Look,' said the spirit. 'There are three men searching for you. It's all right; get up, go down and go with them. Don't be prejudiced; I have sent them.'
20 th Century New Testament	Peter was still pondering over the vision, when the Spirit said to him: "There are two men looking for you at this moment. Go down at once and do not hesitate to go with them, for I have sent them."

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	While Peter was thinking about the vision, the Spirit told him, "Three men are here looking for you. Get up, go downstairs, and go with them with no doubts at all, because I have sent them."
Conservapedia Translation	While Peter was thinking about the vision, the Holy Spirit told him, "Look! Three men are looking for you." "So get up, and go downstairs, and go with them. Don't ask questions. I have sent them."
Revised Ferrar-Fenton Bible	Then while Peter was reflecting about the vision, the Spirit said to him, "Three men are now inquiring for you; but rise up, descend, and accompany them unhesitatingly: because I have sent them."
Free Bible Version	While Peter was still wondering about the vision, the Spirit said to him, "Look, there are three men looking for you. Get up, go downstairs, and go with them. Don't worry at all because I'm the one who sent them."
God's Truth (Tyndale)	While Peter mused in him self what this vision which he had seen meant: behold, the men which were sent from Cornelius, had made inquirance for Simons house, and stood before the door. And called out one and asked whether Simon which was also called Peter were lodged there. While Peter thought on this vision, the spirit said unto him: Behold, men seek you: arise therefore, get you down, and go with them, and doubt not: For I have sent them. Vv. 17–20 in Tyndale.
Riverside New Testament	While Peter was debating with himself about the vision, the Spirit said, "Here are two men looking for you. Rise and go down and go with them without misgivings, for I have sent them."
UnfoldingWord Literal Text	While Peter was still thinking about the vision, the Spirit said to him, "Behold, men are looking for you. [Some ancient copies have, two men are looking for you or some men are looking for you.] But arise and go down and go with them. Do not hesitate, because I have sent them."

Urim-Thummim Version	While Peter thought on the vision, the Spirit said to him, Look, 3 men seek you. Get up therefore, and get yourself down and go with them, doubting nothing: for I have sent them.
Weymouth New Testament	And Peter was still earnestly thinking over the vision, when the Spirit said to him, "Three men are now inquiring for you. Rise, go down, and go with them without any misgivings; for it is I who have sent them to you."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	At that moment, as Peter continued pondering on the vision, the Spirit spoke to him, "There are men looking for you; get up and go downstairs and follow them without hesitation, for I have sent them."
The Heritage Bible	And Peter passionately deliberating about the vision, the Spirit said to him, Behold, three men are seeking you. But standing up, go down, and go with them, not judging through one thing, because I set them apart and sent them.
New American Bible (2011)	As Peter was pondering the vision, the Spirit said [to him], "There are three men here looking for you. ^f So get up, go downstairs, and accompany them without hesitation, because I have sent them." f. [10:19] 13:2.
New Jerusalem Bible	While Peter's mind was still on the vision, the Spirit told him, 'Look! Some men have come to see you. Hurry down, and do not hesitate to return with them; it was I who told them to come.'
NRSV (Anglicized Cath. Ed.)	While Peter was still thinking about the vision, the Spirit said to him, 'Look, three [One ancient authority reads <i>two</i> ; others lack the word] men are searching for you. Now get up, go down, and go with them without hesitation; for I have sent them.'
Revised English Bible—1989	Peter was thinking over the vision, when the Spirit said to him, "Some men are here looking for you; get up and go downstairs. You may go with them without any misgiving, for it was I who sent them."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While Kefa's mind was still on the vision, the Spirit said, "Three men are looking for you. Get up, go downstairs, and have no misgivings about going with them, because I myself have sent them."
Hebraic Roots Bible	And as Peter pondered concerning the vision, the Spirit said to him, Behold, three men are seeking you. But rising up, go down and go with them, not discriminating, because I have sent them.
Holy New Covenant Trans.	While Peter was still thinking about the vision, the Spirit said to him, "Listen, three men are looking for you. Get up and go downstairs. Go with these men and do not have any doubts. I have sent them to you."
The Scriptures 2009	And as Kēpha was thinking about the vision, the Spirit said to him, "See, three men seek you. "But rise up, go down and go with them, not doubting at all, for I have sent them."
Tree of Life Version	Now while Peter was mulling over the vision, the Ruach said to him, "Look here, three men are looking for you. But get up, go downstairs, and go with them without hesitating, because I Myself have sent them."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...the but peter pondering about the vision says [to] him The Spirit look! Men Three {are} Seeking you but Standing (Up) descend! and go! with them no [thing] Contending for I have sent them.
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Alpha & Omega Bible	WHILE PETER WAS REFLECTING ON THE VISION, THE SPIRIT SAID TO HIM, "BEHOLD, THREE MEN ARE LOOKING FOR YOU. "BUT GET UP, GO DOWNSTAIRS AND ACCOMPANY THEM WITHOUT MISGIVINGS, FOR I HAVE SENT THEM MYSELF."
Awful Scroll Bible	Moreover, Peter enraging-from-within over the vision, the Breath said to him, "Be yourself looking, three men seek you. (")Be rising-up, notwithstanding be stepping-down, and be proceeding with them, yourself thoroughly-judging no-one, through-that I have segregated- them -out."
Concordant Literal Version	Now, as Peter is engrossed, concerned with the vision, the spirit said to him, "Lo! three men are seeking you!" But, rising, descend and go with them, nothing doubting, for I have commissioned them."
exeGesés companion Bible	But as Petros ponders about the vision; the Spirit says to him, Behold, three men seek you! But rise and descend and go with them - doubting naught: because I apostolized them.
Orthodox Jewish Bible	And while Kefa was reflecting on the chazon, the Ruach Hakodesh said to him, "Hinei, shloshah anashim are looking for you. "But get up and go downstairs and accompany them without apprehensions, for I myself have sent them."
Rotherham's Emphasized B.	And <as Peter was pondering over the vision> the Spirit said— Lo! two men, seeking thee. But rise, go down, and be journeying with them, [nothing] doubting; because have sent them.

Expanded/Embellished Bibles:

An Understandable Version	While Peter was thinking about <i>[the meaning of]</i> the vision, the Holy Spirit said to him, "Look, there are three men <i>[here]</i> looking for you. Go downstairs and <i>[then]</i> leave with them. Do not worry about anything because I have sent them <i>[to you]</i> ."
The Expanded Bible	While Peter was still thinking about the vision, the Spirit said to him, "·Listen [^L Look; ^T Behold], three men are looking for you. [So; ^L But] Get up and go downstairs. Go with them without ·doubting [or hesitation], because I have sent them to you."
Jonathan Mitchell NT	Now during Peter's repeatedly going through his feelings about the vision (what he saw), continuing engrossed in pondering the effects of that which was seen, the Breath-effect (or: Spirit) said to him, "Look, and take note! Three [B reads: Two] men are presently seeking you! "But now, after getting up, you at once go downstairs (descend; climb down) then continue going you way together with them – doubting nothing and continuing in making no discrimination nor separating yourself in even one thing – because I Myself have commissioned them and sent them off on this mission."
Syndein/Thieme	While Peter thought on the vision, the Spirit said unto him, "Behold, three men seek you." {Note: This does demonstrate Peter's ability to concentrate. He was on the roof yet it did not register in his brain he was being asked after. The Holy Spirit had to tell him.} "Arise, therefore, and get yourself down, and go with them . . . doubting nothing . . . for I have sent them." {Note: Peter is still very legalistic. He wants to follow the Mosaic Law but he is already living in the house of a tanner, which is prohibited by Jewish Law. Now he is puzzling over the meaning of the vision of eating prohibited foods and now he is

to accompany Gentiles and Romans at that! But the Holy Spirit has made it clear they are sent by God.}

Translation for Translators

While Peter was still trying to understand *what* the vision *meant*, God's Spirit said to him, "Three men *are here who* want to see you. So get up and go downstairs and go with them! Do not think that you (*sg*) should not go with them *because of their being non-Jews*, because I have sent them *here!*"

The Voice

Peter's mind was still racing about the vision when the voice of the Holy Spirit broke through his churning thoughts.

Holy Spirit: The three men who are searching for you have been sent by Me. So get up! Go with them. Don't hesitate *or argue*.

Bible Translations with Many Footnotes:

Lexham Bible

And while [*Here "while " is supplied as a component of the temporal genitive absolute participle ("was reflecting"')] **Peter was reflecting about the vision, the Spirit said to him, "Behold, men** [Some manuscripts have "three men"] **are looking for you. But get up, go down, and go with them—not hesitating at all, because I have sent them."**

NET Bible®

While Peter was still thinking seriously about⁴⁸ the vision, the Spirit said to him, "Look! Three men are looking for you. But get up,⁴⁹ go down, and accompany them without hesitation,⁵⁰ because I have sent them."

⁴⁸tn The translation "think seriously about" for διενθυμέομαι (dienqumeomai) is given in L&N 30.2. Peter was "pondering" the vision (BDAG 244 s.v.).

⁴⁹tn Grk "But getting up, go down." The participle ἀναστάς (anastas) has been translated as a finite verb due to requirements of contemporary English style.

⁵⁰tn The term means "without doubting" or "without deliberation." It is a term of conscience and discernment. In effect, Peter is to listen to them rather than hesitate (BDAG 231 s.v. διακρίνω 6).

The Spoken English NT

Peter was thinking about the vision when the Spirit said to him,^o "Three^p men are looking for you. Get up and go downstairs, and go with them without any hesitation.^q I've sent them."

^o. Some mss just have, "the Spirit said."

^p. Some mss have "two men" or just "men." Two men may be original, if Luke is assuming that his readers will understand that the Roman soldier just provides security on the road for the two servants.

^q. Or "without making a distinction between yourself and them."

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Now as Peter [was] pondering about the vision, the Spirit said to him, "Listen! Men are seeking you.

"But having gotten up, go down and go with them, doubting nothing [fig., without hesitation], because I have sent them."

Berean Literal Bible

And of Peter thinking over the vision, the Spirit said to him, "Behold, three men are seeking you. But having risen, go down and proceed with them, doubting nothing, because I have sent them."

Benjamin Brodie's trans.

And while Peter was pondering about the vision, the Spirit said to him: "Look, three men are searching for you.

Therefore, after standing up, climb down [the stairs to the roof] and proceed with them without hesitating, because I have sent them."

Charles Thomson NT

And while Peter was pondering on the vision, the spirit said to him, Behold there are three men inquiring for thee.

Arise therefore, get thee down and go with them, without any cavilling, for I have sent them.

Context Group Version	And while Peter thought on the vision, the Spirit said to him, Look, three men are seeking you. But arise, and go down, and go with them, hesitate at nothing: for I have sent them.
Legacy Standard Bible	And while Peter was reflecting on the vision, the Spirit said to him, “Behold, three [One early ms two] men are looking for you. But rise up, go down and accompany them without taking issue at all, for I have sent them Myself.”
Literal Standard Version	And Peter thinking about the vision, the Spirit said to him, “Behold, three men seek you; but having risen, go down and go on with them, doubting nothing, because I have sent them”; and Peter having come down to the men who have been sent from Cornelius to him, said, “Behold, I am he whom you seek, what [is] the cause for which you are present?” V. 21 is included for context.
Modern Literal Version 2020	But <i>while</i> Peter is contemplating concerning the vision, the Spirit said to him, Behold, men are seeking you. But after having stood up, go-down and travel together-with them, judging nothing, because I have sent them.

The gist of this passage: While Peter is still engrossed in thoughts of this vision, God the Holy Spirit tells Peter to get ready to travel with the men who have come for him.

19-20

Acts 10:19a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
δέ (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074
enthuméomai (ἐνθυμέομαι) [pronounced en-thoo-MEH-om-ahee]	<i>considering; thinking, bringing to mind, revolving in the mind, pondering; deliberating</i>	masculine singular, present (deponent) middle/passive participle, genitive/ablative case	Strong's #1760
peri (περί) [pronounced per-EE]	<i>about, concerning, on account of, because [of], around, near</i>	preposition	Strong's #4012
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hórama (ὄραμα) [pronounced HOHR-am-ah]	<i>vision, a sight, something gazed at, a spectacle (especially supernatural), a sight divinely granted to the viewer</i>	neuter singular noun, genitive/ablative case	Strong's #3705

Translation: [As] Peter is thinking about the vision [which he had],...

The odd thing here is the genitive/ablative case for *Peter*. I am used to the simple understanding that the genitive means *of the Peter* whereas the ablative means, *from the Peter*. Obviously, neither of those choices works here. The various translations which I listed above also do not seem to take those basic views of the genitive or ablative cases into consideration.

What is logical to me, then, is there is another use for one or the other which is much more rare.

God interacted with Paul in a very unusual way. As we will see in what follows, God the Holy Spirit is going to tell Peter, “This is what’s happening and this is what you need to do.” But, in vv. 9–17, Peter has this marvelous vision which he is still thinking about when the Holy Spirit snaps him out of it. If Peter is thinking about this vision in vv. 17a and 19a, we can be certain that he is thinking about it, off and on, as the rest of this narrative continues to unfold.

Rush Limbaugh often said something like, “Our memories are filled not with things that people said and did, but how people made us feel or how we felt.” When I consider some of my strongest memories, emotion is often tied closely to that memory. Also, when something is very unusual, such as the vision which Peter experienced, that is going to stay with him as well.

Acts 10:19b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person singular, aorist active indicative	Strong’s #3004
to (τό) [pronounced toh]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong’s #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong’s #4151

Translation: ...the Spirit said,...

The Holy Spirit speaks to Peter. We do not know exactly what is taking place visually. My thinking is, this voice comes straight out of thin air (meaning that Peter can clearly hear what is being said to him, but he cannot attach that voice to anything which he can see).

Acts 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
idou (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong’s #2400 (a special case of #1492)

There appears to be two similar uses of this word in the Greek language (as we try to bring it over into our English language). One approach is to use this word to focus on something. Modern-day translations might be, something like *listen, listen up, focus on this, get this, look, look here*. The other use, which I see as more applicable here is, Peter is lost in thought regarding this vision, but, *suddenly*, the outside reality penetrates his concentration.

Acts 10:19c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
andres (ἄνδρες) [pronounced AHN-drehç]	(noble) men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]	masculine plural noun; nominative case	Strong's #435
duo (δύο) [pronounced DOO-oh]	two, both	Indeclinable adjective; primary numeral	Strong's #1417
The Byzantine Greek text and Tischendorf's Greek text do not have a number here. The Scrivener Textus Receptus has this instead:			
treis/tria (τρεις/τρία) [pronounced trice/TREE-ah]	three	masculine plural noun; nominative case	Strong's #5140
zêteō (ζητέω) [pronounced zay-TEH-oh]	seeking after [finding], looking for; seeking by thinking [reasoning, inquiring]; seeking for, aiming at, striving after; requiring [demanding]; craving, desiring from someone	masculine plural, present active participle, nominative case	Strong's #2212
se (σέ) [pronounced seh]	you, to you, towards you	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: ...“Look, two (responsible) men are looking for you.

The Spirit says, *behold*, indicating that Peter needs to focus his attention on something else. He wants to think about his vision and what it meant, but the Holy Spirit is putting that aside for a time. Because the vision was so strange and specific, Peter will remember it vividly.

At the front of the house, the two servants accompanied by a soldier are there asking for Peter.

It would be Peter's natural inclination to make not a sound and to listen to what is being said. Are these men looking to haul him off to jail?

God the Holy Spirit speaks of these as noblemen, which indicates that they can be trusted by Peter.

Acts 10:19 [As] Peter is thinking about the vision [which he had], the Spirit said, “Look, two (responsible) men are looking for you. (Kukis mostly literal translation)

How do we square this with what appears to be three men back in v. 7?

Act s10:7–8 When the angel who had spoken to him had gone, Cornelius summoned two of his household servants and a devout soldier, one of those who served him regularly. He explained everything to them and sent them to Joppa.

There are several basic approaches—a number of translations have worked v. 7 so it sounds like there is one servant and one believing soldier. I see it as two servants being dispatched with the mission; and they are accompanied by a soldier who acts as their bodyguard along the way. Some manuscripts have *three* here instead of *two* (which easily solves the problem); and some have no number here (as you can read in the Greek tables above).

Acts 10:20a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
anistêmi (ἀνίστημι) [pronounced <i>ahn-ISS-tay-mee</i>]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
katabainô (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descend (literally or figuratively); come (get, go, step) down, fall (down)</i>	2 nd person singular, aorist active imperative	Strong's #2597

Translation: *Instead [of staying here praying] get up and go down [to where they are].*

The adversative particle seems out of place unless we insert what is going on. Peter is quietly sitting on the roof, praying, and the Holy Spirit said, *instead of doing that*. However, these words are implied, not stated.

“What you need to do,” the Holy Spirit says to Peter, “Is get up and go down there. Right now.”

Peter will continue holding onto this vision.

Acts 10:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
poreuomai (πορεύομαι) [pronounced <i>po-ROO-oh-my</i>]	<i>leave, traverse, travel, depart, go away, go forth, proceed</i>	2 nd person singular, present active imperative	Strong's #4198
sun (σύν) [pronounced <i>soon</i>]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
mêdeis/mêdemia/ mêden (μηδείς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]

Acts 10:20b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diakrinō (διακρίνω) [pronounced dee-ak-REE-no]	<i>separating thoroughly, (literally and reflexively) withdrawing from, (or by implication) opposing; (figuratively), discriminating, (by implication), deciding, (reflexively) hesitating; contending, making (some) difference, discerning, doubting, judging, being partial, staggering, wavering</i>	masculine singular, present middle participle, nominative case	Strong's #1252

Translation: Then leave with them without delay,...

“These men are going to want to take you with them; leave without any delay; do not give any of this a thought.”

The thrust of the church, even though it was begun by the Holy Spirit in Jerusalem, is that it will grow and prosper in the **Roman Empire**. It will not blossom in the same way in Jerusalem. The initial numbers noted in the first few chapters of Acts seemed promising for Jerusalem; but the church there would not continue to grow. Furthermore, it would become apostate and legalistic.

You may have heard the phrase, *strike when the iron is hot*. What it means is, *when it is time, then do whatever needs to be done immediately*. This saying is derived from a blacksmith striking a horse shoe when the temperature of the metal was exactly right. *If the blacksmith would wait too long then the metal would cool and would become more difficult to shape.*²² The gentiles in Caesarea are ready and waiting on Peter. The gentiles themselves do not realize this, but God the Holy Spirit does.

Acts 10:20c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
egó (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
apostellō (ἀποστέλλω) [pronounced ap-os-TEHL-low]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	1 st person singular, perfect active indicative	Strong's #649
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

²²From https://www.grammar-monster.com/sayings_proverbs/strike_while_the_iron_is_hot.htm accessed September 25, 2023.

Translation: ...for I [personally] have sent them [to you].”

Then the Holy Spirit reveals, “I sent them to you. That is why they are here right now.”

Although I have considered several reactions that Peter has had to the knock at the front gate (which he could certainly hear), it appears that he was so lost in thought that it did not really register with him.

Acts 10:20 **Instead [of staying here praying] get up and go down [to where they are]. Then leave with them without delay, for I [personally] have sent them [to you].”** (Kukis mostly literal translation)

Now we know where Peter was while these men were at the gate calling for him. He was not looking over the edge to get an idea of who they were. He was on the roof, lost in thought over the vision which he had just seen. Then Holy Spirit just flat out tells him, “It is okay. Go downstairs. I have sent these men to fetch you.”

Acts 10:19–20 **[As] Peter is thinking about the vision [which he had], the Spirit said, “Look, two (responsible) men are looking for you. Instead [of staying here praying] get up and go down [to where they are]. Then leave with them without delay, for I [personally] have sent them [to you].”** (Kukis mostly literal translation)

Peter, quite obviously, is not going to let go of that vision—which the Spirit knows—but it is time for him to get up and move.

There is a very limited time that the Apostles will live in order to spread the **gospel**. None of the Apostles were as young as 20 when called by the Lord; and some may have been as old as 40. In this chapter, it is about ten years after the crucifixion, resurrection and ascension. Most of them are not going to live another 20 or 30 years. Most of the Apostles will die having been martyred. So God had a great deal for them to do.

Although we primarily follow Peter; and then, in Acts 11, Paul; the other ten Apostles also are involved in spreading out and evangelizing. We just won’t be sure of their exact activities until we get to heaven.

Acts 10:19–20 **As Peter was pondering the meaning of the vision which he had, God the Holy Spirit spoke to him, saying, “Listen, there are two men at the front gate who are looking specifically for you. Instead of staying up here, praying and waiting to be summoned, get up and go down there. Leave immediately with them. Do not give any of this a second thought, for I personally sent these men to you.”** (Kukis paraphrase)

But descending, Peter, face to face with the (noble) men [the ones having been sent from the Cornelius to him], said, “Behold me! I am whom you [all] keep on seeking. What [is] the cause through which you [all] keep on being present?”

Acts
10:21

Coming down, Peter [spoke] directly to these men (the ones sent from Cornelius to [Peter]), saying, “I am right here. I am [the person] whom you [all] are seeking. What [is] the reason you [all] are here?”

Coming down from the roof, Peter spoke directly to these men himself. He said, “I am right here. I am the person you are looking for. Why exactly are you here?”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But descending, Peter, face to face with the (noble) men [the ones having been sent from the Cornelius to him], said, “Behold me! I am whom you [all] keep on seeking. What [is] the cause through which you [all] keep on being present?”**

Complete Apostles Bible	And Peter, going down to the men, said, "Behold, I am he whom you seek. What is the reason for which you are here?"
Douay-Rheims 1899 (Amer.)	Then Peter, going down to the men, said: Behold, I am he whom you seek. What is the cause for which you are come?
Holy Aramaic Scriptures	Then, Shimeun {Simeon} went down unto those men, and he said unto them, "I am he whom you seek. What is the cause which on account you have come?"
James Murdock's Syriac NT	Then Simon went down to the men, and said to them: I am he for whom ye inquire: what is the cause for which ye have come?
Original Aramaic NT	Then Shimeon went down to those men and said to them, "I am he whom you seek. What is the reason for which you have come?"

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Peter went down to the men, and said, I am the man you are looking for: why have you come?
Bible in Worldwide English	Then Peter went down to the men whom Cornelius had sent to him. He said, Here I am. You are looking for me. Why have you come?
Easy English	Peter went downstairs and he said to the men, 'I am the person that you are looking for. Why have you come here?'
Easy-to-Read Version–2008	So Peter went downstairs and said to them, "I think I'm the man you are looking for. Why did you come here?"
<i>God's Word</i> ™	So Peter went to the men. He said, "I'm the man you're looking for. Why are you here?"
Good News Bible (TEV)	So Peter went down and said to the men, "I am the man you are looking for. Why have you come?"
J. B. Phillips	So Peter went down to the men and said, "I am the man you are looking for; what brings you here?"
<i>The Message</i>	Peter went down and said to the men, "I think I'm the man you're looking for. What's up?"
NIRV	Peter went down and spoke to the men. "I'm the one you're looking for," he said. "Why have you come?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter went downstairs and called out to the men, "Hey, I'm the guy you're looking for. What's going on? Why are you here?"
Contemporary English V.	Peter went down and said to the men, "I am the one you are looking for. Why have you come?"
Goodspeed New Testament	Then Peter went down to see the men, and said to them, "I am the man you are asking for. What is the reason for your coming?"
The Living Bible	So Peter went down. "I'm the man you're looking for," he said. "Now what is it you want?"
New Berkeley Version	.
The Passion Translation	Peter went downstairs to the men and said, "I believe I'm the one you're looking for. What brings you here?"
UnfoldingWord Simplified T.	So Peter went down to the men and said to them, "Greetings! I am the man you are looking for. Why have you come?"
William's New Testament	So Peter went down and said to the men, "I am the man you are looking for. What is the purpose of your coming?"

Partially literal and partially paraphrased translations:

American English Bible	So then Peter went downstairs to the men and said: '{Look!} I'm the one you're searching for... Why are you here?'
Beck's American Translation Breakthrough Version	. After Peter climbed down to the men, he said, "Look, I am who you are looking for. What is the reason why you are beside us?"
Len Gane Paraphrase	So Peter went down to the men who were sent for him from Cornelius and said, "Look, I am the one whom you are looking for. What is the reason therefore you have come?"
New Advent (Knox) Bible	So Peter went down to the men; Here I am, he said, the man you are looking for; what is your errand?
NT for Everyone	So Peter went down to the men. 'Here I am,' he said. 'I'm the one you're looking for. Why have you come?'
20 th Century New Testament	Peter went down to the men and said: "I am the man for whom you are looking. What is your reason for coming?"

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	So, Peter went down to the men and said, "I am the one you are looking for. Why have you come here?"
Berean Study Bible	So Peter went down to the men and said, "Here am I, the one you are looking for. Why have you come?"
Christian Standard Bible	Then Peter went down to the men and said, "Here I am, the one you're looking for. What is the reason you're here?"
Conservapedia Translation	Then Peter went down to meet the men sent to him from Cornelius, and said, "Look, I'm the man you're looking for. What is your reason for coming?"
Revised Ferrar-Fenton Bible	Peter accordingly went down to the men, and said, "I am the man you want; what is the object of your coming?"
God's Truth (Tyndale)	Peter went down to the men which were sent unto him from Cornelius, and said. Behold, I am he whom you seek, what is the cause wherefore you are come?
Montgomery NT	So Peter went down to the men and said: "I am the man you are looking for. What is the reason of your coming?"
Riverside New Testament	Peter went down and said to the men, "Here I am — the man you are looking for. What is the reason for your coming?"
The Spoken English NT	So Peter went down and said to the men, "I'm the one you're looking for. What brings you here?"
UnfoldingWord Literal Text	So Peter went down to the men and said, "Look, I am he whom you are seeking. What is the reason for which you have come?"
Urim-Thummim Version	Then Peter went down to the men that were sent to him from Cornelius; and said, look, I am he who you seek: what is the reason for you to come?
Weymouth New Testament	So Peter went down and said to the men, "I am the Simon you are inquiring for. What is the reason of your coming?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And Peter having gone down to the men set apart and sent from Cornelius to him, said, Behold, I am he whom you seek; what is the reason therefore that you have come?
The Heritage Bible	.
Revised English Bible—1989	Peter came down to the men and said, "You are looking for me? Here I am. What brings you here?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So Kefa went down and said to the men, "You were looking for me? Here I am. What brings you here?"
Hebraic Roots Bible	And going down to the men, the ones sent from Cornelius to him, Peter said, Behold, I am the one whom you seek. What is the cause for which you are here?
Holy New Covenant Trans. The Scriptures 2009	.
Tree of Life Version	So Kepha went down to the men who had been sent to him from Cornelius, and said, "Look, I am the one you seek. Why have you come?"
	Going down to the men, Peter said, "Here, I'm the one you're looking for. What is the reason for your coming?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Descending but Peter to the men says look! I am [He] whom [You*] seek Who? The Reason because of whom [You*] come...
Awful Scroll Bible	And Peter stepping-down with regards to the men, the ones having been segregated-out with respects to him from Cornelius, said, "Be yourselves looking, I am whom you seek. What is the reason through which you are-with us?"
Concordant Literal Version	Now Peter, descending to the men, said, "Lo! I am he whom you are seeking. What is the cause for which you are present?"
exeGesés companion Bible	And Petros descends to the men apostolized to him from Cornelius; and says, Behold, I am whom you seek: for what cause you are present?
Orthodox Jewish Bible	And Kefa went downstairs to the anashim and said, "Hinei, I am the one whom you are seeking; for what reason did you come?"
Rotherham's Emphasized B.	And Peter, going down' unto the men, said— Lo! am he whom ye are seeking: What is the cause for which ye are come?

Expanded/Embellished Bibles:

The Expanded Bible	So Peter went down to the men and said, "I am the one you are looking [searching] for. Why did you come here?"
Jonathan Mitchell NT	So after walking downstairs to the men, Peter said, "Look, I myself am [the person] whom you are presently looking for. What [is] the cause for which you men are now present?"
Syndein/Thieme Translation for Translators	.
	So Peter went down to the men and said to them, "Greetings! I am the man you are looking for. Why have you come?"
The Voice	Peter rushed downstairs to the men. Peter: I'm the one you're seeking. Can you tell me why you've come?

Bible Translations with Many Footnotes:

Lexham Bible	So Peter went down to the men and [*Here "and " is supplied because the previous participle ("went down") has been translated as a finite verb] said, "Behold, I am he whom you are looking for! What is the reason for which you have come?"
NET Bible®	So Peter went down ⁵¹ to the men and said, "Here I am, ⁵² the person you're looking for. Why have you come?" ⁵¹ tn Grk "Peter going down to the men, said." The participle καταβάς (katabas) has been translated as a finite verb due to requirements of contemporary English style. ⁵² tn Grk "Behold, it is I whom you seek," or "Behold, I am the one you seek." "Here I am" is used to translate ἰδοὺ ἐγ εἶμι (idou egw eimi).

Wilbur Pickering’s New T. So going down to the men⁷ Peter said: “Yes, I am the one you are looking for. For what reason have you come?”
 (7) Some 35% of the Greek manuscripts add “who had been sent to him from Cornelius”, as in AV and NKJV.

Literal, almost word-for-word, renderings:

A Faithful Version	And Peter went down to the men who had been sent to him from Cornelius and said, "Look, I am the one you are seeking. For what purpose have you come?"
Analytical-Literal Translation	So Peter having gone down to the men, said, "Listen! I am [the one] whom you are seeking. What [is] the reason for which you _p are here?"
Berean Literal Bible	And Peter, having gone down to the men, said, "Behold, I am whom you seek; what is the cause for which you are here?"
Benjamin Brodie’s trans.	Then Peter, after climbing down face-to-face to the men, said: "Behold, I am the man you are searching for. What is the reason for your being present here?"
Charles Thomson NT	So Peter went down to the men who were sent to him from Cornelius, and said, Behold I am he for whom you are inquiring. What is the cause of your coming?
Context Group Version	And Peter went down to the men, and said, Look, I am he whom you (pl) seek: what is the cause why you (pl) have come?
English Standard Version	And Peter went down to the men and said, "I am the one you are looking for. What is the reason for your coming?"
Modern Literal Version 2020	Now Peter went-down to the men who were sent from Cornelius to him and said, Behold, I am he whom you are seeking. What is the cause through which you are here?
New King James Version	Then Peter went down to the men ^[h] who had been sent to him from Cornelius, and said, "Yes, I am he whom you seek. For what reason have you come?" [h] NU, M omit <i>who had been sent to him from Cornelius</i>
New Matthew Bible	Peter went down to the men that were sent to him from Cornelius and said, I am the one you are seeking. What is the reason for your visit?
NT (Variant Readings)	And Peter went down to the men [that were sent unto him from Cornelius], and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

The gist of this passage: Peter comes down from the roof and identifies himself. He asks them why have they come.

Acts 10:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
katabainō (καταβαίνω) [pronounced <i>kat-ab-ah'ee-no</i>]	<i>descending (literally or figuratively); coming (getting, going, stepping) down, the one falling (down)</i>	masculine singular, aorist active participle; nominative case	Strong’s #2597
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong’s #4074

Acts 10:21a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prós (πρός) [pronounced <i>prahç</i>]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
andres (ἄνδρες) [pronounced <i>AHN-drehç</i>]	<i>(noble) men, males; adult males; men or women; people; husbands; [a group of] men and women [generic use]</i>	masculine plural noun; accusative case	Strong's #435

Translation: Coming down, Peter [spoke] directly to these men,...

Because God the Holy Spirit spoke to him, Peter decided to meet these men directly, without fear. He was not going to let the servants run interference for him.

Peter had enough confidence to speak directly to these strangers, even though he has faced great persecution in the past. His confidence is based upon the Word of God, of course—the words spoken by the Holy Spirit to him.

Acts 10:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
The following phrase is found in Scrivener Textus Receptus, but not in the Westcott Hort text, Tischendorf's Greek text or in the Byzantine Greek text.			
tous (τούς) [pronounced <i>tooc</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
apostellô (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>ordering (one) to go to a place, the appointed one; sending [out, forth, away], dismissing; allowing one to depart, sending off; to driving away; setting apart; sent ones</i>	masculine plural, perfect passive participle, accusative case	Strong's #649
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575

Acts 10:21b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; nominative case	Strong's #2883
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
αυτον (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...(the ones sent from Cornelius to [Peter])...

I don't see the harm in including this phrase. However, given the context, it does seem superfluous.

Although it would be difficult to dogmatically include or exclude this phrase (Pickering says that it is found in 35% of the manuscripts). The arguments in favor of including this phrase: text is more likely to drop out than be added in. The argument against including this phrase: it is superfluous; why would Luke have included it?

Acts 10:21c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
εἶπὼ (ἔπρω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036
ἰδοῦ (ἰδοῦ) [pronounced ih-DOO]	<i>behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note</i>	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)
<p>There appears to be two similar uses of this word in the Greek language (as we try to bring it over into our English language). One approach is to use this word to focus on something. Modern-day translations might be, something like <i>listen, listen up, focus on this, get this, look, look here</i>. The other use, which I see as more applicable here is, Peter is lost in thought regarding this vision, but, <i>suddenly</i>, the outside reality penetrates his concentration.</p>			
εἶπὼ (ἐγώ) [pronounced ehg-OH]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473

Acts 10:21c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Literally, this means, <i>behold me</i> . We may understand this to mean, <i>I am right here, I am here, I am ready to do Your bidding, yes, Sir</i> . It is variously translated, <i>I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here</i> . The idea is, <i>I am here, available for service; I am here to do Your bidding</i> .			

Translation: ...saying, "I am right here.

I translated this idiomatically. Literally, this reads, *he said, "Behold me."* The last two words can mean, *I am right here, I am here, I am ready to do Your bidding, yes, Sir*. It is variously translated, *I am here, here am I, it's me, it is I, I'm here, yes; behold, I am here; look, it is me; Lo, it is I; Hinei, I am here*. The idea is, *I am here, available for service; I am here to do Your bidding*.

The idea is not that God cannot find Peter, so Peter says, "Right here." The implication is, Peter is aware that God is speaking to him and he is listening.

Acts 10:21d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eimi (εἶμι) [pronounced eye-ME]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510
hon (ὅν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
zêteô (ζητέω) [pronounced zay-TEH-oh]	<i>to seek after [to find], to look for; to seek by thinking [reasoning, inquiring]; to seek for, to aim at, to strive after; to require [demand]; to crave, to desire from someone</i>	2 nd person plural, presents active indicative	Strong's #2212

Translation: I am [the person] whom you [all] are seeking.

Peter reveals himself as the person for whom they are searching.

Acts 10:21e

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tís (τίς) [pronounced tihç]	<i>who, what [one], which, how; whether, why</i>	feminine singular, interrogative pronoun; nominative case	Strong's #5101
hê (ἡ) [pronounced hey]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)

Acts 10:21e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
aitia (αἰτία) [pronounced ahee-TEE-ah]	cause, reason; cause for which one is worthy of punishment, crime; case, charge of crime, accusation	feminine singular noun, nominative case	Strong's #156
diá (διὰ) [pronounced dee-AH]	through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account	preposition	Strong's #1223
hên (ἣν) [pronounced hayn]	whom, which, what, that; to whom, to that, whose, whomever	feminine singular relative pronoun; accusative case (occasionally a demonstrative pronoun)	Strong's #3739
These words are variously translated, for which, through which, for what, for, why, wherefore, therefore, because of whom; (ignored).			
pareimi (παρεῖμι) [pronounced PAR-i-mee]	to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command	2 nd person plural, present indicative	Strong's #3918

Translation: What [is] the reason you [all] are here?"

Peter logically asks them, "Why are you here? Why are you looking for me?"

This is a greater question than Peter might realize. Do these men really understand why they are there?

When Peter actually goes and meets these gentiles, a lot will take place that Peter and Cornelius did not expect.

Acts 10:21 Coming down, Peter [spoke] directly to these men (the ones sent from Cornelius to [Peter]), saying, "I am right here. I am [the person] whom you [all] are seeking. What [is] the reason you [all] are here?" (Kukis mostly literal translation)

Acts 10:21 Coming down from the roof, Peter spoke directly to these men himself. He said, "I am right here. I am the person you are looking for. Why exactly are you here?" (Kukis paraphrase)

But the [men] said, "Cornelius, a centurion, a righteous [man] and fearing the God, being testified even by all the people of the Jews. It was revealed by a messenger holy to send to you to the house of him and to hear words from you."

Acts 10:22

The [men] said, "Cornelius, a [Roman] centurion, [is] a righteous [man] and he fears and respects God, [this] being witnessed to also by all the people of the Jews. It was revealed by a holy angel to send for you [and bring you] to his house and to hear [accurate] teaching from you."

The men answered Peter, saying, “Cornelius, a Roman centurion, sent us to you. He is a righteous man and he respects the God of Israel. This is witnessed to by all of the Jews with whom he has contact. Just recently, an angel spoke to him and told him to send for you, to bring you to his house and to listen to accurate teaching from you.”

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But the [men] said, “Cornelius, a centurion, a righteous [man] and fearing the God, being testified even by all the people of the Jews. It was revealed by a messenger holy to send to you to the house of him and to hear words from you.”
Complete Apostles Bible	And they said, "Cornelius the centurion, a just man, and fearing God, having a good reputation among all the nation of the Jews, was given a revelation by a holy angel to send for you to his house, and to hear words from you."
Douay-Rheims 1899 (Amer.)	Who said: Cornelius, a centurion, a just man and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel, to send for thee into his house And to hear words of thee.
Holy Aramaic Scriptures	They said unto him, “A certain man, of the name Qurnilius {Cornelius}, a Centurion {a Captain of a hundred}; upright; who reveres Alaha {God}, and concerning whom all the Ama d'Yehudaye {the People of the Judeans/the Jews} testify, was spoken unto in a vision from a Malaka Qadisha {a Holy Heavenly Messenger}, that he should send to bring you unto his house, and should hear The Miltha {The Word} from you.”
James Murdock’s Syriac NT	They say to him: A certain man whose name is Cornelius, a centurion fearing God, and of whom all the people of the Jews bear good report, was told in vision, by a holy angel, to send and bring thee to his house, that he might hear discourse from thee.
Original Aramaic NT	They said to him, "A certain man whose name is Cornelius, a good Centurion and worshiper of God, for whom all the people of the Jews vouch, was told in a vision by a holy Angel to send and bring you to his house and hear a message from you."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they said, Cornelius, a captain, an upright and God-fearing man, respected by all the nation of the Jews, had word from God by an angel to send for you to his house, and to give hearing to your words.
Bible in Worldwide English	They answered, God sent a holy angel to Cornelius. He told him to call you to his house and hear what you have to say. Cornelius is a captain in the army. He is a good man. He does what is right and obeys God. All the Jews speak well of him.
Easy English	The men answered him, ‘The Roman officer who is called Cornelius has sent us to you. He is a good man and he obeys God’s Law. All the Jewish people respect him. An angel from God told him to send us to you with a message. Then we should bring you to Cornelius’s house so that he could hear what you have to say.’
Easy-to-Read Version–2008	The men said, "A holy angel told Cornelius to invite you to his house. He is an army officer. He is a good man, one who worships God, and all the Jewish people respect him. The angel told him to invite you to his house so that he can listen to what you have to say."
God’s Word™	The men replied, “Cornelius, a Roman army officer, sent us. He’s a man who has God’s approval and who respects God. Also, the Jewish people respect him. A holy angel told him to summon you to his home to hear what you have to say.”

Good News Bible (TEV)	"Captain Cornelius sent us," they answered. "He is a good man who worships God and is highly respected by all the Jewish people. An angel of God told him to invite you to his house, so that he could hear what you have to say."
J. B. Phillips	They replied, "Cornelius the centurion, a good-living and God-fearing man, whose character can be vouched for by the whole Jewish people, was commanded by a holy angel to send for you to come to his house, and to listen to your message."
<i>The Message</i>	They said, "Captain Cornelius, a God-fearing man well-known for his fair play—ask any Jew in this part of the country—was commanded by a holy angel to get you and bring you to his house so he could hear what you had to say."
NIRV	The men replied, "We have come from Cornelius, the Roman commander. He is a good man who worships God. All the Jewish people respect him. A holy angel told him to invite you to his house. Then Cornelius can hear what you have to say."
New Life Version	They said, "Cornelius sent us. He is a captain and a good man and he honors God. The whole Jewish nation can say this is true. An angel from God told him to send for you. He asks you to come to his house. He wants to hear what you have to say."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	They said, "Cornelius sent us here to bring you back to his house. An angel told him to send for you and hear what you have to say. Cornelius commands a company of 100 Roman soldiers. He's a good man who respects God. Jews in town speak highly of him."
Contemporary English V.	They answered, "Captain Cornelius sent us. He is a good man who worships God and is liked by the Jewish people. One of God's holy angels told Cornelius to send for you, so he could hear what you have to say."
The Living Bible	Then they told him about Cornelius the Roman officer, a good and godly man, well thought of by the Jews, and how an angel had instructed him to send for Peter to come and tell him what God wanted him to do.
New Berkeley Version	.
New Living Translation	They said, "We were sent by Cornelius, a Roman officer. He is a devout and God-fearing man, well respected by all the Jews. A holy angel instructed him to summon you to his house so that he can hear your message."
The Passion Translation	They answered, "We serve Cornelius, a Roman military captain, who sent us to find you. He is a devout man of the highest integrity who worships God and is respected throughout the Jewish community. He was divinely instructed through the appearance of an angel to summon you to his home and to listen to the message that you would bring him."
Plain English Version	They said, "Cornelius sent us. He is a boss in the Roman army. He is a good man, and he respects God. All the Jewish people say he is a good man too. God sent one of his angel messengers to Cornelius and told him to ask you to come to his house and talk to him."
Radiant New Testament	The men answered, "We've come from Cornelius, a Roman commander. He's a good man who worships God. All the Jewish people respect him. A holy angel told him to invite you to his house so he could hear what you have to say."
UnfoldingWord Simplified T.	They replied, "Cornelius, who is a Roman army officer, sent us here. He is a good man who worships God, and all of the Jewish people who know about him say that he is a very good man. An angel said to him, 'Tell some men to go to Joppa to see Simon Peter and bring him here, so that you can hear what he has to say.'"
William's New Testament	They answered, "Cornelius, a colonel in the army, an upright man and one who reveres God, and a man of high reputation with the whole Jewish nation, was instructed by a holy angel to send for you to come to his house and to listen to a message you would bring."

Partially literal and partially paraphrased translations:

American English Bible	And they replied: 'Cornelius, an army officer who's a righteous and God-fearing man of whom the whole nation of the Jews speak well, was given Divine instructions by a holy messenger to ask you to come to his house, so he can hear what you have to say.'
Beck's American Translation . Breakthrough Version	The men said, "Cornelius, a lieutenant, a man who does what is right and who fears God, being witnessed by the whole nation of the Jewish people, received a notice from God by a sacred angel to send for you to his house and to hear statements from the side of you."
New Advent (Knox) Bible	The centurion Cornelius, they said, a man who worships the true God and keeps his law, as all the Jewish people will testify, has received a revelation from one of the holy angels; he was to have thee brought to his house, and listen to what thou wouldst say.
NT for Everyone	'There is a man called Cornelius,' they replied. 'He is a centurion, and he's a righteous and God-fearing man. The whole people of the Jews will testify to him. A holy angel told him in a vision to send for you to come to his house, so that he can hear any words you may have to say.'
20 th Century New Testament	The men replied: "Our captain, Cornelius, a pious man who reverences God and is well spoken of by the whole Jewish nation, has been instructed by a holy angel to send for you to his house, and to listen to what you have to say."

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	"Cornelius the centurion has sent us," they said. "He is a righteous and God-fearing man with a good reputation among the whole Jewish nation. A holy angel instructed him to request your presence in his home, so that he could hear a message from you."
Conservapedia Translation	They said, "Cornelius the centurion, who is a just man, and a man who fears God, and has an excellent reputation among the Jewish nation, was given a warning from God by a holy Messenger to send for you to come to his house, and hear you say some words to him."
Revised Ferrar-Fenton Bible	They answered, "Cornelius, a captain, a righteous and God-fearing man, whose character is attested by the whole of the Jewish people, has been instructed by a holy angel to bring you into his house, and to listen to instructions from you."
Free Bible Version	"We come from Cornelius, a good, religious man who has reverence for God and is widely respected among the Jewish people," they replied. "A holy angel instructed him to send for you to come to his house so he can hear what you have to tell him."
Urim-Thummim Version	And they said, Cornelius the centurion, a righteous man, and one that venerates Elohim, and of good report among all the nation of the Jews, was warned from Elohim by a Holy angel to send for you into his house, and to hear Words from you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	"He who sent us is Captain Cornelius. He is an upright and Godfearing man, well respected by all the Jewish people. He has been instructed by a holy angel to summon you to his house, so that he may listen to what you have to say."
The Heritage Bible	And they said, Cornelius, the centurion, a righteous man, and one fearing God, and of good report among all the race of the Jews, received a divine oracle by a holy <i>heavenly</i> messenger to summon you into his house, and hear spoken words of you.
New American Bible (2011)	They answered, "Cornelius, a centurion, an upright and God-fearing man, respected by the whole Jewish nation, was directed by a holy angel to summon you to his house and to hear what you have to say." ^g g. [10:22] Lk 7:4–5.

Revised English Bible–1989 “We are from the centurion Cornelius,” they replied, “a good and religious man, acknowledged as such by the whole Jewish nation. He was directed by a holy angel to send for you to his house and hear what you have to say.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible They answered, “Cornelius. He’s a Roman army officer, an upright man and a God-fearer, a man highly regarded by the whole Jewish nation; and he was told by a holy angel to have you come to his house and listen to what you have to say.”

Hebraic Roots Bible And they said, Cornelius, a centurion, a just man and one fearing YAHWEH, and being testified to by all the nation of the Jews, was divinely warned by a holy cherub to call you to his house and to hear words from you.

Holy New Covenant Trans. The men answered, "A holy angel told Cornelius to invite you to his house. Cornelius is a Roman army officer. He is a good man; he has awesome respect for the true God. All of the Jewish people respect him. The angel told Cornelius to invite you to his house so that he may listen to the words you have to say."

The Scriptures 2009 And they said, “Cornelius the captain, a righteous man and one who fears Elohim and well spoken of by the entire nation of the Yehudim, was instructed by a set-apart messenger to send for you to his house, and to hear words from you.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...The [Men] but say Cornelius Centurion Man Right and Fearing the god Being Testified also by all the nation [of] the jews is revealed by messenger pure to invite you to the house [of] him and to hear words from you...

Alpha & Omega Bible THEY SAID, CORNELIUS, A CENTURION, A RIGHTEOUS AND THEOS (*The Alpha & Omega*) FEARING MAN WELL SPOKEN OF BY THE ENTIRE NATION OF THE JEWS, WAS DIRECTED BY A HOLY ANGEL TO SEND FOR YOU TO COME TO HIS HOUSE AND HEAR A MESSAGE FROM YOU.

Awful Scroll Bible And they said, "Cornelius, a commander-of-a-hundred, a righteous man and reverencing God, and being testified by the whole nation of the Jews, is being advised by an awful angelic messenger, to direct-after you to his house, and to hear sayings from you."

Concordant Literal Version Now they say, "Cornelius, a centurion, a man just and God-fearing, besides being attested by the whole nation of the Jews, is apprized by a holy messenger to send after you to come into his house, and to hear declarations from you."

exeGeses companion Bible And they say, Cornelius the centurion,
a just man, and one who awes Elohim,
and well-witnessed
by all the goyim of the Yah Hudiym,
was oracled by a holy angel to summon you to his house,
and to hear rhema of you.

Orthodox Jewish Bible And they said, "Cornelius, a centurion, an ish tzaddik, and a yire Elohim with a shem tov with all the Am HaYehudim, was directed by a malach kadosh to summon you to his bais and to hear a message from you."

Rotherham’s Emphasized B. And [they] said—
[[Cornelius]] <a centurion, a man righteous and fearing God, well-attested by the whole’ nation of the Jews> hath been divinely instructed by a holy messenger, to send for thee unto his house, and to hear words from thee.

Expanded/Embellished Bibles:

An Understandable Version They said, a [*military*] man in charge of one hundred soldiers, [*and*] a man who does what is right, [*and*] who respects God and who has a good reputation among all the

The Expanded Bible	<p>Jews [who know him], was urged by God through a holy angel to have you come to his house so he could hear you speak [about salvation, See 11:14].</p>
Jonathan Mitchell NT	<p>They said, "A holy angel spoke to Cornelius, an army officer [a centurion] and a good [righteous] man; he worships [fears] God. All the people [The whole Jewish nation] respect [speak well of; testify to] him. The angel told Cornelius to ask you to come to his house so that he can hear what you have to say."</p>
Syndein/Thieme	<p>So they said, "Cornelius a centurion (army officer), a just, fair and equitable man who lives in accord with the way pointed out, as well as being habitually God-fearing, besides being a person constantly attested (reported by witnesses; = highly regarded) by the whole nation of the Judeans was given useful and practical instructions on this matter, by a set-apart agent (or: sacred messenger): to send you over unto his house, and then to listen face-to-face to gush-effects of your spoken words and declarations (or: to [the] effects of the flow, at your side; or: = to hear in person what you have to say)."</p>
Translation for Translators	<p>And they said, "Cornelius the centurion, a just {positive volition and human good . . . a moral unbeliever} man, and one that fears God {standing in awe of God}, and is of good report among all the nation of the Jews {a Roman so moral he is in good stand by the Mosaic Law}, was warned from God by an Holy angel to send for you to his house, and to hear words from the immediate source of you." {Note: The ultimate source would be God. The Greek is very specific.}</p>
The Voice	<p>One of them replied, "Cornelius, who is a Roman army officer, sent us here. He is a righteous man who worships God, and all of the Jewish people [HYP] who know about him say that he is a very good man. An angel who was sent from God/whom God sent said to him, 'Tell some men to go to Joppa to see Simon Peter and bring him here, so that you (sg) can hear what he has to say.'"</p>
	<p>Delegation: We've been sent by our commander and master, Cornelius. He is a Centurion, and he is a good, honest man who worships your God. All the Jewish people speak well of him. A holy messenger told him to send for you, so you would come to his home and he could hear your message.</p>

Bible Translations with Many Footnotes:

NET Bible®	<p>They said, "Cornelius the centurion,⁵³ a righteous⁵⁴ and God-fearing man, well spoken of by the whole Jewish nation,⁵⁵ was directed by a holy angel to summon you to his house and to hear a message⁵⁶ from you."</p> <p>^{53sn} See the note on the word centurion in 10:1.</p> <p>^{54tn} Or "just."</p> <p>^{55tn} The phrase το ἔθνους των Ιουδαίων (tou eqnous twn loudaiwn) is virtually a technical term for the Jewish nation (1 Macc 10:25; 11:30, 33; Josephus, Ant. 14.10.22 [14.248]). "All the Jewish people," while another possible translation of the Greek phrase, does not convey the technical sense of a reference to the nation in English.</p> <p>^{56sn} The long introduction of Cornelius by his messengers is an attempt to commend this Gentile to his Jewish counterpart, which would normally be important to do in the culture of the time.</p> <p>^{56tn} Grk "hear words."</p>
The Spoken English NT	<p>And they said, "Cornelius the Roman officer^r is a person of integrity^s and reverence for God. He's well spoken of by the whole Jewish nation. He was told by a holy angel to invite you to his house and hear what you have to say."^t</p> <p>r. Lit. "centurion." s. Traditionally: "a righteous man." t. Lit. "hear words/things from you."</p>

Wilbur Pickering’s New T. So they said: “Cornelius, a centurion, a righteous and God-fearing man, well spoken of by all the nation of the Jews, was divinely instructed by an angel⁸ to summon you to his house, and to hear words from you.”
 (8) I follow the best line of transmission in not adding ‘holy’, although here representing only 20% of the manuscripts. To be giving divine instruction the angel was evidently from God.

Literal, almost word-for-word, renderings:

A Faithful Version And they said, "Cornelius, a centurion, a righteous man and one who fears God, and who has a good report by the whole nation of the Jews, was divinely instructed by a holy angel to send for you to come to his house, and to listen to words from you."

Benjamin Brodie’s trans. And they replied: “Cornelius, a centurion, a righteous man who respects God and who is recommended by the entire Jewish nation [Israel], was directed by a holy angel to summon you to his house and to listen to your words.”

Charles Thomson NT They said, Cornelius, a centurion, a righteous man, and one who feareth God, and is approved by the testimony of the whole Jewish nation, hath been divinely warned by a holy angel to send for thee to his house and receive instruction from thee.

Context Group Version And they said, Captain Cornelius, a vindicated man and one that fears God, and is well spoken of by all of the ethnic group nationof the Judeans, was divinely commanded by a special messenger to send for you to come into his house, and to hear your words.

English Standard Version And they said, "Cornelius, a centurion, an upright and God-fearing man, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say."

Far Above All Translation And they said, “Cornelius, a centurion, a righteous and god-fearing man, respected by the whole nation of the Jews, was oracularly instructed by a holy angel to send for you *to come* to his house and *for him* to hear words from you.”

Modern Literal Version 2020 Now they said, Cornelius a centurion, a righteous man and fearing God, being well testified of by the whole nation of the Jews, was divinely-warned by a holy messenger to send for you to come to his house and to hear words from you.

New American Standard They said, “Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was *divinely* directed by a holy angel to send for you *to come* to his house and hear a message [Lit *words*] from you.”

A Voice in the Wilderness And they said, Cornelius the centurion, a just man, one who fears God and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.

The gist of this passage: The delegation from Caesarea explain why they have come to fetch Peter.

Acts 10:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong’s #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong’s #1161
légô (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	3 rd person plural, aorist active indicative	Strong’s #3004

Acts 10:22a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2883
hekatontarchês/ hekatontarchos (ἑκατοντάρχης/ ἑκατοντάρχος) [pronounced hek-at-on-TAR-khace, hek-at-on-TAR-khos]	<i>centurion, captain of one hundred men, an officer in the Roman army</i>	masculine singular noun; nominative case	Strong's #1543

Translation: The [men] said, “Cornelius, a [Roman] centurion,...

Peter has asked these men, “Since I am the person you are looking for, what is the reason you have come to me?”

The servants tell Peter that this comes from their master, Cornelius, a Roman centurion. So they do not attempt to hide or obscure who this man is. Throughout the New Testament, centurions are presented as individuals. One of them received the highest praise from Jesus. Yet others partook in His crucifixion.

Obviously, Peter is not going to know this man by name, so they provide more information:

Acts 10:22b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
dikaios (δίκαιος, αἴα, ον) [pronounced DIH-kai-oss]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective, nominative case	Strong's #1342
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phobeô (φοβέω) [pronounced fohb-EH-oh]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine singular, present (deponent) middle or passive participle, nominative case	Strong's #5399
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 10:22b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ... [is] a righteous [man] and he fears and respects God,...

Cornelius is testified to be a righteous man and, also, as a man who fears and respects God.

The implication seems to be that he worships the same God as Peter.

Acts 10:22c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>being a witness, testifying (literally or figuratively); charging, giving [evidence], bearing record, having (obtain) a good (honest) report, being well reported of, having testimony, (being, bearing, giving, obtaining) witness</i>	masculine singular, present passive participle, nominative case	Strong's #3140
te (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
holos (ὅλος, η, ον) [pronounced <i>HOH-loss</i>]	<i>whole, entire, complete; altogether, wholly, all</i>	neuter singular, adjective; genitive/ablative case	Strong's #3650
tou (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
ethnos (ἔθνος, ουσ, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, genitive/ablative case	Strong's #1484
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaíoi (Ἰουδαῖοι) [pronounced <i>ee-ou-DYE-oy</i>]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453

Translation: ...[this] being witnessed to also by all the people of the Jews.

Obviously, Cornelius does not come into contact with every Jew around; but he has contact with many Jews, and all of them can testify to the things that the servants have just said.

They are making known to Peter that Cornelius is not a religious type with an ax to grind against Peter (or other believers). Cornelius recognizes that Peter has something to offer him (by way of information).

Acts 10:22d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
chrêmatizô (χρηματίζω) [pronounced <i>khray-mat-IHD-zo</i>]	<i>to reveal (divine information); to speak, to utter an oracle; to be divinely intimate; to constitute a firm for business; to bear as a title; to be called, to be admonished (warned) of God</i>	3 rd person singular, aorist passive indicative	Strong's #5537
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
aggelos (ἄγγελος) [pronounced <i>AHN-geh-loss</i>]	<i>a messenger, envoy, one who is sent, an angel, a messenger from God</i>	masculine singular noun; genitive/ablative case	Strong's #32
hagios (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	masculine singular adjective; genitive/ablative case	Strong's #40

Translation: It was revealed by a holy angel...

What Cornelius needed to do was reveal to him by an angel. That was the angel who we previously studied in this chapter. So sending for Peter was not something that this centurion thought up on his own.

Acts 10:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metapémptō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i>]	<i>to send for, to send one after another; to send after, to send after for one's self, to cause to be sent</i>	aorist (deponent) middle infinitive	Strong's #3343
se (σέ) [pronounced <i>seh</i>]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)
eis (εἰς) [pronounced <i>ICE</i>]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519

Acts 10:22e			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
oikos (οἶκος) [pronounced <i>OY-koss</i>]	<i>house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants</i>	masculine singular noun, accusative case	Strong's #3624
autou (αὐτοῦ) [pronounced <i>ow-TOO</i>]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...to send for you [and bring you] to his house...

The angel told Cornelius to send for Peter, the implication being, *to send for and to bring him to his house.*

Acts 10:22f			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ακούῶ (ἀκούω) [pronounced <i>ah-KOO-oh</i>]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aoist active infinitive	Strong's #191
hrēmata (ῥήματα) [pronounced <i>HRAY-maht-ah</i>]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
para (παρά) [pronounced <i>paw-RAW</i>]	<i>of, from [the side of, the person of]; by</i>	preposition of origin, source; with the genitive	Strong's #3844
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)

Translation: ...and to hear [accurate] teaching from you."

What Cornelius wants from Peter is accurate teaching. He wants the words from God brought to him. What that teaching is going to be or what will happen is not told to Cornelius.

Acts 10:22 The [men] said, “Cornelius, a [Roman] centurion, [is] a righteous [man] and he fears and respects God, [this] being witnessed to also by all the people of the Jews. It was revealed by a holy angel to send for you [and bring you] to his house and to hear [accurate] teaching from you.” (Kukis mostly literal translation)

Acts 10:22 The men answered Peter, saying, “Cornelius, a Roman centurion, sent us to you. He is a righteous man and he respects the God of Israel. This is witnessed to by all of the Jews with whom he has contact. Just recently, an angel spoke to him and told him to send for you, to bring you to his house and to listen to accurate teaching from you.” (Kukis paraphrase)

V. 23 is divided up for the simple reason that v. 23a takes place in Joppa at the house of Simon the tanner. However, in v. 23b, Peter leaves Joppa with the small delegation and travels to Caesarea. Many translation include the second half of v. 23 with v. 24.

So inviting them in, he received [them] as guests.	Acts 10:23a	So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner].
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Peter invited them men to come in, receiving them as guests in the home of Simon the tanner.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	So inviting them in, he received [them] as guests.
Complete Apostles Bible	Therefore he invited them in and received them as guests.
Douay-Rheims 1899 (Amer.)	Then bringing them in, he lodged them.
Holy Aramaic Scriptures	And Shimeun {Simeon} brought them in, and received them where he dwelt.
James Murdock’s Syriac NT	And Simon led them in, and entertained them where he lodge.
Original Aramaic NT	And Shimeon brought them in and received them where he was lodging, and the day after he arose and went out with them, and some men of the brethren of Joppa went with him. This is all of v. 23.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So he took them in for the night.
Bible in Worldwide English	Peter said, Come in. He had them stay as his guests.
Easy English	Then Peter said to the men, ‘Please come into the house and stay here with us tonight.’
Easy-to-Read Version–2008	Peter asked the men to come in and stay for the night.
<i>God’s Word</i> TM	Peter asked the men to come into the house and had them stay overnight.
Good News Bible (TEV)	Peter invited the men in and had them spend the night there.
<i>The Message</i>	Peter invited them in and made them feel at home.
NIRV	Then Peter invited the men into the house to be his guests.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter invited the men inside and put them up for the night. The next day he left with them. Some believers in town went too. This is all v. 23.
Contemporary English V.	Peter invited them to spend the night.
The Living Bible	.
New Berkeley Version	.

The Passion Translation Plain English Version	Peter invited them to stay for the night as his guests. So Peter said that he will go with them the next day, and he asked them to come in and stay there that night.
UnfoldingWord Simplified T.	So Peter invited them into the house and told them that they should stay there that night.
William's New Testament	So Peter invited them in and entertained them.

Partially literal and partially paraphrased translations:

American English Bible Beck's American Translation Breakthrough Version Common English Bible Len Gane Paraphrase A. Campbell's Living Oracles	Then [Peter] invited them in and offered them some hospitality. . So after he invited them in, he provided a place <i>for them</i> to stay. Peter invited them into the house as his guests. Then he invited them in and hosted them. Having, therefore, called them in, he entertained them, and the next day set out with them: and some of the brethren, who were of Joppa, went with him. This is all of v. 23.
NT for Everyone 20 th Century New Testament	So he invited them in and put them up for the night. .

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Revised Ferrar-Fenton Bible International Standard V Weymouth New Testament	He invited them to come in and stay awhile. He accordingly invited them in, and entertained them. So Peter [Lit. he] welcomed them as his guests. Upon hearing this, Peter invited them in, and gave them a lodging.
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Catholic Bibles (those having the imprimatur):

Christian Community (1988) The Heritage Bible New American Bible (2011) Revised English Bible–1989	So Peter invited them in and put them up for the night. Therefore calling them in, he made them his guests. So he invited them in and showed them hospitality. So Peter asked them in and gave them a night's lodging.
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Jewish/Hebrew Names Bibles:

Hebraic Roots Bible Holy New Covenant Trans.	Then calling them in, he lodged them. Peter asked the men to come in and stay for the night. The next day they came into the city of Caesarea. Cornelius was waiting for them. He had already called in his relatives and close friends.
The Scriptures 2009	So inviting them in, he housed them.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament Alpha & Omega Bible Awful Scroll Bible	...Inviting (In) so them [He] keeps {them} [on] the [one]... SO HE INVITED THEM IN AND GAVE THEM LODGING. Therefore, he invites- them -in, lodges them, and on-tomorrow Peter went-out with them, and some of the brothers from Joppa went-with him,... This is all v. 23.
exeGesés companion Bible Orthodox Jewish Bible	So he invites them, and lodges them:... Therefore, having invited them in, Kefa gave them hachnosas orchim (hospitality, lodging)..

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Peter ^[9] invited them in and gave them lodging [for the night].
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[g] It was extremely unusual for a Jew to invite a Gentile into the house, much less offer lodging.

An Understandable Version
The Expanded Bible

So, Peter invited them to stay [for the night].
So Peter asked [invited] the men to come in and spend the night [^lentertained them as guests; ^can unusual gesture, since Jews would not normally invite Gentiles into their homes].

Jonathan Mitchell NT
P. Kretzmann Commentary

Therefore, upon inviting them in, he entertained and lodged [them] as guests.
Then called he them in and lodged them.
Kretzmann’s commentary for Acts 10:17–23a has been placed in the Addendum.

Syndein/Thieme
Translation for Translators

So Peter said that he would go with them, and then he invited them into the house and told them that they could stay there that night.

The Voice

Peter extended hospitality to them and gave them lodging overnight.

Bible Translations with Many Footnotes:

Lexham Bible

So he invited them in and [*Here “and ” is supplied because the previous participle (“invited ... in”) has been translated as a finite verb] entertained them as guests, and on the next day he got up and [*Here “and ” is supplied because the previous participle (“got up”) has been translated as a finite verb] went away with them. And some of the brothers from Joppa accompanied him. And on the next day he entered into Caesarea. This is all v. 23.

NET Bible®

So Peter⁵⁷ invited them in and entertained them as guests.
⁵⁷In Grk “he”; the referent (Peter) has been specified in the translation for clarity.
^{sn}When Peter entertained them as guests, he performed a culturally significant act denoting acceptance.

The Spoken English NT

So he invited them in and made them his guests.

Literal, almost word-for-word, renderings:

Benjamin Brodie’s trans.
Context Group Version
Modern Literal Version 2020
NT (Variant Readings)
Niobi Study Bible

So, after inviting them in, he received them as guests [hospitality] .
So he called them in and lodged them.
Therefore having invited them in, he lodged them.
So he called them in and lodged them.
Then Peter called them in and lodged them.

The gist of this passage:
23a

Acts 10:23a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
eiskaléō (εἰσκαλέω) [pronounced ice-kal-EH-oh]	inviting in, to calling in	masculine singular, aorist (deponent) middle participle, nominative case	Strong’s #1528
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong’s #3767
autous (αὐτούς) [pronounced ow-toose]	them, to them, toward them; same	3 rd person masculine plural personal pronoun; accusative case	Strong’s #846

Acts 10:23a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
xenízō (ξενίζω) [pronounced <i>xen-IHD-zoh</i>]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	3 rd person singular, aorist active indicative	Strong's #3579

Translation: So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner].

At various times, persecution of the early church took place, so Peter was cautious, until the Holy Spirit spoke to him. He invites these three strangers into the home of Simon the tanner. Their plan is to eat, rest up and go out the next day. It is about a 40 mile trip. This is why they would wait until the next morning.

Acts 10:23a So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner]. (Kukis mostly literal translation)

Acts 10:23a Peter invited them men to come in, receiving them as guests in the home of Simon the tanner. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Cornelius Tells Peter How He Came to Call for Him

The problem is, where should we split up these verses; and where do the headings go? Well, the headings are going to go wherever the translators chose, so some of them have a heading for v. 23b and others for v. 24. Even though I split up the verses as you see, I will preserve the context of the translations above and below.

In many instances of when I included v. 23a in the passage, it worked just as well without it.

But the next day, rising up, he had gone out with them. And some of the brothers of the [ones] from Joppa gathered together with him. But the next day, he entered into the Caesarea. Now the Cornelius was expecting them, having called together the relatives of his and the indispensable friends.

Acts
10:23b–24

Now the next day, having risen up, he went out with them. Also some of the royal family [lit., *brothers*], [ones] from Joppa, accompanied him. They entered [the city of] Caesarea the next day. Cornelius was expecting them, and he had called together his relatives and close friends.

Now, on the next day, he got up and went out with them. Also, some of the Royal Family of God from Joppa went along with them. They entered Caesarea the next day. Cornelius was expecting them, and he had called together some relatives and close friends to be on hand.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) **But the next day, rising up, he had gone out with them. And some of the brothers of the [ones] from Joppa gathered together with him. But the next day, he entered into the Caesarea. Now the Cornelius was expecting them, having called together the relatives of his and the indispensable friends.**

Complete Apostles Bible	Now on the next day Peter went forth with them, and some brothers from Joppa went with him. And on the next day they entered into Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.
Douay-Rheims 1899 (Amer.)	And the day following, he arose and went with them: and some of the brethren from Joppe accompanied him. And the morrow after, he entered into Caesarea. And Cornelius waited for them, having called together his kinsmen and special friends.
Holy Aramaic Scriptures	And he arose the next day and went forth, going with them. And there went with him certain men from The Brothers of Yupha {Joppa}. And another day they entered unto Qasariya {Caesarea}. Then, Qurnilius {Cornelius} was waiting for them while there was gathered unto him all the sons of his family, and also dearly loved friends whom he had.
James Murdock's Syriac NT	And the following day, he arose, departed, and went with them: and some of the brethren of Joppa also went with them. And the next day, they entered Caesarea. And Cornelius was expecting them: and all the kindred of his family, and also such intimate friends as he had, were assembled with him.
Original Aramaic NT	And Shimeon brought them in and received them where he was lodging, and the day after he arose and went out with them, and some men of the brethren of Joppa went with him. And the next day he entered Qesaria, but Cornelius had been waiting for them while all of his relatives and close friends whom he had were gathered to him. V. 23a is included for context.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the day after, he went with them, taking some of the brothers from Joppa with him. And the day after that, they came to Caesarea. And Cornelius was waiting for them, having got together his relations and his near friends.
Bible in Worldwide English	The next day he and some of the Christian brothers from Joppa went with the men. The day after that, they reached Caesarea. Cornelius was waiting for them. He had called his family and close friends together.
Easy English	Peter at Cornelius's house The next day, Peter left Joppa to go to Caesarea with Cornelius's men. Some believers who lived in Joppa travelled with them. The next day, Peter arrived in Caesarea. Cornelius was ready to meet Peter and the other men. He told his family and his special friends to come to his house. They were all waiting to meet Peter.
Easy-to-Read Version–2008	The next day Peter got ready and went away with the three men. Some of the believers from Joppa went with him. The next day they came to the city of Caesarea. Cornelius was waiting for them and had already gathered his relatives and close friends at his house.
God's Word™	Peter asked the men to come into the house and had them stay overnight. Peter Speaks with Cornelius The next day Peter left with them. Some disciples from Joppa went along. The following day they arrived in Caesarea. Cornelius was expecting them and had called his relatives and close friends together. This passage contains all of v. 23.
Good News Bible (TEV)	The next day he got ready and went with them; and some of the believers from Joppa went along with him. The following day he arrived in Caesarea, where Cornelius was waiting for him, together with relatives and close friends that he had invited.

J. B. Phillips

Then Peter invited them in and entertained them.

Peter, obeying the Spirit, disobeys Jewish law

On the next day he got up and set out with them, accompanied by some of the brothers from Joppa, arriving at Caesarea on the day after that. Cornelius was expecting them and had invited together all his relations and intimate friends. This passage contains all of v. 23.

The Message

God Plays No Favorites

The next morning he got up and went with them. Some of his friends from Joppa went along. A day later they entered Caesarea. Cornelius was expecting them and had his relatives and close friends waiting with him.

NIRV

Peter Goes to the House of Cornelius

The next day Peter went with the three men. Some of the believers from Joppa went along. The following day he arrived in Caesarea. Cornelius was expecting them. He had called together his relatives and close friends.

New Life Version

Peter Goes to Cornelius

Peter asked them to come in and stay with him for the night. The next day he went with them. Some of the brothers from Joppa went along. The next day they came to Caesarea. Cornelius was looking for them. He had gathered all his family and close friends at his house. This passage contains all of v. 23.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

PETER'S ROAD TRIP TO SEE CORNELIUS

The group traveled all day and arrived in Caesarea the following day. Cornelius was ready for them. He had called together his entire family and his best friends. This is only v. 24.

Contemporary English V.

The next morning, Peter and some of the Lord's followers in Joppa left with the men who had come from Cornelius. The next day they arrived in Caesarea where Cornelius was waiting for them. He had also invited his relatives and close friends. So Peter invited them in and lodged them overnight.

The Living Bible

The next day he went with them, accompanied by some other believers from Joppa. They arrived in Caesarea the following day, and Cornelius was waiting for him and had called together his relatives and close friends to meet Peter. This passage contains all of v. 23.

New Berkeley Version

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The Passion Translation

The next morning they departed, accompanied by some of the believers from Joppa. The next day they arrived in Caesarea, where Cornelius was waiting anxiously for them and had gathered together all of his relatives and close friends.

Plain English Version

Peter went to the Roman soldier's house

The next morning, Peter got up and went with those men. Some of the Joppa Christians went with him too. It was a long way, so they had to camp one night along the road. The next day, Cornelius called all his relatives and his close friends to come to his house in Caesarea to wait there for Peter. And Peter and his mob got there at about 3 o'clock in the afternoon.

UnfoldingWord Simplified T.

The next day Peter got ready and went with the men. Several of the believers from Joppa also went with him. The day after that, they arrived in the city of Caesarea. Cornelius was waiting for them. He had also invited his relatives and close friends to come, so they were there in his house too.

William's New Testament

The next day he started off with them, and some of the brothers in Joppa went along with him. The day after that they reached Caesarea. Cornelius was waiting for him, as he had invited in his kinsmen and close friends.

Partially literal and partially paraphrased translations:

American English Bible	Then, the next day, he got up and went with them (along with some of the brothers from JopPa), arriving at Caesarea on the following day. Of course, Cornelius had been expecting them, and he'd called for all his relatives and closest friends.
Beck's American Translation Breakthrough Version	On the next day after he got up, he went out together with them. And some of the brothers out of Joppa went together with him. On the next day he went into Caesarea. Cornelius was expecting them after he called his relatives and essential friends together.
Common English Bible	The next day he got up and went with them, together with some of the believers from Joppa. They arrived in Caesarea the following day. Anticipating their arrival, Cornelius had gathered his relatives and close friends.
Len Gane Paraphrase	The next day Peter went away with them along with certain brothers from Joppa who accompanied him. On the day after that, they entered Caesarea, and Cornelius waited for them having invited his relatives and close friends.
A. Campbell's Living Oracles	Having, therefore, called them in, he entertained them, and the next day set out with them: and some of the brethren, who were of Joppa, went with him. And the next day they entered into Caesarea; and Cornelius was waiting for them, having called together his relations and intimate friends. V. 23a is included for context.
New Advent (Knox) Bible	Thereupon Peter bade them come in, and made them welcome; and next day he set out with them, accompanied by some of the brethren from Joppa. The day after that, they reached Caesarea, where Cornelius was awaiting them; he had gathered his kinsmen and his closest friends about him. V. 23a is included for context.
20 th Century New Testament	

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	He invited them to come in and stay awhile. The next day Peter went away with them, and certain brothers from Joppa went together with him. On the day after that, they crossed into Caesaria. Cornelius was waiting for them, and had called together his relatives and close friends.
Revised Ferrar-Fenton Bible	Then, on the following morning, arising, he went with them, accompanied by some of the disciples from Joppa; and the day after they arrived at Caesarea. And Cornelius, awaiting them, had collected his relatives and more intimate friends.
International Standard V	The next day, he got up and went with them, and some of the brothers from Joppa went along with him. <i>Peter Speaks with Cornelius</i> The next day, they arrived in Caesarea. Cornelius was expecting them and had called his relatives and close friends together.
Weymouth New Testament	The next day he set out with them, some of the brethren from Jaffa going with him, and the day after that they reached Caesarea. There Cornelius was awaiting their arrival, and had invited all his relatives and intimate friends to be present.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And on the next day went out with them, and some of the brothers from Joppa went with him. And on the next day they entered into Caesarea. And Cornelius was watching for them, having called together his relatives and close friends.
New American Bible (2011)	The next day he got up and went with them, and some of the brothers from Joppa went with him. * On the following day he entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

* [10:24–27] So impressed is Cornelius with the apparition that he invites close personal friends to join him in his meeting with Peter. But his understanding of the person he is about to meet is not devoid of superstition, suggested by his falling down before him. For a similar experience of Paul and Barnabas, see Acts 14:11–18.

NRSV (Anglicized Cath. Ed.) The next day he got up and went with them, and some of the believers [Gk *brothers*] from Joppa accompanied him. The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

Revised English Bible–1989 Next day he set out with them, accompanied by some members of the congregation at Joppa, and on the following day arrived at Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The next day, he got up and went with them, accompanied by some of the brothers from Yafō; and he arrived at Caesarea the day after that. Cornelius was expecting them — he had already called together his relatives and close friends.

Hebraic Roots Bible And on the morrow Peter went out with them. And some of the brothers from Joppa accompanied him.

And on the morrow they entered Caesarea. And Cornelius was awaiting them, having called together his relatives and the beloved friends that he had.

Holy New Covenant Trans. The next day Peter got ready and went away with the three men. Some of the Jewish brothers from Joppa went with Peter.

The next day they came into the city of Caesarea. Cornelius was waiting for them. He had already called in his relatives and close friends.

The Scriptures 2009 And on the next day Kēpha went away with them, and some brothers from Yapho went with him.

And the following day they entered into Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...[on] the [one] but next Standing (Up) [He] proceeds with them and (Some) Ones [of] the brothers [of] the [men] from joppa gather [with] him [on] the [one] but next [He] enters to the caesarea The but Cornelius was Expecting them Gathering the [men] related [of] him and the [men] necessary liked...

Alpha & Omega Bible AND ON THE NEXT DAY HE GOT UP AND WENT AWAY WITH THEM, AND SOME OF THE BRETHREN FROM JOPPA ACCOMPANIED HIM. ON THE FOLLOWING DAY HE ENTERED CAESAREA. NOW CORNELIUS WAS WAITING FOR THEM AND HAD CALLED TOGETHER HIS RELATIVES AND CLOSE FRIENDS.

Awful Scroll Bible Therefore, he invites- them -in, lodges them, and on-tomorrow Peter went-out with them, and some of the brothers from Joppa went-with him, and on-tomorrow they come-towards into Cæsarea. And Cornelius watching-with-regards-to them, was calling-together to himself, his kindred-together-with him and enfolded-over friends. V. 23a is included for context.

exeGesés companion Bible So he invites them, and lodges them:
and on the morrow Petros goes with them,
and some brothers from Yapho come with him:
and on the morrow after, they enter Kaisaria.
And Cornelius awaits them,
and he calls together
his kinsmen and dependant friends... V. 23a is included for context.

Orthodox Jewish Bible	And on the next day Kefa got up and went away with them, and some of the Achim b'Moshiach from Yafo accompanied him. And on the following day, Moshiach's Shliach Shimon Kefa entered into Caesarea, and Cornelius was expecting them, having called together his krovvey mishpokhot (relatives) and close friends.
Rotherham's Emphasized B.	[Inviting them in] therefore, he entertained them; but [on the morrow] he rose up and went forth with them, and certain of the brethren who were from Joppa went with him; and [on the morrow] he entered into Cæsarea. And [Cornelius] was expecting them, having called together his kinsfolk and intimate' friends. V. 23a is included for context.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Peter at Caesarea The next day Peter got up and left with them, and some of the brothers from Joppa went with him. On the following day he [and the others] entered Caesarea. Cornelius was waiting for them, and had called together his relatives and close friends.
An Understandable Version	The next day Peter got up and went with the men, <i>[who were]</i> accompanied by certain <i>[Christian]</i> brothers from Joppa. The following day they arrived at Caesarea where they found Cornelius, gathered with his relatives and close friends, waiting for them.
The Expanded Bible	The next day Peter got ready [up] and went with them, and some of the followers [Jewish believers; ^L brothers] from Joppa joined him. On the following day they came to Caesarea [10:1]. Cornelius was waiting for [expecting] them and had called together his relatives and close friends.
Jonathan Mitchell NT	So on the next day, after getting up, he went with them – and some of the brothers (= fellow believers) from Joppa accompanied him. The following day (or: On the day after that) he entered into Caesarea. Cornelius, of course, was looking forward in anticipation for them, calling together to himself his relatives and the indispensable intimate friends.
Syndein/Thieme	And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. {Verses 24-48 the historical account of the Gentile Pentecost} And the morrow after, they entered into Caesarea. And Cornelius kept on eagerly anticipating them, and had called together his kinsmen and near friends.
Translation for Translators	Peter went with the men and met Cornelius. <i>Acts 10:23b-26</i>
The Voice	The next day Peter got ready and went with the men. Several of the believers from Joppa went with him. The day after that, they arrived in Caesarea. Cornelius was waiting for them. He had also invited his relatives and close friends <i>to come to his house, so they were there, too.</i> When they departed together the next morning, Peter brought some believers from Joppa. They arrived in Caesarea the next afternoon <i>just before three o'clock</i> . Cornelius had anticipated their arrival and had assembled his relatives and close friends <i>to welcome them.</i>

Bible Translations with Many Footnotes:

Lexham Bible	So he invited them in and [*Here “and ” is supplied because the previous participle (“invited ... in”) has been translated as a finite verb] entertained them as guests, and on the next day he got up and [*Here “and ” is supplied because the previous participle (“got up”) has been
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translated as a finite verb] went away with them. And some of the brothers from Joppa accompanied him. And on the next day he entered into Caesarea.

Peter Visits Cornelius

Now Cornelius was waiting for them, and [*Here “and ” is supplied because the previous participle (“waiting for”) has been translated as a finite verb] had called together his relatives and close friends. V. 23a is included for context.

NET Bible®

On the next day he got up and set out⁵⁸ with them, and some of the brothers from Joppa⁵⁹ accompanied him. The following day⁶⁰ he entered Caesarea.⁶¹ Now Cornelius was waiting anxiously⁶² for them and had called together his relatives and close friends.

^{58tn} Or “went forth.”

^{59sn} Some of the brothers from Joppa. As v. 45 makes clear, there were Jewish Christians in this group of witnesses.

^{60tn} Grk “On the next day,” but since this phrase has already occurred in v. 23, it would be redundant in English to use it again here.

^{61sn} Caesarea was a city on the coast of Palestine south of Mount Carmel (not Caesarea Philippi).

^{map} For location see Map2-C1; Map4-B3; Map5-F2; Map7-A1; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

^{62tn} Normally προσδοκῶ (prosdokaw) means “to wait with apprehension or anxiety for something,” often with the implication of impending danger or trouble (L&N 25.228), but in this context the anxiety Cornelius would have felt came from the importance of the forthcoming message as announced by the angel.

The Spoken English NT

The next day he got up and left with them. Some of the followers^u from Joppa went with him too.

They^v arrived in Caesarea the next morning. Cornelius was expecting them, and had gotten together his relatives and close friends.

^u Lit. “brothers.”

^v Some mss have, “He.”

Wilbur Pickering’s New T.

on to Caesarea

The next day Peter set out with them, also some of the brothers from Joppa went with him; and the following day they entered Caesarea. Now Cornelius was waiting for them,⁹ having called together his relatives and close friends.

(9) Let’s try to get the ‘feel’ of this watershed event. Cornelius is a Gentile, but he REALLY wants to know God; yet he ‘knows’ that Jehovah has a thing with the Jews and isn’t too big on Gentiles. But he is convinced that Jehovah is the true God and is doing his very best to please Him. So one day God gives him a special dispensation of grace; He sends an angel! Was Cornelius excited, or was he excited!! Like, wow. So he sends his messengers hotfooting it to Joppa (some 60 km), and they do it in less than 24 hours. So what does Cornelius do while he waits? He prays and fasts. Sure, he was already a man of prayer (v. 2) so how is he going to show his appreciation to God for the special favor? He fasts—now that he has God’s attention, marvel of marvels, he wants to stay tuned in so as not to miss anything. And after allowing for the minimum time necessary for the roundtrip, he’s at the door looking down the road—well, being a military commander he doubtless had lookouts and probably had someone on duty to tell him when the group came into view. Enter Peter. He lays on the bit about Jews not contaminating themselves with Gentiles, but God told him to come, and so what does Cornelius want. Now it’s his turn—he’s looking at a Jew who isn’t exactly oozing enthusiasm at being there, but he’s Jehovah’s messenger and the centurion understands about rank and authority; so he plays the only cards he has: his own sincerity and seriousness and God’s revealed will. (See the second note down.)

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.	And on the next day, after rising, he departed with them. In addition, some of the brethren from Joppa accompanied him. Now, on the following day, they entered Caesarea and Cornelius was waiting for them with expectation, having called together his relatives and close friends .
Context Group Version	And on the next day he arose and went out with them, and certain of the brothers from Joppa accompanied him. And on the next day he entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near confidants.
Modern Literal Version 2020	{40 AD. Caesarea.} Now on the next-day Peter came forth and went together-with them and some of the brethren from Joppa went together-with him. And on the next-day they entered into Caesarea. Now Cornelius was expecting them, having called together his relatives and the intimate friends.
New King James Version	On the next day Peter went away with them, and some brethren from Joppa accompanied him. Peter Meets Cornelius And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.
New Matthew Bible	And the next day, Peter went away with them, and certain brethren from Joppa accompanied him. And the third day, they entered into Caesarea. Cornelius was waiting for them, and had called together his relatives and special friends.
NT (Variant Readings)	And on the morrow [Peter] arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Caesarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends.
Niobi Study Bible	And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. Peter Meets Cornelius And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.
The gist of this passage:	Peter and some other believers accompany the messengers back to Caesarea as requested. Meanwhile, anticipating their arrival, Cornelius had gathered some friends and family.

23b–24

Acts 10:23b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
επαύριον (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887

The following two words are found in Scrivener Textus Receptus and the Byzantine Greek text. They are not found in the Westcott Hort text.

Acts 10:23b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>raising [up], standing erect; causing to appear; being born; rising, standing, getting up; coming; getting ready; setting out</i>	masculine singular, aorist active participle, nominative case	Strong's #450
exerchomai (ἐξέρχομαι) [pronounced ex-EHR-khoh-mai]	<i>to go out, to come out, to go away; to retire; to proceed from, to be descended from</i>	3 rd person singular, aorist active indicative	Strong's #1831
sun (σύν) [pronounced soon]	<i>with, beside, in association with, along with</i>	preposition	Strong's #4862
autois (αὐτοῖς) [pronounced ow-TOIC]	<i>them, in them, by them; to them, for them; by means of them; same</i>	3 rd person masculine plural personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Now the next day, having risen up, he went out with them.

The next day came, and Peter went with the three men towards Caesarea.

Given the distance that they traveled, they certainly needed an evening of rest before heading out again.

Acts 10:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
tines (τινες) [pronounced tihn-ehs]; tina (τινα) [pronounced tihn-ah]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	masculine plural; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588

Acts 10:23c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
adelphoi (ἀδελφοί) [pronounced <i>ad-el-FOY</i>]	<i>brothers (literally or figuratively); figuratively for, royal family</i>	masculine plural noun, genitive/ablative case	Strong's #80
tôn (τῶν) [pronounced <i>tohn</i>]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
λόρρῃ (λόρρη) [pronounced <i>ee-OHP-pay</i>]	<i>beautiful; transliterated, Joppa, Japho</i>	feminine singular proper noun location, genitive/ablative case	Strong's #2445
συνέρχομαι (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i>]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person plural, aorist active indicative	Strong's #4905
αὐτῷ (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Also some of the royal family [lit., brothers], [ones] from Joppa, accompanied him.

There were a number of believers who decided to join up with them. We would assume that these are Jewish believers in Joppa who travel with them. I do not believe that there was any suspicion on their part; I believe that they simply wanted to participate on whatever God had for them next.

Let me remind you that there was a period of time where persecutions were few and the church was able to grow unencumbered by legal attacks. So, this would have been somewhat of an adventure for all of them.

Furthermore—and it may be difficult to relate to this—this is a handful of Jewish men going into a gentile household; and because this was an invitation, they were expecting **positive volition**.

Acts 10:23 So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner]. Now the next day, having risen up, he went out with them. Also some of the royal family [lit., brothers], [ones] from Joppa, accompanied him. (Kukis mostly literal translation)

Acts 10:24a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
epaúrion (ἐπαύριον) [pronounced ep-OW-ree-on]	<i>on the next day, occurring on the succeeding day, the day following, tomorrow, the day after</i>	adverb	Strong's #1887
eiserchomai (εἰσερχομαι) [pronounced ice-ER-khom-ah-ee]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
tên (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
Kaisáreia (Καيسάρεια) [pronounced kahee-SHR-ee-ah]	<i>severed; transliterated, Cæsarea, Caesarea</i>	feminine singular, proper noun location; accusative case	Strong's #2542

Translation: They entered [the city of] Caesarea the next day.

The men make pretty good time. They enter into Caesarea on the second day. This troop would have rested and camped along the way; and then continued on to Caesarea the next morning.

Acts 10:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Kornêlios (Κορνήλιος) [pronounced kor-NAY-lee-oss]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2883

Acts 10:24b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
προσδοκάω (προσδοκάω) [pronounced pros-dok-AH-oh]	<i>expecting (whether in thought, in hope, or in fear); anticipating, awaiting, waiting for, looking for, watching for</i>	masculine singular, present active participle; nominative case	Strong's #4328
αὐτούς (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: Cornelius was expecting them,...

Cornelius was expecting them, eager to see what God had for him.

Just as this would be a new experience for the Jewish believers from Joppa; this was also a new experience for the gentiles in the home of Cornelius. These people did not mix very often.

Acts 10:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
συγκαλέω (συγκαλέω) [pronounced soog-kal-EH-oh]	<i>calling together, assembling; calling a convocation; being called to congregate</i>	masculine singular, aorist middle participle, nominative case	Strong's #4779
τούς (τούς) [pronounced tooz]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
συγγενεῖς (συγγενεῖς) [pronounced soong-ghen-ICE]	<i>relatives, cousins, kin, of the same kin, related by blood; in a wider sense, of the same nation, a fellow countrymen</i>	masculine plural noun/adjective; accusative case	Strong's #4773
αὐτοῦ (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846
καί (καί) [pronounced kai]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 10:24c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tous (τοὺς) [pronounced <i>tooç</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
anankaïos (ἀναγκάϊος) [pronounced <i>an-ang-KAH-yoss</i>]	<i>necessary, indispensable; by implication, close (of kin); near, necessity, needful</i>	masculine plural adjective, accusative case	Strong's #316
philoï (φίλοι) [pronounced <i>FEE-loï</i>]	<i>[close] friends, associates; neighbors</i> people one is actively fond of, that is, friendly	masculine plural adjective; accusative case	Strong's #5384

Translation: ...and he had called together his relatives and close friends.

Cornelius had gathered a number of people to his home. He brought in relatives and close friends. These would have been men (and women?) who were positive towards the gospel and **Bible doctrine**.

Acts 10:24 **They entered [the city of] Caesarea the next day. Cornelius was expecting them, and he had called together his relatives and close friends.** (Kukis mostly literal translation)

At this point, I don't know what Cornelius told his friends and relatives. Let me suggest a straightforward approach like, "I know this is going to sound crazy but I had a vision of an angel from God and he told me to send for Peter, who is in Joppa. I have servants down there right now and I expect they will be back here on such and such a day." Or, if he wanted to skip his own personal experience (which I could understand), he may have said, "You know that recent controversy among the Jews about Jesus and how His disciples seem to be starting this new movement—well Peter, the chief disciple from the movement, he will be coming here the day after tomorrow."

Personally, I see no reason for any deception; and for that reason, I would suggest my two guesses to be quiet reasonable. Whatever he said drew many people. Let me suggest that when an evangelist is about to present the gospel message somewhere, God the Holy Spirit not only has the audience at a place where they will listen, but I would think that the Holy Spirit played some part in gathering people to the home of Cornelius.

Acts 10:23–24 **So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner]. Now the next day, having risen up, he went out with them. Also some of the royal family [lit., brothers], [ones] from Joppa, accompanied him. They entered [the city of] Caesarea the next day. Cornelius was expecting them, and he had called together his relatives and close friends.** (Kukis mostly literal translation)

Acts 10:23–24 **Peter invited them men to come in, receiving them as guests in the home of Simon the tanner. Now, on the next day, he got up and went out with them. Also, some of the Royal Family of God from Joppa went along with them. They entered Caesarea the next day. Cornelius was expecting them, and he had called together some relatives and close friends to be on hand.** (Kukis paraphrase)

But even as it became of an entering the Peter, meeting him, the Cornelius falling upon the feet to worship. But the Peter lifted him, saying, "Stand up." And "I he a man I am."

Acts
10:25–26

And even as it happened [that] Peter entered, meeting him, [that] Cornelius fell at [Peter's] feet to kiss [them] [or, to worship (him)]. But Peter lifted him up, saying, "Stand up!" [He] also [said], "I myself am [just] a man."

As soon as Peter entered into the house of Cornelius, meeting him for the first time, that Cornelius fell at Peter's feet, with the intention of kissing them and doing proper obeisance. But Peter quickly lifted him up, saying, "Stand up! I am only a man, just like you."

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But even as it became of an entering the Peter, meeting him, the Cornelius falling upon the feet to worship. But the Peter lifted him, saying, "Stand up." And "I he a man I am."
Complete Apostles Bible	Now when it happened that Peter entered, Cornelius met him, and fell at his feet and worshipped him. But Peter raised him up, saying, "Stand up; I myself am also a man."
Douay-Rheims 1899 (Amer.)	And it came to pass that when Peter was come in, Cornelius came to meet him and falling at his feet adored. But Peter lifted him up, saying: Arise: I myself also am a man.
Holy Aramaic Scriptures	And when Shimeun {Simeon} entered, Qurnilius {Cornelius} met him, and fell to worship at his feet. And Shimeun {Simeon} raised him up, and said unto him, "Arise! for, I am also a son of man!"
James Murdock's Syriac NT	And as Simon came up, Cornelius met him, and fell down worshipping at his feet. And Simon raised him up, and said to him: Arise; I also am a man.
Original Aramaic NT	And when Shimeon entered, Cornelius met him and fell worshipping at his feet. And Shimeon raised him up and said to him, "Stand up; even I am human."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when Peter came in, Cornelius came to him and, falling down at his feet, gave him worship. But Peter, lifting him up, said, Get up, for I am a man as you are.
Bible in Worldwide English	Peter was about to enter the house. Cornelius met him. He kneeled down at his feet and worshipped him. But Peter raised him up and said, Please stand up. I too am only a man.
Easy English	When Peter arrived at the house, Cornelius went out to meet him. He went down on his knees in front of Peter to worship him. But Peter lifted Cornelius up from the ground and he said to him, 'Stand up. I am only a man, like you are.'
Easy-to-Read Version–2008	When Peter entered the house, Cornelius met him. He fell down at Peter's feet and worshiped him. But Peter told him to get up. Peter said, "Stand up! I am only a man like you."
Good News Bible (TEV)	As Peter was about to go in, Cornelius met him, fell at his feet, and bowed down before him. But Peter made him rise. "Stand up," he said, "I myself am only a man."
J. B. Phillips	As Peter entered the house Cornelius met him by falling on his knees before him and worshipping him. But Peter roused him with the words, "Stand up, I am a human being too!"

<i>The Message</i>	The minute Peter came through the door, Cornelius was up on his feet greeting him—and then down on his face worshipping him! Peter pulled him up and said, “None of that—I’m a man and only a man, no different from you.”
NIRV	When Peter entered the house, Cornelius met him. As a sign of respect, he fell at Peter’s feet. But Peter made him get up. “Stand up,” he said. “I am only a man myself.”
New Life Version	When Peter came, Cornelius got down at his feet and worshiped him. But Peter raised him up and said, “Get up! I am just a man like you.”
New Simplified Bible	Cornelius met Peter and fell down at his feet with adoration for him. »Stand up,« Peter said, as he lifted him up, »I am also a man.«

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	When Peter came into the house, Cornelius dropped to his knees in reverence. Peter said, “Hey, don’t do that. I’m just a man, like you.”
Contemporary English V.	When Peter arrived, Cornelius greeted him. Then he knelt at Peter's feet and started worshipping him. But Peter took hold of him and said, "Stand up! I am nothing more than a human."
Goodspeed New Testament	When Peter actually came in, Cornelius met him and fell at his feet and made obeisance to him. But Peter lifted him to his feet, and said, "Get up! I am only human myself."
The Living Bible	As Peter entered his home, Cornelius fell to the floor before him in worship. But Peter said, “Stand up! I’m not a god!”
New Berkeley Version	.
New Living Translation	They arrived in Caesarea the following day. Cornelius was waiting for them and had called together his relatives and close friends. As Peter entered his home, Cornelius fell at his feet and worshiped him. But Peter pulled him up and said, “Stand up! I’m a human being just like you!” So they talked together and went inside, where many others were assembled. Vv. 24 & 27 are included for context.
The Passion Translation	The moment Peter walked in the door, Cornelius fell at his feet to worship him. But Peter pulled him to his feet and said, “Stand up, for I’m only a man and no different from you.”
Plain English Version	Peter started to go into the house, and Cornelius met him and got down on to his knees in front of Peter, to show him respect. But Peter lifted him up and said, “Stand up. I’m only a man, like you.”.
UnfoldingWord Simplified T.	When Peter entered the house, Cornelius met him and bowed low in front of him to worship him. But Peter grasped Cornelius by the hand and lifted him to his feet. He said, "Stand up! Do not bow down and worship me! I myself am only human, like you!"
William's New Testament	When Peter went into the house, Cornelius met him and fell at his feet and did homage to him. But Peter lifted him to his feet, saying, "Get up, I too am just a man myself."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck’s American Translation	.
Breakthrough Version	As it happened at the <i>time</i> for Peter to go in, when Cornelius met together with him, after getting down at his feet, he bowed down. But Peter got him up, saying, "Stand up. I myself also am a person."
Common English Bible	As Peter entered the house, Cornelius met him and fell at his feet in order to honor him. But Peter lifted him up, saying, “Get up! Like you, I’m just a human.”
Len Gane Paraphrase	As Peter was coming in Cornelius met him and fell down at his feet and worshipped him, but Peter helped him up, saying, "Stand up; I myself am also a man."

A. Campbell's Living Oracles	Now, as Peter was coming in, Cornelius met him, and prostrating himself at his feet, made obeisance. But Peter raised him up, saying, Arise; I also am a man.
NT for Everyone	When Peter came in, Cornelius went to meet him. He fell down at his feet and worshipped him. 'Get up!' said Peter, lifting him up. 'I'm just a man, too.'
20 th Century New Testament	So, when Peter entered the city, Cornelius met him, and, throwing himself at Peter's feet, bowed to the ground. Peter, however, lifted him up, saying as he did so: "Stand up, I am only a man like yourself."

Mostly literal renderings (with some occasional paraphrasing):

Free Bible Version	When Peter entered the house, Cornelius met him and fell down at his feet and worshiped him. But Peter pulled him back up, telling him, "Stand up! I'm only a man!"
God's Truth (Tyndale)	And as it chanced Peter to come in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up saying: stand up: for even I my self am a man.
Riverside New Testament	As Peter was about to enter, Cornelius met him and falling at his feet did him reverence. But Peter lifted him up, saying, "Stand up; I myself also am a man."
Weymouth New Testament	When Peter entered the house, Cornelius met him, and threw himself at his feet to do him homage. But Peter lifted him up. "Stand up," he said; "I myself also am but a man."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	.
New American Bible (2011)	^h When Peter entered, Cornelius met him and, falling at his feet, paid him homage. Peter, however, raised him up, saying, "Get up. I myself am also a human being." h. [10:25–26] 14:13–15; Rev 19:10.
New Catholic Bible	When Peter arrived, Cornelius came out to meet him and, falling at his feet, did him reverence. But Peter helped him up, saying, "Stand up. I am only a man myself."
New Jerusalem Bible	Next day, he was ready to go off with them, accompanied by some of the brothers from Jaffa. They reached Caesarea the following day, and Cornelius was waiting for them. He had asked his relations and close friends to be there, and as Peter reached the house Cornelius went out to meet him, fell at his feet and did him reverence. But Peter helped him up. 'Stand up,' he said, ' after all, I am only a man!' Vv. 23b–24 are included for context.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	As Kefa entered the house, Cornelius met him and fell prostrate at his feet. But Kefa pulled him to his feet and said, "Stand up! I myself am just a man."
Holy New Covenant Trans.	When Peter entered the house, Cornelius met him. Cornelius fell down at Peter's feet and worshipped him. But Peter made him get up. Peter said, "Stand up! I am only a man, like you."
The Scriptures 2009	And it came to be, that when Kēpha entered, Cornelius met him and fell down at his feet and bowed before him. But Kēpha raised him up, saying, "Stand up, I myself am also a man."
Tree of Life Version	As Peter entered, Cornelius met him and fell down at his feet and worshiped him. But Peter pulled him up, saying, "Stand up! I too am just a man."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...as but becomes the+ to enter the peter Meeting him The Cornelius Falling to the feet worships {him} The but Peter raises him Saying stand! (up) and I I Man am...
Awful Scroll Bible	And as Peter happened to come-in, Cornelius becoming-together-opposite to him, falling down at his feet ~kisses-towards him. But Peter raises- him -up, instructing, "Be rising-up! I myself also am a man."
Concordant Literal Version	Now as Peter came to enter, Cornelius, meeting with him, falling at his feet, worships." Yet Peter raises him, saying, "Rise! I myself also am a man."
exeGesés companion Bible	...and as Petros enters, Cornelius meets him, and falls at his feet, and worships him. And Petros raises him, wording, Rise! I myself also am a human!
Orthodox Jewish Bible	Now when it came about that Kefa entered, Cornelius met him, falling at his feet to pay him reverence. [DANIEL 7:14; 3:18] Kefa made him stand up, saying, "Get up. I myself am only a ben Adam like everyone else."
Rotherham's Emphasized B.	And <when it came about that Peter entered> Cornelius met him, and [falling at his feet] did homage. But [Peter] raised him up, saying— Arise! [I also myself] am [a man].

Expanded/Embellished Bibles:

An Understandable Version	When Peter entered [the house] Cornelius met him and fell down at his feet [and attempted] to worship him. But Peter lifted him up, saying, "I am just a man, myself."
The Expanded Bible	When Peter entered, Cornelius met him, fell at his feet, and worshipped him. But Peter helped him up, saying, "Stand up. I too am only a human [mortal]."
Jonathan Mitchell NT	So it happened as Peter was [about] to enter, Cornelius, upon meeting with (or: encountering; intercepting) him, in falling prostrate at [his] feet did obeisance (showed respect and offered homage) [to him]. Yet Peter raised him up, while saying, "Get up (or: Stand up; Rise)! I myself also am the same as you – a human!"
Syndein/Thieme	And as Peter was coming in, Cornelius met him and kneeled down at his feet and worshipped him. {Note: Cornelius was a Roman Centurion and gave Peter the highest honor attributed only to Emperors and other VIP's - a kneeling salute as opposed to the normal fist to the chest salute. Peter would not have recognized this salute and apparently thought Cornelius confused Peter with an angel or deity in human form.} But Peter lifted him up, saying, "Stand up! I myself am also a man."
Translation for Translators	When Peter entered the house, Cornelius met him and bowed low in front of him to worship him. But Peter <i>grasped Cornelius by the hand and</i> lifted him to his feet. He said, "Stand up! <i>Do not revere/worship me</i> I myself am only human, <i>like you!</i> "
The Voice	When Peter and Cornelius met, Cornelius fell at Peter's feet in worship, but Peter helped him up. Peter: Stand up, man! I am just a human being!

Bible Translations with Many Footnotes:

Lexham Bible	So it happened that when Peter entered, Cornelius met him, fell at his [*Literally "the"; the Greek article is used here as a possessive pronoun] feet, and [*Here "and" is supplied because the previous participle ("fell") has been translated as a finite verb] worshipped him . [*Here the direct object is supplied from context in the English translation]
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NET Bible®	<p>But Peter helped him up, saying, "Get up! I myself am also a man!" So when⁶³ Peter came in, Cornelius met⁶⁴ him, fell⁶⁵ at his feet, and worshiped⁶⁶ him. But Peter helped him up,⁶⁷ saying, "Stand up. I too am a mere mortal."⁶⁸ ^{63tn} Grk "So it happened that when." The introductory phrase ἐγένετο (egeneto, "it happened that"), common in Luke (69 times) and Acts (54 times), is redundant in contemporary English and has not been translated. ^{64tn} Grk "meeting him." The participle συναντήσας (sunanthsa") has been translated as a finite verb due to requirements of contemporary English style. ^{65tn} Grk "falling at his feet, worshiped." The participle πέσων (peswn) has been translated as a finite verb due to requirements of contemporary English style. ^{66sn} When Cornelius worshiped Peter, it showed his piety and his respect for Peter, but it was an act based on ignorance, as Peter's remark in v. 26 indicates. ^{67tn} BDAG 271 s.v. ἐγείρω 3 has "raise, help to rise.... Stretched out Ac 10:26." ^{68tn} Although it is certainly true that Peter was a "man," here ἄνθρωπος (anqrwpo") has been translated as "mere mortal" because the emphasis in context is not on Peter's maleness, but his humanity. Contrary to what Cornelius thought, Peter was not a god or an angelic being, but a mere mortal.</p>
The Spoken English NT	<p>At the moment Peter arrived, Cornelius met him and bowed down to the ground at his feet.^w But Peter raised him up. He said, "Stand up. I'm a human being, just like you."^x ^{w.} Lit. "fell at his feet and did obeisance." ^{x.} Lit. "I myself am also a human being."</p>
Wilbur Pickering's New T.	<p>So when Peter actually arrived, Cornelius met him, fell at his feet and worshipped. But Peter lifted him up, saying, "Stand up! I myself am also a man."</p>

Literal, almost word-for-word, renderings:

Analytical-Literal Translation	<p>Then when it happened [that] Peter entered, Cornelius having met him, having fallen at [his] feet, prostrated himself in worship before [him]. But Peter raised him up, saying, "Stand up! I myself am also a person."</p>
Benjamin Brodie's trans.	<p>And as Peter was about to enter and Cornelius was about to meet him, he respectfully welcomed him by prostrating at his feet. But Peter raised him up, saying: "Stand up. I myself am also a man."</p>
Bond Slave Version	<p>And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man.</p>
Charles Thomson NT	<p>And as Peter was coming in, Cornelius met him, and prostrating himself at his feet, made obeisance. But Peter raised him up, saying, Rise up: I am but a man.</p>
Context Group Version	<p>And when Peter entered, Cornelius met him, and fell down at his feet, and bowed down in deference to him. But Peter raised him up, saying, Stand up; I myself also am a man.</p>
Literal Standard Version	<p>Having called them in, therefore, he lodged them, and on the next day Peter went forth with them, and certain of the brothers from Joppa went with him, and on the next day they entered into Caesarea; and Cornelius was waiting for them, having called together his relatives and near friends, and as it came that Peter entered in, Cornelius having met him, having fallen at [his] feet, worshipped [him]; and Peter raised him, saying, "Stand up; I am also a man myself"; and talking with him he went in, and finds many having come together. Vv. 23–24, 27 are included for context.</p>
Modern Literal Version 2020	<p>Now as Peter happened to enter in, Cornelius, having met with him, and having fallen <i>down</i> upon <i>his</i> feet, worshiped <i>him</i>. But Peter lifted him up, saying, Stand up; I myself am also a man.</p>

The gist of this passage: When Peter arrives, Cornelius bows before him; but Peter pulls him up and tells him that he is only a man.

25-26

Acts 10:25a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hōs (ὥς) [pronounced <i>hohç</i>]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
gínomai (γίνομαι) [pronounced <i>GIN-oh-mī</i>]	<i>to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place</i>	3 rd person singular, aorist (deponent) middle/passive indicative	Strong's #1096
Sometimes, when there is no specific subject, this can be translated, <i>and it came to pass, and it was, and so it was; and here is what happened next; there came to be, there arose, there developed.</i>			
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahēe</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	aorist active infinitive	Strong's #1525
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
Petros (Πέτρος) [pronounced <i>PEHT-ross</i>]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; accusative case	Strong's #4074
sunantaō (συναντάω) [pronounced <i>soon-ahn-TAH-oh</i>]	<i>meeting with; figuratively, of events, occurring, happening, befalling</i>	masculine singular, aorist active participle, nominative case	Strong's #4876
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: And even as it happened [that] Peter entered, meeting him,...

Peter entered into Cornelius' home, meeting him for the first time.

Then this happened:

Acts 10:25b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Kornêlios (Κορνήλιος) [pronounced <i>kor-NAY-lee-oss</i>]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2883
riptō (πίπτω) [pronounced <i>PIHP-toh</i>]	<i>falling [down, from, upon]; being thrust down; falling under judgment [or, condemnation]; being cast down [from a higher state]; one falling [from a more virtuous state]</i>	masculine singular, aorist active participle; nominative case	Strong's #4098
epí (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)</i>	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
tous (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
podes (πόδες) [pronounced <i>POH-dehs</i>]	<i>feet [of men or beast]</i>	masculine plural noun; accusative case	Strong's #4228
proskuneō (προσκυνέω) [pronounced <i>pros-koo-NEH-oh</i>]	<i>to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss</i>	3 rd person singular, aorist active indicative	Strong's #4352

Translation: ...[that] Cornelius fell at [Peter's] feet to kiss [them] [or, to worship (him)].

Remember, there is a large crowd of people there. Peter came with a number of others from Joppa; and Cornelius gathered many of his friends and relatives.

Cornelius fell at Peter's feet. What he did next was the aorist active indicative of *proskuneō* (προσκυνέω) [pronounced *pros-koo-NEH-oh*], which means, *to worship, to do reverence to, to adore, to prostrate oneself in homage; to kiss*. Strong's #4352. I believe that his intention was to kiss Peter's feet in homage to him.

Acts 10:25 And even as it happened [that] Peter entered, meeting him, [that] Cornelius fell at [Peter's] feet to kiss [them] [or, to worship (him)]. (Kukis mostly literal translation)

Acts 10:26a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
egeirô (ἐγείρω) [pronounced ehg-Ī-row]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-)rise (again, up), to stand, to take up</i>	3 rd person singular, aorist active indicative	Strong's #1453
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: But Peter lifted him up,...

Peter quickly lifted him up. He grabbed him by the upper arm, or shirt collar, or whatever, and quickly moved Cornelius to a standing position. Recall that Peter is a pretty big guy, so that he could do this without much help from Cornelius.

We do not, under any circumstances, worship anything that God has created.

Acts 10:26b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légô (λέγω) [pronounced LEH-goh]	<i>speaking, saying; affirming, one who maintains; a teaching; telling; an exhortation, advising, commanding, directing; pointing out something [with words], intending, meaning [to say]; calling [by a name], naming; speaking [out, of], mentioning</i>	masculine singular, present active participle, nominative case	Strong's #3004
anistêmi (ἀνίστημι) [pronounced ahn-ISS-tay-mee]	<i>stand [get] up; raise [up], stand erect; raise up [in the sense of] cause to appear; come; get ready; set out</i>	2 nd person singular, aorist active imperative	Strong's #450

Translation: ...saying, "Stand up!"

Peter said, “Stand up!” As Peter begins lifting Cornelius to his feet, he tells him to *stand up!*

Acts 10:26c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εγώ (ἐγώ) [pronounced <i>ehg-OH</i>]	<i>I, me, my; primarily used as an emphatic</i>	1 st person singular, personal pronoun; nominative case	Strong's #1473
αυτός (αὐτός) [pronounced <i>ow-TOSS</i>]	<i>he; same; this; it</i>	3 rd person masculine singular personal pronoun; nominative case	Strong's #846
ἄνθρωπος (ἄνθρωπος) [pronounced <i>ANTH-row-pos</i>]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; nominative case	Strong's #444
εἰμί (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	1 st person singular, present indicative	Strong's #1510

Translation: [He] also [said], “I myself am [just] a man.”

I understand this as the next thing that Peter said. I don't believe that he said, *and*, but that he then went to the statement that you read above. “I myself am just a man; nothing more.”

There are reflexive pronouns which Peter could have used. He used *αυτός* (αὐτός) [pronounced *ow-TOSS*], which is the 3rd person masculine singular pronoun. I think that this caught Peter off guard, and he tried to correct this situation so quickly, that he grabbed Cornelius and spoke immediately.

“We are on the same team; we are members of the **royal family**,” is Peter's point. Peter may not himself fully understand this; but he certainly understands that no one ought to worship him.

For the most part, I try not to speak negatively about various sects and Christian groups. However, this is one place where the Catholics are way, way off base. They claim that Peter was the first in their apostolic succession (which, in itself is false), and they tend to give great deference to former popes, the current pope, and to specific *saints* and to Mary. If anything, a statue of Mary (or even of Jesus) is idolatry. Additional respect paid to other men, whether this is kissing another's ring, bowing down before them, etc. is completely and totally wrong. Peter is telling us that right here.

We are on the same team, we are in the same family. You and I have different **spiritual gifts**. This in no way implies an inherent inferiority or superiority. We are to exploit what God has given us, all the time recognizing that we are all in the body of Christ. We can certainly respect other believers for the things that they have done in this life (pastor-teachers, evangelists, authors); but this in no way makes them superior to the person who sweeps the floors in a small church or to the deacons who are involved in so many organizational aspects of a church behind the scenes. The greatest quarterback in the world cannot overcome a team of bad blockers.

As an aside, my reticence to criticize other churches is based upon that very fact—we are on the same team, we are in the same family. There are many believers who attend Catholic churches. There are many believers who were saved in a Catholic church. Quite frankly, **spiritual growth** inside a Catholic church is nearly impossible;

but the same could be said about almost any protestant church (to be clear, the original doctrines of the Protestant movement are much closer to the truth than the traditions of the Catholic church).

Now saying that, you certainly must have noticed that I allude to a number of Bible translations which has the imprimatur. That is, they are approved by the Catholic church. Quite frankly, I find many of those translations to be somewhere between good and excellent (apart from the apocrypha section, of course). So, despite my many misgivings about the Catholic church, I have to recognize that many important translations are closely related to the Catholic church (in particular, the New Jewish Bible, the Revised English Bible and the New Catholic Bible are all excellent translations).

There are quite a number of churches which are doing what they are supposed to be doing. There are churches whose emphasis is the Word of God. However, these are not always attended. I have known several with very small congregations, and I know without a doubt that this is tough on a person with the gift of pastor-teacher. How do you teach a congregation of five and know you are doing the right thing? It is a tough thing for a pastor-teacher to deal with.

But the point I am attempting to make here is, this is not necessarily the fault of the churches. It is the fault of the people who support a **local church** for all of the wrong reasons. What should be key is, the teaching of Bible doctrine, as many times as possible, with as much attention to detail as possible. And time *must* be spent on actual spiritual mechanics, like **rebound**. If your church does not even teach how to get in and out of **fellowship**, what the hell do they think they are doing?

Acts 10:26 **But Peter lifted him up, saying, "Stand up!" [He] also [said], "I myself am [just] a man."** (Kukis mostly literal translation)

Acts 10:25–26 **And even as it happened [that] Peter entered, meeting him, [that] Cornelius fell at [Peter's] feet to kiss [them] [or, to worship (him)]. But Peter lifted him up, saying, "Stand up!" [He] also [said], "I myself am [just] a man."** (Kukis mostly literal translation)

Acts 10:25–26 **As soon as Peter entered into the house of Cornelius, meeting him for the first time, that Cornelius fell at Peter's feet, with the intention of kissing them and doing proper obeisance. But Peter quickly lifted him up, saying, "Stand up! I am only a man, just like you."** (Kukis paraphrase)

And conversing with him, he entered and he kept on finding a gathering together of many. And he was making known face to face with them, "You [all], [even] you [all] keep on knowing how unlawful it keeps on being, for a man—a Jew—to join with or to draw near to a foreigner. And to me, the God showed [that] nobody [is] common or unclean to call [any] man. Consequently, even without raising an object, I came, being sent for. I keep on asking, therefore, to what word did you [all] send for me"

Acts
10:27–29

Having (briefly) conversed with him, [Peter] entered and he found many gathering [there] together. He then told them, "[All of] you know how unlawful it is for a Jewish man to join with or to draw near to [any] foreigner. But to me, God showed that no one is to call a man profane or unclean. Consequently, I promptly came [here] after being sent for. I keep on wondering, therefore, for what reason did you [all] send for me."

Peter briefly spoke to Cornelius at the door, and then entered into the house only to find that many gentiles had gathered there. He then began to explain to them, "No doubt that you know that it is unlawful for a Jewish man to join with, drawn near to, or to interact closely with any gentile. But God showed me specifically that, no man can legitimately call another man profane or unclean. Consequently, I came here quickly, having been sent for. Nevertheless, I keep asking myself, why exactly did you send for me?"

Here is how others have translated this verse:

Ancient texts:

Westcott Hort text	And conversing with him, he entered and he kept on finding a gathering together of many. And he was making known face to face with them, "You [all], [even] you [all] keep on knowing how unlawful it keeps on being, for a man—a Jew—to join with or to draw near to a foreigner. And to me, the God showed [that] nobody [is] common or unclean to call [any] man. Consequently, even without raising an object, I came, being sent for. I keep on asking, therefore, to what word did you [all] send for me"
Complete Apostles' Bible	And talking with him he went in, and found many having gathered, and he said to them, "You know how unlawful it is for a Jewish man to associate with or to approach a Gentile; and yet God has shown to me that I should call no man common or unclean; therefore also without objecting, I came when I was sent for. I ask, then, for what reason have you sent for me?"
Douay-Rheims 1899 (Amer.)	And talking with him, he went in and found many that were come together. And he said to them: you know how abominable it is for a man that is a Jew to keep company or to come unto one of another nation: but God hath shewed to me, to call no man common or unclean. For which cause, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me?
Holy Aramaic Scriptures	And while he was speaking with him, he entered and found many who had come there. And he said unto him, "You certainly know that it is not permitted for a Yehudaya {a Judean/a Jewish man} that he should associate with a foreign man who is not a son of his lineage. But, unto me Alaha {God} has shown that I shouldn't say about a man that he is unclean or defiled. Because of this, I readily came when you sent after me. However, I ask you, on what account did you send after me?"
James Murdock's Syriac NT	And as he talked with him, he went in, and found that many had come there. And he said to them: Ye know, that it is not lawful for a Jewish man, to associate with an alien who is not of his race: but God hath showed me, that I should not say of any one, that he is defiled or unclean. Therefore I came readily, when ye sent for me. But, I ask you, for what cause did ye send for me?
Original Aramaic NT	And as he spoke with him, he entered and found many who had come there. And he said to them, "You know that a man who is of the Jews is not allowed to join a foreign person, who is not one of his race. God has shown me that I should not say that a man is unclean or defiled." "Because of this, I have readily come when you sent after me. However, I ask you why you have sent after me."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And saying these words, he went in, and saw that a great number of people had come together; And he said to them, You yourselves have knowledge that it is against the law for a man who is a Jew to be in the company of one who is of another nation; but God has made it clear to me that no man may be named common or unclean: And so I came without question, when I was sent for. What then is your purpose in sending for me?
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Bible in Worldwide English	Peter talked to him and went in with him. He saw many people who had come together. He began to talk with them. He said, You yourselves know it is against our law for a Jew to visit and be friends with someone who is not a Jew. But God has shown me that I should not call any man unholy or unclean. So when you sent for me, I did not say "No". Now I ask, why did you send for me?
Easy English	Peter continued to talk to Cornelius and they went into the house. Peter saw that many people had come together there in the house. He said to them, 'You all know that we Jews do not become friends with Gentiles. Our Jewish laws do not let us visit the homes of Gentiles. But God has now shown me something different. I should not say about anyone that God will not accept them. So when you asked me to come here, I was happy to come. I knew that it was right. So tell me now. Why did you ask me to come?'
	Peter now understood more about his own dream. He knew that God was teaching him something. The dream was a message from God about all people. All people can be believers. People can be either Jews or Gentiles. God will accept everyone.
Easy-to-Read Version–2008	Peter continued talking with Cornelius. Then Peter went inside and saw a large group of people gathered there. Peter said to the people, "You understand that it is against our law for a Jew to associate with or visit anyone who is not a Jew. But God has shown me that I should not consider anyone unfit or say they are not pure. That's why I didn't argue when your men asked me to come here. Now, please tell me why you sent for me."
<i>God's Word™</i>	As Peter talked, he entered Cornelius' house and found that many people had gathered. He said to them, "You understand how wrong it is for a Jewish man to associate or visit with anyone of another race. But God has shown me that I should no longer call anyone impure or unclean. That is why I didn't object to coming here when you sent for me. I want to know why you sent for me."
Good News Bible (TEV)	Peter kept on talking to Cornelius as he went into the house, where he found many people gathered. He said to them, "You yourselves know very well that a Jew is not allowed by his religion to visit or associate with Gentiles. But God has shown me that I must not consider any person ritually unclean or defiled. And so when you sent for me, I came without any objection. I ask you, then, why did you send for me?"
J. B. Phillips	Then Peter went right into the house in deep conversation with Cornelius and found that a large number of people had assembled. Then he spoke to them, "You all know that it is forbidden for a man who is a Jew to associate with, or even visit, a man of another nation. But God has shown me plainly that no man must be called 'common' or 'unclean'. That is why I came here when I was sent for without raising any objection. Now I want to know what made you send for me."
<i>The Message</i>	Talking things over, they went on into the house, where Cornelius introduced Peter to everyone who had come. Peter addressed them, "You know, I'm sure that this is highly irregular. Jews just don't do this—visit and relax with people of another race. But God has just shown me that no race is better than any other. So the minute I was sent for, I came, no questions asked. But now I'd like to know why you sent for me."
NIRV	As he was talking with Cornelius, Peter went inside. There he found a large group of people. He said to them, "You know that it is against our law for a Jew to enter a Gentile home. A Jew shouldn't have any close contact with a Gentile. But God has shown me that I should not say anyone is not pure and 'clean.' So when you sent for me, I came without asking any questions. May I ask why you sent for me?"
New Life Version	As Peter spoke with Cornelius, he went into the house and found a large group of people gathered together. Peter said to them, "You know it is against our Law for a Jew to visit a person of another nation. But God has shown me I should not say

that any man is unclean. For this reason I came as soon as you sent for me. But I want to ask you why you sent for me?"

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter talked with him a bit and found the house full of people. Peter told the group, "You know I'm breaking the law here. Jewish law forbids Jews from associating with non-Jews. But relax, God showed me that I shouldn't think of any person as non-kosher and ritually unclean—unfit to associate with. That's why I'm here. When I got the message to come, I didn't object. So tell me, what's going on? Why did you call me here?"
Contemporary English V.	As Peter entered the house, he was still talking with Cornelius. Many people were there, and Peter said to them, "You know that we Jews are not allowed to have anything to do with other people. But God has shown me that he doesn't think anyone is unclean or unfit. I agreed to come here, but I want to know why you sent for me."
The Living Bible New Berkeley Version New Living Translation	. . Peter told them, "You know it is against our laws for a Jewish man to enter a Gentile home like this or to associate with you. But God has shown me that I should no longer think of anyone as impure or unclean. So I came without objection as soon as I was sent for. Now tell me why you sent for me." V. 27 was placed with the previous passage for context.
The Passion Translation	They talked together and then went inside, where Peter found a large gathering waiting to hear his words. Peter said to them, "You all know that it is against the Jewish laws for me to associate with or even visit the home of one who is not a Jew. Yet God has shown me that I should never view anyone as inferior or ritually unclean. So when you sent for me, I came without objection. Now, may I ask why you sent for me?"
Plain English Version	Peter kept on talking with Cornelius, then they went into the house, and Peter saw a lot of people there. He said to them, "You know, you Roman people are not Jews, and the Jewish law teachers reckon that people that aren't Jews are no good, so a Jewish man shouldn't go into their house. But God showed me that I can't say that anyone is no good. He showed me that it is all right for me to visit you. Then these men came and asked me to come here, so I didn't argue with them, and I came here with them. Now, please tell me, why did you ask me to come here?"
UnfoldingWord Simplified T.	While he was talking to Cornelius, Peter and the others entered the house and saw that many people had gathered together there. Then Peter said to them, "You all know that any of us Jews think we are disobeying our Jewish laws if we associate with those who are descendants of non-Jewish parents or if we even visit in their homes. However, God has shown me in a vision that I should not say anyone is so defiled and unclean that God would not accept him. So when you sent some men to ask me to come here, I came right away without objection. So, please tell me, why have you asked me to come here?"
William's New Testament	As he continued to talk with him he went into the house and found a great crowd had gathered, and he said to him, "You know that it is against the law for a Jew to associate with a foreigner or to visit one, but God has taught me not to call any man vulgar or ceremonially unclean; so I have come, since I was sent for, without any hesitation."

Partially literal and partially paraphrased translations:

American English Bible	Well, as they were talking, Paul walked inside... And there he found many people already assembled.
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So he said to them:

'You know very well how illegal it is for a Jew to associate with or to even approach people of another race. Yet, God has shown me that I shouldn't call any man dirty or unclean.

'Therefore, when I was called for, I came without any objections. But now, let me ask: Why have you sent for me?'

Beck's American Translation .
Breakthrough Version

And as he was chatting together with him, he went in and finds many who had come together. And he was declaring to them, "You are well aware of how it is prohibited for a Jewish man to be stuck like glue to or to be coming forward to a person of another nationality, and God showed me not to be calling any person shared or not clean. For this reason, I also came without objecting when I was sent for. So I am inquiring, for what matter did you send for me?"

Len Gane Paraphrase

As he talked with him, he went in and found many that had come together. He said to them, "You know how it is an unlawful thing for a man who is a Jew to keep company or to come into one of another nationality, but God has showed me that I should not call any one common or unclean. Therefore, I came without disputing as soon as I was sent for. Therefore, I ask, for what reason have you sent for me?"

A. Campbell's Living Oracles

And discoursing with him, he went in, and found many gathered together. And he said to them, You know that it is unlawful for a man that is a Jew to join with, or to come into the house of, one of another nation; nevertheless, God has shown me that I am to call no man common or unclean. Wherefore, when I was sent for, I came without debate: I ask, therefore, on what account you have sent for me?

New Advent (Knox) Bible

So he went in, still conversing with him, and found a great company assembled. You know well enough, he told them, that a Jew is contaminated if he consorts with one of another race, or visits him; but God has been shewing me that we ought not to speak of any man as profane or unclean; and so, when I was sent for, I came without demur. Tell me then, why you have sent for me.

NT for Everyone

So they talked together, and Peter came in and found lots of people assembled. 'You must know', he said to them, 'that it is forbidden for a Jewish man to mix with or visit a Gentile. But God showed me that I should call nobody "common" or "unclean". So I came when I was asked, and raised no objections. Do tell me, then, the reason why you sent for me.'

20th Century New Testament

Talking with him as he went, Peter entered the house, where he found a large gathering of people, to whom he said:

"You are doubtless aware that it is forbidden for a Jew to be intimate with a foreigner, or even to enter his house; and yet God has shown me that I ought not to call any man 'defiled' or 'unclean.'

That was why I came, when I was sent for, without raising any objection. And now I ask your reason for sending for me."

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation

He talked with him, and went in, and found many people who had gathered together.

He told them, "You realize that it is against regulations for a Jewish man to keep company or to go into the house of a Gentile. But God showed me that I should not call any man common or unclean."

"So I came in here without protest, as soon as I was sent for. Now I ask you: why did you send for me?"

Revised Ferrar-Fenton Bible

And, conversing with him, he went in and found a considerable assemblage; and he said to them: "You know quite well how unusual it is for a Jewish man to join or associate with a foreigner. God has taught me, however, to regard no man as

Free Bible Version	common or defiled. And therefore I have come without scruple on being sent for; I may now be allowed to ask for what reason you have brought me?" Peter spoke with Cornelius, and then went on in where he found many other people waiting for him. He said to them, "You certainly know that it's not permitted for a Jew to be associated with or to visit foreigners. But God has shown me that it's not for me to call anyone impure or unclean. That's why I came without any argument when I was sent for. So now I want to know the reason why you sent for me.
God's Truth (Tyndale)	And as he talked with him he came in, and found many that were come together. And he said unto them: you do know how that it is an unlawful thing for a man that is a Jew, to company or come unto an alien: But God has showed me that I should not call any man common or unclean: therefore came I unto you without saying no, as soon as I was sent for. I ask therefore, for what intent have you sent for me?
International Standard V	As Peter [Lit. he] talked with him, he went in and found that many people had gathered. He told them, "You understand how wrong it is for a Jew to associate or visit with an unbeliever. [Lit. gentiles ; i.e. unbelieving non-Jews] But God has shown me that I should stop calling anyone common or unclean, and that is why I didn't hesitate when I was sent for. Now may I ask why you sent for me?"
Montgomery NT	And as he talked with him, he went in and found a large company assembled. To them he said: "You know, yourselves, that it is illegal for a Jew to associate with or to visit one of another nation; but God has taught me that I should not call any man common or unclean. For this reason, when sent for, I came without demur. "I ask therefore why you sent for me." A few translations put v. 29a back with v. 28.
The Spoken English NT	And Peter went inside, talking with him, and found lots of people gathered together. Peter said to them, "You know very well that it's forbidden for a Jewish man to associate with a Gentile or visit a Gentile. But God has shown me not to call any human being unholy or unclean. That's why I came without objection when I was invited. So may I ask you, why have you invited me here?"

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And conversing with him, he went in, and found many gathered together. Also he manifested his thoughts to them, You know how that it is unlawful for a Jewish man to be joined together, or come near to one of another race, and God has showed me I should not call any man common or unclean. Therefore also I came without discussion as I was summoned; therefore I ask, For what word have you summoned me?
New American Bible (2011)	While he conversed with him, he went in and found many people gathered together ⁱ and said to them, "You know that it is unlawful for a Jewish man to associate with, or visit, a Gentile, but God has shown me that I should not call any person profane or unclean.* And that is why I came without objection when sent for. May I ask, then, why you summoned me?" * [10:28] Peter now fully understands the meaning of his vision; see note on Acts 10:17–23. i. [10:28] Gal 2:11–16.
New Catholic Bible	While they conversed together, they went inside where a large crowd had gathered. Peter said to them, "You are well aware that Jews are forbidden to associate with or visit a Gentile. However, God has shown me that I should not call anyone profane or unclean. That is why I came without offering any objection when I was summoned. I would like to know exactly why you sent for me."
New Jerusalem Bible	Talking together they went in to meet all the people assembled there, and Peter said to them, "You know it is forbidden for Jews to mix with people of another race and visit them; but God has made it clear to me that I must not call anyone profane

or unclean. That is why I made no objection to coming when I was sent for; but I should like to know exactly why you sent for me.'

Revised English Bible—1989 Still talking with him he went in and found a large gathering. He said to them, "I need not tell you that a Jew is forbidden by his religion to visit or associate with anyone of another race. Yet God has shown me clearly that I must not call anyone profane or unclean; that is why I came here without demur when you sent for me. May I ask what was your reason for doing so?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible As he talked with him, Kefa went inside and found many people gathered. He said to them, "You are well aware that for a man who is a Jew to have close association with someone who belongs to another people, or to come and visit him, is something that just isn't done. But God has shown me not to call any person common or unclean; so when I was summoned, I came without raising any questions. Tell me, then, why did you send for me?"

Hebraic Roots Bible And talking with him, he went in and found many having come together. You know that it is not lawful for a Yehudean man to associate with or come near to a foreign man who is not a son of his tribe, but YAHWEH showed to me concerning a man not to say that he is common or unclean. Because of this I came promptly when you sent for me, but I ask you for what reason did you send for me?

Holy New Covenant Trans. Peter continued talking with Cornelius. Then Peter went inside and saw a large group of people there. Peter said to them, "You people understand that it is forbidden for a Jewish man to associate with or visit any non-Jewish person. But God has shown me that I should not call any person 'unholy' or 'unclean'. That is why I did not argue when the men invited me to come here. Now please tell me why you sent for me."

The Scriptures 2009 And talking with him, he went in and found many who had come together. And he said to them, "You know that a Yehudj man is not allowed^a to associate with, or go to one of another race. But Elohim has shown me that I should not call any man^b common or unclean.

^aThis was a man-made law. See Matt. 15:3, Matt. 15:9, Mark 7:7-8, Col. 2:14, Col. 2:20 and Col. 2:22.

^bNot animal - See also Acts 10:35.

"That is why I came without hesitation when I was sent for. So I ask, why have you sent for me?"

Tree of Life Version Talking with him, Peter went inside and found many people gathered. He said to them, "You yourselves know that it is not permitted for a Jewish man to associate with a non-Jew or to visit him. Yet God has shown me that I should call no one unholy or unclean. So I came without objection when I was sent for. I ask, then, what is the reason why you sent for me?"

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...and Conversing [with] him [He] enters and [He] finds having gathered many [men] [He] said also to them You* know as Unlawful is [for] man jewish to be attached or to approach [man] foreign [to] (and) me The God shows no common or unclean to say man {to be} so and unquestioningly [I] come Being Invited [I] ask so [for] whom? word [You*] invite me...

Alpha & Omega Bible AS HE TALKED WITH HIM, HE ENTERED AND FOUND MANY PEOPLE ASSEMBLED. AND HE SAID TO THEM, "YOU YOURSELVES KNOW HOW UNLAWFUL IT IS FOR A MAN WHO IS A JEW TO ASSOCIATE WITH A FOREIGNER OR TO VISIT

HIM; AND YET THEOS (*The Alpha & Omega*) HAS SHOWN ME THAT I SHOULD NOT CALL ANY MAN UNHOLY OR UNCLEAN.

Awful Scroll Bible

"THAT IS WHY I CAME WITHOUT EVEN RAISING ANY OBJECTION WHEN I WAS SENT FOR. SO I ASK FOR WHAT REASON YOU HAVE SENT FOR ME." And crowding-together-with him, he comes-in and finds many having come-together.

And he was exposing-to-light, with regards to them, "Yous stand-knowing as to it being illicit for a man, a Jew, to be joining with or to come-to that foreign, but God shows me to call no-one man common or un-clean.

Concordant Literal Version

(")Through-which indeed, I come speaking-not-against being directed-after. I ascertain therefore, for what consideration you direct-after me?"

And, conversing with him, he entered, and is finding many come together."

Besides, he averred to them, "You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe, and God shows me not to say that any man is contaminating or unclean."

Wherefore, without gainsaying, also, being sent after, I came. I am inquiring to ascertain, then, on what account you send after me."

exeGeses companion Bible

And as he converses with him, he enters, and finds many come together:

and he says to them,

You understand how that it is illicit for a man

- a Yah Hudy to join

or come to one of another scion;

and Elohim showed me

that I not word any human profane or impure:

so I come unquestioningly

as soon as summoned:

So I ask, for what word summon you me?

Orthodox Jewish Bible

And as he conversed with Cornelius, Kefa entered and finds many having assembled,

And he said to them, "You have da'as that it is asur (prohibited) for an ish Yehudi to associate with or to approach a nokhri (foreigner). And yet to me Hashem showed to call no one shikkutz (abomination) or tameh (unclean).

"Therefore, also, when summoned, I came, raising no objections. And so I ask for what reason you summoned me?"

Rotherham's Emphasized B.

And [conversing with him] he went in, and findeth many come together; and said unto them—

||Ye|| well know how [unlawful]a it is, for [a Jew] to be joining himself or coming in unto one of another race.

And yet ||unto me|| hath God pointed out that I should be calling [no] man [common or unclean].

Wherefore ||even without gainsaying|| came I when sent for.

I ask therefore [for what reason] ye sent for me.

Expanded/Embellished Bibles:

The Amplified Bible

As Peter talked with him, he entered [the house] and found a large group of people assembled. He said to them, "You know that it is unlawful for a Jewish man to associate with or befriend a Gentile, or to visit him; and yet God has shown me that I am not to call anyone common or [ceremonially] unclean. Therefore when I was sent for, I came without raising an objection. So I ask for what reason have you sent for me?"

An Understandable Version

As they talked, Peter went into the house and found many people gathered together [there]. And he said to them, "You people know how unlawful it is for a Jew to

The Expanded Bible	<p>associate with, or even go near a person from another [<i>i.e., non-Jewish</i>] country, and yet God showed me that I should not consider any person ordinary or [<i>ceremonially</i>] unacceptable. So, I came [<i>here</i>] when I was sent for, without objecting. [<i>Now</i>], why have you sent for me?"</p> <p>As he talked with Cornelius, Peter went inside where he saw [<i>found</i>] many people gathered. He said, "You people understand that it is against our law for Jewish people to associate with or visit anyone who is a foreigner [<i>Gentile</i>]. But God has shown me that I should not call any person unholy [<i>profane; common</i>] or unclean [<i>defiled</i>]. That is why I did not argue [<i>object</i>] when I was asked to come here. Now, please tell me why you sent for me."</p>
Jonathan Mitchell NT	<p>And so, while continuing to converse with him, he entered and is then finding many people having come together and now assembled.</p> <p>Thus he affirmed to them, "You folks continue well versed [<i>in the fact</i>] and are well aware of how illicit and inappropriate (forbidden by [<i>our</i>] Law and contrary to [<i>our</i>] established order) it is for an adult man [<i>who is</i>] a Jew (or: is of the Jewish culture) to be intimately joined to, or to regularly come to (or: visit and associate with), a man from another race. And yet God pointed out and demonstrated to me not to continue saying [<i>that</i>] even one human [<i>is</i>] common (= socially or ceremonially unhallowed or defiled) or unclean.</p> <p>"Wherefore – and without speaking against it or debating the matter – I come (or: came), being sent over. I am now, therefore, inquiring to ascertain for what reason (or: to what word; matter; issue) you folks sent over for me."</p>
P. Kretzmann Commentary	<p>And as he talked with him, he went in and found many that were come together. And he said unto' them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.</p> <p>Therefore came I unto you without gainsaying, as soon as I was sent for. I ask therefore for what intent ye have sent for me.</p>
Syndein/Thieme	<p>Kretzmann's commentary for Acts 10:23–29 has been placed in the Addendum.</p> <p>And as he {Peter} talked with him {Cornelius}, he {Peter} went in, and found many that were assembled together.</p> <p>And he said unto them, "You know how that it is an unlawful thing for a man that is a Jew to keep company, or associate with one of another nation. But God has showed me that I should not call any man common or unclean."</p> <p>{Note: Peter entered the room and saw immediately that it was filled with Romans and Greeks by their dress. Jewish legalistic taboo had prohibited socializing with Gentiles (even though this was one of God's purposes for the Jews - to evangelize the gentiles).}</p> <p>"Therefore came I unto you without talking back, as soon as I was sent for. I ask therefore for what intent you have sent for me?"</p>
Translation for Translators	<p style="text-align: center;">Peter asked why they had sent for him. <i>Acts 10:27-29</i></p>
The Voice	<p>While he was talking to Cornelius, Peter and the others entered a large room inside the house. Peter saw that many people had gathered together there. Then Peter said to them, "You all know that any of us Jews think we are disobeying our Jewish laws if we (exc) associate with a non-Jewish person or if we even visit him. However, God has shown me in a vision that I should not say about anyone that God will not accept him. So when you sent some men to ask me to come here, I came right away. I did not say that I could not go with non-Jewish people. So, please tell me, why have you asked me to come here?"</p> <p>They talked and entered the house to meet the whole crowd inside.</p> <p>Peter: You know I am a Jew. We Jews consider it a breach of divine law to associate, much less share hospitality, with outsiders. But God has shown me something in recent days: I should no longer consider any human beneath me or</p>

unclean. That's why I made no objection when you invited me; rather, I came willingly. Now let me hear the story of why you invited me here.

Bible Translations with Many Footnotes:

Lexham Bible

And as he [*Here "as" is supplied as a component of the participle ("conversed with") which is understood as temporal] conversed with him, he went in and found many people gathered. And he said to them, "You know that it is forbidden for a Jewish man to associate with or to approach a foreigner. And to me God has shown that I should call no man common or unclean. Therefore—and without raising any objection—I came when I [*Here "when" is supplied as a component of the participle ("was sent for") which is understood as temporal] was sent for. So I ask for what reason you sent for me."

NET Bible®

Peter⁶⁹ continued talking with him as he went in, and he found many people gathered together.⁷⁰ He said to them, "You know that⁷¹ it is unlawful⁷² for a Jew⁷³ to associate with or visit a Gentile,⁷⁴ yet God has shown me that I should call no person⁷⁵ defiled or ritually unclean.⁷⁶ Therefore when you sent for me,⁷⁷ I came without any objection. Now may I ask why⁷⁸ you sent for me?"

^{69tn} Grk "And he"; the referent (Peter) has been specified in the translation for clarity. Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here.

^{70tn} Or "many people assembled."

^{71tn} Here ὥς (Jws) is used like ὅτι (Joti) to introduce indirect discourse (cf. BDAG 1105 s.v. ὥς 5).

^{72tn} This term is used of wanton or callously lawless acts (BDAG 24 s.v. ἀθέμιτος).

^{73tn} Grk "a Jewish man" (ἀνδρὶ Ἰουδαίῳ, andri loudaiw).

^{74tn} Grk "a foreigner," but in this context, "a non-Jew," that is, a Gentile. This term speaks of intimate association (BDAG 556 s.v. κολλάω 2.b.α). On this Jewish view, see John 18:28, where a visit to a Gentile residence makes a Jewish person unclean.

^{75tn} This is a generic use of ἄνθρωπος (anqrwpos).

^{76tn} Possibly there is a subtle distinction in meaning between κοινός (koinos) and ἀκάθαρτος (akathartos) here, but according to L&N 53.39 it is difficult to determine precise differences in meaning based on existing contexts.

^{sn} God has shown me...unclean. Peter sees the significance of his vision as not about food, but about open fellowship between Jewish Christians and Gentiles.

^{77tn} Grk "Therefore when I was sent for." The passive participle μεταπεμφθεῖς (metapemftheis) has been taken temporally and converted to an active construction which is less awkward in English.

^{78tn} Grk "ask for what reason."

Wilbur Pickering's New T.

And conversing with him he went in and found many gathered there. Then he said to them: "You know how it is unlawful for a Jewish man to associate with or to approach a different race; but God has shown me that I should not call any man 'common' or unclean. Therefore also I came without objection as soon as I was sent for. So I ask, for what reason did you send for me?"

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

And talking with him, he went in and finds many [people] having gathered. And he said to them, "You, know how it is unlawful for a man, a Jew, to be associating with or to be visiting one of another race, and [yet] God showed to me to be calling no one common or unclean [or, defiled]. And so, without even raising any objection, I came, having been summoned. So I ask for what reason did you summon me?"

Benjamin Brodie's trans.	And while he was conversing with him, he entered and found many [Gentile believers in Jesus Christ who were becoming Jewish proselytes] gathered together. And he affirmed [confirmed their suspicions] face-to-face to them: "You all understand [are acquainted with the precept] that it is unlawful for a Jewish man to associate with [become joined together] or approach [make an agreement with] a Gentile, but God has shown [explained to] me that no man should be called common [ordinary] or unclean [ceremoniously impure]. Consequently, therefore, without raising any objection, and since you sent for me, I have come. However, I must ask, for what reason did you send for me?"
Bond Slave Version	And as he talked with him, he went in, and found many that were come together. And he said to them, You know how that it is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God has showed me that I should not call any man common or unclean. Therefore came I to you without gainsaying, as soon as I was sent for: I ask therefore for what intent you have sent for me?
Context Group Version	And as he talked with him, he went in, and finds many come together: and he said to them, You (pl) yourselves know how it is an unlawful thing for a man that is a Judean to join himself or come to one of another ethnic group {or nation}; and [yet] to me has God shown that I should not call any man common or unclean: therefore also I came without opposing, when I was sent for. I ask therefore with what intent you (pl) sent for me.
Far Above All Translation	Then he talked with him, and went in, and found many gathered together. And he said to them, "You understand that it is unlawful for a Jewish man to associate with or approach <i>someone</i> of a different race. But God has shown me not to say that any man is common or unclean. That <i>is</i> why I came without arguing against it when I was sent for. So I enquire <i>now</i> for what reason you have sent for me."
Green's Literal Translation	And talking with him, he went in and found many having come together. And he said to them, You know how unlawful it is for a man, a Jew, to unite with or to come near to one of another race. Yet God showed to me not to call a man common or unclean. Therefore, I also came without complaint, being summoned. Then I ask for what reason did you send for me?
Literal New Testament	AND TALKING WITH HIM HE WENT IN, AND FINDS GATHERED TOGETHER MANY. AND HE SAID TO THEM, YE KNOW HOW UNLAWFUL IT IS FOR A MAN A JEW TO UNITE HIMSELF OR COME NEAR TO ONE OF ANOTHER RACE. AND TO ME GOD SHOWED NO COMMON OR UNCLEAR TO CALL MAN. WHEREFORE ALSO WITHOUT GAINSAING I CAME, HAVING BEEN SENT FOR. I INQUIRE THEREFORE, FOR WHAT REASON DID YE SEND FOR ME?
Literal Standard Version	And he said to them, "You know how it is unlawful for a man, a Jew, to keep company with, or to come to, one of another race, but God showed to me to call no man common or unclean; therefore also without contradicting I came, having been sent for; I ask, therefore, for what matter you sent for me?" V. 27 is placed with the previous passage for context.
Modern Literal Version 2020	And while conversing together-with him, he entered and finds many who came together. And he said to them, You° know how it is an illegal thing for a man who is a Jew to be joined or to come to the heathen, and yet God showed to me to speak of no man as common or unclean. Hence also, undeniably I came, having been sent for. Therefore I am inquiring, for what reason have you° sent for me?

The gist of this passage: Peter goes inside and asks why he has been called for.
27-29

Acts 10:27a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sunomilēō (συνομιλέω) [pronounced <i>soon-om-il-EH-oh</i>]	<i>conversing (talking) with, conversing mutually</i>	masculine singular, present active participle, nominative case	Strong's #4926
αὐτὸ (αὐτῶ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846

Translation: Having (briefly) conversed with him,...

Apparently Peter and Cornelius spoke for a time at the door (actually, at the gate). Given that Cornelius fell at Peter's feet in some form of worship, Peter was perhaps giving Cornelius some background about men not worshipping other men. Whatever their interaction was, it seemed to continue for a bit of time, as the verb is in the present tense.

Acts 10:27b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eiserchomai (εἰσερχομαι) [pronounced <i>ice-ER-khom-ahee</i>]	<i>to enter [in]; to go in [through]; to come in [through]; to arise; to come into existence; to come to mind</i>	3 rd person singular, aorist active indicative	Strong's #1525
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
heuriskō (εὕρισκω) [pronounced <i>hyoo-RIHS-ko</i>]	<i>to find (literally or figuratively); to discover, to get, to obtain; to perceive, to see</i>	3 rd person singular, present active indicative	Strong's #2147
sunérchomai (συνέρχομαι) [pronounced <i>soon-EHR-khoh-my</i>]	<i>coming together, gathering together, convening, assembling</i>	masculine plural, perfect active participle, accusative case	Strong's #4905
polus, pollos (πολύς, πολλός) [pronounced <i>poll-OOS, pol-LOSS</i>]	<i>many, much, great, large; often, mostly, largely as a substantive: many things</i>	masculine singular adjective, accusative case	Strong's #4183

Translation: ...[Peter] entered and he found many gathering [there] together.

Throughout much of this narrative, Peter is the focal point. So even though 2 servants and a soldier guided him to the home of Cornelius, and even though Peter brought some disciples with him, the verb *to enter in* is in the singular. This is very common in the Bible.

By observation and by his conversation with Cornelius, Peter found that there were many people who had gathered there.

To enter in is the aorist (point of time) tense, as we would expect. However, *to find, to discover* indicates that Peter did not see all of the people who had gathered there all at once. He saw some here, then there; probably on the roof, and possibly inside the house (he would have first entered into the courtyard). The present tense suggests that it took Peter some time to meet all of the people who had come.

Acts 10:27 **Having (briefly) conversed with him, [Peter] entered and he found many gathering [there] together.**
(Kukis mostly literal translation)

Acts 10:28a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
phêmi (φημί) [pronounced fay-MEE]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346
te (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
prós (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
autous (αὐτούς) [pronounced ow-toose]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846

Translation: He then told them,...

Peter then spoke to the people there. He was going to make known his thoughts to them.

Acts 10:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὕμεῖς) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
epistamai (ἐπίσταμαι) [pronounced eh-p-IHS-tam-ahee]	<i>to know, to understand, to put the mind upon, to comprehend, to be acquainted with</i>	2 nd person plural, present (deponent) middle/passive indicative	Strong's #1987
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613

Acts 10:28b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
athémitos (ἄθεμιτος) [pronounced <i>ath-EHM-ee-toss</i>]	<i>unlawful, illegal, not allowed; abominable (thing), wanton</i>	neuter singular adjective, nominative case	Strong's #111
Thayer definitions: <i>(something) contrary to law and justice, prohibited by law, illicit, criminal.</i>			
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
anêr (ἄνῆρ) [pronounced <i>ah-NAIR</i>]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; dative, locative or instrumental case	Strong's #435
Ioudaíos (Ἰουδαίος) [pronounced <i>ee-ou-DYE-oss</i>]	<i>Jew, Judæan, one from Judea; Jewish, belonging to the Jewish nation; Jewish as respects to birth, origin, religion</i>	masculine singular proper noun; dative, locative or instrumental case	Strong's #2453
kollaô (κολλάω) [pronounced <i>kohl-LAH-oh</i>]	<i>to glue, to glue together, to cement, to fasten together; to join or to fasten firmly together; to join one's self to, to cleave to; to cling to</i>	present passive infinitive	Strong's #2853
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
proserchomai (προσέρχομαι) [pronounced <i>pros-ER-khom-ah-ee</i>]	<i>to come to, to approach; to draw (come) near to; to visit; to assent to; to worship</i>	present (deponent) middle/passive infinitive	Strong's #4334
alophulos (ἀλλόφυλος) [pronounced <i>al-LOW-fu-loss</i>]	<i>foreign (from a Jewish standpoint), Gentile, heathen</i>	masculine singular noun (or adjective); dative, locative or instrumental case	Strong's #246

Translation: ..."[All of] you know how unlawful it is for a Jewish man to join with or to draw near to [any] foreigner.

Tradition—not the Bible—put a great many restrictions on interactions between Jews and gentiles. This was not Biblical, as the Jews were supposed to reveal their God to the rest of the world. In the Old Testament, the restrictions tended to be on intermarriage and worshipping the gods of the heathen.

However, the gentiles there would be aware of how they had not contact with the Jews (or very little) on the insistence of the Jews themselves (which was based upon religion and tradition).

Acts 10:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kagô/kamoi/kame (κάγω/κάμοι/κάμέ) [pronounced <i>kag-OH</i>]	<i>and I; I also, even I, I as well, I likewise, in like manner I; even I, this selfsame I; me, me also</i>	conjunction; 1 st person singular, dative, locative or instrumental case	Strong's #2504
The Byzantine Greek text and the Scrivener Textus Receptus both have:			
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
emoi, moi (ἐμοι, μοι) [pronounced <i>eh-MOY; moy</i>]	<i>to me, of me, by me; for me; my</i>	1 st person singular pronoun; locative, dative or instrumental case	Strong's #1473
This alternate reading is not dramatically different from the one found in the Westcott Hort text.			
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
deiknuô (δεικνύω) [pronounced <i>dike-NOO-oh</i>]	<i>1) to show, expose to the eyes; 2) metaphorically; 2a) to give evidence or proof of a thing; 2b) to show by words or teach</i>	3 rd person singular, aorist active indicative	Strong's #1166
mêdeis/mêdemia/ mêden (μηδεῖς/μηδεμία/μηδέν) [pronounced <i>may-DICE, may-dem-EE-ah, may-DEN</i>]	<i>none, nobody, no one, nothing, not even one (man, woman, thing), anyone, any (man, thing), no (man); without delay</i>	neuter singular adjective; accusative case	Strong's #3367 [The masculine, feminine irregular (second form) and neuter (third form) from G3361 and G1520]
koinos (κοινός) [pronounced <i>koy-NOSS</i>]	<i>common, (literally) shared by all or several, or (ceremonially) profane, defiled, unclean, unholy</i>	neuter singular adjective, accusative case	Strong's #2839
ê (ἢ) [pronounced <i>ā</i>]	<i>or; either, rather; than; but; save; when used twice, it can mean, either, or</i>	disjunctive particle	Strong's #2228
akathartos (ἀκάθαρτος) [pronounced <i>ak-ATH-ar-toss</i>]	<i>not cleansed, unclean; in a ceremonial sense: that which must be abstained from according to the levitical law; in a moral sense: unclean in thought and life; impure, foul</i>	neuter singular adjective; accusative case	Strong's #169

Acts 10:28c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
légō (λέγω) [pronounced LEH-goh]	<i>to speak (of, out), to say; to teach; to tell; to exhort, to advise, to command, to direct; to call, to name; to mention</i>	present active infinitive	Strong's #3004
anthrōpos (ἄνθρωπος) [pronounced ANTH-row-pos]	<i>man [in the generic sense], mankind, human being; man [in reference to gender]</i>	masculine singular noun; accusative case	Strong's #444

Translation: But to me, God showed that no one is to call a man profane or unclean.

God specifically gave a vision to Peter, and this vision, from a few verses ago, was Peter seeing a bunch of animals—apparently many of them unclean (perhaps all of them), and God said, “Get up, kill some of these animals and eat them.”

Peter understands that at least a portion of this meaning was to not consider these gentiles unclean or profane; and that he might interact with them. That is exactly what he is doing.

Acts 10:28 He then told them, “[All of] you know how unlawful it is for a Jewish man to join with or to draw near to [any] foreigner. But to me, God showed that no one is to call a man profane or unclean. (Kukis mostly literal translation)

The separation between Jews and gentiles was quite profound at this time; so much so that Peter needed a vision in order to go up the Caesarea.

Now why did Peter receive a vision as opposed to God saying to him, “Some men from Caesarea are coming to see you. Go with them.”? Two reasons: (1) the vision impresses the mind far more than words; and (2) God is teaching more to Peter through this vision than simply to go up to Caesarea on this particular point in time.

Acts 10:29a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dio (διό) [pronounced DEE-oh]	<i>consequently, for which cause, therefore, wherefore, on account of; in fact (?)</i>	conjunction	Strong's #1352
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
anantirhêtōs (ἀναντιρρήτως) [pronounced an-an-tir-HRAY-toce]	<i>without contradiction, without raising any objection, promptly</i>	adverb	Strong's #369
érchomai (ἔρχομαι) [pronounced AIR-khoh-my]	<i>to go, to come (in a great variety of applications, literally and figuratively); to accompany; to appear; to bring, to enter</i>	1 st person singular, aorist active indicative	Strong's #2064

Acts 10:29a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
metapémpō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i>]	<i>being sent for, sending one after another; being sent after, sending after for one's self, causing one to be sent</i>	masculine singular, aorist passive participle, nominative case	Strong's #3343

Translation: *Consequently, I promptly came [here] after being sent for.*

So, Peter was sent for by Cornelius, and he promptly came, without raising any objections.

Acts 10:29b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
punthánomai (πυνθάνομαι) [pronounced <i>poon-THAHN-om-ahee</i>]	<i>to ask, to question, to ascertain by inquiry (as a matter of information)</i>	1 st person singular, present (deponent) middle/passive indicative	Strong's #4441
oun (οὖν) [pronounced <i>oon</i>]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
tini (τίνι) [pronounced <i>TEE-nee</i>]	<i>in whom, by whom, to what [one], in which, how; whether, why; what</i>	masculine singular interrogative pronoun; dative, locative or instrumental case	Strong's #5101
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, dative, locative or instrumental case	Strong's #3056
metapémpō (μεταπέμπω) [pronounced <i>met-ap-EHMP-oh</i>]	<i>to send for, to send one after another; to send after, to send after for one's self, to cause to be sent</i>	2 nd person plural, aorist (deponent) middle indicative	Strong's #3343

This is the fourth time that this word is found in this chapter.

me (μέ) [pronounced <i>meh</i>]	<i>I, me, my, mine</i>	1 st person personal pronoun; accusative case	Strong's #3165; a shorter (and probably original) form of #1691
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Translation: *I keep on wondering, therefore, for what reason did you [all] send for me."*

I took some liberties with the translation, based upon the present tense of the primary verb. I don't believe that Peter is continually asking, "Why did you sent me?" but that he is continually wondering about that.

Acts 10:29 Consequently, I promptly came [here] after being sent for. I keep on wondering, therefore, for what reason did you [all] send for me.” (Kukis mostly literal translation)

“Certainly you must have a reason for sending for me, so what is that reason?”

Acts 10:27–29 Having (briefly) conversed with him, [Peter] entered and he found many gathering [there] together. He then told them, “[All of] you know how unlawful it is for a Jewish man to join with or to draw near to [any] foreigner. But to me, God showed that no one is to call a man profane or unclean. Consequently, I promptly came [here] after being sent for. I keep on wondering, therefore, for what reason did you [all] send for me.” (Kukis mostly literal translation)

Acts 10:27–29 Peter briefly spoke to Cornelius at the door, and then entered into the house only to find that many gentiles had gathered there. He then began to explain to them, “No doubt that you know that it is unlawful for a Jewish man to join with, drawn near to, or to interact closely with any gentile. But God showed me specifically that, no man can legitimately call another man profane or unclean. Consequently, I came here quickly, having been sent for. Nevertheless, I keep asking myself, why exactly did you send for me?” (Kukis paraphrase)

And the Cornelius was making known, “Since a fourth day until this the hour, I was [fasting] to the ninth I was praying in the house of mine. And behold a man stood before me in apparel shining. And he made known, ‘Cornelius, has heard from you the (earnest) prayers and the mercies of you were recalled before the God. Send to Joppa and summon Simon who is surnamed Peter. He is received as a guest in a house with Simon a tanner by a sea [who, when coming, will speak to you].’

Acts
10:30–32

Then Cornelius said, “From the 4th day from this hour to the 9th [hour], I was praying in my house. Suddenly, a man stood in front of me, [wearing] translucent clothing. He said, ‘Cornelius, [God] has heard your (earnest) prayers and your merciful acts have been recounted before God. [Right now,] send [trusted messengers] to Joppa and summon [a man named] Simon, who was nicknamed Peter. He is being taken in as a guest by Simon the tanner in his house by the sea [who, when he comes, will speak to you].’

Cornelius then explained what happened to him. “It was 4 days ago, around this time until about 3 pm that I was praying in my house. Suddenly, a man—perhaps an angel—in translucent clothing appeared before me. He said, ‘Cornelius, God has heard your prayers and He is aware of your many acts of mercy which you have performed. So, right now, you need to send trusted messengers to Joppa and locate a man known as Simon Peter. He is lodging at the house of Simon the tanner, which house is near the Mediterranean Sea.’

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek) And the Cornelius was making known, “Since a fourth day until this the hour, I was [fasting] to the ninth I was praying in the house of mine. And behold a man stood before me in apparel shining. And he made known, ‘Cornelius, has heard from you the (earnest) prayers and the mercies of you were recalled before the God. Send to Joppa and summon Simon who is surnamed Peter. He is received as a guest in a house with Simon a tanner by a sea [who, when coming, will speak to you].’

Complete Apostles Bible So Cornelius said, "From the fourth day until this hour I was fasting, and at the ninth hour I was praying in my house, and behold, a man stood before me in shining clothing,

and said, 'Cornelius, your prayer has been heard, and your alms are remembered before God.

Send therefore to Joppa and summon Simon, whose surname is Peter. He is staying as a guest in the house of Simon, a tanner, beside the sea. Who arriving, will speak to you.'

Douay-Rheims 1899 (Amer.) And Cornelius said: Four days ago, unto this hour, I was praying in my house, at the ninth hour and behold a man stood before me in white apparel and said: Cornelius, thy prayer is heard and thy alms are had in remembrance in the sight of God.

Send therefore to Joppe: and call hither Simon, who is surnamed Peter. He lodgeth in the house of Simon a tanner, by the sea side.

Holy Aramaic Scriptures Qurnilius {Cornelius} said unto him, "Four days it was until now; Behold, I am fasting, and at the ninth hour {i.e. 3 pm}, while I am praying in my house, there stood a certain man before me, while clothed in white!

And he said unto me, 'Qurniliye {Cornelius}, your prayers have been heard, and for your alms givings there has been a remembrance before Alaha {God}.

Nevertheless, send unto Yupha {Joppa} city, and bring Shimeun {Simeon} who is called "Kepha" {The Rock}. Behold, he dwells in the house of Shimeun {Simeon} the Tanner, which is beside the sea; he will come and speak with you.'

James Murdock's Syriac NT And Cornelius said to him: It is four days ago, that, lo, I was fasting; and at the ninth hour, while I was praying in my house, a certain man stood before me, clothed in white,

and said to me: Cornelius, thy prayer is heard, and there remembrance of thy alms before God.

But send to the city of Joppa, and bring Simon who is called Cephas: lo, he lodgeth in the house of Simon the tanner, which is by the side of the sea. And he will come and converse with thee.

Original Aramaic NT Cornelius said to him, "It has been four days now since I was fasting, and at the ninth hour, while I was praying in my house, a certain man stood in front of me, being clothed in white."

He said to me, 'Cornelius, your prayer is heard and your charity is a memorial before God.

However, send to the city Joppa and bring Shimeon who is called Kaypha. Behold, he dwells in the house of Shimeon, a Tanner, upon the seaside, and he will come speak with you.'

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And Cornelius said, Four days from now I was in my house in prayer at the ninth hour; and I saw before me a man in shining clothing, Who said, Cornelius, your prayer has come to the ears of God, and your offerings are kept in his memory.

Send, then, to Joppa, and get Simon, named Peter, to come to you; he is living in the house of Simon, a leather-worker, by the sea.

Bible in Worldwide English Cornelius answered, Four days ago, it was just at this time, three o'clock. I was in my house talking with God. I had not eaten any food. A man stood in front of me wearing shining clothes. He said to me, "Cornelius, God has heard what you said to him. He has remembered your gifts to the poor. Send men to Joppa to call for Simon Peter. He is staying with Simon, the man who makes skins into leather. His house is by the sea."

Easy English Then Cornelius said, 'Three days ago, I was in my house at this time of the day. It was three o'clock in the afternoon and I was praying to God. Suddenly, a man

appeared and he stood in front of me. He was wearing bright clothes that shone. The man said to me, "Cornelius, you have prayed to God and you have often given money to poor people. Now God wants to answer you. So send some men to Joppa to fetch a man who is called Simon Peter. He is staying there at the house of Simon the tanner. His house is near the sea."

Easy-to-Read Version—2008 Cornelius said, "Four days ago, I was praying in my house. It was at this same time—three o'clock in the afternoon. Suddenly there was someone standing before me wearing bright, shiny clothes. He said, 'Cornelius, God has heard your prayer and has seen your gifts to the poor. He remembers you and all you have done. So send some men to the city of Joppa and tell Simon Peter to come. He is staying with another man named Simon, a leatherworker who has a house beside the sea.'

Good News Bible (TEV) Cornelius said, "It was about this time three days ago that I was praying in my house at three o'clock in the afternoon. Suddenly a man dressed in shining clothes stood in front of me and said: 'Cornelius! God has heard your prayer and has taken notice of your works of charity. Send someone to Joppa for a man whose full name is Simon Peter. He is a guest in the home of Simon the tanner of leather, who lives by the sea.'

J. B. Phillips Then Cornelius replied, "Three days ago, about this time, I was observing the afternoon hour of prayer in my house, when suddenly a man in shining clothes stood before me and said, 'Cornelius, your prayer has been heard and your charitable gifts have been remembered before God. Now you must send to Joppa and invite here a man called Simon whose surname is Peter. He is staying in the house of a tanner by the name of Simon, down by the sea.'

The Message Cornelius said, "Four days ago at about this time, midafternoon, I was home praying. Suddenly there was a man right in front of me, flooding the room with light. He said, 'Cornelius, your daily prayers and neighborly acts have brought you to God's attention. I want you to send to Joppa to get Simon, the one they call Peter. He's staying with Simon the Tanner down by the sea.'

New Life Version Cornelius said, "Four days ago at three o'clock in the afternoon I was praying here in my house. All at once, I saw a man standing in front of me. He had on bright clothes. He said to me, 'Cornelius, God has heard your prayers and has remembered your gifts of love. You must send to Joppa and ask Simon Peter to come here. He is staying at the house of Simon, the man who works with leather. His house is by the sea-shore.'

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Cornelius said, "Four days ago I was praying here in the house. It was about this very time, three o'clock in the afternoon. Then suddenly, wow, a man wearing bright and shining clothes appeared. He stood right in front of me. He said, 'Cornelius, God has heard your prayer and he remembers what you've done to help people in need. Send word to Joppa, with an invitation to Simon, who's called Peter. He's staying at the home of Simon, a tanner who lives by the sea.'

Contemporary English V. Cornelius answered: Four days ago at about three o'clock in the afternoon I was praying at home. Suddenly a man in bright clothes stood in front of me. He said, "Cornelius, God has heard your prayers, and he knows about your gifts to the poor. Now send to Joppa for Simon Peter. He is visiting in the home of Simon the leather maker, who lives near the sea." **Recalled**

The Living Bible Cornelius replied, "Four days ago I was praying as usual at this time of the afternoon, when suddenly a man was standing before me clothed in a radiant robe! He told me, 'Cornelius, your prayers are heard and your charities have been noticed by God! Now send some men to Joppa and summon Simon Peter, who is staying in the home of Simon, a tanner, down by the shore.'

New Berkeley Version .

The Passion Translation	Cornelius replied, "Four days ago I was fasting and praying here in my home at this very hour, three o'clock in the afternoon, when a man in glistening clothing suddenly appeared in front of my eyes. He said, 'Cornelius, God has heard your prayers. Your generosity to the poor has been recorded and remembered in God's presence. However, you must send for a man named Simon, the Rock, who is staying in Joppa as a guest of Simon the tanner, who lives by the sea.'
Plain English Version	Cornelius said, "4 days ago I was praying in my house at 3 o'clock in the afternoon. Suddenly I saw a man wearing bright shining clothes standing in front of me. And he said to me, 'Cornelius, God heard you pray, and he knows that you give money and things to poor people. So send some men to Joppa, and tell them to get Peter and bring him back here. He is staying with Simon, a leather worker. His house is near the sea.'
UnfoldingWord Simplified T.	Cornelius replied, "About this time three days ago I was praying to God in my house, as I regularly do at three o'clock in the afternoon. Suddenly a man whose clothes shone brightly stood in front of me and said, 'Cornelius, God has heard your prayer. He has also noticed that you have often given money to help poor people, and he is pleased with that. So now, send messengers to go to the city of Joppa in order to ask Simon whose other name is Peter to come here. He is staying near the ocean in a house that belongs to another man named Simon, who makes leather.'
William's New Testament	Then Cornelius said, "Four days ago, about this hour, three o'clock in the afternoon, I was praying in my house, and all at once a man in dazzling clothing stood before me, and said, 'Cornelius, your prayer has been heard and your deeds of charity have been remembered by God. So send to Joppa and invite Simon, who is called Peter, to come over. He is being entertained at the house of a tanner named Simon, by the seashore.'

Partially literal and partially paraphrased translations:

American English Bible	Then Cornelius told him: 'Exactly 4 days ago, I was praying here in my house during the 9th hour [9am in the Roman time system, 3pm in the Jewish], when {Look!} a man in bright clothes came and stood in front of me and said: ' <i>Cornelius,</i> ' <i>Your prayers have been heard and your kind gifts have been remembered before God.</i> ' <i>So, send to JopPa and ask for Simon, who's also called Peter. He's staying by the sea in the house of Simon the Tanner.'</i>
Beck's American Translation . Breakthrough Version	And Cornelius was declaring, "Four days ago, up to this hour, I was praying the ninth <i>hour (3:00 p.m.) prayer</i> in my house, and look, a man stood in my sight in a dazzling outfit. And he declares, 'Cornelius, your prayer was heard and your charitable donations were remembered in the sight of God. So send to Joppa and summon Simon who is also called Peter. This <i>man</i> is a guest in <i>the</i> house of Simon, a leatherworker along <i>the</i> sea.'
Common English Bible	Cornelius answered, "Four days ago at this same time, three o'clock in the afternoon, I was praying at home. Suddenly a man in radiant clothing stood before me. He said, 'Cornelius, God has heard your prayers, and your compassionate acts are like a memorial offering to him. Therefore, send someone to Joppa and summon Simon, who is known as Peter. He is a guest in the home of Simon the tanner, located near the seacoast.'
A. Campbell's Living Oracles	And Cornelius said, Four days ago, I was fasting till this hour; and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright raiment, and said, Cornelius, your prayer is heard, and your alms are remembered before God:

send, therefore, to Joppa, and call hither Simon, whose surname is Peter; he lodges in the house of one Simon, a tanner, by the seaside; who, when he is come, shall speak to you.

New Advent (Knox) Bible

And Cornelius said, Three days ago, at this very time, I was making my afternoon prayer in my house,[4] when suddenly I saw a man standing before me, in white clothes, who said to me, Cornelius, thy prayer has been heard, thy almsdeeds have won remembrance in God's sight. Thou art to send to Joppa, and summon thence that Simon who is also called Peter; he is lodging with a tanner called Simon, close to the sea.[5]

[4] Some manuscripts imply that Cornelius was fasting until three in the afternoon, the time of his vision.

[5] Some manuscripts add, at the end of this verse, 'and he, when he comes, will speak to thee'.

NT for Everyone

Cornelius gave him the answer.

'Four days ago', he said, 'I was praying in my house at around this time, about three o'clock, and suddenly a man stood beside me in shining clothes. "Cornelius," he said, "your prayer has been heard, and your almsgiving has been remembered by God. So send someone to Joppa and call Simon, who is named Peter; he is staying in the house of Simon the tanner, beside the sea."

20th Century New Testament

"Just three days ago this very hour," Cornelius said, "I was in my house, saying the Afternoon Prayers, when a man in dazzling clothing suddenly stood before me. 'Cornelius,' he said, 'your prayer has been heard, and your charities have been accepted, by God. Therefore send to Jaffa, and invite the Simon, who is also known as Peter, to come here. He is lodging in the house of Simon the tanner, near the sea.'

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible

Cornelius replied, "Four days ago at this hour, at three in the afternoon,^[c] I was^[d] praying in my house. Just then a man in dazzling clothing stood before me and said, 'Cornelius, your prayer has been heard, and your acts of charity have been remembered in God's sight. Therefore send someone to Joppa and invite Simon here, who is also named Peter. He is lodging in Simon the tanner's house by the sea.'^[e]

[c] 10:30 Lit *at the ninth hour*

[d] 10:30 Other mss add *fasting and*

[e] 10:32 Other mss add *When he arrives, he will speak to you.*

Revised Ferrar-Fenton Bible

"Four days ago from this time," replied Cornelius, "I was observing the hour of prayer, at three o'clock in the afternoon, in my house; when suddenly a man in lustrous robes stood before me, and said, 'Cornelius, your prayers have been heard, and your alms givings are remembered in the presence of God. Send, therefore, to Joppa, and invite here Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the seaside.'

Free Bible Version

"Four days ago, at about this time—three in the afternoon—I was praying in my house," Cornelius explained. "Suddenly I saw a man standing in front of me, dressed in clothes that shone brightly. He told me, 'Cornelius, your prayers have been heard, and God has recognized your generosity to the poor. Send someone to Joppa for Simon Peter. He's staying at Simon the tanner's house, down by the sea-shore.'

International Standard V

Cornelius replied, "Four days ago at this very hour, three o'clock in the afternoon, [Lit. the ninth hour] I was praying in my home. All at once a man in radiant clothes stood in front of me and said, 'Cornelius, your prayer has been heard. God has remembered your gifts to the poor so send messengers [The Gk. lacks messengers] to

UnfoldingWord Literal Text	Joppa and summon Simon, who is called Peter, to come to you. He is a guest in the home of Simon, a leatherworker, by the sea.'
Weymouth New Testament	Then Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and see, a man stood before me in bright clothing. He said,' Cornelius, your prayer has been heard, and your gifts to the poor have been remembered in the presence of God. So send someone to Joppa, and summon Simon who is called Peter. He is staying in the house of Simon, a tanner, by the seaside.' [Some ancient copies add: When he comes, he will speak to you.] "Just at this hour, three days ago," replied Cornelius, "I was offering afternoon prayer in my house, when suddenly a man in shining raiment stood in front of me, who said, "'Cornelius, your prayer has been heard, and your charities have been put on record before God. Send therefore to Jaffa, and invite Simon, surnamed Peter, to come here. He is staying as a guest in the house of Simon, a tanner, close to the sea.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Cornelius then answered, "Just three days ago at this time, about three in the afternoon, I was praying in my house when a man in shining clothes stood before me and said to me: 'Cornelius, God has heard your prayer, and your alms have been remembered before him. Send someone, therefore, to Joppa and ask for Simon, also known as Peter, who is guest at the house of Simon the tanner by the sea.'
The Heritage Bible	Lk 24:4 And Cornelius said, Four days ago until this hour I was fasting, and the ninth hour I was praying in my house, and behold, a man stood before my face in radiant clothing, And said, Cornelius, your prayer is heard, and your deeds of mercy are remembered before the face of God. Send therefore to Joppa, and summon Simon, whose surname is Peter; he is a guest in the house of Simon a tanner alongside of the sea, who having come, will speak to you.
New American Bible (2011)	Cornelius replied, "Four days ago* at this hour, three o'clock in the afternoon, I was at prayer in my house when suddenly a man in dazzling robes stood before me and said, 'Cornelius, your prayer has been heard and your almsgiving remembered before God. Send therefore to Joppa and summon Simon, who is called Peter. He is a guest in the house of Simon, a tanner, by the sea.'
Revised English Bible–1989	* [10:30] Four days ago: literally, "from the fourth day up to this hour." Cornelius said, "Three days ago, just about this time, I was in the house here saying the afternoon prayers, when suddenly a man in shining robes stood before me. He said: 'Cornelius, your prayer has been heard and your acts of charity have spoken for you before God. Send to Simon Peter at Joppa, and ask him to come; he is lodging in the house of Simon the tanner, by the sea.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Cornelius answered, "Three days ago around this time, I was at <i>minchah</i> prayers in my house, when suddenly a man in shining clothes stood in front of me and said, 'God has heard your prayer and remembered your acts of charity. Now send to Yafo and ask for Shim'on, known as Kefa; he is staying in the house of Shim'on, a leather-tanner, by the sea.'
Hebraic Roots Bible	And Cornelius said, From the fourth day until this hour I have been fasting, and the ninth hour I was praying in my house. And, behold, a man stood before me in white clothing.

And he said, Cornelius, your prayer was heard and your alms were remembered before YAHWEH.

Therefore, send to Joppa and call for Simon who is surnamed Peter; this one is lodged in the house of Simon, a tanner, by the sea. Having come, he will speak to you.

Holy New Covenant Trans.

Cornelius said, "Four days ago I was fasting. It was at this same time, three o'clock in the afternoon, when I was praying. Suddenly there was a man standing before me. He was dressed in shining clothes. The man said, 'Cornelius! God has heard your prayer. He has seen your gifts to the poor people. God has not forgotten the things you have done. So send someone to the city of Joppa. Ask Simon Peter to come. Peter is staying in the house of another man named Simon, who is a leather-worker. His house is beside the sea.

The Scriptures 2009

And Cornelius said, "Four days ago I was fasting until this hour. And at the ninth hour I prayed in my house, and see, a man stood before me in shining garments, and said, 'Cornelius, your prayer has been heard, and your kind deeds were remembered before Elohim. Now send to Yapho and call Shim'on here, who is also called Kêpha. He is staying in the house of Shim'on, a leather-tanner, by the sea. When he comes, he shall speak to you.'

Tree of Life Version

Cornelius declared, "Four days ago at this hour, I was praying minchah in my house. Suddenly, a man stood in front of me in shining clothes. He says, 'Cornelius, your prayer has been heard and your tzedakah remembered before God. Therefore send to Joppa and ask for Simon, who is also called Peter. He is staying in the house of Simon the tanner, by the sea.'

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and The Cornelius said from fourth day until this the hour [I] was the [one] ninth Praying in the house [of] me and look! Man stands before me in clothing fine and [He] says Cornelius is heard [of] you The Prayer and The Donations [of] you are reminded before the god send! so {someone} to joppa and call! simon Who is called Peter This is kept in house [of] simon tanner against sea...

Alpha & Omega Bible

CORNELIUS SAID, "FOUR DAYS AGO TO THIS HOUR, I WAS PRAYING IN MY HOUSE DURING THE NINTH HOUR; AND BEHOLD, A MAN STOOD BEFORE ME IN SHINING GARMENTS, AND HE SAID, 'CORNELIUS, YOUR PRAYER HAS BEEN HEARD AND YOUR ALMS HAVE BEEN REMEMBERED BEFORE THEOS (*The Alpha & Omega*). 'THEREFORE SEND TO JOPPA AND INVITE SIMON, WHO IS ALSO CALLED PETER, TO COME TO YOU; HE IS STAYING AT THE HOUSE OF SIMON THE TANNER BY THE SEA.'

Awful Scroll Bible

Then Cornelius was exposing-to-light, "Four days ago, I was surely not-eating until this-same hour. And at the ninth hour, wishing-with-regards-to from-within my house, and be yourselves looking, a man stood beheld-by-with me, from-within shining raiment!

(")And he exposes-to-light, 'Cornelius, your wishes-with-regards-to are being listened-to, and your kindnesses are being remembered beheld-by-within God.

(" ")Be directing therefore to Joppa, and be yourself calling- Simon -among, who is being put-a-name-upon of Peter. He is being lodged from-within the house of Simon, a tanner, by the sea, who coming-about-near will speak to you.'

Concordant Literal Version

And Cornelius averred, "Four days ago unto this hour was I fasting, and at the ninth, praying in my house, and lo! a man stood before me in splendid attire, and is averring, 'Cornelius, your prayer is hearkened to, and your alms are brought to remembrance in God's sight."

Send, then, into Joppa, and call for Simon, who is surnamed Peter. He is lodging in the house of Simon, a tanner, beside the sea."

exeGesés companion Bible	<p>And Cornelius says, I fasted four days until this hour; and at the ninth hour I prayed in my house, and behold, a man standing in my sight in radiant apparel, and says, Cornelius, your prayer is heard, and your mercies are remembered in the sight of Elohim: so send to Yapho, and call Shimon called Petros; he lodges in the house of Shimon a tanner by the sea side: who, when he comes, speaks to you.</p>
Orthodox Jewish Bible	<p>Cornelius said, "Four days ago to this hour, I was davening in my bais at the ninth hour, and, hinei, a being stood before me enrobed in shining radiance, "and he said, 'Cornelius, your tefillah was heard and your tzedakah is remembered before Hashem. 'Therefore, send to Yafo and summon Shimon who is called Kefa. He is staying in the bais of Shimon the tanner by the sea.'</p>
Rotherham's Emphasized B.	<p>And [Cornelius] said— <Four days ago, counting unto this' very hour> I was keeping [the ninth hour] as one of prayer, in my house. And lo! [a man] stood before me, in bright clothing, and saith— Cornelius! Thy prayer [hath been heard], And [thyne alms] have been remembered before God. Send, therefore, unto Joppa, and fetch Simon, who is surnamed Peter. [The same] is being entertained in the house of one Simon a tanner, by the sea.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Cornelius said, "Four days ago to this hour, I was praying in my house during the ninth hour (3:00-4:00 p.m.); and a man [dressed] in bright, dazzling clothing suddenly stood before me, and he said, 'Cornelius, your prayer has been heard, and your acts of charity have been remembered before God [so that He is about to help you]. Therefore send <i>word</i> to Joppa and invite Simon, who is also called Peter, to come to you. He is staying at the house of Simon the tanner by the sea.'</p>
An Understandable Version	<p>Cornelius [then] said, "Four days ago, when I was at home, praying at the appointed hour (i.e., three o'clock in the afternoon) [See verse 3], suddenly a man in bright clothing appeared in front of me. He said to me, 'Cornelius, your prayer has been heard and God has taken account of your giving money to poor people. Therefore, send [men] to Joppa and ask for Simon Peter to come to you. He is staying at the house of Simon, a tanner [of animal hides] who lives close to the [Mediterranean] sea.'</p>
The Expanded Bible	<p>Cornelius said, "Four days ago [10:3], I was praying in my house at this same time—three o'clock in the afternoon [at the ninth hour]. Suddenly, there was a man standing before me wearing ·shining [dazzling] clothes. He said, 'Cornelius, God has heard your prayer and ·has seen that you give to the poor and remembers you [your alms have been remembered by/before God]. So send some men to Joppa and ask Simon [who is called] Peter to come. Peter is staying [as a guest] in the house of a man, ·also named Simon, who is a tanner [or named Simon Byrseus; 9:43] and has a house beside the sea [see 10:5-6].'</p>
Jonathan Mitchell NT	<p>Then Cornelius brought the matter to light: "Four days ago, exactly to this very hour, I was in the midst of thinking and speaking with a view toward having goodness and</p>

well-being (or: praying) within my house, at the ninth [hour] (three in the afternoon), and – now consider this! – an adult man (male human being) in bright, shining clothing stood before me

"and proceeds to utter, 'Cornelius, your thoughts, speech and deeds toward goodness and well-being (or: prayer) came into hearing (or: [entering] into the midst were heard; or: were listened into) and (or: even) your gifts, as well as acts, of mercy were remembered in God's sight and presence.

"Therefore, send into Joppa and call over Simon, who is normally being surnamed Peter. This man is currently being lodged and entertained as a guest in the house of Simon, a tanner, by [the] sea.'

Syndein/Thieme
Translation for Translators

Cornelius told about his vision.

Acts 10:30-33

Cornelius replied, "About this time four days ago I was praying to God in my house, as I regularly do at three o'clock in the afternoon. Suddenly a man whose clothes shone brightly stood in front of me, and said, 'Cornelius, when you (sg) have prayed, you have been heard by God {God has heard when you (sg) have prayed to him}. He has also noticed that you have often given money to help poor people, and he is pleased with that. So now, send messengers to go to Joppa, in order to ask Simon whose other name is Peter to come here. He is staying near the ocean in a house that belongs to another man named Simon, who makes leather. When Simon Peter comes, he will tell you a message from God.'

The Voice

Cornelius: It was about this time of day four days ago when I was here, in my house, praying the customary midafternoon prayer. Suddenly a man appeared out of nowhere. His clothes were dazzling white, and he stood directly in front of me and addressed me: "Cornelius, your prayer has been heard, and your kindness to the poor has been noticed by God. God wants you to find a man in Joppa, Simon who is also called Peter, who is staying at the home of a tanner named Simon, near the seaside."

Bible Translations with Many Footnotes:

Lexham Bible

And Cornelius said, "Four days ago at this hour, [Literally "from the fourth day until this hour"] the ninth, I was praying in my house. And behold, a man in shining clothing stood before me and said, 'Cornelius, your prayer has been heard, and your charitable deeds have been remembered before God. Therefore send to Joppa and summon Simon who is also called Peter. This man is staying as a guest in the house of Simon, a tanner, [Or "of Simon Berseus"; most modern English versions treat the word as Simon's profession ("Simon the tanner"), but the word may actually be a surname ("Simon Berseus" or "Simon Tanner")] by the sea.

NET Bible®

Cornelius⁷⁹ replied,⁸⁰ "Four days ago at this very hour, at three o'clock in the afternoon,⁸¹ I was praying in my house, and suddenly⁸² a man in shining clothing stood before me and said, 'Cornelius, your prayer has been heard and your acts of charity⁸³ have been remembered before God.⁸⁴ Therefore send to Joppa and summon Simon, who is called Peter. This man is staying as a guest in the house of Simon the tanner,⁸⁵ by the sea.'

^{79tn} Grk "And Cornelius." Because of the difference between Greek style, which often begins sentences or clauses with "and," and English style, which generally does not, καί (kai) has not been translated here.

^{80tn} Grk "said."

^{81tn} Grk "at the ninth hour." Again, this is the hour of afternoon prayer.

^{82tn} Grk "and behold." The interjection ἰδοὺ (idou) is difficult at times to translate into English. Here it has been translated as "suddenly" to convey the force of Cornelius' account of the angel's appearance.

^{83tn} Or “your gifts to the needy.”

^{84sn} This statement is a paraphrase rather than an exact quotation of Acts 10:4.

^{85tn} Or “with a certain Simon Berseus.” Although most modern English translations treat βυρσει (bursei) as Simon’s profession (“Simon the tanner”), it is possible that the word is actually Simon’s surname (“Simon Berseus” or “Simon Tanner”). BDAG 185 s.v. βυρσεύς regards it as a surname.

The Spoken English NT

And Cornelius said, “Four days ago, at about three o’clock in the afternoon, I was in my house praying.^y And suddenly a man in shining clothes stood in front of me. He said, ‘Cornelius, your prayer has been heard, and the things you do for the poor have gone up as a memorial offering right to^z God. So send to Joppa and invite Simon, who’s called Peter. He’s staying as a guest in Simon the tanner’s house, next to the sea.’^{aa}

^{y.} Some mss add that he had been fasting.

^{z.} Lit. “in front of.”

^{aa.} Some mss add, “When he comes, he’s going to say some things to you.”

Wilbur Pickering’s New T.

So Cornelius said: “I have been fasting¹⁰ during four days until this very hour; yes, it was the ninth hour,¹¹ I was praying in my house when wow, a man stood before me in shining clothing and said: ‘Cornelius, your prayer has been heard and your alms are remembered before God. Send therefore to Joppa and summon Simon, who is surnamed Peter. He is lodging in the house of Simon, a tanner, by the sea; upon arriving he will speak to you.’

(10) Some 3.5% of the Greek manuscripts omit the ‘fasting’ (as in NIV, NASB, LB, TEV, etc.).

(11) “I have been fasting during four days until this very hour” (the first card) and “the ninth hour . . .” (the second card). About the sequence, we observe the following:

v. 3—1st day: Cornelius sees angel, about 3 p.m., and sends messengers forthwith;

v. 9—2nd day: Peter has vision, after 12 noon, and messengers arrive (& are lodged for the night);

v. 23—3rd day: Peter and company leave Joppa;

v. 24—4th day: they enter Caesarea (probably before noon).

So, by western reckoning we have not quite three full days, but by Hebrew and Brazilian reckoning we have a situation that involves four days.

The messengers, under urgent orders, did the 60 km in under 24 hours (whether they went all night, we don’t know, but they were probably obviously tired when they showed up at Peter’s gate). Peter was not about to be stampeded into action; he had to eat, sort things out in his mind, talk it over with the others—since they decided to send a committee preparations had to be made. So they set out the next day, but they are dignified Jews and are not going to run—they set a steady pace and probably make some 45 km before stopping for the night. The remaining 15 km they knock off before noon the next day. So, the “this very hour” refers to the time of Peter’s arrival.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation And Cornelius said, "From [the] fourth day [fig., Four days ago], I was fasting until this hour, and [at] the ninth hour [i.e. 3:00 p.m.] praying in my house. And listen! A man stood before me in a shining robe!

"And he said, 'Cornelius, your prayer was heard and your charitable gifts are remembered before God.

	'Therefore, send [men] to Joppa and summon Simon, who is called Peter. This [man] is staying as a guest in [the] house of Simon, a tanner by the sea, who having arrived, will speak to you.'
Berean Literal Bible	And Cornelius was saying, "Four days ago, until this hour, the ninth hour, I was praying in my house; and behold, a man in bright apparel stood before me, and said, 'Cornelius, your prayer has been heard and your alms have been remembered before God. Therefore send to Joppa and call for Simon, who is called Peter; He lodges in the house of Simon, a tanner by the sea.'
Benjamin Brodie's trans.	And Cornelius replied: "Four days ago, I was praying in my home about the ninth hour, and behold, a man stood before me in splendid and radiant clothing, And confirmed: "Cornelius, your prayer has been heard and your charitable contributions have been remembered [memorialized] in the sight of God. Now, send delegates to Joppa and summon Simon to yourself, who is surnamed Peter. He is being entertained as a guest in the house of Simon, a tanner, by the sea .
Charles Thomson NT	Thereupon Cornelius said, Four days ago I was fasting till this hour, and at the ninth hour praying in my house. And lo! a man stood before me in splendid attire, and said, Cornelius, thy prayer is heard, and thine acts of benevolence are remembered before God; send therefore to Joppa for Simon who is surnamed Peter. He lodgeth at the house of Simon, a tanner, by the sea side. He will come and speak to thee.
Context Group Version	And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour {3: PM} of prayer in my house; and look, a man stood before me in bright apparel, and says, Cornelius, your prayer is heard, and your alms are had in remembrance in the sight of God. Send therefore to Joppa, and call to you Simon, who is surnamed Peter; he lodges in the house of Simon a tanner, by the seaside.
Far Above All Translation	And Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour I was praying in my house, and behold, a man stood opposite me in shining clothing, and he said, 'Cornelius, your prayer has been heard and your alms have been remembered in the presence of God. So send men to Joppa and call for Simon who is surnamed Peter. He is lodging in the house of Simon, a tanner, by the sea, and when he has arrived, he will speak with you.'
Modern Literal Version 2020	And Cornelius said, I was fasting and praying in the ninth hour {i.e. 3:00 PM} from the fourth day ago till this hour in my house, and behold, a man stood in my sight in bright apparel, and says, Cornelius, your prayer is heard and your charities were remembered in God's sight. Therefore send to Joppa, and call Simon, who is surnamed Peter; this one is lodged in the house of Simon, a tanner, beside the sea. When he has come*; he will be speaking to you.
NT (Variant Readings)	And Cornelius said, °Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the seaside; [who, when he cometh, shall speak unto thee]. °Byz.-Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house...

The gist of this passage: Cornelius describes an angel coming to him and what he told Cornelius to do.
30-32

Acts 10:30a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532

Acts 10:30a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
Kornêlios (Κορνήλιος) [pronounced <i>kor-NAY-lee-oss</i>]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; genitive/ablative case	Strong's #2883
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, imperfect indicative	Strong's #5346

Translation: Then Cornelius said,...

What Peter does not fully appreciate yet is that Cornelius himself did not have a specific purpose for calling him. Cornelius, as previously discussed, did not even know Peter or anything about Peter (insofar as we know).

So Cornelius begins to explain the circumstances which led to him summoning Peter.

Acts 10:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
apó (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἀφ' before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tétartos (τέταρτος) [pronounced <i>TEHT-ar-toss</i>]	<i>four, (the) fourth</i>	feminine singular adjective, genitive/ablative case	Strong's #5067
hêmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; genitive/ablative case	Strong's #2250
mechri/mechris (μέχρι/μεχρις) [pronounced <i>MEHKH-ree/mekh-RIHS</i>]	<i>until, as far as, up to a certain point (as a preposition, of extent (denoting the terminus, especially to the space of time or place intervening)</i>	adverb	Strong's #3360
tautês (ταύτης) [pronounced <i>TAO-face</i>]	<i>this, that, of this one, from this thing</i>	intermediate demonstrative pronoun; feminine singular, genitive/ablative case	Strong's #3778

Acts 10:30b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
hōra (ώρα) [pronounced HO-rah]	<i>day, hour, instant, season, time</i>	feminine singular noun; genitive/ablative case	Strong's #5610
hēmēn (ἡμῶν) [pronounced AY-mane]	<i>to be, was; (sometimes unexpressed)</i>	1 st person singular, imperfect indicative	Strong's #2252 (a prolonged form of #2258)
Thayer lists this word as an adverb, meaning, <i>truly, assuredly</i> . Nevertheless, Thayer also calls it a prolonged form of #2258 (which is a verb).			
The word which follows is in the Byzantine Greek text and the Scrivener Textus Receptus, but not in the Westcott Hort text or in Tischendorf's Greek text.			
nēsteuō (νηστεύω) [pronounced nayc-TYEW-oh]	<i>abstaining from food, fasting</i>	masculine singular, present active participle, nominative case	Strong's #3522
Pickering's footnote: <i>Some 3.5% of the Greek manuscripts omit the 'fasting' (as in NIV, NASB, LB, TEV, etc.).</i>			
It seems like there is a word missing here, probably a participle. But could it have been <i>standing, praying</i> or something different than <i>fasting</i> ?			
tēn (τὴν) [pronounced tayn]	<i>the, to the; toward the; this, that</i>	feminine singular definite article; accusative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
énatos (ἐνάτος) [pronounced EHN-nat-oss]	<i>ninth</i>	feminine singular adjective, accusative case	Strong's #1766
proseúchomai (προσεύχομαι) [pronounced pros-YOU-khoh-mai]	<i>praying face to face with, praying to God; having prayed</i>	masculine singular, present (deponent) middle/ passive participle; nominative case	Strong's #4336
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 10:30b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
oikos (οἶκος) [pronounced OY-koss]	house, building, palace; home, abode, dwelling place, [including a city, country]; used for believers in a group [household of God]; a household, family; descendants	masculine singular noun, dative, locative or instrumental case	Strong's #3624
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	me; of me; from me; my, mine	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: ...“From the 4th day from this hour to the 9th [hour], I was praying in my house.

This portion of the explanation appears to missing a word or possibly convoluted. As you can see in the Hebrew exegesis, many manuscripts insert the word *fasting*. However, it is possible that the word *praying* fits here, despite being placed elsewhere in the passage. In the first 3 verses, we are not told what Cornelius was doing; just that a messenger from God came to him around the 9th hour (3:00 pm).

Maybe he was fasting; maybe he was praying. Maybe he was doing both.

The biggest problem with the concept of fasting is, most Christians do not understand it. This think that, if they make themselves suffer in some way—for instance, by not eating for awhile—that God will like/be impressed by the fact that they willingly suffered for Him. That is not what fasting is. *Fasting* is setting aside a legitimate activity (which could be eating, sleeping, having sex with your spouse) and engaging in some spiritual activity instead. My favorite example of this is what I will call *Berachah fasting*. At one time, Berachah Church had classes taking place 7 or 8 times a week, and some people came for each and every class. In order to do that, some people may have munched on an apple in their car on the way to church, and some may have just set aside their evening meal until Bible class was over. It was not that these people were doing this to impress God with their self-imposed suffering. It was that coming to Bible class and taking in Bible doctrine was far more important than having a meal right at that time. That is exactly what spiritual fasting is all about. As a wild guess, I would say this was 5% of those who attending evening classes.

Acts 10:30c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
idou (ἰδοῦ) [pronounced ih-DOO]	behold, lo; listen, listen up, focus on this, get this, look, look here; see [here]; take note	demonstrative singular particle; interjection; 2 nd person singular, aorist active imperative	Strong's #2400 (a special case of #1492)

Acts 10:30c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anêr (ἄνθρωπος) [pronounced ah-NAIR]	<i>man, male; noble man; adult male; husband, betrothed</i>	masculine singular noun; nominative case	Strong's #435
histêmi (ἵστημι) [pronounced HIHS-tay-mee]	<i>to stand [up, by]; to set up; to place, to make firm; to keep intact; to establish; to stop</i>	3 rd person singular, aorist active indicative	Strong's #2476
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
mou (μοῦ) [pronounced moo]; also emou (ἐμοῦ) [pronounced eh-MOO]	<i>me; of me; from me; my, mine</i>	1 st person singular personal pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450; the simpler form of Strong's #1700)

Translation: Suddenly, a man stood in front of me,...

God sent an angel to Cornelius. From this description, the angel looked just like a man. That seems to be very often the case. Sometimes angels are described as being shining, translucent and/or as if lit up. That is, there is something which sets them aside from men.

Acts 10:30d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
esthês (ἑσθής) [pronounced ehs-THACE]	<i>clothing, apparel, raiment, robe</i>	feminine singular noun, dative, locative or instrumental case	Strong's #2066
lamprós (λαμπρός) [pronounced lam-PROSS]	<i>bright, shining; brilliant; clear, transparent; splendid, magnificent</i>	feminine singular adjective, dative, locative or instrumental case	Strong's #2986

Translation: ...[wearing] translucent clothing.

What the angel wore set him apart from others. Whatever he was wearing, it was shining, translucent, bright.

Acts 10:30 Then Cornelius said, “From the 4th day from this hour to the 9th [hour], I was praying in my house. Suddenly, a man stood in front of me, [wearing] translucent clothing. (Kukis mostly literal translation)

Acts 10:31a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
phêmi (φημί) [pronounced <i>fay-MEE</i>]	<i>to make known [or, show, reveal] one's thoughts, to declare; to say [what is on one's mind], speak [your mind]</i>	3 rd person singular, present indicative	Strong's #5346
Kornêlios (Κορνήλιος) [pronounced <i>kor-NAY-lee-oss</i>]	<i>of a horn; transliterated, Cornelius (a Latin name)</i>	masculine singular proper noun person; vocative	Strong's #2883

Translation: He said, 'Cornelius,...

The angel spoke directly to Cornelius.

Acts 10:31b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
eisakoúô (εἰσακούω) [pronounced <i>ice-ahk-OO-oh</i>]	<i>to hear and obey, to hear and give heed to, to listen to, to hear favorably; passively: has heard, has listened to, has given heed to</i>	3 rd person singular, aorist passive indicative	Strong's #1522
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
hê (ἡ) [pronounced <i>hey</i>]	<i>the; this, that; these; who, which</i>	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
proseuchai (προσευχαί) [pronounced <i>pros-yoo-KHYE</i>]	<i>(earnest) prayers (of worship); by implication oratories (in the chapel)</i>	feminine plural noun; nominative case	Strong's #4335

Translation: ...[God] has heard your (earnest) prayers...

The angel tells Cornelius that he is known in heaven. His prayers have been heard.

At this point in the narrative, it is unclear whether Cornelius is a believer or not; or whether he is simply expressing positive volition towards God. That is, at **God consciousness**, Cornelius desired to know God, and this desire continues unabated to this time.

I would suggest that he already was saved, as he has believed in the Revealed God.

Acts 10:31c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hai (αί) [pronounced <i>high</i>]	<i>the; this, that, these</i>	feminine plural definite article; nominative case	Strong's #3588
eleêmosunai (ἐλεημοσύναι) [pronounced <i>el-eh-ay-mos-OO-nī</i>]	<i>mercies, acts of pity; especially as exhibited in the giving of alms, charity works; the benefactions themselves, a donations to the poor, alms</i>	feminine plural noun, nominative case	Strong's #1654
sou (σου) [pronounced <i>sow</i>]	<i>of you, your, yours; from you</i>	2 nd person singular personal pronoun, genitive/ablative case	Strong's #4771 (genitive is given Strong's #4675)
mnaomai (μνάομαι) [pronounced <i>MNAH-om-ahēe</i>]	<i>to bear in mind; to remind; to be recalled or to return to one's mind, to remind one's self of, to remember; to be recalled to mind, to be remembered, had in remembrance; to remember a thing; be mindful of</i>	3 rd person plural, aorist passive indicative	Strong's #3415
enôpion (ἐνώπιον) [pronounced <i>en-OH-pee-on</i>]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...and your merciful acts have been recounted before God.

What Cornelius has done, by acting on his faith, suggests that he is already a believer. His interaction with Peter is going to bring him up-to-date with God's program at this point in human history.

I lean towards Cornelius being a believer, which would suggest that, throughout the world, there are many believers (at that point in time) who did not now Jesus, but who believed in God as He revealed Himself to them.

If his *merciful acts* are somehow accounted as making him good enough to be saved, then we certainly have a problem about who can be saved. Therefore, these things are cited, not to suggest that Cornelius is producing some pretty good **human good**, but that this represents divine good; and therefore, it is presented as such in the Bible.

Acts 10:31 He said, 'Cornelius, [God] has heard your (earnest) prayers and your merciful acts have been recounted before God. (Kukis mostly literal translation)

Acts 10:32a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	send, dispatch; bid a thing to be carried to one; send (thrust or insert) a thing into another	2 nd person singular, aorist active imperative	Strong's #3992
οὖν (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767
eis (εἰς) [pronounced ICE]	to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against	directional preposition	Strong's #1519
Ἰόρπῃ (Ἰόππη) [pronounced ee-OHP-pay]	beautiful; transliterated, Joppa, Japho	feminine singular proper noun location, accusative case	Strong's #2445

Translation: [Right now,] send [trusted messengers] to Joppa...

God, through this angel, instructs Cornelius to send messengers to Joppa.

Acts 10:32b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
metakaléō (μετακαλέω) [pronounced met-ak-al-EH-oh]	call elsewhere, call from one place to another; summon, call to oneself	3 rd person singular, aorist active imperative	Strong's #3333
Σίμων (Σίμων) [pronounced SEE-mohn]	hearing; transliterated Simon, Simeon, Symeon	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613
ὃς (ὃς) [pronounced hohç]	who, which, what, that, whose, whoever	masculine singular relative pronoun; nominative case	Strong's #3739
ἐπικαλέομαι (ἐπικαλέομαι) [pronounced ep-ee-kal-EH-ohm-ahee]	to entitle; to put a name upon, to surname, to be surnamed; to permit one's self to be surnamed; to be named after someone	3 rd person singular, present passive indicative	Strong's #1941

This word has two somewhat divergent set of meanings (not listed above). Luke has used this word with its variety of meanings many times. See the **Greek Lexicon** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information on this word.

Acts 10:32b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074

Translation: ...and summon [a man named] Simon, who was nicknamed Peter

The extensive description given here suggests that Cornelius has no idea who Peter is. In the time when he sends out his servants to the time when Peter arrives at his front door, does he ask around about Peter? We have no idea whether or not he did.

Acts 10:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
xenízō (ξενίζω) [pronounced xen-IHD-zoh]	<i>to receive as a guest, to entertain, hospitably; to be received hospitably; to stay as a guest, to lodge; be lodged</i>	3 rd person singular, present passive indicative	Strong's #3579
en (ἐν) [pronounced en]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
oikia (οικία) [pronounced oy-KEE-ah]	<i>house, home abode; household; an inhabited edifice, a dwelling; the inmates of a house, the family; property, wealth, goods</i>	feminine singular noun; dative, locative or instrumental case	Strong's #3614
Simōn (Σίμων) [pronounced SEE-mohn]	<i>hearing; transliterated Simon, Simeon, Symeon</i>	masculine singular proper noun, dative, locative or instrumental case	Strong's #4613
burseús (βυρσεύς) [pronounced boorce-YOOCE]	<i>tanner, one who works with leather</i>	masculine singular noun; dative, locative or instrumental case	Strong's #1038
para (παρά) [pronounced paw-RAW]	<i>by, along; at [or by] the edge of; by [or, to] the side of; near, at; in comparison to, more than, beyond; except for; because of; against; less</i>	preposition of location with the accusative	Strong's #3844
thálassa (θάλασσα) [pronounced THAHL-ahs-sah]	<i>sea; can be used specifically of the Mediterranean Sea or the Red Sea</i>	feminine singular noun, accusative case	Strong's #2281

Acts 10:32c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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Most, but not all of these words, come from the beginning of the chapter (when the incident actually took place, 4 days previous).

Translation: He is being taken in as a guest by Simon the tanner in his house by the sea.'

Where Peter was staying was given enough of a description, so that people from another city could find it and find where Peter is living. The messengers of Cornelius will know the name of the person with whom Peter is staying; they will know his occupation; and they will have a rough idea where this man's home is.

Acts 10:32d

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
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These 4 words are not found in the Westcott Hort text or Tischendorf's Greek text; but they are found in the Byzantine Greek text and the Scrivener Textus Receptus.

hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
paraginomai (παράγινομαι) [pronounced <i>pahr-ahg-EEN-ohm-ai</i>]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854
laléō (λαλέω) [pronounced <i>lah-LEH-oh</i>]	<i>to speak, to talk, to utter; the voice, or the sound, or the vocal cords are emphasized</i>	3 rd person singular, future active indicative	Strong's #2980
soi (σοι) [pronounced <i>soy</i>]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)

Translation: ...[who, when he comes, will speak to you].

This is one of those additions which may or may not be here; but it adds very little to the historical narrative. One would assume that Peter is going to speak to them upon his arrival.

Acts 10:32 [Right now,] send [trusted messengers] to Joppa and summon [a man named] Simon, who was nicknamed Peter. He is being taken in as a guest by Simon the tanner in his house by the sea [who, when he comes, will speak to you].' (Kukis mostly literal translation)

Acts 10:30–32 Then Cornelius said, "From the 4th day from this hour to the 9th [hour], I was praying in my house. Suddenly, a man stood in front of me, [wearing] translucent clothing. He said, 'Cornelius, [God] has heard your (earnest) prayers and your merciful acts have been recounted before God. [Right now,] send [trusted messengers] to Joppa and summon [a man named] Simon, who was nicknamed Peter. He is being taken in as a guest by Simon the tanner in his house by the sea [who, when he comes, will speak to you].' (Kukis mostly literal translation)

Acts 10:30–32 Cornelius then explained what happened to him. “It was 4 days ago, around this time until about 3 pm that I was praying in my house. Suddenly, a man—perhaps an angel—in translucent clothing appeared before me. He said, ‘Cornelius, God has heard your prayers and He is aware of your many acts of mercy which you have performed. So, right now, you need to send trusted messengers to Joppa and locate a man known as Simon Peter. He is lodging at the house of Simon the tanner, which house is near the Mediterranean Sea.’ (Kukis paraphrase)

Immediately, therefore, I sent [messengers] face to face with you [and] you also did well coming. Now therefore, all we in a sight of the God are here to hear all the enjoining with you under the Lord.”

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I at once, therefore, sent [messengers] directly to you [and] you also did good by coming [here]. Now, therefore, we are all here in the sight of God to hear all of the orders (and prescriptions) with you by the Lord.”

Therefore, I immediately sent messengers to you, and you did the reasonable thing by coming here. Now, because we are all here before God, we are ready to hear all orders, guidance and doctrines from you knowing that you have come from the Lord.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Immediately, therefore, I sent [messengers] face to face with you [and] you also did well coming. Now therefore, all we in a sight of the God are here to hear all the enjoining with you under the Lord.”
Complete Apostles Bible	"Therefore immediately I sent to you, and you have done well to come. Now then we are all present before God, to hear all the things having been commanded you by God."
Douay-Rheims 1899 (Amer.)	Immediately therefore I sent to thee: and thou hast done well in coming. Now, therefore, all we are present in thy sight to hear all things whatsoever are commanded thee by the Lord.
Holy Aramaic Scriptures	And at once I sent for you, and you have done well to have come! And behold, we are all before you, and we desire to hear all which has been commanded unto you from Alaha {God}.”
James Murdock’s Syriac NT	And immediately I sent to thee; and thou hast done well to come: and lo, we are all of us before thee, and desirous to hear whatever is commanded thee from God.
Original Aramaic NT	And immediately I sent to you and you have done well to come, and behold, we are all before you and wish to hear everything whatever is commanded you from the presence of God."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So, straight away, I sent for you; and you have done well to come. And now, we are all present before God, ready to give attention to all the things which the Lord has given you to say.
Bible in Worldwide English	So I sent for you right away. You have done well to come. Now we are all here before God to hear all that the Lord has told you to tell me.
Easy English	So I sent some men immediately to bring you here. Thank you that you agreed to come. Now we are all here together, and God is with us. We are ready to listen to your message. Please tell us everything that the Lord God has told you to say.’

Easy-to-Read Version—2008	So I sent for you immediately. It was very good of you to come here. Now we are all here before God to hear everything the Lord has commanded you to tell us."
Good News Bible (TEV)	And so I sent for you at once, and you have been good enough to come. Now we are all here in the presence of God, waiting to hear anything that the Lord has instructed you to say."
J. B. Phillips	So I sent to you without delay and you have been most kind in coming. Now we are all here in the presence of God to listen to everything that the Lord has commanded you to say."
<i>The Message</i>	"So I did it—I sent for you. And you've been good enough to come. And now we're all here in God's presence, ready to listen to whatever the Master put in your heart to tell us."
New Life Version	I sent for you at once. You have done well to come. We are all here and God is with us. We are ready to hear whatever the Lord has told you to say."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	So right away I sent for you. It was so good of you to come. Your visit is the reason we're all here today. We're standing right here in front of God, waiting to hear what he told you to tell us."
Contemporary English V.	I sent for you right away, and you have been good enough to come. All of us are here in the presence of the Lord God, so that we can hear what he has to say.
Goodspeed New Testament	So I sent for you immediately, and you have very kindly come. Now we are all here in God's presence, to hear everything that the Lord has instructed you to say."
The Living Bible	So I sent for you at once, and you have done well to come so soon. Now here we are, waiting before the Lord, anxious to hear what he has told you to tell us!"
New Berkeley Version	.
Plain English Version	So right away I sent those men to bring you here. Thank you for coming. We are all here, and we know that God is with us. We are ready to hear everything that he told you to say to us."
UnfoldingWord Simplified T.	So I immediately sent some men who asked you to come here, and I certainly thank you for coming. Now we all are gathered here, knowing that God is with us, in order to hear all the things that the Lord God has commanded you to say. So please speak to us."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Breakthrough Version	So I immediately sent to you, and you did nicely showing up. So now we all are beside you in the sight of God to hear all the things that have been instructed to you by the Master."
Common English Bible	I sent for you right away, and you were kind enough to come. Now, here we are, gathered in the presence of God to listen to everything the Lord has directed you to say."
A. Campbell's Living Oracles	Immediately, therefore, I sent to you, and you have done well in coming. Now, therefore, we are all here present before God, to hear all things which God has given to you in charge.
New Advent (Knox) Bible	I lost no time, therefore, in sending for thee, and thou hast done me a favour in coming. Now thou seest us assembled in thy presence, ready to listen to whatever charge the Lord has given thee.
20 th Century New Testament	.

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	So I sent for you immediately, and you were kind enough to come. Now then, we are all here in the presence of God to listen to everything the Lord has instructed you to tell us."
Revised Ferrar-Fenton Bible	This is the reason why I sent for you; and you have been very kind in coming. Now we are all here present before God, to learn from you all that has been entrusted to you by the Lord."
Free Bible Version	So immediately I sent for you, and it was good of you to come. That's why we're all here, meeting together before God, ready to hear everything the Lord has told you."
International Standard V	So I sent for you immediately, and it was good of you to come. All of us are here now in the presence of God to listen to everything the Lord has ordered you to say."
Montgomery NT	"So I sent for you without delay, and you have been kind enough to come. Now therefore we are all here present in the sight of God, to listen to what the Lord has commanded you to speak."
Riverside New Testament	Immediately I sent to you and you have done well in coming. Now here we all are in God's presence to hear all that the Lord has commanded you."
UnfoldingWord Literal Text	So at once I sent for you. You did well to have come. Now therefore, we are all here present before God, to hear everything that you have been instructed by the Lord to say." [Instead of instructed by the Lord to say, some ancient copies have, instructed by God to say.]
Urim-Thummim Version	At once therefore, I sent for you; you also did do well, having come; now therefore we are all before Elohim present to hear all things that have been commanded you by Elohim.
Weymouth New Testament	"Immediately, therefore, I sent to you, and I thank you heartily for having come. That is why all of us are now assembled here in God's presence, to listen to what the Lord has commanded you to say."

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Immediately therefore I sent to you; also you have done beautifully well in coming. Now therefore we are all here present before the face of God to hear all things that are ordered you by God.
New Jerusalem Bible	So I sent for you at once, and you have been kind enough to come. Here we all are, assembled in front of you to hear all the instructions God has given you.'
Revised English Bible—1989	I sent to you there and then, and you have been good enough to come. So now we are all met here before God, to listen to everything that the Lord has instructed you to say."

Jewish/Hebrew Names Bibles:

Hebraic Roots Bible	Then at once I sent to you, and you did well to come. Now then, we are all present before Elohim to hear all the things having been commanded you by YAHWEH.
Holy New Covenant Trans.	So I sent for you immediately. It was very good of you to come here. Now we are all here in the presence of God. We want to hear everything that the Lord has commanded you to tell us."
The Scriptures 2009	"So I sent to you immediately, and you have done well to come. And now, we are all present before Elohim, to hear all that you have been commanded by Elohim."

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...now so [I] send onesto you You also well make Coming now so All We before the god come to hear all the [things] having been commanded [to] you by the lord...
Alpha & Omega Bible	SO I SENT FOR YOU IMMEDIATELY, AND YOU HAVE BEEN KIND ENOUGH TO COME. NOW THEN, WE ARE ALL HERE PRESENT BEFORE THEOS (<i>The Alpha & Omega</i>) TO HEAR ALL THAT YOU HAVE BEEN COMMANDED BY THE LORD.

Awful Scroll Bible	(")From-that, consequently, I direct with respects to you, and you do commendably coming-about-near. Now then are- we all -by beheld-by-within God, to give ear to everything having been appointed-to you by God."
Concordant Literal Version	Forthwith, then I send to you. Besides you do ideally in coming along. Now, then, we are all present in God's sight to hear all that you have been bidden by the Lord."
exeGesés companion Bible	So immediately I sent to you; and you do well in coming. So now we are all here present in the sight of Elohim, to hear all those Elohim commanded you.
Orthodox Jewish Bible	"At once I sent for you and you did well having come. Now, therefore, we all are present before Hashem to hear all the things that have been commanded to you by Adonoi."
Rotherham's Emphasized B.	Immediately therefore, I sent unto thee: Thou also, hast well done in coming . Now therefore, all' we before God are present, to hear all' things that have been enjoined upon thee by the Lord.

Expanded/Embellished Bibles:

An Understandable Version	So, I proceeded to send [<i>my men</i>] for you and you have done the right thing in coming [<i>here</i>]. Now, therefore, we are all assembled here before God, to hear everything you were commanded by the Lord [<i>to tell us</i>].
The Expanded Bible	So I sent for you immediately, and it was ·very good [kind] of you to come. Now we are all here ·before [in the presence of; or available to] God to hear everything the Lord has commanded you to tell us."
Jonathan Mitchell NT	"Thereupon I immediately sent to you [D adds: urging you to come to us and help us], and you did beautifully (or: ideally) in [D adds: quickly] coming to be at [our] side. At this time, then, we ourselves are all present – in the sight and presence of God – to at once hear all the things having been commanded to you from, and now arranged for you by, the Lord [= Yahweh; p74, D & others read: God]."
P. Kretzmann Commentary	Immediately therefore I Sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God to hear all things that are commanded thee of God. Kretzmann's commentary for Acts 10:30–33 has been placed in the Addendum .
Syndein/Thieme Translation for Translators	· So I immediately sent <i>some men who asked you (sg) to come here</i> , and I <i>certainly</i> thank you for coming. Now we (exc) all are gathered <i>here, knowing that God is with us</i> , in order to hear all the things that the Lord <i>God</i> has commanded you <i>to say</i> . So <i>please speak to us</i> ."
The Voice	Cornelius: I wasted no time, <i>did just as I was told</i> , and you have generously accepted my invitation. So here we are, in the presence of God, ready to take in all that the Lord has told you to tell us.

Bible Translations with Many Footnotes:

Lexham Bible	Therefore I sent for you at once, and you were kind enough to come. [Literally "have done rightly coming"] So now we all are present before God to hear all the things that have been commanded to you by the Lord."
NET Bible®	Therefore I sent for you at once, and you were kind enough to come. ⁸⁶ So now we are all here in the presence of God ⁸⁷ to listen ⁸⁸ to everything the Lord has commanded you to say to us." ⁸⁹ ^{86tn} Grk "you have done well by coming." The idiom καλ ὡς ποιεῖν (kalw" poiein) is translated "be kind enough to do someth." by BDAG 505-6 s.v. καλ ὡς 4.a. The

participle παραγενόμενος (paragenomeno") has been translated as an English infinitive due to the nature of the English idiom ("kind enough to" + infinitive).

^{87tn} The translation "we are here in the presence of God" for ἐνὼπιον τοῦ θεοῦ πάρεσμεν (enwopion tou theou paresmen) is given by BDAG 773 s.v. πάρεμι 1.a.

^{88tn} Or "to hear everything."

^{89tn} The words "to say to us" are not in the Greek text, but are implied. Cornelius knows Peter is God's representative, bringing God's message.

The Passion Translation

So I immediately sent my men to bring you here—and you were kind enough to come. And now, here we are, all of us in God's presence, anxious to hear the message that God has put into your heart to share with us."

The Spoken English NT

So I sent people to you right away, and you've been kind enough to come. So now, we're all here in God's^{bb} presence to hear everything the Sovereign One^{cc} has told you to say."

^{bb.} Some mss have "your presence" or "the Sovereign One's presence."

^{cc.} Some mss, instead of "the Sovereign One, have "God."

Wilbur Pickering's New T.

So I sent to you at once, and you did well to come. Now then, we are all present before God to hear all the things commanded you by God."¹²

(12) Cornelius doesn't beat around the bush, he wants to hear from God. Instead of 'God' some 5% of the Greek manuscripts have 'the Lord' (as in NIV, NASB, LB, TEV, etc.).

Literal, almost word-for-word, renderings:

A Faithful Version

Therefore, I sent for you at once; and you did well to come. So then, we are all present before God to hear all things that have been commanded you by God."

Analytical-Literal Translation

"So I sent for you at once, and you did well, having arrived. Now then, we all are present before God to hear all the [things] having been commanded to you by God."

Berean Literal Bible

Therefore, I immediately sent for you and you have done well by making a public appearance. Consequently, we have all come together before God at this present time to hear about all the things that have been prescribed to you by the Lord .

Benjamin Brodie's trans.

Charles Thomson NT

Therefore I sent to thee immediately and thou hast done well in coming. Now therefore we are all here in the presence of God, to hear all that God hath given thee in charge.

Green's Literal Translation

Then at once I sent to you, and you did well to come. Now then, we are all present before God to hear all the things having been commanded you by God.

Modern Literal Version 2020

Therefore, promptly I sent word to you, and when you came*, you did* well. Therefore, now we are all here in Gods sight, to hear all things which have been commanded to you by God.

The gist of this passage:

Immediately, Cornelius said that he had sent very responsible messengers to Peter; and Peter graciously responded.

Acts 10:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
exautēs (ἐξαυτῆς) [pronounced ex-OW-tace]	at once, from that hour, instantly, immediately, presently, straightway	adverb	Strong's #1824
oun (οὖν) [pronounced oon]	so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so	adverbial particle	Strong's #3767

Acts 10:33a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
πεμπῶ (πέμπω) [pronounced PEHM-poh]	<i>to send, to dispatch; to bid a thing to be carried to one; to send (thrust or insert) a thing into another</i>	1 st person singular, aorist active indicative	Strong's #3992
πρός (πρός) [pronounced prahç]	<i>facing, face to face with; to, towards, unto; for; about, according to, against, among, at, because of, before, between, by, with; directly to</i>	directional preposition with the accusative case	Strong's #4314
σε (σέ) [pronounced seh]	<i>you, to you, towards you</i>	2 nd person singular personal pronoun; accusative case	Strong's #4771 (Strong's #4571)

Translation: I at once, therefore, sent [messengers] directly to you...

As soon as God spoke to Cornelius through the angel, he dispatched messengers direct to Peter. He understood that this was important.

Let me suggest that Cornelius did not fully appreciate what was happening or how important this was, but then, I don't know that Peter fully understood it either.

Acts 10:33b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
su (σύ) [pronounced soo]	<i>you, your</i>	2 nd person singular personal pronoun; nominative case	Strong's #4771
τε (τε) [pronounced teh]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with και	Strong's #5037
καλῶς (καλῶς) [pronounced kal-OCE]	<i>well (usually morally), good, goodly; (in a) good (place), comfortable; honestly, health recovering, becoming well</i>	adverb	Strong's #2573
ποιεῶ (ποιέω) [pronounced poi-EH-oh]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	2 nd person singular, aorist active indicative	Strong's #4160
παραινῶμαι (παραινῶμαι) [pronounced pahr-ahg-EEN-ohm-a]	<i>coming [arriving, being present]; appearing, making a public appearance; coming near, approaching; standing by, coming to the aid of</i>	masculine singular, aorist (deponent) middle participle; nominative case	Strong's #3854

Translation: ...[and] you also did good by coming [here].

Cornelius compliments Peter as well, saying, “You did good by coming here.”

I believe that Cornelius is beginning to better understand that this was a mutual thing taking place here. That is, God did not give Peter a list of 10 points to give Cornelius on, say, the induction of the gentiles into the church. Whatever was about to happen was going to happen for both Peter and Cornelius. Based upon what Peter has said, Cornelius grasps that this is going to be for their mutual benefit.

Acts 10:33c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nun (νῦν) [pronounced noon]	<i>now, at this time, the present</i> (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate: <i>henceforth, hereafter, from hereon in; from here forward; of late, soon, present, this (time)</i>	adverb; a primary particle of present time	Strong's #3568
oun (οὖν) [pronounced oon]	<i>so [then], certainly; then, therefore, accordingly, consequently, and [so], but, now; these things being so</i>	adverbial particle	Strong's #3767
In this passage, these two words are various translated, <i>now therefore, therefore now, now then, so then, so now, now so, and now, now, that's why, at this time then</i> . Some of the translations place a comma between some of these words.			
pantes (πάντες) [pronounced PAHN-tehç]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
enôpion (ἐνώπιον) [pronounced en-OH-pee-on]	<i>before, in front of, in the sight of, in the presence of</i>	improper preposition, adverb	Strong's #1799
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
pareimi (πάρειμι) [pronounced PAR-i-mee]	<i>to be by, to be at hand, to be here, to have arrived, to be present; to be ready, in store, at command</i>	1 st person plural, present indicative	Strong's #3918

Translation: Now, therefore, we are all here in the sight of God...

Cornelius recognizes that they are gathered there in the sight of God. This does not mean that he expects there to be lightning from the sky and great signs and wonders; nor does Cornelius expect a voice from the heavens. But he knows, based upon what he experienced and what Peter said, that they are there standing before God.

Acts 10:33d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούῃ (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	aoist active infinitive	Strong's #191
panta (πάντα) [pronounced PAHN-ta]	<i>all, everyone, anyone, all things; anything</i>	neuter plural adjective; accusative case	Strong's #3956
τα (τά) [pronounced tau]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
prostassō (προστάσσω) [pronounced pros-TAS-soh]	<i>assigning or ascribing to, joining to enjoining, orders, prescribing, commanding, appointing, defining</i>	neuter plural, perfect passive participle, accusative case	Strong's #4367
σοι (σοι) [pronounced soy]	<i>you; to you; in you; by you, with you</i>	2 nd person singular personal pronoun; locative, dative or instrumental case	Strong's #4771 (dative, locative or instrumental case given as Strong's #4671)
ὑπὸ (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
κύριος (κύριος) [pronounced KOO-ree-oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; genitive/ablative case	Strong's #2962
Instead of <i>Lord</i> , the Byzantine Greek text and the Scrivener Textus Receptus both have...			
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316

Translation: ...to hear all of the orders (and prescriptions) with you by the Lord.”

The dative, locative or instrumental case for the personal pronoun *soi* is important here. Cornelius understands that he is not going to hear the commandments *of Peter* or *from Peter* (that would be the genitive/ablative form of the pronoun), but he is going to hear what God has to say *with Peter* (one of the common ways to translate a dative). Now, Peter was going to do the teaching—Cornelius was not planning on taking the lead here—but he has a better idea about what is taking place here (even though what God will teach them through Peter will be an important step forward in the **Church Age**).

Much of what Peter will say will sound almost as if he is thinking out loud; reasoning aloud. He will be putting together what has taken place, what he knows and he will relate it to the circumstances that he finds himself in.

As we study this, bear in mind that our standards and practices come from the epistles; but the evolution of the church in the Church Age is revealed in the book of Acts. What is happening here changes everything. Even Peter, at this very instant, may not appreciate all that God is doing, but as he begins to think it all through, more and more truth of the Church Age seems to come through.

Acts 10:33 I at once, therefore, sent [messengers] directly to you [and] you also did good by coming [here]. Now, therefore, we are all here in the sight of God to hear all of the orders (and prescriptions) with you by the Lord.” (Kukis mostly literal translation)

Acts 10:33 Therefore, I immediately sent messengers to you, and you did the reasonable thing by coming here. Now, because we are all here before God, we are ready to hear all orders, guidance and doctrines from you knowing that you have come from the Lord. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Peter Gives the Gospel Message to Cornelius and to Those in His House

But opening Peter the mouth said, “On truth, I apprehend that not is a respecter or persons the God. But in every people, the one fearing Him and the one working righteousness accepted in Him he is.

Acts
10:34–35

Opening his mouth, Peter said, “In truth, I perceive that God is not One Who is partial. But in every nation, the one fearing [God] and the one who works righteousness, is accepted in Him.

Peter opened his mouth and began to speak. “Certainly, God does not distinguish between races. Because of His divine essence, God must be impartial. Therefore, in any nation, if a person fears and respects God and works righteousness, then he must be accepted in Him.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	But opening Peter the mouth said, “On truth, I apprehend that not is a respecter or persons the God. But in every people, the one fearing Him and the one working righteousness accepted in Him he is.
Complete Apostles Bible	And Peter, opening his mouth, said: "In truth I comprehend that God is not One to show partiality. But in every nation, he that fears Him and works righteousness is acceptable to Him.
Douay-Rheims 1899 (Amer.)	And Peter opening his mouth, said: in very deed I perceive that God is not a respecter of persons. But in every nation, he that feareth him and worketh justice is acceptable to him.
Holy Aramaic Scriptures	Then, Shimeun {Simeon} opened his mouth, and said, “In truth, I comprehend that Alaha {God} is not a receiver of faces {An idiom meaning one who doesn't favor persons}, but rather, all the Amme {the Peoples/Gentiles}, which from them, who revere Him and work righteousness, is accepted with Him.
James Murdock’s Syriac NT	And Simon opened his mouth, and said: Truly I discover that God is no respecter of persons. but, among all the nations, he who feareth him, and worketh righteousness, is acceptable with him.

Original Aramaic NT But Shimeon opened his mouth and he said, "In truth, I understand that God is no respecter of persons.
But among all nations, whoever worships him and works righteousness is acceptable to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Then Peter said, Truly, I see clearly that God is no respecter of persons: But in every nation, the man who has fear of him and does righteousness is pleasing to him.

Bible in Worldwide English Then Peter began to speak, I really understand now. God does not love some people more than others. But he takes anyone who obeys him. He takes anyone who does what is right. It does not matter to what nation they belong.

Easy English **Peter speaks to Cornelius and to his family and friends**
Then Peter said to them, 'Now I understand that God accepts all people in the same way. God has shown me that this is true. God accepts all people who worship him and who do the right things. It is not important to God which nation a person belongs to.

Easy-to-Read Version–2008 Peter began to speak: "I really understand now that God does not consider some people to be better than others. He accepts anyone who worships him and does what is right. It is not important what nation they come from.

God's Word™ Then Peter said, "Now I understand that God doesn't play favorites. Rather, whoever respects God and does what is right is acceptable to him in any nation.

Good News Bible (TEV) Peter began to speak: "I now realize that it is true that God treats everyone on the same basis. Those who fear him and do what is right are acceptable to him, no matter what race they belong to.

J. B. Phillips **Peter's momentous discovery**
Then Peter began to speak, "In solemn truth I can see now that God is no respecter of persons, but that in every nation the man who reverences him and does what is right is acceptable to him!

The Message Peter fairly exploded with his good news: "It's God's own truth, nothing could be plainer: God plays no favorites! It makes no difference who you are or where you're from—if you want God and are ready to do as he says, the door is open. The Message he sent to the children of Israel—that through Jesus Christ everything is being put together again—well, he's doing it everywhere, among everyone. V. 36 is included for context.

NIRV Then Peter began to speak. "I now realize how true it is that God treats everyone the same," he said. "He accepts people from every nation. He accepts anyone who has respect for him and does what is right.

New Life Version **Peter Preaches in Cornelius' House**
Then Peter said, "I can see, for sure, that God does not respect one person more than another. He is pleased with any man in any nation who honors Him and does what is right.

New Simplified Bible Peter opened his mouth, and said, »I truly perceive that God shows no partiality. »In every nation he accepts every person who respects him and does what is right.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible **PETER'S LIVING ROOM SERMON**
Peter said, "I'll tell you the truth. I've come to understand that God is not someone who favors some people over others. It doesn't matter what country we live in.

	Anyone anywhere who respects God and who lives like it—by doing what they know is right—God will accept them.
Contemporary English V.	Peter then said: Now I am certain that God treats all people alike. God is pleased with everyone who worships him and does right, no matter what nation they come from.
Goodspeed New Testament	Then Peter began and said, "Now I really understand that God shows no partiality, but welcomes the man of any nation who reveres him and does what is right.
The Living Bible	Then Peter replied, "I see very clearly that the Jews are not God's only favorites! In every nation he has those who worship him and do good deeds and are acceptable to him.
New Berkeley Version	.
New Living Translation	The Gentiles Hear the Good News Then Peter replied, "I see very clearly that God shows no favoritism. In every nation he accepts those who fear him and do what is right.
The Passion Translation	Peter said, "Now I know for certain that God doesn't show favoritism with people <i>but treats everyone on the same basis</i> . It makes no difference what race of people one belongs to. If they show deep reverence for God, and are committed to doing what's right, they are acceptable before him.
Plain English Version	Peter told the Romans about Jesus Then Peter started telling those Roman people his message. He said, "Now I really understand that God treats everyone the same. If anyone respects God, and if they do the right thing, God will let them come to him, and he will listen to them. It doesn't matter if they are Jews, like us mob, or if they belong to a different nation, like you Roman mob.
UnfoldingWord Simplified T.	So Peter began to speak to them. He said, "Now I understand that it is true that God does not favor only certain groups of people. Instead, from every people group he accepts everyone who honors him and who does what pleases him.
William's New Testament	Then Peter opened his mouth and said, "Now I really see that God shows no partiality, but in every nation the man who reveres God and practices doing right is acceptable to Him.

Partially literal and partially paraphrased translations:

American English Bible	And Peter said: 'I can see for a fact that God is impartial! For He accepts any man who fears Him and does righteous things, no matter what nation he's from!
Beck's American Translation	.
Breakthrough Version	When Peter opened <i>his</i> mouth, he said, "Based on truth I completely take <i>it</i> that God is not someone who shows favoritism. But in every nation, the <i>person</i> who fears Him and works for <i>the</i> right way is accepted by Him.
Common English Bible	Peter said, "I really am learning that God doesn't show partiality to one group of people over another. Rather, in every nation, whoever worships him and does what is right is acceptable to him.
New Advent (Knox) Bible	Thereupon Peter began speaking; I see clearly enough, he said, that God makes no distinction between man and man; he welcomes anybody, whatever his race, who fears him and does what piety demands.
NT for Everyone	Telling the Gentiles about Jesus Peter took a deep breath and began. 'It's become clear to me', he said, 'that God really does show no favouritism. No: in every race, people who fear him and do what is right are acceptable to him.
20 th Century New Testament	Then Peter began. "I see, beyond all doubt," he said, "that 'God does not show partiality,' But that in every nation he who reverences him and does what is right is acceptable to him.

Mostly literal renderings (with some occasional paraphrasing):

An Understandable Version	Then Peter began to speak. He said, "I perceive that God truly does not show favoritism toward anyone, but that whoever respects Him and does what is right, whatever country he may be from, is acceptable to Him.
Christian Standard Bible	Good News for Gentiles Peter began to speak: "Now I truly understand that God doesn't show favoritism, but in every nation the person who fears him and does what is right is acceptable to him.
Revised Ferrar-Fenton Bible	Peter then opened his mouth and said: "Of a truth I perceive that God is not a flatterer; but, on the contrary, in every nation, whoever reverences Him and practices righteousness, is acceptable to Him.
Free Bible Version	Peter replied, "I'm totally convinced that God has no favorites. In every nation God accepts those who respect him, and do what is right.
Montgomery NT	Then Peter began to speak. "Of a truth I begin to see quite plainly that God is no respecter of persons; "but in every nation he who fears him and works righteousness is acceptable to him.
UnfoldingWord Literal Text	Then Peter opened his mouth and said, " Truly, I perceive that God is not one who shows partiality. Instead, in every nation anyone who fears him and does righteous deeds is acceptable to him.
Weymouth New Testament	Then Peter began to speak. "I clearly see," he said, "that God makes no distinctions between one man and another; but that in every nation those who fear Him and live good lives are acceptable to Him.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter then spoke to them, "Truly, I realize that God does not show partiality, but in all nations he listens to everyone who fears God and does good. Deuteronomy 10:17
The Heritage Bible	And Peter opening his mouth, said, Upon truth, I eagerly seize it that God is absolutely no respecter of faces, But in every race the one fearing him and working righteousness is approved with him.
New American Bible (2011)	Peter's Speech.* Then Peter proceeded to speak and said,* "In truth, I see that God shows no partiality. ^j Rather, in every nation whoever fears him and acts uprightly is acceptable to him. * [10:34–43] Peter's speech to the household of Cornelius typifies early Christian preaching to Gentiles. * [10:34–35] The revelation of God's choice of Israel to be the people of God did not mean he withheld the divine favor from other people. j. [10:34] Dt 10:17; 2 Chr 19:7; Jb 34:19; Wis 6:7; Rom 2:11; Gal 2:6; Eph 6:9; 1 Pt 1:17.
New Catholic Bible	Peter's Speech. Then Peter addressed them: "I now understand how true it is that God has no favorites, but that in every nation all those who fear God and do what is right are acceptable to him.
New Jerusalem Bible	Then Peter addressed them, 'I now really understand', he said, 'that God has no favourites, but that anybody of any nationality who fears him and does what is right is acceptable to him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Kefa addressed them: "I now understand that God does not play favorites, but that whoever fears him and does what is right is acceptable to him, no matter what people he belongs to.
Hebraic Roots Bible	And opening his mouth, Peter said, Truly I see that YAHWEH is not a respecter of faces, but in every nation the one fearing Him and working righteousness is acceptable to Him.
Holy New Covenant Trans.	Peter began to speak, "Now I understand! God treats everyone the same. God accepts any person who worships Him and does what is right. It does not matter what race a person comes from.
The Scriptures 2009	And opening his mouth, Kēpha said, "Truly I see that Elohim shows no partiality, but in every nation, he who fears Him and works righteousness is accepted by Him.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...Opening but Peter the mouth says on truth [I] grasp for not is Discriminator The God but in every nation The [Man] Fearing him and Working right Favorable [to] him is...
Alpha & Omega Bible	OPENING HIS MOUTH, PETER SAID: "I MOST CERTAINLY UNDERSTAND NOW THAT THEOS (<i>The Alpha & Omega</i>) IS NOT ONE TO SHOW PARTIALITY, BUT IN EVERY NATION THE MAN WHO FEARS HIM AND DOES WHAT IS RIGHT IS WELCOME TO HIM.
Awful Scroll Bible	And Peter, opening-up his mouth, said, "Of truth, I myself accordingly-procure, that God is not accepting-with-regards-to-the-face, (")however from-within every nation, he, reverencing Him and acquiring virtue, is welcomed by Him.
exeGesés companion Bible	<u>THE FOURTH MESSAGE OF PETROS</u> And Petros opens his mouth, and says, Of a truth I overtake that Elohim is not partial: but in every goyim, whoever awes him and works justness is acceptable with him.
Orthodox Jewish Bible	And opening his mouth, Kefa said, "Omein, I have binah that Hashem is not one to show masso panim (partiality), [Dt 10:17; 2Ch 19:7; Job 34:19] "But in every nation the ones who have yirat Shomayim and work Tzidkat Hashem are acceptable to him.
Rotherham's Emphasized B.	And Peter, opening his mouth, said— Of a truth I find that [God] is no respecter of persons; ^b but in every nation he that feareth him and worketh righteousness [is acceptable unto him]. ^b Deu. x. 17.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Gentiles Hear Good News Opening his mouth, Peter said: "Most certainly I understand now that God is not one to show partiality [to people as though Gentiles were excluded from God's blessing], but in every nation the person who fears God and does what is right [by seeking Him] is acceptable and welcomed by Him.
The Expanded Bible	Peter began to speak [¹ opened his mouth]: "I really [truly] understand now that to God every person is the same [God does not show favoritism/partiality]. [¹ But] In every country [nation] God accepts anyone who worships [¹ fears] him and does what is right [practices righteousness].

Jonathan Mitchell NT

At this Peter, opening his mouth said, " [Based] upon truth and reality, I continue grasping with force and fully receiving [understanding] that God is neither partial nor takes folks at face value (does not receive faces or appearances), "but to the contrary, within every nation and ethnic group the person habitually reverencing and fearing Him, as well as repeatedly doing works and performing acts that have the qualities and character of fairness, equity, justice and rightwised relationships which accord with the way pointed out (= covenant principles) is and continues being welcome and acceptable to Him.

Syndein/Thieme

Then Peter opened his mouth, and said {idiom for a speech follows}, "Of a truth {clarification} I perceive that God is no respecter of persons."

{Note: Means God cares not whether or not you are Jew or Gentile.}

"But in every nation he that fears Him {positive volition at the point of God consciousness} and acquires righteousness is accepted with Him."

{Note: All believers in this dispensation share Christ's righteousness.}

Translation for Translators

Peter reminded them of what they knew about Jesus.

Acts 10:34-38

So Peter began to speak [MTY] to them. He said, "Now I understand that it is true that God does not favor only certain groups of people. Instead, from every group of people he accepts everyone who honors him and who does what pleases him.

The Voice

Peter: It is clear to me now that God plays no favorites, that God accepts every person whatever his or her culture or ethnic background, that God welcomes all who revere Him and do right.

Bible Translations with Many Footnotes:

Lexham Bible

So Peter opened his [*Literally "the"; the Greek article is used here as a possessive pronoun] mouth and [*Here "and " is supplied because the previous participle ("opened") has been translated as a finite verb] said, "In truth I understand that God is not one who shows partiality, but in every nation the one who fears him and who does what is right is acceptable to him.

NET Bible®

Then Peter started speaking:⁹⁰ "I now truly understand that God does not show favoritism in dealing with people,⁹¹ but in every nation⁹² the person who fears him⁹³ and does what is right⁹⁴ is welcomed before him.

^{90tn} Grk "Opening his mouth Peter said" (a Semitic idiom for beginning to speak in a somewhat formal manner). The participle ἀνοιξας (anoixas) has been translated as a finite verb due to requirements of contemporary English style.

^{91tn} Grk "God is not one who is a respecter of persons," that is, "God is not one to show partiality" (cf. BDAG 887 s.v. προσωπολ μπητης). L&N 88.239 translates this verse "I realize that God does not show favoritism (in dealing with people)." The underlying Hebrew idiom includes the personal element ("respecter of persons") so the phrase "in dealing with people" is included in the present translation. It fits very well with the following context and serves to emphasize the relational component of God's lack of partiality. The latter is a major theme in the NT: Rom 2:11; Eph 2:11-22; Col 3:25; Jas 2:1; 1 Pet 1:17. This was the lesson of Peter's vision.

^{92sn} See Luke 24:47.

^{93tn} Or "shows reverence for him."

^{94tn} Grk "works righteousness"; the translation "does what is right" for this phrase in this verse is given by L&N 25.85.

^{sn}Note how faith and response are linked here by the phrase and does what is right.

The Spoken English NT

Peter Preaches to the People in Cornelius's House

So Peter began to speak. He said,^{dd}

"I really^{ee} understand that God doesn't regard some people as better than others.^{ff} No-in every nation, the person who reveres God and does what is right is acceptable to God.

dd. Lit. "So Peter, opening his mouth, said."

ee. Lit. "truly."

ff. Traditionally: "God is no respecter of persons." See Deu_10:17; 2Ch_19:7.

Wilbur Pickering's New T.

Peter preaches

So opening his mouth Peter said: "Really, I comprehend that God is not One to show partiality, but in every ethnic nation whoever fears Him and works righteousness is acceptable to Him."¹³

(13) This statement of Peter's doesn't fit in very well with the doctrine of salvation (soteriology) as taught in many schools and churches. God deals with people where they are, within the context that they are.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation Then Peter having opened his mouth, said, "Truly, I comprehend that God is not One to accept faces [fig., to be prejudice], but in every nation the one fearing Him and working righteousness is acceptable to Him.

Benjamin Brodie's trans. Then Peter opened his mouth and said: "On the basis of authoritative truth [irrefutable evidence from the Lord], I am in the process of perceiving and comprehending that God is not one who shows partiality. Instead, the one who fears and respects Him and carries out righteousness in every nation is acceptable to Him .

Context Group Version And Peter opened his mouth and said, Of a truth I perceive that God is not biased: but in every ethnic group {or nation} he who fears him, and works vindication, is acceptable to him.

Legacy Standard Bible

The Holy Spirit Poured out on the Gentiles
And opening his mouth, Peter said:

"I most truly comprehend *now* that God is not one to show partiality, but in every nation the one who fears [Or *reverences*] Him and does righteousness is welcome to Him.

Literal Standard Version And Peter having opened his mouth, said, "Of a truth, I perceive that God is not favoring by appearance, but in every nation he who is fearing Him, and is working righteousness, is acceptable to Him; the word that He sent to the sons of Israel, proclaiming good news—peace through Jesus Christ (this One is Lord of all), you have known the word that came throughout all Judea, having begun from Galilee, after the immersion that John preached; Jesus who [is] from Nazareth—how God anointed Him with the Holy Spirit and power; who went through, doing good, and healing all those oppressed by the Devil, because God was with Him; and we are witnesses of all things that He did, both in the country of the Jews, and in Jerusalem—whom they slew, having hanged [Him] on a tree. Vv. 36–39 are included for context.

Modern Literal Version 2020 Now Peter opened his mouth and said, In truth, I comprehend that God is not one who shows-favoritism but in every nation, he who fears him and is working righteousness, is acceptable to him.

New King James Version

Preaching to Cornelius' Household

Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him.

The gist of this passage: Peter begins his message, noting that he does not believe God to be partial to any group of people.

34-35

Acts 10:34a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anoigô (ἀνοίγω) [pronounced an-OY-go]	<i>opening; being opened [up]</i>	masculine singular, aorist active participle; nominative case	Strong's #455
dé (δέ) [pronounce deh]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong's #4074
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
stoma (στόμα) [pronounced STOHM-ah]	<i>mouth; face; by implication, language (and its relations); an opening (in the ground); since thoughts of a man's soul find verbal utterance by his mouth, the "heart" or "soul" and the mouth are distinguished; the edge [of a sword]</i>	neuter singular noun; nominative case	Strong's #4750
epô (ἔπω) [pronounced EHP-oh]	<i>to speak, to say [in word or writing]; to answer, to bring word, to call, to command, to grant, to tell</i>	3 rd person singular, aorist active indicative	Strong's #2036

Translation: Opening his mouth, Peter said,...

It at first bothered me to read the words, *opening his mouth*. What the heck does that mean? Doesn't everyone open their mouth when they are about to speak? Why do we read this little phrase here?

I believe what is being suggested is, there is some inspired speech here. Peter is taking what he has learned over the past few years as an Apostle along with what he learned in the ministry of Jesus, and he is mixing this with some new doctrines which he is becoming aware of as an Apostle with the gift of prophecy.

Some of the gifts are quite difficult to figure out. Where does the prophet's prophecy come from? Is it implanted in their brains? Do they have these thoughts which are somehow there, and they know to speak them? I have a lot of crap going through my mind, and I know, most of the time not to share any of it. Now and again, I have an actual coherent thought, and that I write down. For the most part, those thoughts are related to learning Bible doctrine; or related to whatever passage I am studying.

In any case, I believe that this little phrase indicates that Peter is opening his mouth, and some things will come out that, an hour ago, he would not have said.

Acts 10:34b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
ἀλήθεια (ἀλήθεια, ας, ῆ) [pronounced <i>ahl-Ā-thi-ah</i>]	<i>[absolute, unimpeachable, divine] truth, divine viewpoint, veracity, verity; reality; of a truth, in reality, in face, certainly; conduct which is in accordance with truth/divine viewpoint</i>	feminine singular noun; genitive/ablative case	Strong's #225
katalambanō (καταλαμβάνω) [pronounced <i>kat-al-am-BAHN-oh</i>]	<i>to catch, to take eagerly, to seize, to possess, (literally or figuratively); to apprehend, to attain, to come upon, to comprehend, to find, to obtain, to perceive, to (over-) take</i>	1 st person singular, present middle indicative	Strong's #2638
ὅτι (ὅτι) [pronounced <i>HOH-tee</i>]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation; this form is used before a vowel	Strong's #3756
estī (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
prosōpolēptēs (προσωπολήπτης) [pronounced <i>pros-o-pol-ape'-tace</i>]	<i>a respecter of persons; (liberally) an accepter of a face (individual), one who discriminates, one exhibiting partiality</i>	masculine singular noun, nominative case	Strong's #4381
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316

Translation: ...“In truth, I perceive that God is not One Who is partial.

Logically, God must be impartial. He cannot look at some superficial characteristic and say, “Good/bad.” By that fact alone, we know that God is not a Democrat! Logically, there must be some unrighteous Jews and some righteous gentiles. That would only make sense. God cannot simply accept every Jew and reject every gentile. That would not make sense.

Peter is not attempting to ingratiate himself to his audience, but he understands this to be God's reasonable position. Part of this came from his vision about the clean and unclean animals that God told him to kill and eat.

Acts 10:345 **Opening his mouth, Peter said, "In truth, I perceive that God is not One Who is partial.** (Kukis mostly literal translation)

Acts 10:35a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
allá (ἀλλά) [pronounced <i>ahl-LAH</i>]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
panti (παντί) [pronounced <i>pahn-TEE</i>]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	neuter singular adjective, locative, dative and instrumental cases	Strong's #3956
ethnos (ἔθνος, ους, τό) [pronounced <i>EHTH-noss</i>]	<i>a people; Gentiles; a people [as distinguished from Jews]; people [from Samaria]; a Gentile nation</i>	neuter singular noun, dative, locative or instrumental case	Strong's #1484
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
phobeō (φοβέω) [pronounced <i>fohb-EH-oh</i>]	<i>active: frightened, fearing, striking with fear, passive: being frightened, alarmed, scared; metaphorically: being in awe of, revering; having reverence for</i>	masculine singular, present (deponent) middle or passive participle, nominative case	Strong's #5399
auton (αὐτόν) [pronounced <i>ow-TAHN</i>]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: **But in every nation, the one fearing [God]...**

Whatever nation a person comes from, if he fears/respects God (as God truly is, as God reveals Himself to be), that is another way of expressing faith. One who believes in God as He has revealed Himself would logically be one who believes in God.

Peter may have come across some of these things as a result of his study of the Old Testament. There are certainly times when God goes to the gentiles in the Old Testament.

Acts 10:35b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ergázomai (ἐργάζομαι) [pronounced <i>er-GAHD-zohm-ahēe</i>]	<i>working, labouring, one doing work; trading, making gains by trading, doing business; doing, working out; exercising, performing, committing; causing to exist, producing; working for, earning by working, one acquiring</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2038
dikaiosunē (δικαιοσύνη) [pronounced <i>dih-kai-oh-SOON-</i>]	<i>righteousness, [Christian] justification</i>	feminine singular noun; accusative case	Strong's #1343

Translation: ...and the one who works righteousness,...

And what about the person who does that which is righteous? Only God can determine what is righteous; and clearly for us in the Church Age, when we are filled with the Holy Spirit and we know Bible doctrine, then our actions may be reasonably called righteousness.

Does not the gentile have the right to fear God and then to do righteous acts?

To be sure, there is a divine order here: the person must be righteous before God (that is, regenerated), and then he is able to perform divine good. Peter is saying, "Doesn't a gentile have the right to trust in the Revealed God and be declared righteous? Does not this same gentile then have the right to do righteous acts before God?"

Acts 10:35c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
dektos (δεκτός) [pronounced <i>dehk-TOSS</i>]	<i>accepted, acceptable, approved, propitious</i>	masculine singular adjective, nominative case	Strong's #1184
autō (αὐτῷ) [pronounced <i>ow-TOH</i>]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
esti (ἐστί) [pronounced <i>ehs-TEE</i>] or estin (ἐστίν) [pronounced <i>ehs-TIN</i>]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)

Translation: ...is accepted in Him.

A person who meets these qualifications is logically accepted in God and by God.

If a person is positive towards God at God consciousness, then God must provide him the gospel in some form or fashion. Prior to Jesus, God was revealed to people in Israel through His Word. Those who believed in Him were saved, because they believed in the Revealed God.

Because we are now in the Church Age, God is sending Peter to Cornelius with the gospel of Jesus Christ.

Acts 10:35 **But in every nation, the one fearing [God] and the one who works righteousness, is accepted in Him.** (Kukis mostly literal translation)

Acts 10:34–35 **Opening his mouth, Peter said, “In truth, I perceive that God is not One Who is partial. But in every nation, the one fearing [God] and the one who works righteousness, is accepted in Him.** (Kukis mostly literal translation)

This is a tricky period of time, and it is more clear cut now. I say tricky because Jesus has been on this earth and teaching; and the Apostles have been spreading His name throughout; but there are some gentiles regions where Jesus’ name has not yet been proclaimed. Are they saved by believing in the Revealed God? Or are they not saved until they hear the name of Jesus. I would suggest that many of the gentiles in attendance were already saved by believing in the Revealed God (some of them for years); but when they hear about the risen Christ, they will believe that and receive God the Holy Spirit.

At this point in time, Jesus’ name is brought to every person with positive volition.

Acts 10:34–35 **Peter opened his mouth and began to speak. “Certainly, God does not distinguish between races. Because of His divine essence, God must be impartial. Therefore, in any nation, if a person fears and respects God and works righteousness, then he must be accepted in Him.** (Kukis paraphrase)

To conform to English sensibilities, I reduced this passage, which is one or two run on sentences into a number of sentences. Therefore, on occasion, I would replace a relative pronoun with a proper subject (which I placed into brackets).

In this passage, Peter briefly describes the ministry (or **first advent**) of Christ Jesus.

The Word He sent forth to the sons of Israel, declaring good news [and] peace through Jesus Christ. He is of all [people] Lord. You [all] have known that which has happened, a proclamation throughout all Judæa, beginning from the Galilee [region] (after the baptism heralded [by] John). Jesus, the [One] from Nazareth, how anointed Him the God with a Spirit Holy and with power. [This same Jesus] journeyed [about] doing good and healing all those oppressed by the devil, for the God was with Him.

Acts
10:36–38

[God] sent the Word to the sons of Israel, declaring the good news [and] peace through Jesus Christ. He is the Lord of all [things]. You [all] are aware of what happened, the advent of the Lord [lit., word, proclamation, event] throughout all Judæa, having begun in the Galilee [region] after the baptism John proclaimed. [You know about] Jesus, the [Man] from Nazareth, [and] how the God anointed Him with the Holy Spirit and with power. [This same Jesus] journeyed [throughout these regions] doing good works and healing all those who were oppressed by the devil, for God was with [Jesus].

God sent the Living Word to all the sons of Israel. He declared the good news and peace with Himself though Jesus Christ. God made Him the Lord over all things. You are, no doubt, aware of the ministry of the Lord, which took place throughout all of Judæa, beginning first in the Galilee region right after the baptism of John. You certainly know about Jesus, the One from Nazareth; and you know how God anointed Him with the Holy Spirit and with power. This same Jesus journeyed throughout these adjacent regions doing good works and healing those who were oppressed by the devil. In all of this, God was with Jesus.

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) The Word He sent forth to the sons of Israel, declaring good news [and] peace through Jesus Christ. He is of all [people] Lord. You [all] have known that which has happened, a proclamation throughout all Judæa, beginning from the Galilee [region] (after the baptism heralded [by] John). Jesus, the [One] from Nazareth, how anointed Him the God with a Spirit Holy and with power. [This same Jesus] journeyed [about] doing good and healing all those oppressed by the devil, for the God was with Him.
- Complete Apostles Bible The word which God sent to the sons of Israel, preaching the good news of peace through Jesus Christ--He being Lord of all-- you know, the word coming to be throughout all of Judea, and beginning from Galilee after the baptism which John proclaimed, Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, who went about doing good and healing all those who were oppressed by the devil, because God was with Him.
- Douay-Rheims 1899 (Amer.) God sent the word to the children of Israel, preaching peace by Jesus Christ (He is Lord of all). You know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached. Jesus of Nazareth: how God anointed him with the Holy Ghost and with power, who went about doing good and healing all that were oppressed by the devil, for God was with him.
- Holy Aramaic Scriptures For, this is The Miltha {The Word} which was sent unto The Sons of Iysralyl {Israel}, and declaring unto them Shlama {Peace} and tranquility, by means of Eshu Meshikha {Yeshua, The Anointed One}; this is The One who is MarYa {The Lord-YHWH} of all!
And also you, you know by The Miltha {The Word} which has been in all Yehud {Judea}, which began from Galila {Galilee}, after the Immersion {Baptism} which Yukhanan {John} Proclaimed, concerning Eshu {Yeshua} who was from Natsrath {Nazareth}, whom Alaha {God} anointed with The Rukha d'Qudsha {The Spirit of Holiness}, and with Power, and who went around and healed those who were damaged from evil, on account that Alaha {God} was with Him.
- James Murdock's Syriac NT For [this is] the word, which he sent to the sons of Israel, announcing to them peace and rest by Jesus Messiah, He is Lord of all; and ye also know the word, which was in all Judaea, which commenced from Galilee, after the baptism that John preached, concerning Jesus, who was of Nazareth, whom God anointed with the Holy Spirit and with power. And he it was, who went about and healed those that were suffering from evil, because God was with him.

Original Aramaic NT For the word which he sent to the children of Israel and announced good news of peace and tranquility to them by Yeshua The Messiah, (This One is LORD JEHOVAH of all),
 You also are aware of the word that has come to all Judea, which went out from Galilee after the baptism that Yohannan preached,
 About Yeshua who was from Nazareth, whom God anointed with The Spirit of Holiness and with power, and he was traveling and healing those injured by The Evil One, because God was with him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English The word which he sent to the children of Israel, giving the good news of peace through Jesus Christ *who is Lord of all*—
 That word you yourselves have knowledge of, which was made public through all Judaea, starting from Galilee, after the baptism of which John was the preacher,
 About Jesus of Nazareth, how God gave the Holy Spirit to him, with power: and how he went about doing good and making well all who were troubled by evil spirits, for God was with him.

Bible in Worldwide English To the people of Israel God has sent the good news. He gives peace through Jesus Christ. He is Lord of all! You yourselves know the story of what happened all through Judea. It started in Galilee after the baptism which John talked about. God gave Jesus of Nazareth the Holy Spirit and power. Jesus went about doing good deeds. He healed all those who were held by the devil. God was with him.

Easy English This is the message that God has sent to the people of Israel. He told us the good news about Jesus Christ, who is the Lord of all people. Because of Jesus, we can now come near to God again. You know about the important things that have happened everywhere in Judea. These things began in Galilee after John spoke God's message to the people. He baptized those people who believed in God. You know that God chose Jesus to do special work for him. He gave Jesus his Holy Spirit and helped him to do powerful things. Jesus came from the town of Nazareth. He travelled to many places and he did good things. The Devil had power over some people. But Jesus caused all those people to become well again. He could do those powerful things because God was with him.

Easy-to-Read Version–2008 God has spoken to the people of Israel. He sent them the Good News that peace has come through Jesus Christ, the Lord of all people.
 "You know what has happened all over Judea. It began in Galilee after John told the people they needed to be baptized. You know about Jesus from Nazareth. God made him the Messiah by giving him the Holy Spirit and power. Jesus went everywhere doing good for people. He healed those who were ruled by the devil, showing that God was with him.

Good News Bible (TEV) You know the message he sent to the people of Israel, proclaiming the Good News of peace through Jesus Christ, who is Lord of all. You know of the great event that took place throughout the land of Israel, beginning in Galilee after John preached his message of baptism. You know about Jesus of Nazareth and how God poured out on him the Holy Spirit and power. He went everywhere, doing good and healing all who were under the power of the Devil, for God was with him.

J. B. Phillips He has sent his message to the sons of Israel by giving us the good news of peace through Jesus Christ—he is the Lord of us all. You must know the story of Jesus of Nazareth—why, it has spread through the whole of Judea, beginning with Galilee after the baptism that John proclaimed. You must have heard how God anointed him with the power of the Holy Spirit, of how he went about doing good and healing all who suffered from the devil's power—because God was with him.

The Message

“You know the story of what happened in Judea. It began in Galilee after John preached a total life-change. Then Jesus arrived from Nazareth, anointed by God with the Holy Spirit, ready for action. He went through the country helping people and healing everyone who was beaten down by the Devil. He was able to do all this because God was with him. V. 36 is placed with the previous passage for context.

Names of God Bible

God sent his word to the people of Israel and brought them the Good News of peace through **Yeshua** Christ. This **Yeshua** Christ is everyone’s Lord. You know what happened throughout Judea. Everything began in Galilee after John spread the news about baptism. You know that God anointed **Yeshua** from Nazareth with the Holy Spirit and with power. **Yeshua** went everywhere and did good things, such as healing everyone who was under the devil’s power. **Yeshua** did these things because God was with him.

NIRV

You know the message God sent to the people of Israel. It is the good news of peace through Jesus Christ. He is Lord of all. You know what has happened all through the area of Judea. It started in Galilee after John preached about baptism. You know how God anointed Jesus of Nazareth with the Holy Spirit and with power. Jesus went around doing good. He healed all who were under the devil’s power. God was with him.

New Life Version

He has sent His Word to the Jews. He told them the Good News of peace through Jesus Christ. Jesus is Lord of All. You know the story yourselves. It was told in all the country of Judea. It began in the country of Galilee after the preaching of John the Baptist. God gave Jesus of Nazareth the Holy Spirit and power. He went around doing good and healing all who were troubled by the devil because God was with Him.

New Simplified Bible

»You know the Word of God was sent to the children of Israel. He Jehovah God presented peace through the anointed Lord or Master of all, Jesus Christ. (Acts 2:36) (Jesus identified his father, Jehovah God, as Lord of all heaven and earth at Matthew 11:25) »You know that message which began in Galilee and was published throughout all Judea, after the baptism that John preached. God anointed Jesus of Nazareth with the Holy Spirit and with power. Jesus went about doing good and healing all who were oppressed by the devil. God was with him.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

We all know that when God sent the good news that we can find peace through Jesus Christ, the Lord of all, he sent it to the people of Israel. But we also know that God’s good news spread all over the territory of Judea. [8] It started up in Galilee, after John the Baptist’s ministry of baptizing people. When John preached to people, he told them that God appointed Jesus to deliver his message—and that God also gave Jesus power through the Holy Spirit. Jesus used that power to do good things, such as healing all the people who came to him suffering because of the devil. Jesus could do this because God was with him.

⁸10:37 Judea was a stretch of territory in the central part of what is now Israel and the West Bank. Jerusalem was the main city in this region. Caesarea was there too, along the northern border, near Jesus’s homeland region of Galilee.

[Kukis: Besides having an excellent original paraphrase, Stephen M. Miller has put together some of the best **maps** which I have seen on the internet.]

Contemporary English V.

This is the same message that God gave to the people of Israel, when he sent Jesus Christ, the Lord of all, to offer peace to them. You surely know what happened everywhere in Judea. It all began in Galilee after John had told everyone to be baptized. God gave the Holy Spirit and power to Jesus from Nazareth. He was with Jesus, as he went around doing good and healing everyone who was under the power of the devil.

Goodspeed New Testament	He has sent his message to Israel's descendants, and made the good news of peace known to them through Jesus Christ. He is Lord of us all. You know the story that has gone all over Judea, starting from Galilee after the baptism that John proclaimed, about Jesus of Nazareth, and how God endowed him with the power of the holy Spirit, and he went about doing good and curing all who were in the power of the devil, because God was with him.
The Living Bible	I'm sure you have heard about the Good News for the people of Israel—that there is peace with God through Jesus, the Messiah, who is Lord of all creation. This message has spread all through Judea, beginning with John the Baptist in Galilee. And you no doubt know that Jesus of Nazareth was anointed by God with the Holy Spirit and with power, and he went around doing good and healing all who were possessed by demons, for God was with him.
New Berkeley Version New Living Translation	. This is the message of Good News for the people of Israel—that there is peace with God through Jesus Christ, who is Lord of all. You know what happened throughout Judea, beginning in Galilee, after John began preaching his message of baptism. And you know that God anointed Jesus of Nazareth with the Holy Spirit and with power. Then Jesus went around doing good and healing all who were oppressed by the devil, for God was with him.
The Passion Translation	God sent his word to the Jewish people first, announcing the wonderful news of hope and peace through Jesus, the Anointed One, the Lord of all. You are well aware of all that began in Galilee and spread throughout the land of Israel immediately after John preached his message of baptism. “Jesus of Nazareth was anointed by God with the Holy Spirit and with great power. He did wonderful things for others and divinely healed all who were under the tyranny of the devil, for God had anointed him.
Plain English Version	This is the message that God sent to the Israel people. Jesus Christ can make all of us friends with God. You see, Jesus is the number one boss over everybody. Listen, you know the things that happened, first in Galilee country, and then in Judea country. At first John the Baptiser told the people to turn to God. Then God gave Jesus the Holy Spirit, and he gave him power to do his special work. Jesus was from a town called Nazareth, and he went everywhere doing good things. Some people were sick, and the devil, the boss over the bad spirits, was giving them big trouble. But Jesus made them all better. You see, God was with him.
UnfoldingWord Simplified T.	You know the message that God sent to us Israelites. He proclaimed to us the good news that he would cause people to have peace with him because of what Jesus the Messiah has done. This Jesus is not Lord only over us Israelites. He is also the Lord who rules over all people. You know what he did throughout the land of Judea, beginning in Galilee. He began to do those things after John had been proclaiming to people that they should turn away from their sinful behavior before he baptized them. You know that God gave his Holy Spirit to Jesus, the man from the town of Nazareth, and gave him the power to do miracles. You also know how Jesus went to many places, always doing good deeds and healing people. He was healing all the people whom the devil was causing to suffer. Jesus was able to do those things because God was always helping him.”
William's New Testament	He has sent His message to the descendants of Israel, by telling them the good news of peace through Jesus Christ. He is Lord of all. You know the story yourselves that spread all over Judea, beginning from Galilee after the baptism that John preached, how God consecrated Jesus of Nazareth with the Holy Spirit and power, and then He went about doing good and curing all who were overpowered by the devil, because God was with Him.

Partially literal and partially paraphrased translations:

American English Bible	<p>'So He's sending word to the Sons of IsraEl that they must announce the good news of peace through Jesus the Anointed One to [the gentiles] also, for he's really the Lord over all!</p> <p>'I can also see that you've already come to know about this thing that's being proclaimed throughout all of Judea, which started in Galilee after John came preaching about [the need] to get immersed.</p> <p>'For after that, God anointed Jesus from Nazareth with Holy Breath and power, and he traveled throughout the land doing good things and healing all those who were oppressed by the Slanderer.</p> <p>'Yes, God was with him... And we're eye-witnesses to everything that he did in the region of Judea and in JeruSalem! A portion of v. 39 is included for context.</p>
Beck's American Translation Breakthrough Version	<p>The message that He sent out to the sons of Israel, sharing the good news of peace through Jesus, the Anointed King (this <i>Jesus</i> is Master of all) — you realize the statement that became throughout all of Judea, after heading <i>it</i> out of Galilee with the submersion that John spoke publicly about: Jesus, the <i>One</i> out of Nazareth (as God anointed Him with <i>the</i> Sacred Spirit and ability), who went throughout <i>there</i> doing humane things and curing all the <i>people</i> suppressed by the Accuser because God was with Him.</p>
Len Gane Paraphrase	<p>The word which [God] sent to the children of Israel preaching peace through Jesus Christ--He is Lord of all-- that word, you know, which was introduced throughout all Judea and began at Galilee after the baptism that John preached. How God anointed Jesus of Nazareth with the Holy Spirit and power. He traveled around doing good and healing all who were oppressed by the devil, for God was with him.</p>
A. Campbell's Living Oracles	<p>This is that message which he sent to the children of Israel; proclaiming the glad tidings of peace by Jesus Christ, who is Lord of all. You know the report there was, through all Judea, which began from Galilee, after the immersion which John preached, concerning Jesus of Nazareth; how God anointed him with the Holy Spirit, and with power; who went about doing good, and healing all who were oppressed by the devil; for God was with him.</p>
New Advent (Knox) Bible	<p>God has sent his word to the sons of Israel, giving them news of peace through Jesus Christ, who is Lord of all. You have heard the story, a story which ran through the whole of Judaea, though it began in Galilee, after the baptism which John proclaimed; about Jesus of Nazareth, how God anointed him with the Holy Spirit and with power, so that he went about doing good, and curing all those who were under the devil's tyranny, with God at his side.</p>
NT for Everyone	<p>He sent his word to the children of Israel, announcing peace through Jesus Christ — he is Lord of all! You know all about this, and how the word spread through all Judaea, beginning from Galilee after the baptism which John proclaimed.</p> <p>'God anointed this man, Jesus of Nazareth, with the holy spirit and with power. He went about doing good and healing all who were overpowered by the devil, since God was with him.</p>
20 th Century New Testament	<p>God has sent his Message to the Israelites and told them, through Jesus Christ, the Good News of peace--and Jesus is Lord of all! You yourselves know the story which spread through all Judea, how, beginning from Galilee, after the baptism which John proclaimed--The story, I mean, of Jesus of Nazareth, and how God consecrated him his Christ by enduing him with the Holy Spirit and with power; and how he went about doing good and curing all who were under the power of the Devil, because God was with him.</p>

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p>He sent the message to the Israelites, proclaiming the good news of peace through Jesus Christ—he is Lord of all. You know the events that took place throughout all</p>
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Judea, beginning from Galilee after the baptism that John preached: how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went about doing good and healing all who were under the tyranny of the devil, because God was with him.

Conservapedia Translation	<p>"The Word that He sent to the sons of Israel, preaching peace by Jesus Christ, This One Who is Lord of all,"</p> <p>"You know that Word [The word used here for "word" means a spoken word.], that was published throughout all of Judea, and began from Galilee, after the baptism that John preached:"</p> <p>"How God invested Jesus of Nazareth with the Holy Spirit and with power. He went about doing good deeds, and healing everyone who was devil-possessed, because God was with Him."</p>
Revised Ferrar-Fenton Bible	<p>The message which He sent to the sons of Israel—promising them the good news of peace through Jesus Christ, Who is Lord of all. You know the message of Jesus from Nazareth, which came through all Judea, beginning from Galilee, after the baptism which was proclaimed by John, when God had endowed Him with Holy Spirit and with power. He went about doing good, and curing all who were overpowered by the Devil; because God was with Him.</p>
Free Bible Version	<p>You know the message he sent to Israel, sharing the good news of peace that comes from Jesus Christ, who is Lord of all. You know that this good news spread throughout Judea, beginning in Galilee, following John's call to baptism. It's about Jesus of Nazareth—how God anointed him with the Holy Spirit and with power, and how he went around doing good, healing all those who were under the devil's control, for God was with him.</p>
God's Truth (Tyndale)	<p>You know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published throughout all Jewry, and began in Galile, after the baptism which John preached, how God had anointed Jesus of Nazareth with the holy ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the devils, for God was with him.</p>
International Standard V	<p>He has sent his word to the descendants of Israel and brought them the good news of peace through Jesus the Messiah. [Or Christ] This man is the Lord of everyone. You know what happened throughout Judea, beginning in Galilee after the baptism that John preached. God anointed Jesus of Nazareth with the Holy Spirit and with power, and because God was with him, he went around doing good and healing everyone who was oppressed by the devil.</p>
Montgomery NT	<p>"You cannot but know the message which he sent to the descendants of Israel, when he preached the gospel of peace by Jesus Christ who is Lord of all;</p> <p>"you know the message spread throughout all Judea, beginning in Galilee, after the baptism which John preached;</p> <p>"how God anointed Jesus of Nazareth with the Holy Spirit and with power, and how he went about everywhere doing good, and curing all who were oppressed by the devil; for God was with him.</p>
Riverside New Testament	<p>As to the message which he sent to the children of Israel telling the good news of peace through Jesus Christ — who is Lord of all — you know the story that spread through all Judaea. It began in Galilee after the baptism which John proclaimed. You know of Jesus of Nazareth, how God anointed him with the Holy Spirit and with power. He went about doing good and healing all who were harassed by the Devil, for God was with him.</p>
Leicester A. Sawyer's NT	<p>The word which he sent to the children of Israel, preaching the good news of peace by Jesus Christ,—he is Lord of all,— you know; the word which was [preached] through all Judea, beginning in Galilee after the baptism which John preached, Jesus from Nazareth, how God anointed him with the Holy Spirit and power, who went about doing good and curing all that were subjugated by the devil, for God was</p>

with him; and we are witnesses of all things which he did, both in the land of Judea, and at Jerusalem, whom also they killed, hanging him on a cross. V. 39 is included for context.

Urim-Thummim Version

The Word that Elohim sent to the children of Israel, heralding peace by Jesus Christ: (He is LORD of all:) That Word, I say you know, that was published throughout all Judaea and began from Galilee, after the baptism that John heralded; How Elohim anointed Jesus of Nazareth with the Sacred Spirit and with power: who went about doing good, and healing all that were oppressed of the Devil; for Elohim was with him.

Weymouth New Testament

The Message which He sent to the descendants of Israel, when He announced the Good News of peace through Jesus Christ--He is Lord of all--that Message you cannot but know; the story, I mean, which has spread through the length and breadth of Judaea, beginning in Galilee after the baptism which John proclaimed. It tells how God anointed Jesus of Nazareth with the Holy Spirit and with power, so that He went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the Devil--for God was with Jesus.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

And this is the message he has sent to the children of Israel, the good news of peace he has proclaimed through Jesus Christ, who is the Lord of all. No doubt you have heard of the event that occurred throughout the whole country of the Jews, beginning from Galilee, after the baptism John preached. You know how God anointed Jesus the Naza rean with Holy Spirit and power. He went about doing good and healing all who were under the devil's power, because God was with him; we are witnesses of all that he did through out the country of the Jews and in Jerusalem itself. Yet they put him to death by hanging him on a wooden cross. V. 39 is included for context.

Romans 2:11; Eph 6:9; 1P 1:17

13:26; Is 52:7; Romans 10:15

13:24; Lk 4:14; Is 61:1

The Heritage Bible

The word which he set apart and sent to the children of Israel, announcing the good news of peace through Jesus Christ (he is Lord of all),

You see the spoken word that was through all Judaea, beginning from Galilee, after the baptism which John preached,

How God anointed Jesus, the one from Nazareth, with the Holy Spirit and with power, who came through working good, and healing all those against whom the devil held power, because God was with him.

New American Bible (2011)

* You know the word [that] he sent to the Israelites* as he proclaimed peace through Jesus Christ, who is Lord of all,^k what has happened all over Judea, beginning in Galilee after the baptism that John preached,^l how God anointed Jesus of Nazareth* with the holy Spirit and power. He went about doing good and healing all those oppressed by the devil, for God was with him.^m

* [10:36–43] These words are more directed to Luke's Christian readers than to the household of Cornelius, as indicated by the opening words, "You know." They trace the continuity between the preaching and teaching of Jesus of Nazareth and the proclamation of Jesus by the early community. The emphasis on this divinely ordained continuity (Acts 10:41) is meant to assure Luke's readers of the fidelity of Christian tradition to the words and deeds of Jesus.

* [10:36] To the Israelites: Luke, in the words of Peter, speaks of the prominent position occupied by Israel in the history of salvation.

* [10:38] Jesus of Nazareth: God's revelation of his plan for the destiny of humanity through Israel culminated in Jesus of Nazareth. Consequently, the ministry of Jesus is an integral part of God's revelation. This viewpoint explains why the early

Christian communities were interested in conserving the historical substance of the ministry of Jesus, a tradition leading to the production of the four **gospels**.

k. [10:36] Is 52:7; Na 2:1.

l. [10:37] Mt 4:12; Mk 1:14; Lk 4:14.

m. [10:38] Is 61:1; Lk 4:18.

New Jerusalem Bible

'God sent his word to the people of Israel, and it was to them that the good news of peace was brought by Jesus Christ -- he is the Lord of all. You know what happened all over Judaea, how Jesus of Nazareth began in Galilee, after John had been preaching baptism. God had anointed him with the Holy Spirit and with power, and because God was with him, Jesus went about doing good and curing all who had fallen into the power of the devil.

Revised English Bible—1989

He sent his word to the Israelites and gave the good news of peace through Jesus Christ, who is Lord of all. I need not tell you what has happened lately all over the land of the Jews, starting from Galilee after the baptism proclaimed by John. You know how God anointed Jesus of Nazareth with the Holy Spirit and with power. Because God was with him he went about doing good and healing all who were oppressed by the devil.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

“Here is the message that he sent to the sons of Isra’el announcing *shalom* through Yeshua the Messiah, who is Lord of everything. You know what has been going on throughout Y’hudah, starting from the Galil after the immersion that Yochanan proclaimed; how God anointed Yeshua from Natzeret with the *Ruach HaKodesh* and with power; how Yeshua went about doing good and healing all the people oppressed by the Adversary, because God was with him.

Hebraic Roots Bible

The Word which He sent to the sons of Israel, preaching the good news of peace through Yahshua Messiah, He is Master YAHWEH of all. You know the thing that happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed, Yahshua the One from Nazareth, how YAHWEH anointed Him with the Holy Spirit and with power, who went about doing good, and healing all those having been oppressed by the devil, because YAHWEH was with Him.

Holy New Covenant Trans.

God has spoken to the sons of Israel. He sent them the message, that peace has come through Jesus the Messiah, who is the Lord of all men! You know what occurred all over Judea. It began in the Galilee after John preached to the people about immersion. You know about Jesus from Nazareth. God anointed him with the Holy Spirit and power. Jesus went everywhere doing good things for people. He healed everyone who was ruled by the devil. God was with Jesus.

The Scriptures 2009

“He sent the word to the children of Yisra’el, bringing the Good News: peace through עֲשׂוּיָהּ Messiah! He is Master of all.

“You know what word came to be throughout all Yehudāh, beginning from Galil after the immersion which Yoḥanan proclaimed: how Elohim did anoint עֲשׂוּיָהּ of Natsareth with the Set-apart Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for Elohim was with Him.

Tree of Life Version

You know the message He sent to Bnei-Yisrael, proclaiming shalom through Messiah Yeshua—He is Lord of all.

You know the message that has spread throughout all Judea, beginning from Galilee after the immersion that John proclaimed.

You know how God anointed Yeshua of Natzeret with the Ruach ha-Kodesh and power—how He went about doing good and healing all who were oppressed by the devil, because God was with Him.

Weird English, ©ldē English, Anachronistic English Translations:

Accurate New Testament	...the word whom [He] sends [to] the sons {of} israel Announcing peace through jesus christ This is [of] all [men] Lord You* have seen the becoming word against all the judea {Who is} Leading from the galilee after the washing which proclaims John jesus the [man] from nazareth as designates him The God [with] spirit pure and [with] power Who passes Working (Good) and Healing all the [men] being oppressed by the devil for The God was with him...
Alpha & Omega Bible	"THE WORD WHICH HE SENT TO THE SONS OF ISRAEL, PREACHING PEACE THROUGH JESUS CHRIST. HE IS LORD OF ALL. YOU YOURSELVES KNOW THE THING WHICH TOOK PLACE THROUGHOUT ALL JUDEA, STARTING FROM GALILEE, AFTER THE IMMERSION/BAPTISM WHICH JOHN PROCLAIMED. "YOU KNOW OF JESUS OF NAZARETH, HOW THEOS (<i>The Alpha & Omega</i>) ANOINTED HIM WITH THE HOLY GHOST AND WITH POWER, AND HOW HE WENT ABOUT DOING GOOD AND HEALING ALL WHO WERE OPPRESSED BY THE DEVIL, FOR THEOS (<i>The Alpha & Omega</i>) WAS WITH HIM.
Awful Scroll Bible	(")The Word which He segregates-out to the sons of Israel, Himself heralding-the-Good-Tidings of peace, through Jesus, the Anointed One, this-same One is Lord of all, (")the spoken word you have perceived, occurring throughout the whole of Judæa, itself beginning from Galilee, after the baptism which John proclaims, (")as God anoints Jesus, of Nazareth, with the Awful Breath and Power, he who went-throughout undertaking-that-good, and healing everyone being accordingly-dominated by the Caster-through, since God was with Him.
Concordant Literal Version	Of the word He dispatches to the sons of Israel, bringing the evangel of peace through Jesus Christ (He is Lord of all), you are aware, the declaration coming to be down the whole of Judea, beginning from Galilee after the baptism which John heralds:" Jesus from Nazareth, as God anoints Him with holy spirit and power, Who passed through as a benefactor and healer of all those who are tyrannized over by the Adversary, for God was with Him."
exeGesés companion Bible	The word Elohim apostolized to the sons of Yisra El, evangelizing shalom through Yah Shua Messiah: - he is Adonay of all: that rhema, you know, became throughout all Yah Hudah, beginning from Galiyl, as to the baptism Yahn preached: how Elohim anointed Yah Shua the Nazarene with the Holy Spirit and with dynamis: who passed through working well, and healing all who were overpowered by Diabolos - for Elohim was with him.
Orthodox Jewish Bible	"The dvar which he sent to the Bnei Yisroel, preaching shalom through Rebbe, Melech HaMoshiach Yehoshua (Hu Adon Koll!) [Isa 52:7; Ps 107:20; 147:18 TARGUM HASHIVIM] "That word, I say, you know the thing which took place throughout all Yehudah, having begun from the Galil after the tevilah of teshuva which Yochanan preached; "You know Rebbe, Melech HaMoshiach Yehoshua from Natzeret, how Hashem anointed him with the Ruach Hakodesh and with ko'ach (power), and how he went about doing mitzvot and giving refu'ah shlemah to all the ones being oppressed by Samael (the devil) because Hashem was with him. [YESHAYAH 61:1]
Rotherham's Emphasized B.	<As touching the word he hath sent unto the sons of Israel, ^c announcing the glad tidings of peace ^d through Jesus Christ—[the same] is Lord [of all]> ye yourselves know what hath come to pass throughout the whole' of Judæa, beginning from

Galilee after the immersion which [John] proclaimed, [respecting Jesus who was of Nazareth]:—

How God [anointed] him with Holy Spirit^e and with power, Who went about doing good and healing all that were oppressed by the adversary, because [God] was with him.

^c Ps. cvii. 20; cxlvii. 18.

^d Is. lii. 7; Na. i. 15.

^e Is. lxi. 1.

Expanded/Embellished Bibles:

The Amplified Bible

You know the message which He sent to the sons of Israel, announcing the good news of peace [Or *the gospel of peace.*] through Jesus Christ, who is Lord of all—you know the things that have taken place throughout Judea, starting in Galilee after the baptism preached by John— how God anointed Jesus of Nazareth with the Holy Spirit and with great power; and He went around doing good and healing all who were oppressed by the devil, because God was with Him.

An Understandable Version

He sent His message [*first*] to the Israelites; [*it involved*] preaching the good news through Jesus Christ (who is Lord of all). You yourselves know [*all this, and*] how this message was proclaimed throughout Judea, having begun from Galilee after the preaching of the immersion [*taught and practiced*] by John. This message was about Jesus from Nazareth and how God specially chose Him [*and signified it*] by giving Him the Holy Spirit and power. He traveled all over doing good [*for people*] and healing everyone who was [*being*] oppressed by the devil, for God was with Him.

The Expanded Bible

You know the message [word] that God has sent to the people of Israel is the Good News that peace [announcing/proclaiming the Gospel of peace that] has come through Jesus Christ. Jesus is the Lord of all people [^c both Jews and Gentiles]! You know what has happened all over Judea, beginning in Galilee after John [^c the Baptist] preached to the people about baptism [Luke 3]. You know about Jesus from Nazareth, that God gave him [^lanointed him with] the Holy Spirit and power. You know how Jesus went everywhere doing good and healing those who were ruled [oppressed] by the devil, because God was with him.

Jonathan Mitchell NT

"He sent forth the Logos (the Word; the Idea; the Thought; the Reason; the message) to, and then in and by the sons of Israel – repeatedly announcing the good new of ease and well-being: peace through Jesus Christ ([the] Anointed One). This One is Lord (Master) of all humans, and Owner of all things!

"You yourselves have seen and thus know the thing happening (coming to be) – [the] result of the flow (or: spoken word; or: = the subject talked about) [going] down through the whole of the Judean [district], beginning from Galilee, after the immersion (or: baptism) which John, as a herald, publicly proclaimed –

"Jesus, the One from Nazareth – even as how God anointed Him with [a/the] set-apart Breath-effect (or: Holy Spirit; Sacred Attitude) even for (or: and with) power and ability – Who went throughout repeatedly doing works bringing goodness, ease and well-being, as well as constantly healing all the folks being continuously held down under power (tyrannized and oppressed) by the one that casts things through folks (the accuser, slanderer, adversary)... because God was with Him.

P. Kretzmann Commentary

... the Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)

that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

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.

Syndein/Thieme	<p>Kretzmann's commentary for Acts 10:34–38 has been placed in the Addendum. "The Word which God sent unto the children of Israel, preaching peace through Jesus Christ (He {Jesus} is Lord of all)!" {Note: 'Peace' here is not World Peace but inner peace. This is the removal of the barrier between Man and God. Christ died on the cross for us. When we believe in Him we 'share His righteousness'. We are worthy to be in the presence of God because of Who and What Christ is . . . not who and what WE are!} "That Word you know {they had been evangelized before} which was published throughout all Judaea, and began from Galilee, after the baptism which John preached . . . how God anointed Jesus of Nazareth with the Holy Spirit and with power. Who {Jesus} went about doing {divine} good, and healing all that were oppressed of demons for God kept on being with Him."</p>
Translation for Translators	<p><i>You know the message that God sent to us Israelis. He proclaimed to us the good news that he would cause people to have peace with him because of what Jesus Christ has done. This Jesus is Lord not only over us Israelis. He is also the Lord who rules over all people. You know what he did throughout the land of Judea, beginning in Galilee. He began to do those things after John had been proclaiming to people that they should turn away from their sinful behavior before he baptized them. You know that God gave [MTY] his Holy Spirit to Jesus, the Man from Nazareth town, and gave him the power to do miracles. You also know how Jesus went to many places, always doing good deeds and healing people. Specifically, he was continually healing all the people whom the devil was causing to suffer. Jesus was able to do those things because God was always helping him."</i></p>
The Voice	<p>Peter: <i>You already know that God sent a message to the people of Israel; it was a message of peace, peace through Jesus the Anointed—who is King of all people. You know this message spread through Judea, beginning in Galilee where John called people to be ritually cleansed through baptism. [Literally, immersed, to show repentance] You know God identified Jesus as the uniquely chosen One by pouring out the Holy Spirit on Him, by empowering Him. You know Jesus went through the land doing good for all and healing all who were suffering under the oppression of the evil one, for God was with Him.</i></p>

Bible Translations with Many Footnotes:

Lexham Bible	<p>As for [*The words "As for " are not in the Greek text, but are supplied in the translation in keeping with English style] the message that he sent to the sons of Israel, proclaiming the good news of peace through Jesus Christ—this one is Lord of all— you know the thing that happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed: Jesus of Nazareth—how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, because God was with him.</p>
NET Bible®	<p>You know⁹⁵ the message⁹⁶ he sent to the people⁹⁷ of Israel, proclaiming the good news of peace⁹⁸ through⁹⁹ Jesus Christ¹⁰⁰ (he is Lord¹⁰¹ of all) – you know what happened throughout Judea, beginning from Galilee after the baptism that John announced:¹⁰² with respect to Jesus from Nazareth,¹⁰³ that¹⁰⁴ God anointed him with the Holy Spirit and with power. He¹⁰⁵ went around doing good and healing all who were oppressed by the devil,¹⁰⁶ because God was with him.¹⁰⁷</p> <p>⁹⁵tn The subject and verb ("you know") do not actually occur until the following verse, but have been repeated here because of the requirements of English word order.</p> <p>⁹⁶tn Grk "the word."</p> <p>⁹⁷tn Grk "to the sons."</p> <p>⁹⁸sn Peace is a key OT concept: Isa 52:7; Nah 1:15; also for Luke: Luke 1:79; 2:14; Acts 9:31. See also the similar phrase in Eph 2:17.</p> <p>⁹⁹tn Or "by."</p>

^{100tn} Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

^{101sn} He is Lord of all. Though a parenthetical remark, this is the theological key to the speech. Jesus is Lord of all, so the gospel can go to all. The rest of the speech proclaims Jesus’ authority.

^{102tn} Or “proclaimed.”

^{103sn} The somewhat awkward naming of Jesus as from Nazareth here is actually emphatic. He is the key subject of these key events.

^{104tn} Or “how.” The use of ὡς (Jws) as an equivalent to ὅτι (Joti) to introduce indirect or even direct discourse is well documented. BDAG 1105 s.v. ὡς 5 lists Acts 10:28 in this category.

^{105tn} Grk “power, who.” The relative pronoun was replaced by the pronoun “he,” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

^{106tn} The translation “healing all who were oppressed by the devil” is given in L&N 22.22.

^{sn} All who were oppressed by the devil. Note how healing is tied to the cosmic battle present in creation. Christ’s power overcomes the devil and his forces, which seek to destroy humanity.

^{107sn} See Acts 7:9.

The Spoken English NT

You know the message that God sent to the people^{gg} of Israel, bringing the good news of peace^{hh} through Jesus the Messiah. He is Lord of all people!

You know what happened throughout Judea,ⁱⁱ starting from^{jj} Galilee—after the baptism that John announced.

You know how God anointed^{kk} Jesus of Nazareth with the Holy Spirit and with power. He traveled around doing good and healing everyone who was oppressed by the devil, because God was with him.

^{gg.} Lit. “children.”

^{hh.} See Isaiah 52:7; Nah. 1:15.

^{ii.} Prn. joo-dee-a.

^{jj.} Lit. “after it started from.”

^{kk.} See “Bible Words.”

Wilbur Pickering’s New T.

The word that He sent to the sons¹⁴ of Israel, preaching good news of peace through Jesus Christ—He is Lord of all—that spoken word you know, that was proclaimed throughout all Judea, beginning from Galilee, after the baptism that John preached:¹⁵

Jesus of Natsareth, how God anointed Him with Holy Spirit and power, who went about doing good and healing all those being oppressed by the devil,¹⁶ because God was with Him—yes, we are witnesses of all that He did, both in the country of the Jews and in Jerusalem—whom they also killed, hanging Him on a tree. V. 39 is included for context.

(14) ‘Sons’ is often translated ‘children’ when referring to the descendants of Jacob—Peter is referring to the current generation, the one that received the revelation of ‘Jesus Christ’.

(15) As soon as John was put in prison, which was the end of his preaching and baptizing, Jesus moved out of Judea into Galilee—He spent over a year there before returning to Judea. Peter is assuming that Cornelius would have followed the career of Jesus with interest. He gives a very brief, almost disjointed, review of some salient points.

(16) The devil is Satan. Did Peter mean that every time Jesus saw an oppressed person He healed them, or did he mean that everyone whom Jesus healed was oppressed, or both? The episode at the pool of Bethesda (John 5:2-13) would appear to eliminate the first option, that every time He saw an oppressed person He healed them, because there was a “great multitude” of oppressed people there, and

Jesus obviously saw them, but He did nothing to help them. This leaves us with the clear conclusion that it is the second meaning that is correct, everyone whom Jesus healed was oppressed, which means that Satan is involved in all maladies. [With reference to John 5:2-13, less than 1% of the Greek manuscripts, of objectively inferior quality, omit the last clause of verse 3 and all of verse 4 (as in NIV, NASB, LB, [TEV], etc.). But obviously all those people wouldn't stay there (in discomfort) day in and day out, year in and year out, if nothing was happening. Obviously people got healed, and verse 7 makes clear that it had to do with the stirring of the water—so why didn't those manuscripts omit verse 7 as well? The UBS editions do us a considerable disservice by following a very small minority of manuscripts and making the angel "of the Lord". Since angels can be good or fallen, it seems most likely to me that the angel involved was fallen. A capricious, occasional healing condemned all those people to added suffering (being at the pool instead of the comfort of home), including the frustration and despair of those who never made it (like the man Jesus healed). A sadistic procedure is just like Satan.]

Literal, almost word-for-word, renderings:

A Faithful Version	The word that He sent to the children of Israel, preaching the gospel of peace through Jesus Christ (He is Lord of all), You have knowledge of; which declaration came throughout the whole of Judea, beginning from Galilee, after the baptism that John proclaimed, Concerning Jesus, Who was from Nazareth: how God anointed Him with the Holy Spirit and with power, and He went about doing good and healing all who were oppressed by the devil, because God was with Him.
Analytical-Literal Translation	"The word which He sent to the sons [and daughters] of Israel, proclaiming the Gospel of peace through Jesus Christ—this One is Lord of all—[that word] you _p know, the word having taken place throughout the whole of Judea, having begun from Galilee, after the baptism which John preached—Jesus who [is] from Nazareth—how God anointed Him with the [the] Holy Spirit and power, who went about doing good and healing all the ones being oppressed by the Devil, because God was with Him.
Benjamin Brodie's trans.	The message which He sent to the sons of Israel [Jews: The Church does not yet exist], proclaiming peace through Jesus Christ, this One is the Lord over all. You know the [Messianic kingdom] message which was shared throughout the whole of Judea, beginning with Galilee, accompanied by the baptism which John preached, How God anointed Him - Jesus from Nazareth - with the Holy Spirit and power, Who traveled from place to place, performing good works [as a divine benefactor] and curing all manner of those [types and categories, not every single person on earth] who were oppressed [exploited] by the Devil, because God was with Him .
Bond Slave Version	The word which God sent to the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, you know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 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.
Context Group Version	The word which he sent to the sons of Israel, proclaiming the imperial news of peace by Jesus the Anointed (He is Lord of all.) -- that saying you (pl) yourselves know, which was announced throughout all Judea, beginning from Galilee, after the immersion which John proclaimed; [even] Jesus of Nazareth, how God anointed him with the Special Spirit and with power: who went about doing good, and healing all that were oppressed of the slanderer {trad. "devil"}; for God was with him.

Far Above All Translation *You know* the word which he sent to the sons of Israel, as he preached peace through Jesus Christ – he is Lord of all – you know the course of events which took place throughout all Judaea, beginning with Galilee after the baptism which John preached – Jesus from Nazareth – how God anointed him with holy spirit and power, who went about doing good works and healing all those *who were being* overpowered by the devil, because God was with him.

Modern Literal Version 2020 The word which he sent to the sons of Israel, proclaiming the good-news of peace through Jesus Christ (this one is Lord of all).
 You° know, the word concerning Jesus which happened throughout the whole of Judea, having began from Galilee, after the immersion* which John preached.
 Jesus who was from Nazareth; how God anointed him with the Holy Spirit and with power, who went throughout the land working good* and healing all who were oppressed by the devil, because God was with him.

New Matthew Bible You know the preaching that God sent to the children of Israel, preaching peace by Jesus Christ, who is Lord over all things. This preaching was proclaimed throughout all Judea, and began in Galilee after the baptism that John preached – how God had anointed Jesus of Nazareth with the Holy Spirit and with power. Which Jesus went about doing good and healing all who were oppressed by the devils. For God was with him.

The gist of this passage: Peter begins to explain to them Who Jesus is, making use of knowledge which much of his audience already has.

36-38

Acts 10:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
logos (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056
apostellō (ἀποστέλλω) [pronounced <i>ap-os-TEHL-low</i>]	<i>to order (one) to go to a place appointed; to send [out, forth, away], dismiss; to allow one to depart, that he may be in a state of liberty; to order one to depart, send off; to drive away; to set apart</i>	3 rd person singular, aorist active indicative	Strong's #649
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
huiοι (υἱοί) [pronounced <i>hwee-OY</i>]	<i>children, sons, descendants; pupils; followers; attendants</i>	masculine plural noun; dative, locative or instrumental case	Strong's #5207

Acts 10:36a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Israêl (Ἰσραήλ) [pronounced <i>is-rah-ALE</i>]	<i>he shall be a prince of God;</i> transliterated <i>Israel</i>	proper singular noun; masculine, Indeclinable	Strong's #2474

Translation: [God] sent the Word to the sons of Israel,...

Many of the translations began this verse with *you already know that; you are aware that*. This is simply taking the first portion of v. 38 and placing it here. The people in attendance would be aware of most of all of these things; but they may not have put everything together in a coherent approach to God.

Is Peter speaking of Jesus as *the Word* (as John did)? Is this the ho logos of John 1, or is Peter simply speaking of an announcement, a teaching, a proclamation? It certainly makes sense, either way that it is used.

Perhaps *the word* is defined by the participle which comes next.

Acts 10:36b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
euaggelizô (εὐαγγελίζω) [pronounced <i>yoo-ang-ghel-EED-zo</i>]	<i>announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]</i>	masculine singular; present middle participle, nominative case	Strong's #2097
I was wondering about the middle voice here, but this word tends to use the middle as a participle.			
eirênê (εἰρήνη, ης, ῆ) [pronounced <i>eye-RAY-nay</i>]	<i>peace, harmony, order, welfare</i>	feminine singular noun; accusative case	Strong's #1515
diá (διὰ) [pronounced <i>dee-AH</i>]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547

Translation: ...declaring the good news [and] peace through Jesus Christ.

The verb is the present middle participle of euaggelizô (εὐαγγελίζω) [pronounced *yoo-ang-ghel-EED-zo*]. It means, *announcing [speaking, declaring, bringing] the good news, evangelizing, proclaiming the gospel; bringing [declaring] glad [good] tidings [news, information]*. Strong's #2097.

The word for *peace* is peace between man and God. Because *peace* is in the accusative and not the genitive, this grammatically might be understood to mean, *declaring peace through Jesus Christ*. However, the participle verb here means more than simply *declaring* something. It is *declaring the gospel*. Therefore, many translated this phrase as, *declaring the gospel of peace* (which is how a genitive would be translated). There is an awful lot to be found in these 3 verses, and we do not know if perhaps we are getting an edited version of what Peter said (that is often the case).

This good news is directly related to Christ Jesus; and it is He Who establishes peace between man and God. Jesus is the perfect mediator between man and God, as He is both equal to man and equal to God.

As mentioned before, the words together *Jesus Christ*, represent something which would be anathema to many in a Jewish audience. These words together proclaim that Jesus is the Messiah (the Christ).

Acts 10:36c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
pantōn (πάντων) [pronounced PAHN- tone]	<i>from the whole, of all; all things, everything</i>	masculine plural adjective, genitive/ablative case	Strong's #3956
kurios (κύριος) [pronounced KOO-ree- oss]	<i>lord, master; Lord; he to whom a person or thing belongs, owner, possessor; a prince, chief, sovereign</i>	masculine singular noun; nominative case	Strong's #2962

Translation: He is the Lord of all [things].

God the Father made God the Son Lord over all things. This harkens back to Psalm 110:1, where David writes: **The LORD [God the Father] says to my Lord [Jesus Christ, the Greater Son of David]: "Sit at My right hand, until I make Your enemies Your footstool."** The enemies of God are Satan, the other **fallen angels**, and all men who do not choose to believe in Him.

Positionally, Jesus is Lord over all. However, God allows human history to play out further so that many more sons might be brought to glory (Hebrews 2:10).

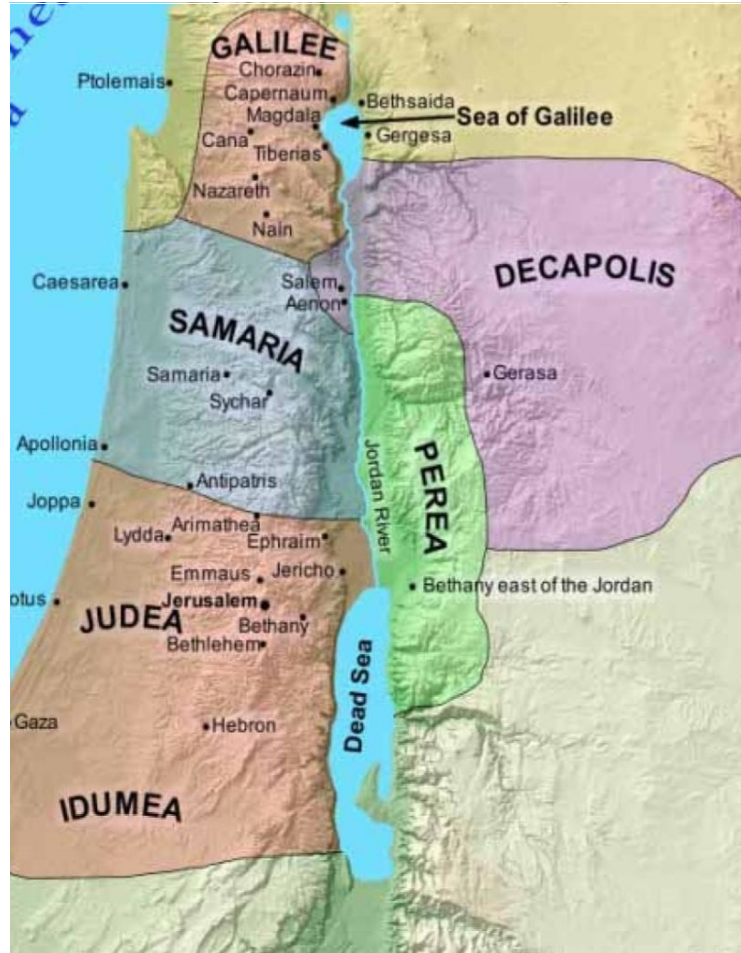
Acts 10:36 [God] sent the Word to the sons of Israel, declaring the good news [and] peace through Jesus Christ. He is the Lord of all [things]. (Kukis mostly literal translation)

Acts 10:37a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
humeis (ὅμοις) [pronounced hoo-MICE]	<i>you [all]</i>	2 nd person plural personal pronoun; nominative case	Strong's #5210, which is a form of Strong's #4771
eidō (εἶδω) [pronounced Ī-doh]	<i>to see, to perceive; to observe; to discern, to know</i>	2 nd person plural, perfect active indicative	Strong's #1492
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
gínomai (γίνομαι) [pronounced GIN-oh-mī]	<i>that which has come to be, the thing which has happened; becoming, being; coming to be</i>	neuter singular, aorist (deponent) middle participle; accusative case	Strong's #1096

Translation: You [all] are aware of what happened,...

Peter is assuming that Cornelius and those with him are aware of what took place in neighboring Judæa. They probably do not know Peter (except as ordered by the angel) and they may not fully appreciate the events which took place, but they are, no doubt, aware of them.



Peter would be saying this in the power of the Holy Spirit; and it is recorded here in the Bible, which would doubly testify as to the truth of what Peter is saying (there is the witness of the Spirit and of the Word).

Galilee, Samaria, Judea (map); from [Quizlet](#); accessed September 28, 2023.

The regions on this map are all a part of the Roman Empire.

On the map, in Judea, you can find Jerusalem, which is where Peter started from. He was led to Joppa, along the coast of the Mediterranean; and Cornelius' messengers came down to him from Caesarea of Samaria.

Peter is now in Caesarea, and the gentiles who have gathered to hear him are mostly from Caesarea. The map shows you the proximity of these 1st century nations and their cities.

Jesus primarily taught up in Galilee (that is where most of the positive volition was), but He was crucified down in Jerusalem (Jesus went to Jerusalem perhaps three or four times during His public ministry).

Given the close proximity of these places, Peter legitimately postulates that the people gathered are aware of Jesus, what He is purported to have done; and would also have known about His crucifixion.

What Peter is going to do is supplement their knowledge of these events with the divine truth of what took place.

Many people today know something about Jesus, that He was some sort of religious figure from a long time ago and they may know about the crucifixion. The gospel message to a person with this knowledge is an explanation as to how that is relevant to his life today.

Acts 10:37b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah]	<i>speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea</i>	neuter singular noun; accusative case	Strong's #4487
katá (κατά) [pronounced kaw-TAW]	<i>down, down from, down into, down upon; through, throughout, in; against [in a hostile sense]; by</i>	preposition with the genitive case	Strong's #2596
Here spelled kath (καθ) [pronounced kath] because it comes before a vowel with a rough breathing.			
holos (ὅλος, η, ον) [pronounced HOH-loss]	<i>whole, entire, complete; altogether, wholly, all</i>	feminine singular adjective; genitive/ablative case	Strong's #3650
tês (τῆς) [pronounced tayc]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
loudaia (Ἰουδαία) [pronounced ee-oo-DAH-yah]	<i>he shall be praised; transliterated, Judæa, Juda</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #2449

Translation: ...the advent of the Lord [lit., word, proclamation, event] throughout all Judæa,...

Peter uses the word hrēma (ῥῆμα, ατος, τό) [pronounced HRAY-mah] to describe all that took place. This word means, *speech, discourse, utterance; saying; words, that which is spoken; command, order, direction, proclamation; thing, object, matter, event; idea*. I took this word to be a reference to the advent/ministry of the Lord. Strong's #4487. However, literally, this means *the thing, the event, the matter*.

What took place in Judæa was close enough for all of the people there to know about it. Although a singular noun is used to describe many things which took place, they can all be summarized as *the ministry of the Lord, the first advent of the Lord*.

Remember that Peter has essentially walked from Jerusalem to Joppa to Caesarea; and that Jesus walked throughout Galilee, parts of Samaria and parts of Judæa. So these regions are very close within the Roman empire. A [map](#) of this region is above.

Today, this is the case throughout much of the world today. Even though this was an event which took place 2100 years ago, perhaps half of the world knows about this event. Maybe more.

What Peter is going to do in his message is fill in any gaps of knowledge that these people may have so that the people there who have believed in the Revealed God now connect this God to Jesus.

There are others who have come to the home of Cornelius, and they may not have believed yet, but hearing these things about Jesus cause them to believe what Peter is saying.

Acts 10:37c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
archô (ἀρχῶ) [pronounced <i>ahr-KHOH</i>]	<i>being chief, leading, ruling, governing; beginning; first, firstly</i>	masculine singular, aorist middle participle, nominative case	Strong's #757
This word is only used by Luke in Luke 24:47 Acts 10:37 in the NT (it is found in the LXX, however).			
ἀπό (ἀπό) [pronounced <i>aw-PO</i>]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
tês (τῆς) [pronounced <i>tayc</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	feminine singular definite article; genitive and ablative cases	Strong's #3588
Galilaia (Γαλιλαία) [pronounced <i>gal-il-ī-yah</i>]	circuit, circle; transliterated <i>Galilee</i>	feminine singular proper noun/location; genitive/ablative case	Strong's #1056

Translation: ...having begun in the Galilee [region]...

Peter is likely looking at his audience, reading their faces, and proceeding as he sees recognition and understanding in the faces of these men. What I am suggesting is, Peter looks at his audience and decides where to take them. He can tell if they are getting it; and he can tell if he needs to go back and cover a point in depth. When he sees that most of them understand this or that point, then he moves to the next thought.

We don't know how many people are there. Certainly more than ten; probably less than a hundred. It is an intimate enough group for Peter to scan their expressions to see if they are nodding in agreement or completely lost with regards to what Peter is saying. Peter apparently can see that these men are with him in terms of understanding this background information.

Jesus' ministry began in the Galilee region. In fact, that is where Jesus spent most of His ministry. These gentiles are not very far from the Galilee region, and they would have heard reports about what was taking place there. They may have even known people who went to Jesus to follow Him (although mostly Cornelius and his friends would have been associated mostly with other gentiles).

Acts 10:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
meta (μετά) [pronounced <i>meht-AH</i>]	<i>after, behind</i>	preposition with the accusative	Strong's #3326

Acts 10:37d			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
to (τό) [pronounced <i>toh</i>]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
baptisma (βάπτισμα) [pronounced <i>BAP-tis-mah</i>]	<i>baptism (real or figurative); immersion; identification, association, relation</i>	neuter singular noun; accusative case	Strong's #908
ho (ὃ) [pronounced <i>hoh</i>]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	neuter singular relative pronoun; accusative case	Strong's #3739
kêrussô (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	3 rd person singular, aorist active indicative	Strong's #2784
Iōannês (Ἰωάννης) [pronounced <i>ee-oh-AHN-nace</i>]	<i>Jehovah is a gracious giver; transliterated, John, Yoĥanan, Joĥanan</i>	proper singular masculine noun; nominative case	Strong's #2491

Translation: ...after the baptism John proclaimed.

All of this began with John's baptism. John was the herald of the Lord. He proclaimed the coming Messiah out in the wilderness, and then Jesus appeared on the scene.

Most of the men there are aware of John the Herald, although they may or may not have connected him to the ministry of Jesus. You may recall from Luke that some of John's disciples—sent by John himself—came to Jesus and asked if He was the Messiah or if they should look for another. So, if they were not understanding from the ministry of Jesus that He is the One Whom John proclaimed; then it would be understandable if some of these gentiles did not make this connection as well.

Acts 10:37 You [all] are aware of what happened, the advent of the Lord [lit., word, proclamation, event] throughout all Judæa, having begun in the Galilee [region] after the baptism John proclaimed. (Kukis mostly literal translation)

Peter describes more thoroughly what event or thing he is talking about, which began in Galilee after John the Herald proclaims a baptism of repentance (the changing of one's mind).

Acts 10:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
ton (τόν) [pronounced <i>tahn</i>]; also to (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588

Acts 10:38a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀπό (ἀπό) [pronounced aw-PO]; spelled ἄφ´ before a vowel.	<i>from, away from, by; after; at; with, because of, since; before; in; of; out (from)</i>	preposition or separation or of origin	Strong's #575
Nazareth/Nazaret (Ναζαρέθ/Ναζαρέτ) [pronounced nad-zar- EHTH/nad-zar-EHT]	<i>the guarded one; transliterated Nazareth, Nazaret</i>	indeclinable proper noun/location	Strong's #3478
ὡς (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
χρῖο (χρῖο) [pronounced KHREE- oh]	<i>to anoint; to consecrate by anointing</i>	3 rd person singular, aorist active indicative	Strong's #5548
αὐτόν (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ὁ (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
θεός (θεός) [pronounced theh- OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
πνεῦμα (πνεῦμα) [pronounced PNYOO- mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, dative, locative or instrumental case	Strong's #4151
ἅγιος (ἅγιος) [pronounced HA-gee- oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; dative, locative or instrumental case	Strong's #40
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
δύναμις (δύναμις) [pronounced DOO- nahm-iss]	<i>power, ability, able, capable; inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth; mighty deed, miracle; meaning or significance [of voice, language]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #1411

Translation: [You know about] Jesus, the [Man] from Nazareth, [and] how the God anointed Him with the Holy Spirit and with power.

I continued with the theme, *you know about*, assuming again the Peter is looking at the faces of his audience and reading them. These men would not be ignorant of Jesus. They would have heard people claim that He cured blindness, lameness, and that He had a great following.

Acts 10:38b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hos (ὅς) [pronounced <i>hohç</i>]	<i>who, which, what, that, whose, whoever</i>	masculine singular relative pronoun; nominative case	Strong's #3739
dierchomai (διέρχομαι) [pronounced <i>dee-AIR-khom-mai</i>]	<i>to go through, pass through; to go, walk, journey, pass through a place; to travel the road which leads through a place, go, pass, travel through a region; to go abroad</i>	3 rd person singular, aorist active indicative	Strong's #1330
euergeteō (εὐεργετέω) [pronounced <i>yoo-erg-et-EH-oh</i>]	<i>doing good, bestowing benefits, being philanthropic</i>	masculine singular, present active participle, nominative case	Strong's #2109
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
iaomai (ἰάομαι) [pronounced <i>ee-AH-om-ahēe</i>]	<i>curing, healing; making whole; being free from errors and sins, bringing about (one's) salvation</i>	masculine singular, present (deponent) middle/passive participle, nominative case	Strong's #2390
pantas (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
tois (τοῖς) [pronounced <i>toiç</i>]	<i>(to, in by) the; these [things]; in these; to those; by all of this; for these</i>	masculine plural definite article; dative, locative or instrumental case	Strong's #3588
katadunasteúō (καταδυναστεύω) [pronounced <i>kat-ad-oo-nas-TYOO-oh</i>]	<i>oppressing, exercising harsh control over one, one who uses his power (dominion) against another</i>	masculine plural, present passive participle, accusative case	Strong's #2616
hupó (ὑπό) [pronounced <i>hoop-OH</i>]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced <i>tu</i>]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588

Acts 10:38b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
diabolos (διάβολος) [pronounced dee-AB-ol-oss]	<i>devil, [false] accuser, slanderer; Satan (compare [H7854])</i>	masculine singular adjective (often used as a substantive); genitive/ablative case	Strong's #1228

Translation: [This same Jesus] journeyed [throughout these regions] doing good works and healing all those who were oppressed by the devil,...

Rather than continue a very long run on sentence, I replaced a relative pronoun with *this same Jesus*.

Jesus had a ministry which should not have disturbed anyone. He did good works and He healed people, and he freed those from demons who were possessed by them.

As has been discussed earlier, Jesus did not heal every single person (remember the person who was out in front of the Temple every day that Peter healed?). Jesus healed every manner of disease and illness including all that would be the result of Satan's oppression. Jesus healed all those who became a part of God's plan.

Some men there may have been skeptical of all that was claimed; others may have known some people actually healed by Jesus.

No doubt, Cornelius was aware of all this. However, he may not have put this together yet with his faith in the God of the Jews.

Acts 10:38c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
ên (ἦν) [pronounced ayn]	<i>was, were, has been; to have existed; to have stayed; had occurred, took place; was present [available]</i>	3 rd person singular, imperfect indicative	Strong's #2258 (imperfect of Strong's #1510)
meta (μετά) [pronounced meht-AH]	<i>with, among, in the company of, in the midst of</i>	preposition with the genitive/ablative case	Strong's #3326
autou (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ablative case	Strong's #846

Translation: ...for God was with [Jesus].

Jesus was able to heal and to do these great works because God (the Father) was with Him.

In the book of Luke, I suggested that Jesus may have very well never used His Deity to accomplish anything when in His human body. There are a lot of things I cannot answer as, *how did Jesus know He was God and know that He could access His Deity, but chose not to?* Also, *when did this occur? Jesus was an infant, for a time.*

God the Father being with Jesus, the Son, was why Jesus was able to effect these signs, wonders and healings.

Acts 10:38 [You know about] Jesus, the [Man] from Nazareth, [and] how the God anointed Him with the Holy Spirit and with power. [This same Jesus] journeyed [throughout these regions] doing good works and healing all those who were oppressed by the devil, for God was with [Jesus]. (Kukis mostly literal translation)

Acts 10:36–38 [God] sent the Word to the sons of Israel, declaring the good news [and] peace through Jesus Christ. He is the Lord of all [things]. You [all] are aware of what happened, the advent of the Lord [lit., word, proclamation, event] throughout all Judæa, having begun in the Galilee [region] after the baptism John proclaimed. [You know about] Jesus, the [Man] from Nazareth, [and] how the God anointed Him with the Holy Spirit and with power. [This same Jesus] journeyed [throughout these regions] doing good works and healing all those who were oppressed by the devil, for God was with [Jesus]. (Kukis mostly literal translation)

These men in attendance know some of these things about Jesus. Peter is giving them the full story here.

Acts 10:36–38 God sent the Living Word to all the sons of Israel. He declared the good news and peace with Himself through Jesus Christ. God made Him the Lord over all things. You are, no doubt, aware of the ministry of the Lord, which took place throughout all of Judæa, beginning first in the Galilee region right after the baptism of John. You certainly know about Jesus, the One from Nazareth; and you know how God anointed Him with the Holy Spirit and with power. This same Jesus journeyed throughout these adjacent regions doing good works and healing those who were oppressed by the devil. In all of this, God was with Jesus. (Kukis paraphrase)

And we [are] witnesses of all He did in not only the land of the Jews and also [in] Jerusalem, Whom also they executed, hanging upon a wood. This [One] the God awakened in the third day and gave Him visible to be. [This was] not to all the people, but to witnesses chosen beforehand by the God of us, who ate and drank with Him after the raising up of Him from [the] dead.

Acts
10:39–41

We [are] witnesses to all that [Jesus] did, not only in the land of the Jews, but also [in] Jerusalem, [the Man] Whom they executed, hanging [him] upon a wooden beam. This [same One] God raised up on the third day and He presented Him to be manifest [to His disciples]. [This was] not to all people, but to witnesses [whom] our God chose beforehand. [We were privileged to] eat and drink with Him after He was raised from the dead.

Myself and many other students remain as witnesses to all that Jesus did, not only in the land of the Jews, but even in Jerusalem, where He was unjustly executed, hanging him from a Roman cross. This same One, God raised up and presented Him as fully alive. This presentation was not made to all people, but to the witnesses whom God chose beforehand, even us who ate and drank with Him after He had been raised from the dead.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	And we [are] witnesses of all He did in not only the land of the Jews and also [in] Jerusalem, Whom also they executed, hanging upon a wood. This [One] the God awakened in the third day and gave Him visible to be. [This was] not to all the people, but to witnesses chosen beforehand by the God of us, who ate and drank with Him after the raising up of Him from [the] dead.
Complete Apostles Bible	And we are witnesses of all things which He did, both in the country of the Jews and in Jerusalem, whom they also killed by hanging on a tree. This Jesus God raised on the third day, and granted Him to become visible, not to all the people, but to witnesses, who having been chosen beforehand by God, even to us, who ate together and drank together with Him after He arose from the dead.
Douay-Rheims 1899 (Amer.)	And we are witnesses of all things that he did in the land of the Jews and in Jerusalem: whom they killed, hanging him upon a tree. Him God raised up the third day and gave him to be made manifest, Not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him, after he arose again from the dead.
Holy Aramaic Scriptures	And we are witnesses concerning all which He did in all the land of Yehud {Judea} and Urishlem {Jerusalem}. For, concerning this, the Yehudaye {the Judeans/the Jews} hung Him up upon The Tree, and killed Him. And Alaha {God} raised Him in three days, and allowed that He should be seen openly {lit. with an open eye}. Yet, not unto all the Ama {the People}, but rather, unto us; those from whom Alaha {God} chose, so that we should be witnesses for Him; who ate and drank with Him after His resurrection from the place of the dead.
James Murdock's Syriac NT	And we [are] his witnesses, as to whatever he did in all the region of Judaea and in Jerusalem. This same person the Jews hanged on a tree, and slew him. And him did God raise up, on the third day; and caused him to be seen with naked eyes; not indeed by all the people, but by us, who were chosen of God to be his witnesses, [and] who ate and drank with him after his resurrection from the dead.
Original Aramaic NT	And we witnessed him concerning all whatsoever he did in all the land of Judea and of Jerusalem. The Judeans hanged him on a tree and murdered him. And God raised him up the third day and granted him to appear publicly. But not to all the people, but to us who were chosen by God to be witnesses for him, we who ate and drank with him after his resurrection from the grave.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And we are witnesses of all the things which he did in the country of the Jews and in Jerusalem; whom they put to death, hanging him on a tree. On the third day God gave him back to life, and let him be seen, Not by all the people, but by witnesses marked out before by God, even by us, who took food and drink with him after he came back from the dead.
Bible in Worldwide English	We saw all the things which he did in the land of the Jews and in Jerusalem. And they hung him on a piece of wood and killed him. On the third day, God raised him up to let people see him. Not all the people saw him. But God had chosen us to see and to talk about him. We saw him. We ate and drank with him after he rose from death.
Easy English	We saw everything that Jesus did in Jerusalem and in all Judea. The leaders in Jerusalem fixed Jesus to a cross and they killed him. But then, three days after that, God caused Jesus to become alive again. God caused him to appear to us. Not all the people saw him. God chose us to be Jesus' apostles and we saw him.

Now we are telling people about all these things. We ate and we drank with Jesus after he became alive again.

Easy-to-Read Version—2008 "We saw all that Jesus did in Judea and in Jerusalem. But he was killed. They put him on a cross made of wood. But on the third day after his death, God raised him to life and let him be seen openly. He was not seen by everyone, but only by us, the ones God had already chosen to be witnesses. We ate and drank with him after he was raised from death.

Good News Bible (TEV) We are witnesses of everything that he did in the land of Israel and in Jerusalem. Then they put him to death by nailing him to a cross. But God raised him from death three days later and caused him to appear, not to everyone, but only to the witnesses that God had already chosen, that is, to us who ate and drank with him after he rose from death.

Names of God Bible We can testify to everything **Yeshua** did in the land of the Jews and in Jerusalem. People hung him on a cross and killed him, but God brought him back to life on the third day. God didn't show him to all the people. He showed **Yeshua** to witnesses, apostles he had already chosen. We apostles are those men who ate and drank with **Yeshua** after he came back to life.

J. B. Phillips Now we are eye-witnesses of everything that he did, both in the Judean country and in Jerusalem itself, and yet they murdered him by hanging him on a cross. But on the third day God raised that same Jesus and let him be clearly seen, not indeed by the whole people, but by witnesses whom God had previously chosen. We are those witnesses, we who ate and drank with him after he had risen from the dead!

The Message "And we saw it, saw it all, everything he did in the land of the Jews and in Jerusalem where they killed him, hung him from a cross. But in three days God had him up, alive, and out where he could be seen. Not everyone saw him—he wasn't put on public display. Witnesses had been carefully handpicked by God beforehand—us! We were the ones, there to eat and drink with him after he came back from the dead.

NIRV "We are witnesses of everything he did in the land of the Jews and in Jerusalem. They killed him by nailing him to a cross. But on the third day God raised him from the dead. God allowed Jesus to be seen. But he wasn't seen by all the people. He was seen only by us. We are witnesses whom God had already chosen. We ate and drank with him after he rose from the dead.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible "Like all the other apostles, I'm an eyewitness of everything Jesus did throughout the Jewish land. I also saw what happened in the city of Jerusalem, where the people crucified him by hanging him on a wooden cross. God raised him from the dead on the third day after the execution. God made sure that people saw him too. Not everyone got to see the resurrected Jesus. God picked those who got to see him—the people who would become witnesses. We ate and drank with Jesus after he came back to life.

Contemporary English V. We all saw what Jesus did both in Israel and in the city of Jerusalem. Jesus was put to death on a cross. But three days later, God raised him to life and let him be seen. Not everyone saw him. He was seen only by us, who ate and drank with him after he was raised from death. We were the ones God chose to tell others about him.

Goodspeed New Testament We are witnesses of everything that he did in the country of the Jews and in Jerusalem. Yet they put him upon a cross and killed him. But God raised him to life on the third day and caused him to be plainly seen, not by all the people, but by witnesses whom God had designated beforehand, that is, by us, who ate and drank with him after he had risen from the dead.

The Living Bible	“And we apostles are witnesses of all he did throughout Israel and in Jerusalem, where he was murdered on a cross. But God brought him back to life again three days later and showed him to certain witnesses God had selected beforehand—not to the general public, but to us who ate and drank with him after he rose from the dead.
New Berkeley Version The Passion Translation	. We apostles were eyewitnesses to all the miracles that he performed throughout the land of Israel. Finally, in Jerusalem, he was crucified on a cross, but God raised him from the dead three days later, allowing him to be seen openly. He didn’t appear to everyone, but he appeared to us, his chosen witnesses. He actually ate and drank with us after he rose from the dead!
Plain English Version	And I was one of Jesus’s special workers. We went around with him, and we saw all the good things that he did. We saw all those things he did in Jerusalem city, and in all the rest of the Jewish people’s country. But then his enemies killed him. They nailed him to a cross. But after 2 days, when it was the 3rd day, God made him alive again, and God let people see him alive. Not everybody saw him alive, but we saw him. We even ate and drank with him. And God picked us to tell other people about him.
Radiant New Testament	“We are witnesses of everything he did in the land of the Jews and in Jerusalem. They killed him by nailing him to a cross, but on the third day, God raised him from the dead and showed him to the witnesses he’d already chosen. Jesus wasn’t seen by everybody, only by us. But we ate and drank with him after he rose from the dead.
UnfoldingWord Simplified T.	"We all saw the things Jesus did in Jerusalem and around every part of the country of Israel where he lived. His enemies killed him by nailing him to a wooden cross. Then God raised him back to life on the third day after he died, and he made sure that many people would see him alive after he was brought back to life. People were sure it was him who had died, and now they saw with their own eyes, and were fully convinced, that he was alive again. At that time God did not let everyone see him, only those he selected to spend time with him and to eat a meal together in those first days just after God raised him back to life.
William's New Testament	We are witnesses of everything that He did in the country of the Jews and in Jerusalem. Yet they murdered Him by hanging Him upon a tree. But God raised Him to life on the third day, and permitted Him to be dearly seen, not by all the people but by witnesses whom God had beforehand appointed, namely, by us who ate and drank with Him after His resurrection from the dead.

Partially literal and partially paraphrased translations:

American English Bible	‘But then they murdered him by hanging him on a tree. Yet God raised this one on the third day and allowed him to be seen... But not by everyone, just to witnesses whom God had selected ahead of time [from among] us. For he appeared to us, and we ate and drank with him after he was resurrected from the dead. A portion of v. 39 is placed with the previous passage for context.
Beck’s American Translation Breakthrough Version	. And we are witnesses of all that He did, both in the rural area of the Jewish <i>people</i> and in Jerusalem, whom they also executed when they hung <i>Him</i> on a wooden cross. This Man, God got up during the third day and gave Him to become apparent, not to all the ethnic group, but to witnesses, to the <i>people</i> who had been selected beforehand by God, to us, some who ate together and drank together with Him after the <i>time</i> for Him to come back to life from <i>the</i> dead.
Common English Bible	We are witnesses of everything he did, both in Judea and in Jerusalem. They killed him by hanging him on a tree, but God raised him up on the third day and allowed

	him to be seen, not by everyone but by us. We are witnesses whom God chose beforehand, who ate and drank with him after God raised him from the dead.
A. Campbell's Living Oracles	And we are witnesses of all things which he did, both in the region of the Jews, and in Jerusalem: whom they slew, hanging him on a tree. This very person God raised up, on the third day, and granted him to become manifest; not to all the people, but to witnesses before appointed by God, even to us, who have eat and drunk with him after he arose from the dead.
New Advent (Knox) Bible	We are witnesses of all he did in the country of the Jews, and in Jerusalem. And they killed him, hanging him on a gibbet; but on the third day God raised him up again, and granted the clear sight of him, not to the people at large, but to us, the witnesses whom God had appointed beforehand; we ate and drank in his company after his rising from the dead.
NT for Everyone	We are witnesses of everything he did in the land of Judaea and in Jerusalem. They killed him by hanging him on a tree; but God raised him on the third day, and allowed him to be seen, not indeed by all the people, but by those of us whom God had appointed beforehand. We ate and drank with him after he had been raised from the dead.
20 th Century New Testament	We are ourselves, too, witnesses to all that he did in Judea and in Jerusalem; yet they put him to death by hanging him on a cross! This Jesus God raised on the third day, and enabled him to appear, Not indeed to every one, but to witnesses chosen beforehand by God--to us, who ate and drank with him after his resurrection from the dead.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation	"We are [direct] witnesses of all the things that He did in the Jewish country, and in Jerusalem. They had him killed and hanged on a tree." "Then God raised him up on the third day, and showed Him openly," "But not to all the people, but to witnesses preselected by God, and in fact to us, for we ate and drank with Him after he had risen from the dead."
Revised Ferrar-Fenton Bible	And we are witnesses of all that He did, both in the villages of the Judeans, and in Jerusalem; Whom, however, they murdered by hanging Him upon a tree. But God raised Him the third day, and granted Him to become visible— not indeed to all the people; but to witnesses previously appointed by God, to ourselves, who ate together and drank together with Him after His resurrection from the dead.
God's Truth (Tyndale)	And we are witnesses of all things which he did in the land of the Jewes and at Jerusalem: whom they slew, and hung on tree. Him God raised up the third day, and showed him openly, not to all the people, but unto us witnesses chosen before of God, which ate and drank with him, after he arose from death.
Montgomery NT	"And we were witnesses of all that he did, both in the land of the Jews and in Jerusalem. They killed him, hanging him on a tree. "But him God raised up on the third day, and permitted him to be made manifest, "not to all the people, but to witnesses—men previously chosen by God—that is, to us, who ate and drank with him after he had risen from the dead; "when he charged us to preach to the people, and to testify that this was he whom God ordained to be the judge of the living and of the dead. V. 42 is included for context.
Urim-Thummim Version	And we are witnesses of all things that he did both in the land of the Jews, and in Jerusalem; who they killed and hanged on a tree: Him Elohim raised up the 3rd day, and showed him openly; Not to all the people, but to witnesses chosen before of Elohim, even to us, who did eat and drink with him after he rose from the dead.
Weymouth New Testament	"And we are witnesses as to all that He did both in the country of the Jews and in Jerusalem. But they even put Him to death, by crucifixion. That same Jesus God raised to life on the third day, and permitted Him to appear unmistakably, not to all

the people, but to witnesses--men previously chosen by God--namely, to us, who ate and drank with Him after He rose from the dead.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And we are witnesses of all things which he did both in the region of the Jews and in Jerusalem, whom they took out, hanging upon a tree;
God raised him up in the third day, and gave him manifested,
Absolutely not to all the people, but to witnesses chosen before by God, to us, who ate and drank with him after he rose out of the dead.

New American Bible (2011)

We are witnesses* of all that he did both in the country of the Jews and (in) Jerusalem. They put him to death by hanging him on a tree. This man God raised (on) the third day and granted that he be visible, ot to all the people, but to us, the witnesses chosen by God in advance, who ate and drank with him after he rose from the dead."

* [10:39] We are witnesses: the apostolic testimony was not restricted to the resurrection of Jesus but also included his historical ministry. This witness, however, was theological in character; the Twelve, divinely mandated as prophets, were empowered to interpret his sayings and deeds in the light of his redemptive death and resurrection. The meaning of these words and deeds was to be made clear to the developing Christian community as the bearer of the word of salvation (cf. Acts 1:21–26). Hanging him on a tree: see note on 5:30.

* [5:30] Hanging him on a tree: that is, crucifying him (cf. also Gal 3:13).
n. [10:41] Lk 24:41–43.

New Catholic Bible

"We are witnesses to everything he did in the Jewish countryside and in Jerusalem. They put him to death by hanging him on a tree, but God raised him to life on the third day and allowed him to be seen not by all the people but by witnesses who were chosen by God in advance—by us who ate and drank with him^[g] after he rose from the dead.

[g] *Ate and drank with him*: those who shared a table with Jesus after he rose from the dead were given unmistakable evidence of the Lord's bodily Resurrection (see Lk 24:42f; Jn 21:12-15).

Revised English Bible–1989

And we can bear witness to all that he did in the Jewish countryside and in Jerusalem. They put him to death, hanging him on a gibbet; but God raised him to life on the third day, and allowed him to be clearly seen, not by the whole people, but by witnesses whom God had chosen in advance -- by us, who ate and drank with him after he rose from the dead.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"As for us, we are witnesses of everything he did, both in the Judean countryside and in Yerushalayim. They did away with him by **hanging him on a stake**; [Deuteronomy 21:23] but God raised him up on the third day and let him be seen, not by all the people, but by witnesses God had previously chosen, that is, by us, who ate and drank with him after he had risen again from the dead.

Hebraic Roots Bible

And we are witnesses of all things which He did, both in the country of the Jews, and in Jerusalem. They did away with Him, hanging Him on a tree. YAHWEH raised Him on the third day and allowed Him to be seen openly; not to all the people, but to witnesses, the ones having been before hand-picked by YAHWEH, to us who ate and drank with Him after His resurrection from the dead.

Holy New Covenant Trans.

We saw all of the things that he did in Judea and in Jerusalem. But Jesus was killed; they put him on a cross made of wood. "However, on the third day after his death, God raised Jesus to life! God allowed a few people to see him clearly. Jesus was not seen by all of the people; only the witnesses whom God had already

chosen — they saw him. We are those witnesses! We ate and drank with Jesus after he was raised from death.

The Scriptures 2009

“And we are witnesses of all He did, both in the country of the Yehudim and in Yerushalayim, whom they even killed by hanging on a timber. Deut. 21:22-23.

“Elohim raised up this One on the third day, and let Him be seen, not to all the people, but to witnesses, those having been chosen before by Elohim – to us who ate and drank with Him after He arose from the dead.

Tree of Life Version

We are witnesses to all He did, both in the Judean countryside and in Jerusalem. They put Him to death by hanging Him on a tree, but God raised Him up on the third day and caused Him to be visible— not to all the people, but to us, witnesses who were chosen beforehand by God. We ate and drank with Him after He rose from the dead.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament

...and We {are} Witnesses [of] all [things] which* [He] makes in also the land [of] the jews and in jerusalem whom and [Men] take (away) Hanging {him} on timber this The God raises in the third day and [He] gives him visible to become not [to] every the people but [to] witnesses the [men] having been chosen (before) by the god [to] us Who* [We] eat (together) and [We] drink (together) [with] him after the+ to stand (up) him from [men] dead...

Alpha & Omega Bible

“WE ARE WITNESSES OF ALL THE THINGS HE DID BOTH IN THE LAND OF THE JEWS AND IN JERUSALEM. THEY ALSO PUT HIM TO DEATH BY HANGING HIM ON A CROSS.

“THEOS (*The Alpha & Omega*) RAISED HIM UP ON THE THIRD DAY AND GRANTED THAT HE BECOME VISIBLE, NOT TO ALL THE PEOPLE, BUT TO WITNESSES WHO WERE CHOSEN BEFOREHAND BY THEOS (*The Alpha & Omega*), THAT IS, TO US WHO ATE AND DRANK WITH HIM AFTER HE AROSE FROM THE DEAD.

Awful Scroll Bible

(“)And we are witnesses of everything that He performs, both from-within the country of the Jews and from-within Jerusalem, whom they took-out hanging up on a tree.

(“)This-same One God raises up on the third day, and He is to become evidently-bestowing -from-among,

(“)not to all people, however to witnesses, those having been ~appointed-beforehand by God, to us, which-certain ate- and drank- -with Him, after He was to rise-up out of the dead.

Concordant Literal Version

And we are witnesses of all that He does, both in the country of the Jews and in Jerusalem; Whom they assassinate also, hanging Him on a pole."

This One God rouses the third day, and gives Him to become disclosed, not to the entire people, but to witnesses who have been selected before by God, to us who ate and drank together with Him after His rising from among the dead."

exeGesés companion Bible

And we are witnesses of all he did both in the region of the Yah Hudiym and in Yeru Shalem; whom they took out and hanged on a staff: whom Elohim raised the third day and gave him to become manifest - not to all the people, but to witnesses preselected by Elohim - to us who ate and drank with him after he rose from the dead.

Orthodox Jewish Bible	<p>"We are edim (witnesses) of all things which he did both in the countryside of Yehudah and in Yerushalayim. And they also put him to death, having hanged nivlato al haEtz (his body on the Tree, DEVARIM 21:23).</p> <p>"This one Hashem made to stand up alive again on the Yom HaShelishi and granted to him to be visible,</p> <p>"Not to Klal Yisroel, but to edim which had been chosen beforehand by Hashem, that is, to us who ate and drank together with him at Tish after the Techiyas HaMoshiach.</p>
Rotherham's Emphasized B.	<p> We also are witnesses of all' things which he did, both in the country of the Jews and Jerusalem; Whom they even slew by suspending upon a tree;—^a The same God raised up on the third' day, and gave him to become manifest , not unto all' the people-^b but unto witnesses who had been foreappointed by God, unto us , who, indeed, did eat and drink with him after his rising from among the dead.</p> <p>^a Deu. xxi. 22 f.</p> <p>^b Mt. xxiii. 39.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>We are [personally] eyewitnesses of everything that He did both in the land of the Jews and in Jerusalem [in particular]. They also put Him to death by hanging Him on a cross; God raised Him [to life] on the third day and caused Him to be plainly seen, not to all the people, but to witnesses who were chosen <i>and</i> designated beforehand by God, <i>that is</i>, to us who ate and drank together with Him after He rose from the dead.</p>
An Understandable Version	<p>And we [<i>apostles</i>] are witnesses of all that He did, both in the region where Jews lived and in Jerusalem [<i>as well</i>]. But they killed Him by hanging Him on a tree [<i>i.e., the cross</i>]. However, God raised Him up the third day and made it possible for Him to appear [<i>following His resurrection</i>], not to everyone, but to us [<i>apostles</i>] who were specially chosen by God to be witnesses [<i>of His resurrected body</i>], and to eat and drink with Him after He arose from the dead.</p>
The Expanded Bible	<p>We ·saw [witnessed] what Jesus did in [^L the region/country of] Judea and in Jerusalem, but ·the Jews in Jerusalem [^Lthey] killed him by hanging him on a ·cross [^L tree]. Yet, on the third day, God raised Jesus ·to life [or from the dead] and caused him to be seen, not by all the people, but only by the witnesses God had already chosen. And we are those witnesses who ate and drank with him after he was raised from the dead.</p>
Jonathan Mitchell NT	<p>"And we ourselves [are] witnesses of all [the] things which He did (and: performed; produced), both within the country of the Judeans, and in Jerusalem – Whom also they lifted up and assassinated, hanging [Him] upon a wooden pole (or: stake; tree). "This Man (or: Person) God raised up on (or: in; [D reads: after]) [the] third day, and He gave (or: gives) Him to become (or: be birthed) visible within the midst – "not among all the people, but rather among witnesses (or: disclosed – not to all the people, but rather to folks giving evidence) having been previously hand-picked and elected by God – in us (or: to us) who ate and drank together with Him, after the [occasion for] Him to stand back up (rise again) out from the midst of dead folks.</p>
Syndein/Thieme	<p>"And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem . . . Whom they {the Jews} slew and hanged on the wood {A 'Roman' form of punishment - the cross}."</p> <p>"Him {Jesus} God raised up the third day, and showed Him openly not to all the people, but unto witnesses chosen before {in eternity past} under God . . . to US {Peter gets excited thinking about this}, who did eat and drink with Him after He rose from the dead."</p>
Translation for Translators	<p>{Note: Christ in his resurrected body could eat and drink but did not need to.}</p> <p>Peter said that God would forgive the sins of all who believe in Jesus.</p>

Acts 10:39-43

“We apostles tell people about all the things that we saw Jesus do in Jerusalem and in the rest of Israel. The leaders in Jerusalem had him killed by being nailed to a cross. However, God caused him to become alive again on the third day after he had died. God also enabled some of us (exc) to see him so that we would know that he was alive again. God did not let all the Jewish people see him. Instead, he had chosen us apostles beforehand to see Jesus after he became alive again, and to tell others about him. We apostles are the people who ate meals with him after he had become alive again/after he had risen from the dead.”

The Voice

Peter: My friends and I stand as witnesses to all Jesus did in the region of Judea and the city of Jerusalem. The people of our capital city killed Him by hanging Him on a tree, but God raised Him up on the third day and made it possible for us to see Him. Not everyone was granted this privilege, only those of us whom God chose as witnesses. We actually ate and drank with Him after His resurrection.

Bible Translations with Many Footnotes:

Lexham Bible

And we are witnesses of all the things that he did both in the land of the Judeans and in Jerusalem, whom they also executed by [*Here “by” is supplied as a component of the participle (“hanging”) which is understood as means] hanging him [*Here the direct object is supplied from context in the English translation] on a tree. God raised this one up on the third day and granted that he should become visible, not to all the people but to us who had been chosen beforehand by God as witnesses, who ate and drank with him after he rose from the dead.

NET Bible®

We¹⁰⁸ are witnesses of all the things he did both in Judea¹⁰⁹ and in Jerusalem.¹¹⁰ They¹¹¹ killed him by hanging him on a tree,¹¹² but¹¹³ God raised him up on the third day and caused him to be seen,¹¹⁴ not by all the people, but by us, the witnesses God had already chosen,¹¹⁵ who ate and drank¹¹⁶ with him after he rose from the dead.

¹⁰⁸tn Grk “And we.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

¹⁰⁹tn Grk “the land of the Jews,” but this is similar to the phrase used as the name of the province of Judea in 1 Macc 8:3 (see BDAG 1093-94 s.v. χ πα 2.b).

¹¹⁰map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

¹¹¹tn Grk “in Jerusalem, whom they killed.” The relative pronoun was replaced by the pronoun “him” and a new sentence was begun in the translation at this point to improve the English style, due to the length of the sentence in Greek.

¹¹²tn Or “by crucifying him” (“hang on a tree” is by the time of the 1st century an idiom for crucifixion). The allusion is to the judgment against Jesus as a rebellious figure, appealing to the language of Deut 21:23. The Jewish leadership has badly “misjudged” Jesus.

¹¹³tn The conjunction “but” is not in the Greek text, but the contrast is clearly implied in the context. This is technically asyndeton, or lack of a connective, in Greek.

¹¹⁴tn Grk “and granted that he should become visible.” The literal Greek idiom is somewhat awkward in English. L&N 24.22 offers the translation “caused him to be seen” for this verse.

¹¹⁵tn Or “the witnesses God had previously chosen.” See Acts 1:8.

¹¹⁶sn Ate and drank. See Luke 24:35-49.

The Spoken English NT

We’re witnesses of all the things he did-in the land of the Jews, and in Jerusalem. And they murdered him by hanging him on a stake.^{ll} God raised him on the third day, and let him show himself to us^{mmm}.-

not to all the people, but only to the witnesses God had chosen beforehand. We're the ones who ate and drank with him after his resurrectionⁿⁿ from among the dead.

ll. See Acts 5:30 and the nt. there.

mm. Lit. "granted him to become visible to us."

nn. Or "after he rose." It's expressed more as a doing on his part than as an event.

Literal, almost word-for-word, renderings:

A Faithful Version	And we are witnesses of all the things that He did, both in the country of the Jews and in Jerusalem. They killed Him by hanging Him on a tree. But God raised Him up the third day, and showed Him openly, Not to all the people, but to witnesses who had been chosen before by God, to those of us who did eat and drink with Him after He had risen from the dead.
Berean Literal Bible	Now we [Jewish believers, the remnant, new Israel] are witnesses to all these things which He did - both in the open country [suburbs] of the Jews and in Jerusalem [inner city] - Whom they murdered, indeed, by hanging upon a wooden cross. God raised this One [Jesus] up on the third day and appointed Him to become objectively identifiable [manifest, spiritually visible as the Messiah], Not to all people, but to witnesses who were appointed beforehand by God, to us [apostles and those in their inner circle of friends], everyone who ate with and drank with Him after He rose from the dead .
Benjamin Brodie's trans. Charles Thomson NT	. You know the affair which is spread through all Judea, taking its rise from Galilee after the baptism which John proclaimed respecting Jesus; him from Nazareth how God anointed him with a holy spirit and power. Him who went about doing good, and healing all who were oppressed by the devil; for God was with him, and we are witnesses of all that he did both in the country of the Jews, and in Jerusalem; Him, whom they slew, suspending him on a cross even him God raised up the third day, and granted him to become manifest, not to all the people, but to witnesses who were preappointed by God; to us who have eaten, and drunk with him after he arose from the dead. Vv. 37-38 are included for context.
Context Group Version	And we are witnesses of all things which he did both in the country of the Judeans, and in Jerusalem; whom also they killed, hanging him on a tree. God raised him up on the third day, and gave him to be made obvious, not to all the people, but to witnesses that were chosen before of God, [even] to us, who ate and drank with him after he rose from the dead.
Modern Literal Version 2020	And we are witnesses of all things which he did* both in the region of the Jews and in Jerusalem, whom they also assassinated, having hung him upon a tree. God raised this one up on the third day and gave him to become manifest, not to all the people, but to witnesses the ones who have been assigned before by God, even to us, who ate and drank together-with him after he rose* up from the dead.
New King James Version	And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they [NU, M <i>they also</i>] killed by hanging on a tree. Him God raised up on the third day, and showed Him openly, not to all the people, but to witnesses chosen before by God, <i>even</i> to us who ate and drank with Him after He arose from the dead.
World English Bible	We are witnesses of everything he did both in the country of the Jews, and in Jerusalem; whom they also killed, hanging him on a tree. God raised him up the third day, and gave him to be revealed, not to all the people, but to witnesses who were chosen before by God, to us, who ate and drank with him after he rose from the dead.

The gist of this passage: Peter testifies that he is a witness of what Jesus did prior to the crucifixion and after the crucifixion when Jesus was in a resurrection body.

39-41

Acts 10:39a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
ἡμεῖς (ἡμεῖς) [pronounced <i>hay-MICE</i>]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)
μαρτύρες (μάρτυρές) [pronounced <i>MAHR-toor-EHS</i>]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, nominative case	Strong's #3144
παντῶν (πάντων) [pronounced <i>PAHN-tone</i>]	<i>from the whole, of all; all things, everything</i>	neuter plural adjective; genitive/ablative case	Strong's #3956
ποιεῖ (ποιεῖω) [pronounced <i>poi-EH-oh</i>]	<i>to do, to make, to construct, to produce; to carry out, to organize, to execute [a plan, an intention]; to practice; to act</i>	3 rd person singular, aorist active indicative	Strong's #4160

Translation: We [are] witnesses to all that [Jesus] did,...

There were hundreds of witnesses to all the Jesus said and did. We are aware of there being 5000 people listening to Him on one occasion and 4000 on another. It is reasonable to assume that there were hundreds of thousands of witnesses to Jesus and all that He did. Some became believers and some did not.

Peter is among those who were followers of Jesus early on.

It says *witnesses of all that Jesus did*; but certainly, no man saw all that Jesus did. Peter, probably more than anyone else, was a witness to much of what Jesus said and did. However, you may recall one sermon that Jesus gave from Peter's boat, not a word of which Peter remembered. So, the disciples saw a great deal, but no one saw everything; and certainly no one remembered everything.

Acts 10:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐν (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
τε (τε) [pronounced <i>teh</i>]	<i>not only...but also; both...and; as...so; sometimes used as a post-positive conjunction, meaning, and, also</i>	enclitic particle; a conjunction; properly used in connection with καί	Strong's #5037

Acts 10:39b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tê (τῆ) [pronounced tay]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
chôra (χώρα, ας, ῆ) [pronounced KHOH-ra]	<i>country, land; district, region, place; [open] country [as opposed to the city]; [dry] land [as opposed to the sea]</i>	feminine singular noun; dative, locative or instrumental case	Strong's #5561
tôn (τῶν) [pronounced tohn]	<i>the, of the, from the; of this, from that, [away, out] from the; from the source of; by the; than the</i>	masculine plural definite article; genitive and ablative cases	Strong's #3588
Ioudaίοι (Ἰουδαῖοι) [pronounced ee-ou-DYE-oy]	<i>Jews, those from Judæa, Judæans; those who are Jewish, belong to the Jewish nation or are Jewish as respects to birth, origin, religion</i>	masculine plural proper noun; genitive/ablative case	Strong's #2453
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
Hierousalêm (Ἱερουσαλήμ) [pronounced hee-er-oo-sal-AME]	<i>double peace; transliterated Jerusalem</i>	indeclinable proper noun/location	Strong's #2419

Translation: ...not only in the land of the Jews, but also [in] Jerusalem,...

These events took place throughout Galilee, Samaria and Judæa (as well as in some other places). Jesus spoke primarily to Jews wherever they were. However, as we have studied in Luke, Jesus spoke to some gentile soldiers and to some Samaritans.

Jesus' ministry also extended to Jerusalem, but it is clear that He did not spend a lot of time there. The religious class in Jerusalem was very negative towards Jesus and His ministry. Jesus appeared to go up to Jerusalem for the **Passover** (which would have include the **Feast of Unleavened Bread**).

Acts 10:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hon (ὃν) [pronounced hawn]	<i>whom, which, what, that; to whom, to that, whose, whomever</i>	masculine singular relative pronoun; accusative case	Strong's #3739
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

The kai is missing from Scrivener Textus Receptus. It is found in the Westcott Hort text, Tischendorf's Greek text and the Byzantine Greek text.

Acts 10:39c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
anairéō (ἀναιρέω) [pronounced <i>an-ahēe-REH-oh</i>]	<i>to execute; to take up, to adopt; by implication, to take away (violently), to abolish, to murder, to put to death, to kill, to slay</i>	3 rd person plural, aorist active indicative	Strong's #337
kremánnumi (κρεμάννυμι) [pronounced <i>krem-AN-noo-mee</i>]	<i>hanging (up, on, upon), being suspended</i>	masculine plural, aorist active participle, nominative case	Strong's #2910
ἐπί (ἐπί) [pronounced <i>eh-PEE</i>]; spelled eph (ἐφ) [pronounced <i>ehf</i>] before a vowel	<i>on, close by, at; at the time of, during, in; [of sovereignty or oversight] over</i>	preposition of superimposition; used of motion and rest; with the genitive/ablative case	Strong's #1909
xulon (ξύλον) [pronounced <i>XOO-lohn</i>]	<i>wood, tree, timber (as fuel or material); by implication, a stick, club, staff, stocks or other wooden article or substance, including a beam, fetter</i>	neuter singular noun, genitive/ablative case	Strong's #3586

Translation: ...[the Man] Whom they executed, hanging [him] upon a wooden beam.

The religious types persecuted Jesus until they were able to get the Romans to carry out a sentence of death against Jesus, crucifying Him.

At some point in his life, Peter would understand better the meaning and purpose of **the cross**. Peter wrote in 1Peter 2:24 **He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (ESV, capitalized)

Acts 10:39 **We [are] witnesses to all that [Jesus] did, not only in the land of the Jews, but also [in] Jerusalem, [the Man] Whom they executed, hanging [him] upon a wooden beam.** (Kukis mostly literal translation)

We read in Deuteronomy 21:22–23 **"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.**

Jesus was cursed by God because the sins of all mankind were poured out upon Him.

Acts 10:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
touton (τοῦτον) [pronounced <i>TOO-tohn</i>]	<i>this, this one, this thing</i>	intermediate demonstrative pronoun; masculine singular; accusative case	Strong's #5126 (also Strong's #3778)

Acts 10:40a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ho (ὁ) [pronounced <i>hoh</i>]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
theos (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, nominative case	Strong's #2316
egeirō (ἐγείρω) [pronounced <i>ehg-I-row</i>]	<i>to waken (transitively or intransitively), to wake [rouse] [up] (literally from sleep, from sitting or lying, from disease, from death; or figuratively from obscurity, inactivity, ruins, nonexistence): to awaken, to lift (up), to raise (again, up), to rear up, to (a-) rise (again, up), to stand, to take up</i>	3 rd person singular, aorist active indicative	Strong's #1453
tê (τῇ) [pronounced <i>tay</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of; who</i>	feminine singular definite article; dative, locative and instrumental cases	Strong's #3588
tritos (τρίτος, -η, -ον) [pronounced <i>TREE-toss</i>]	<i>third; a third part, or (as adverb) a (or the) third time, thirdly</i>	feminine singular adjective; dative, locative or instrumental case	Strong's #5154
hēmera (ἡμέρα) [pronounced <i>hay-MEH-raw</i>]	<i>day, daytime; 24-hour day; period of time</i>	feminine singular noun; dative, locative or instrumental case	Strong's #2250

Translation: This [same One] God raised up on the third day...

In the 3rd day, after the Lord physically died, God raised Him up.

We do not know how much of this is known to Peter's gentile audience. What of this have they heard? What have they believed? Like any other group, these men would have a different understanding of these facts. Peter seems to be giving them the most basic information in order for them to understand the gospel.

Acts 10:40b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
kaí (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
didōmi (δίδωμι) [pronounced <i>dihd-OH-mee</i>]	<i>to give, to grant; to supply, to furnish; to entrust; to pay wages; to appoint to office; to permit; to give up, to yield; to give back; to sacrifice</i>	3 rd person singular, aorist active indicative	Strong's #1325

Acts 10:40b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Thayer definitions: 1) to give; 2) to give something to someone; 2a) of one's own accord to give one something, to his advantage; 2a1) to bestow a gift; 2b) to grant, give to one asking, let have; 2c) to supply, furnish, necessary things; 2d) to give over, deliver; 2d1) to reach out, extend, present; 2d2) of a writing; 2d3) to give over to one's care, intrust, commit; 2d3a) something to be administered; 2d3b) to give or commit to some one something to be religiously observed; 2e) to give what is due or obligatory, to pay: wages or reward; 2f) to furnish, endue; 3) to give; 3a) to cause, profuse, give forth from one's self; 3a1) to give, hand out lots; 3b) to appoint to an office; 3c) to cause to come forth, i.e. as the sea, death and Hell are said to give up the dead who have been engulfed or received by them; 3c) to give one to someone as his own; 3c1) as an object of his saving care; 3c2) to give one to someone, to follow him as a leader and master; 3c3) to give one to someone to care for his interests; 3c4) to give one to someone to whom he already belonged, to return; 4) to grant or permit one; 4a) to commission.			
auton (αὐτόν) [pronounced ow-TAHN]	him, to him, towards him; same	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
emphanês (ἐμφανής) [pronounced em-fan-ACE]	visible, apparent, manifest, openly	masculine singular adjective, accusative case	Strong's #1717
Thayer: [This word is used figuratively] of God giving proofs of his saving grace and thus manifesting himself.			
gínomai (γίνομαι) [pronounced GIN-oh-mī]	to become [something it was not before]; to come to be [about], to happen; to be born; to arise; to be made, to be created; to happen, to take place	aorist (deponent) middle/passive infinitive	Strong's #1096

Translation: ...and He presented Him to be manifest [to His disciples].

God did not just raise Jesus up, but God allowed Jesus to be seen by a specific set of witnesses. Such witnesses would testify to Jesus rising up from the dead, and they would also be able to explain what happened on the cross.

As believers, we often learn much of this information over a period of time, but we do not realize that, for a period of time, the purpose of the crucifixion was not fully known. It would have been easy to misinterpret it as one huge example of injustice. However, the disciples came to understand that there was a purpose to the crucifixion of our Lord, that He paid for our sins on the cross. Recognize that this was not something immediately understood by the disciples, even after seeing Jesus risen from the dead. By the day of Pentecost, this was not fully understood. Peter, through the power of the Spirit, understood and taught that Jesus was the fulfillment of the many promises made to Israel by the prophets, but did he teach that, "Jesus died upon the cross as a substitute for your sins"? He did not! Peter certainly understood this clearly later in life (1Peter 2:24), but even the entire gospel took time for the disciples to understand.

Now, as an aside, you may ask, "How were the disciples saved, if they did not know the entire gospel?" God calls upon us to believe in His Son, as He has revealed Him to us. All that this means make take a lifetime to ascertain fully.

So, there was a period of time when the disciples were able to observe Jesus, resurrected from the dead.

Acts 10:40 This [same One] God raised up on the third day and He presented Him to be manifest [to His disciples]. (Kukis mostly literal translation)

Acts 10:41a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ou (οὐ) [pronounced oo]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
panti (παντί) [pronounced pah-TEE]	<i>each, every, any; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, locative, dative and instrumental cases	Strong's #3956
tō (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced lah-OSS]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992
allá (ἀλλά) [pronounced ah-LAH]	<i>but, but rather, but on the contrary, instead, nay (rather); yea, yes, in fact, moreover; nevertheless</i>	adversative particle	Strong's #235
martures (μάρτυρές) [pronounced MAHR-toor-EHS]	<i>witnesses, spectators; martyrs</i>	masculine plural noun, dative, locative or instrumental case	Strong's #3144
procheirotoneō (προχειροτονέω) [pronounced prokh-rot-on-EH-oh]	<i>choosing or designating beforehand, being appointed beforehand, electing (selecting) in advance</i>	masculine plural, perfect passive participle; dative, locative or instrumental case	Strong's #4401
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
hēmin (ἡμῖν) [pronounced hay-MIHN]	<i>to us, of us, by us; for us, with us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)

Translation: [This was] not to all people, but to witnesses [whom] our God chose beforehand.

Jesus did not go throughout Judæa and Galilee, revealing Himself to anyone who would have a slight interest. He revealed Himself to specific men, men, for the most part, who would give their lives to reveal to others the message of the resurrected Savior. Peter is one of these men. Although Peter fled at the time that Jesus was being crucified, Peter has spoken boldly on many occasions, and would continue to do so until the end of his life.

Acts 10:41b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoitines (οἵτινες) [pronounced HOIT- een-ehs]	<i>which, whoever, whatever, who</i>	masculine plural, relative pronoun; nominative case	Strong's #3748
sunesthiō (συνεσθίω) [pronounced soon-es- THEE-oh]	<i>to eat with, to take food in the company of, to consume food along with</i>	1 st person plural, aorist active indicative	Strong's #4906
kaí (καί) [pronounced kɪ]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
sumpínō (συμπίνω) [pronounced soom- PEE-no]	<i>to drink with, to partake with company a beverage</i>	1 st person plural, aorist active indicative	Strong's #4844
autō (αὐτῷ) [pronounced ow-TOH]	<i>in him, by him, to him; for him; by means of him; same</i>	3 rd person masculine singular personal pronoun; locative, dative or instrumental case	Strong's #846
meta (μετά) [pronounced meht-AH]	<i>after, behind</i>	preposition with the accusative	Strong's #3326
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
anistēmi (ἀνίστημι) [pronounced ahn-ISS- tay-mee]	<i>to raise [up], to erect; to raise up [in the sense of] to cause to appear; to be born; to rise, to stand [get] up; to come; to get ready; to set out</i>	aorist active infinitive	Strong's #450
auton (αὐτόν) [pronounced ow- TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
nekros (νεκρός) [pronounced nehk- ROSS]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective, genitive/ablative case	Strong's #3498

Translation: [We were privileged to] eat and drink with Him after He was raised from the dead.

Peter, and the other disciples, spent time with the Lord, even having meals with Him. They spoke with Him. And, at some point, they saw Him ascend bodily into heaven.

Acts 10:41 [This was] not to all people, but to witnesses [whom] our God chose beforehand. [We were privileged to] eat and drink with Him after He was raised from the dead. (Kukis mostly literal translation)

Peter is not talking about something which he heard at some point from other people. Peter witnessed the Lord with his own eyes on several occasions. But he makes it clear that many people saw Jesus in His resurrection body.

Acts 10:39–41 We [are] witnesses to all that [Jesus] did, not only in the land of the Jews, but also [in] Jerusalem, [the Man] Whom they executed, hanging [him] upon a wooden beam. This [same One] God raised up on the third day and He presented Him to be manifest [to His disciples]. [This was] not to all people, but to witnesses [whom] our God chose beforehand. [We were privileged to] eat and drink with Him after He was raised from the dead. (Kukis mostly literal translation)

Acts 10:39–41 Myself and many other students remain as witnesses to all that Jesus did, not only in the land of the Jews, but even in Jerusalem, where He was unjustly executed, hanging him from a Roman cross. This same One, God raised up and presented Him as fully alive. This presentation was not made to all people, but to the witnesses whom God chose beforehand, even us who ate and drank with Him after He had been raised from the dead. (Kukis paraphrase)

And He declared to us to proclaim to the people and to testify that this One is the [One] defined by the God a Judge of the living ones and the dead [ones]. To this One, all the prophets keep on testifying forgiveness of sins, to take through the Name of Him, every [person] the one believing in Him.”

Acts
10:42–43

And [God] commanded us to proclaim to the people and to testify that this [Jesus] is the [One] is decreed by the God [as] the Judge of the living and the dead. [It is] to this One [that] all the prophets keep on testifying [that we] receive the remission of sins through His Name, everyone who believes in Him.”

And God commanded us to proclaim to all the people and to testify that this Jesus is the One decreed by God in eternity past as the final Judge of the living and the dead. All of the prophets continue to testify to Him, that through His Name we receive the remission of sins, all of us who believe in Him.”

Here is how others have translated this verse:

Ancient texts:

- Westcott-Hort Text (Greek) And He declared to us to proclaim to the people and to testify that this One is the [One] defined by the God a Judge of the living ones and the dead [ones]. To this One, all the prophets keep on testifying forgiveness of sins, to take through the Name of Him, every [person] the one believing in Him.”
- Complete Apostles Bible And He commanded us to proclaim to the people, and to testify solemnly that He is the One having been appointed by God to be Judge of the living and the dead. To Him all the prophets bear witness, that through His name, everyone believing in Him shall receive forgiveness of sins.”
- Douay-Rheims 1899 (Amer.) And he commanded us to preach to the people and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all receive remission of sins, who believe in him.

Holy Aramaic Scriptures	And He Commanded that we should Proclaim and Testify unto the Ama {the People}, that this is the One who was appointed from Alaha {God} to be The Judge of the living and of the dead. And concerning Him, all the Nabiye {the Prophets} Testify, that all who are believing {i.e. trusting} in His Name, will receive forgiveness of sins."
James Murdock's Syriac NT	And he commanded us to proclaim and testify to the people, that he is appointed of God to be judge of the living and of the dead. And of him all the prophets testify, that whoever believeth in his name, will receive remission of sins.
Original Aramaic NT	And he commanded us to preach and to testify to the people that This is He who was appointed by God to be The Judge of the living and of the dead. And all The Prophets have borne him witness, that everyone who believes in his Name will receive forgiveness of sins."

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he gave us orders to give news of this to the people, and to give public witness that this is he whom God has made judge of the living and the dead. To him all the prophets give witness, that through his name everyone who has faith in him will have forgiveness of sins.
Bible in Worldwide English	He told us to tell the people that God chose him to judge both the living people and the dead people. All the prophets tell about him. They say, "Everyone who believes in him will have his wrong ways forgiven through his name."
Easy English	At that time, Jesus said to us, "Go and tell people the message about me. Tell them that God has given me authority to judge all people. I will judge those who are now alive. And I will judge those who have died." ' Then Peter said, 'All of God's prophets spoke about Jesus as God's Messiah. They said that God would forgive everyone who believes in him. He would forgive them for their sins because of what Jesus, the Messiah, would do.'
Easy-to-Read Version–2008	"Jesus told us to go and speak to the people. He told us to tell them that he is the one God chose to be the Judge of all who are living and all who have died. Everyone who believes in Jesus will have their sins forgiven through his name. All the prophets agree that this is true."
<i>God's Word</i> ™	He ordered us to warn the people, 'God has appointed Jesus to judge the living and the dead.' In addition, all the prophets testify that people who believe in the one named Jesus receive forgiveness for their sins through him."
Good News Bible (TEV)	And he commanded us to preach the gospel to the people and to testify that he is the one whom God has appointed judge of the living and the dead. All the prophets spoke about him, saying that all who believe in him will have their sins forgiven through the power of his name."
J. B. Phillips	Moreover, we are the men whom he commanded to preach to the people and bear fearless witness to the fact that he is the one appointed by God to be the judge of both the living and the dead. It is to him that all the prophets bear witness, that every man who believes in him may receive forgiveness of sins through his name."
<i>The Message</i>	He commissioned us to announce this in public, to bear solemn witness that he is in fact the One whom God destined as Judge of the living and dead. But we're not alone in this. Our witness that he is the means to forgiveness of sins is backed up by the witness of all the prophets."
New Life Version	He told us to preach to the people and tell them that God gave Christ the right to be the One Who says who is guilty of the living and the dead. All the early preachers spoke of this. Everyone who puts his trust in Christ will have his sins forgiven through His name."

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Jesus gave us a job to do. He told us to spread his story everywhere. We're to tell the world that God appointed Jesus to judge everyone who's alive and everyone who ever lived. All the prophets talked about him. They said everyone who believes in him will be forgiven of their sins. That's the weight his name carries."
Contemporary English V.	God told us to announce clearly to the people that Jesus is the one he has chosen to judge the living and the dead. Every one of the prophets has said that all who have faith in Jesus will have their sins forgiven in his name.
Goodspeed New Testament	He also directed us to announce to the people and bear solemn testimony that he is the one whom God has appointed to be the judge of the living and the dead. It is of him that all the prophets bear witness that everyone that believes in him will have his sins forgiven in his name."
The Living Bible New Berkeley Version New Living Translation	. . And he ordered us to preach everywhere and to testify that Jesus is the one appointed by God to be the judge of all—the living and the dead. He is the one all the prophets testified about, saying that everyone who believes in him will have their sins forgiven through his name."
The Passion Translation	"Jesus ordered us to preach and warn the people that God had appointed him to be the judge of the living and the dead. And not only us, but all of the prophets agree in their writings that everyone who believes in him receives complete forgiveness of sins through the power of his name."
Plain English Version	Jesus told us to tell them that one day he will be the judge of everybody. It will be like God will take everybody into a big court, and Jesus will be the judge. He will judge everybody that is alive, and he will judge everybody that is dead too. But listen, a long time ago, God sent his men to tell people his messages, and they all talked about Jesus. They said that if anyone believes in him, God will say that they are not guilty of the bad things they did."
UnfoldingWord Simplified T.	God commanded us to preach to the people and he told us to tell them that he appointed Jesus to be the judge of everyone one day, a day that is sure to come. He will judge all those who will still be living and all those who have died before that time. All the prophets who wrote about him long ago told the people about him. They wrote that if anyone believed in him, God could forgive whatever sins they have done, because of what this man, Jesus, had done for them."
William's New Testament	He also ordered us to proclaim to the people and solemnly to testify that this is the One whom God has appointed to be the Judge of the living and the dead. To this very One all the prophets bear witness that everyone who believes in Him is to receive the forgiveness of sins through His name."

Partially literal and partially paraphrased translations:

American English Bible	'Then he ordered us to preach to the people and to testify that he's the one who was chosen by The God to judge the living and the dead , and that he's the one all the Prophets had testified about, [where they foretold] that everyone who put faith in him will have their sins forgiven through this name!'
Beck's American Translation Breakthrough Version	. And He passed the order on to us to speak publicly to the ethnic group and to be strong witnesses to the fact that this is the One who has been designated by God <i>to be the Judge of living and dead people</i> . To this, all the Preachers are witnesses: for everyone who trusts in Him to receive forgiveness of sins through His name."

Len Gane Paraphrase	He ordered us to preach to the people and to testify that it is he who was appointed by God to judge the living and the dead. All the prophets testify that through His name whosoever believes in Him will receive forgiveness of sins."
A. Campbell's Living Oracles	And he has given in charge to us to proclaim to the people, and to testify that it is he who is appointed by God, to be the judge of the living and the dead. To him all the prophets bear witness, that every one who believes on him, shall receive forgiveness of sins by his name.
New Advent (Knox) Bible	And he gave us a commission to preach to the people, and to bear witness that he, and none other, has been chosen by God to judge the living and the dead. All the prophets bear him this testimony, that everyone who has faith in him is to find remission of sins through his name.
NT for Everyone	And he commanded us to announce to the people, and to bear testimony, that he is the one appointed by God to be judge of the living and the dead. All the prophets give their witness: he is the one! Everyone who believes in him receives forgiveness of sins through his Name.'
20 th Century New Testament	Further, God charged us to proclaim to the people, and solemnly affirm, that it is Jesus who has been appointed by God Judge of the living and the dead. To him it is that all the Prophets bear witness, when they say that every one who believes in him receives through his Name forgiveness of sins."

Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	And He commanded us to proclaim it to the people, and to testify that He is the One appointed under God, Judge of both living and dead. All the prophets are witnesses to this, that every believer in Him shall receive release from sins through His Name."
Free Bible Version	He gave us the responsibility of publicly telling this to the people, to testify that he is the one God chose as the Judge of the living and the dead. He is the one all the prophets spoke about, that everyone who trusts in him will receive forgiveness through his name."
Riverside New Testament	God commanded us to proclaim to the people and to testify that he is the divinely appointed Judge of the living and the dead. All of the prophets testify to this, that every one who believes in him obtains forgiveness of sins through his name."
Weymouth New Testament	And He has commanded us to preach to the people and solemnly declare that this is He who has been appointed by God to be the Judge of the living and the dead. To Him all the Prophets bear witness, and testify that through His name all who believe in Him receive the forgiveness of their sins."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And he commanded us to preach to the people and to bear witness that he is the one appointed by God to judge the living and the dead. All the prophets say of him, that everyone who believes in him has forgiveness of sins through his Name." 13:39; 15:9; Lk 24:47
The Heritage Bible	And he commanded us to preach to the people, and to solemnly witness that he is the one marked out by God as the Judge of the living and the dead. To him all the prophets witness, <i>that</i> everyone believing into him will take forgiveness of sins through his name.
New American Bible (2011)	He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead.* To him all the prophets bear witness, that everyone who believes in him will receive forgiveness of sins through his name."

* [10:42] As judge of the living and the dead: the apostolic preaching to the Jews appealed to their messianic hope, while the preaching to Gentiles stressed the coming divine judgment; cf. 1 Thes 1:10.

o. [10:42] 1:8; 3:15; 17:31; Lk 24:48; Rom 14:9; 2 Tm 4:1.

Revised English Bible–1989 He commanded us to proclaim him to the people, and affirm that he is the one designated by God as judge of the living and the dead. It is to him that all the prophets testify, declaring that everyone who trusts in him receives forgiveness of sins through his name.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	“Then he commanded us to proclaim and attest to the Jewish people that this man has been appointed by God to judge the living and the dead. All the prophets bear witness to him, that everyone who puts his trust in him receives forgiveness of sins through his name.”
Hebraic Roots Bible	And He commanded us to proclaim to the people and to witness solemnly that it is He who has been marked out by YAHWEH to be Judge of the living and the dead. To this One all the Prophets witness, so that through His name everyone believing into Him will receive remission of sins.
Holy New Covenant Trans.	Jesus commanded us to preach to the people. He told us to tell them that he is the one whom God chose to be the judge of all people, living or dead. Every person who commits himself to Jesus will be forgiven through the authority of Jesus. All of the prophets say that this is true...”
The Scriptures 2009	“And He commanded us to proclaim to the people, and to witness that it is He who was appointed by Elohim to be Judge of the living and the dead. ^c ^c See Acts 17:31, John 5:29, Psalm 96:13, Psalm 98:9, Rev. 19:11. “To this One all the prophets bear witness, that through His Name, everyone believing in Him does receive forgiveness of sins.”
Tree of Life Version	And He commanded us to proclaim to the people and to testify that He is the One ordained by God as Judge of the living and the dead. All the prophets testify about Him—that everyone who puts his trust in Him receives forgiveness of sins through His name.”

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...and [He] orders us to proclaim [to] the people and to testify for This is The [Man] Having Been Determined by the god Judge [of] [men] living and [of] [men] dead [by] this All The Forecasters testify release [of] offenses to receive through the name [of] him every the [man] believing to him...
Awful Scroll Bible	“AND HE ORDERED US TO PREACH TO THE PEOPLE, AND SOLEMNLY TO TESTIFY THAT THIS IS THE ONE WHO HAS BEEN APPOINTED BY THEOS (<i>The Alpha & Omega</i>) AS JUDGE OF THE LIVING AND THE DEAD. “OF HIM ALL THE PROPHETS BEAR WITNESS THAT THROUGH HIS NAME EVERYONE WHO BELIEVES IN HIM RECEIVES FORGIVENESS OF SINS.”
Concordant Literal Version	And He charges us to herald to the people and to certify that this One is He Who is specified by God to be Judge of the living and the dead. To this One are all the prophets testifying: Everyone who is believing in Him is to obtain the pardon of sins through His name.”
exeGesés companion Bible	...and he evangelized us to preach to the people, and to witness that it is he who is decreed of Elohim to be the Judge of living and dead: to whom all the prophets witness, that through his name whoever trusts in him takes forgiveness of sins.

HOLY SPIRIT POURED ON THE GOYIM.

- Orthodox Jewish Bible "Moshiach gave mitzvah to us to preach to the people and to bear solemn edut that this one is the one having been appointed by Hashem as Shofet HaChayyim v'HaMesim.
"To this one all the Nevi'im bear witness that through ha-Shem of him [Moshiach Yehoshua, Yeshua] everyone who has emunah in him has selicha (forgiveness) of chatta'im (averos, sins).
- Rotherham's Emphasized B. And he charged us to proclaim unto the people, and bear full witness, that—
||This|| is he that hath been marked out by God to be judge of living and dead.
||Unto the same|| do all' the prophets bear witness, That ||remission of sins|| is to be received through his name, ||by every' one that believeth on him||.

Expanded/Embellished Bibles:

- The Amplified Bible* He commanded us to preach to the people [both Jew and Gentile], and to solemnly testify that He is the One who has been appointed and ordained by God as Judge of the living and the dead. All the prophets testify about Him, that through His name everyone who believes in Him [whoever trusts in and relies on Him, accepting Him as Savior and Messiah] receives forgiveness of sins."
- An Understandable Version And He commanded us to preach to the people and to testify that He [i.e., Jesus] is the One whom God ordained to be the Judge of people who are [now] alive and those who have [already] died. All the prophets have testified [in their writings], that it is through the name of Jesus that every person who believes in Him will receive the forgiveness of sins."
- The Expanded Bible He ·told [commanded] us to preach to the people and to ·tell them [testify; bear witness] that he is the one whom God ·chose [appointed; determined] to be the judge of the living and the dead. All the prophets ·say it is true [witnessed; testified] that all who believe in Jesus will be forgiven of their sins through Jesus' name."
- Jonathan Mitchell NT "And He passed along the directive (the announced instructions) for us to publicly proclaim, as heralds – to, and among, the people – and to certify at once, by personal evidence, and to give testimony as witnesses that this Man is and continues being the very One having been definitely marked out and specified by God [as] He who decides ([the] Evaluator; a Separator for making decisions; Judge) concerning presently living folks, and currently dead people.
"To this Man (or: Person) all the prophets (those who had light ahead of time) continue bearing witness, giving testimony and presenting evidence: through His Name, everyone making it a habit to place their trust into Him and continue believing with [their focus] into the midst of Him is to at once receive a sending away of mistakes (a divorce from failures; a cancellation of errors; a forgiveness of sins; a flowing off of deviations)."
- P. Kretzmann Commentary And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead.
To Him give all the prophets witness that through His name, whosoever believeth in Him, shall receive remission of sins.
Kretzmann's **commentary** for Acts 10:39–43 has been placed in the **Addendum**.
- Syndein/Thieme "And He commanded us to preach unto the people, and to testify that it is He, Who was ordained of God {Plan of God the Father} to be the Judge of quick and dead."
"To Him {Jesus . . . the Messiah} give all the prophets witness, that through His Name {person} whosoever {unlimited atonement} believes in Him shall receive payment of sins {everlasting life}."
{Note: Peter is now realizing that Jesus was the One foretold by ALL the prophets in the Old Testament.}
- Translation for Translators God commanded us to preach to the people and tell them that Jesus is the one whom he has appointed to judge *everyone some day*. *He will judge all* those who

will *still* be living and all those who will have died *by that time*. All of the prophets who wrote about the Messiah long ago told people about him. They wrote that if people believe in the Messiah [MTY], God would forgive them for their sins, because of what the Messiah would do for them.”

The Voice

Peter: He told us to spread His message to everyone and to tell them that He is the One whom God has chosen to be Judge, to make a just assessment of all people—both living and dead. All the prophets tell us about Him and assert that every person who believes in Jesus receives forgiveness of sins through His name.

The true gospel is becoming increasingly clear as the church spreads and develops. What happens that day in Caesarea changes the face of Christianity forever. It builds a bridge from Jews to Gentiles, from insiders to outsiders, and sends the community of Jesus on a journey beyond the kind of religious and cultural barriers that all people erect. Through Peter’s short trip, the church makes an important journey toward reaching the ends of the earth because the message of Jesus is not for the Jews alone but for all people of all time. This is a hard lesson, and not everyone is eager to learn it.

Bible Translations with Many Footnotes:

Lexham Bible

And he commanded us to preach to the people and to testify solemnly that this one is the one appointed [Or “one who is designated”] by God as judge of the living and of the dead. To this one all the prophets testify, that through his name everyone who believes in him receives forgiveness of sins.”

NET Bible®

He¹¹⁷ commanded us to preach to the people and to warn¹¹⁸ them¹¹⁹ that he is the one¹²⁰ appointed¹²¹ by God as judge¹²² of the living and the dead. About him all the prophets testify,¹²³ that everyone who believes in him receives forgiveness of sins¹²⁴ through his name.”

¹¹⁷tn Grk “and he.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

¹¹⁸tn The verb διαμαρτύρομαι (diamarturomai) can mean “warn,” and such a meaning is highly probable in this context where a reference to the judgment of both the living and the dead is present. The more general meaning “to testify solemnly” does not capture this nuance.

¹¹⁹tn The word “them” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context, but must be supplied for the modern English reader.

¹²⁰tn Grk “that this one is the one,” but this is awkward in English and has been simplified to “that he is the one.”

¹²¹tn Or “designated.” BDAG 723 s.v. ὀρίζω 2.b has “the one appointed by God as judge” for this phrase.

¹²²sn Jesus has divine authority as judge over the living and the dead: Acts 17:26-31; Rom 14:9; 1 Thess 5:9-10; 1 Tim 4:1; 1 Pet 4:5.

¹²³tn Or “All the prophets testify about him.” Although modern English translations tend to place “about him” after “testify” (so NIV, NRSV) the phrase “about him” has been left at the beginning of v. 43 for emphatic reasons.

¹²⁴sn Forgiveness of sins. See Luke 24:47; also Acts 14:23; 19:4; 9:42; 11:17; 16:31. The gospel is present in the prophetic promise, Rom 1:1-7. The message is in continuity with the ancient hope.

The Spoken English NT

And God has commanded us to announce to the people and testify: God has appointed this man as judge of the living and of the dead!

This is the testimony of all the prophets:^{oo} that everyone who believes in him receives forgiveness of sins through his name.”

^{oo} Lit. “This all the prophets testify to.”

Wilbur Pickering's New T. And He ordered us to proclaim to the people, that is to testify that He is the One who has been ordained by God as Judge of living and dead. To **Him** all the prophets bear witness¹⁷ that through His name¹⁸ everyone who believes into Him will receive forgiveness of sins."¹⁹

(17) Presumably the prophets all bear witness to the Messiah in some way.

(18) I take "through His name" to mean something like 'because of His identity' as Messiah and Jehovah the Son.

(19) This was the crucial bit of information they were waiting for, what they had to do to be saved. The minute Peter said, "believe into Jesus", they did! And the Holy Spirit came upon them! Believe "into" not "in"—a change of location is involved, from being outside to being inside, which requires commitment.

Literal, almost word-for-word, renderings:

A Faithful Version And He commanded us to preach to the people, and to fully testify that it is He Who has been appointed by God to be Judge of the living and the dead. To Him all the prophets bear witness, that everyone who believes in Him receives remission of sins through His name."

Analytical-Literal Translation "And He gave strict orders to us to preach to the people and to solemnly testify that He is the One having been designated by God [to be] Judge of living [ones] and dead [ones].
"To this One all the prophets bear witness [that] through His name every [one] that is believing [or, trusting] in Him receives forgiveness of sins."

Benjamin Brodie's trans. Then He instructed [challenged] us to preach to the people and to warn them that this is the One [the Messiah] who was appointed by God to be the judge of the living and the dead.
All the prophets testified about this One, that each one who believed in Him would receive forgiveness [remission] of sins through His Name.

Charles Thomson NT And he commanded us to proclaim to the people and testify that he is the one determinately pointed out by God to be the judge of the living and the dead. To him all the prophets bear witness, that every one who believeth in him, shall receive remission of sins by his name.

Context Group Version And he charged us to proclaim to the people, and to testify that this is he who is appointed of God [to be] the Judge of the living and the dead. To him all the prophets give witness, that through his name every one that trusts him shall receive remission of disgraceful acts.

Literal Standard Version This One God raised up [on] the third day, and gave Him to become visible, not to all the people, but to witnesses, to those having been chosen before by God—to us who ate with [Him], and drank with Him, after His rising out of the dead; and He commanded us to preach to the people, and to fully testify that it is He who has been ordained judge of living and dead by God—
to this One do all the prophets testify, that through His Name everyone that is believing in Him receives forgiveness of sins." Vv. 40–41 are included for context.

Modern Literal Version 2020 And he commanded us to preach to the people and to thoroughly testify that he is the one who has been determined by God to be judge of the living and the dead. To this one, all the prophets are testifying, *that* through his name everyone, the one believing in him, is to receive forgiveness of sins.

Revised Geneva Translation "And He commanded us to preach to the people, and to testify that He has been ordained by God as a judge of quick and dead.
"To Him also give all the Prophets witness, that through His Name all who believe in Him shall receive forgiveness of sins."

The gist of this passage: Peter comes to the end of his message, testifying that all of the prophets foretold of the Messiah (Jesus) and that those who believe in Him will receive the forgiveness of sins.

42-43

Acts 10:42a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
paragellō (παραγγέλλω) [pronounced <i>par-ang-GEL-low</i>]	<i>to transmit a message along from one to another, to declare, announce; to command, to order, to charge, to enjoin</i>	3 rd person singular, aorist active indicative	Strong's #3853
hēmin (ἡμῖν) [pronounced <i>hay-MIHN</i>]	<i>to us, of us, by us; for us, with us</i>	1 st person plural reflexive pronoun; locative, dative or instrumental case	Strong's #2254 (from Strong's #1473)
kêrussō (κηρύσσω) [pronounced <i>kay-ROOS-so</i>]	<i>to proclaim, to publish; to herald (as a public crier), especially divine truth (the gospel): to preach; (preacher)</i>	aorist active infinitive	Strong's #2784
tō (τῷ) [pronounced <i>toh</i>]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
laos (λαός) [pronounced <i>lah-OSS</i>]	<i>people, people group, tribe, nation, all those who are of the same stock and language; of a great part of the population gathered together anywhere</i>	masculine singular noun; dative, locative or instrumental case	Strong's #2992

Translation: And [God] commanded us to proclaim to the people...

The disciples all received the command of God to proclaim specific information to all of the people. The Apostles had the most important responsibility of getting the gospel out to the world. Peter is just now finding out that this message needs to be shared with gentiles as well.

Acts 10:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
diamartýromai (διαμαρτύρομαι) [pronounced <i>dee-am-ar-TOO-rom-ahēe</i>]	<i>to testify, to attest to, solemnly affirm</i>	aorist (deponent) middle infinitive	Strong's #1263

Acts 10:42b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	<i>that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote</i>	demonstrative or causal conjunction	Strong's #3754
houtos (οὗτος) [pronounced HOO-tos]	<i>he; this, the one, this one, this thing</i>	masculine singular, intermediate demonstrative pronoun; nominative case	Strong's #3778
esti (ἐστί) [pronounced ehs-TEE] or estin (ἐστίν) [pronounced ehs-TIN]	<i>is, are, to be, keeps on being, continues having</i>	3 rd person singular, present indicative	Strong's #2076 (3 rd person present form of #1510)
ho (ὁ) [pronounced hoh]	<i>the; this, that; who, which</i>	definite article for a masculine singular noun, nominative case	Strong's #3588
horizô (ὀρίζω) [pronounced hohr-IHD-zoh]	<i>defining; to marking out the boundaries or limits (of any place or thing); that which has been determined, to appointment, decree; ordaining, determining, appointing</i>	masculine singular, perfect passive participle, nominative case	Strong's #3724
hupó (ὑπό) [pronounced hoop-OH]	<i>under, beneath, through; by</i>	preposition with the genitive or ablative case	Strong's #5259
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
theos (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, genitive/ablative case	Strong's #2316
kritês (κριτής) [pronounced kree-TACE]	<i>a judge; one who passes or arrogates to himself, judgment on anything; an arbiter; of a Roman procurator administering justice; of God passing judgment on men; of the leaders or rulers of the Israelites</i>	masculine singular noun; nominative case	Strong's #2923
zaô (ζάω) [pronounced DZAH-oh]	<i>living, being alive; having lived; the one enjoying life; one who is breathing; having soul life</i>	masculine plural, present active participle; genitive/ablative case	Strong's #2198
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532

Acts 10:42b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
nekros (νεκρός) [pronounced <i>nehk-ROSS</i>]	<i>dead (actually or spiritually), deceased; a corpse</i>	masculine plural adjective, genitive/ablative case	Strong's #3498

Translation: ...and to testify that this [Jesus] is the [One] is decreed by the God [as] the Judge of the living and the dead.

The disciples were to testify to the people that Jesus is the One decreed by God to be the final Judge of the living and the dead.

God decreed in eternity past that Jesus would come and die for our sins.

If we are going to be judged by Jesus, then one thing that we do not want attached to us is sin. And we have no way to remove the sin from ourselves. Hence our dependence on Jesus to remove it for us.

Acts 10:42 And [God] commanded us to proclaim to the people and to testify that this [Jesus] is the [One] is decreed by the God [as] the Judge of the living and the dead. (Kukis mostly literal translation)

Acts 10:43a

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
toutô (τούτῳ) [pronounced <i>TWO-toh</i>]	<i>this, this one, this thing; to this, in this one, by this thing</i>	intermediate demonstrative pronoun; masculine singular; dative, locative or instrumental case	Strong's #3778 (also #5129)
pantes (πάντες) [pronounced <i>PAHN-tehç</i>]	<i>the whole, all; everyone, each one, all [things]</i>	masculine plural adjective, nominative case	Strong's #3956
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
prophêteis (προφήταις) pronounced <i>prohf-AY-tice</i>	<i>prophets, those foretelling future events; those who speak via divine inspiration</i>	masculine plural noun; nominative case	Strong's #4396
martureô (μαρτυρέω) [pronounced <i>mar-too-REH-oh</i>]	<i>to be a witness, to testify (literally or figuratively); to charge, to give [evidence], to bear record, to have (obtain) a good (honest) report, to be well reported of, to have testimony, to (be, bear, give, obtain) witness</i>	3 rd person singular, present active indicative	Strong's #3140

Note the present tense.

Acts 10:43a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἀφῆσις (ἄπεισις) [pronounced AWF-ess- iss]	<i>forgiveness, remission, pardon; freedom, release, manumission</i>	feminine singular noun; accusative case	Strong's #859
ἡμαρτίαι (ἁμαρτίαι, ας, ῆ) [pronounced hahm-ahr-TEE-ī]	<i>sins, transgressions, [intentional] failures, wrongs, errors, mistakes, offenses, violations [of a divine law]; guilt or consequences of sin</i>	feminine plural noun, genitive/ablative case	Strong's #266
λαμβάνω (λαμβάνω) [pronounced lah- BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	aorist active infinitive	Strong's #2983

Translation: [It is] to this One [that] all the prophets keep on testifying [that we] receive the remission of sins...

The prophets continually testify—to this very day—as to the forgiveness of sins. Now, how does man receive this forgiveness of sins?

Acts 10:43b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
διά (διά) [pronounced dee-AH]	<i>through; with; in; of time; throughout; during; by the means of; by reason of; on account of; because of, for this reason; therefore; on this account</i>	preposition	Strong's #1223
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
ὄνομα (ὄνομα, ατος, τό) [pronounced OHN- oh-mah]	<i>name, title, character, reputation; person</i>	neuter singular noun; genitive/ablative case	Strong's #3686
αυτου (αὐτοῦ) [pronounced ow-TOO]	<i>his, of him; from him, him; same</i>	3 rd person masculine singular personal pronoun; genitive/ ablative case	Strong's #846

Translation: ...through His Name,...

The forgiveness of sins is received through the Name of Jesus. We may understand that to be the Person of Jesus.

Acts 10:43c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
panta (πάντα) [pronounced PAN-ta]	<i>each, every, any, anything; all, entire; anyone, all things, everything; some [of all types]</i>	masculine singular adjective, accusative case	Strong's #3956
ton (τόν) [pronounced tahn]; also to (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
pisteúō (πιστεύω) [pronounced pis-TOO-oh]	<i>[the one] believing; thinking [something] to be true, being persuaded of, placing confidence in; putting trust in; committing to</i>	masculine singular, present active participle; nominative case	Strong's #4100
eis (εἰς) [pronounced ICE]	<i>to, toward; into; unto; at; in order to, for, for the purpose of, for the sake of, on account of; against</i>	directional preposition	Strong's #1519
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846

Translation: ...everyone who believers in Him.”

All who believe in Jesus' name receive the remission of sins.

Acts 10:43 [It is] to this One [that] all the prophets keep on testifying [that we] receive the remission of sins through His Name, everyone who believers in Him.” (Kukis mostly literal translation)

The prophets all foretold of Jesus in one way or another; and those who believe in Him will receive the payment for their sins.

We often think of the prophetic books when we read a statement like Peter's, starting with Isaiah and going through to the twelve minor prophets. However, David is also a prophet who wrote many prophecies of the Lord in the Psalms. Even Moses wrote a prophetic line or two referring to Jesus. See **A Chart of Christ Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Acts 10:42–43 And [God] commanded us to proclaim to the people and to testify that this [Jesus] is the [One] is decreed by the God [as] the Judge of the living and the dead. [It is] to this One [that] all the prophets keep on testifying [that we] receive the remission of sins through His Name, everyone who believers in Him.” (Kukis mostly literal translation)

Acts 10:42–43 And God commanded us to proclaim to all the people and to testify that this Jesus is the One decreed by God in eternity past as the final Judge of the living and the dead. All of the prophets continue to testify to Him, that through His Name we receive the remission of sins, all of us who believe in Him.” (Kukis paraphrase)

You will note that Peter did not say, “You receive the remission of sins because Jesus Christ died for your sins on the cross.” I think that, in time, Peter did not yet fully appreciate this fact. However, he will more fully understand it by the time that he writes his first epistle (1Peter 2:24—He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.—ESV, capitalized).

In any case, Peter certainly understands that we are saved by believing in Him.

Chapter Outline

Charts, Graphics and Short Doctrines

The Holy Spirit Then Falls Upon the Gentiles

This was one of the rare times where I split up a verse. Most of v. 46 is placed here, with a few words of it added to v. 47 for the next passage. Quite a number of translations did this on their own. They took the final 3 words of v. 46 (*and Peter said*) and simply placed them with v. 47 (which is what Peter said) where they belong. Remember that the division of chapter and verses is not inspired.

This passage opens up some discussion of the giving of the Holy Spirit and the gift of **tongues**. These have been severely distorted by the charismatic movement. What **charismatics** do is choose threadbare Scripture to support their fundamental doctrines. One of the most fundamental doctrines in the Bible is the efficacy of Jesus Christ which comes by believing in Him. We read about this from the book of Genesis all the way through Revelation.

For the charismatic movement, their primary (or second-most primary) doctrine is the giving of the Holy Spirit as an experience separate from salvation base this upon a handful of passages, most of which, they distort. In this passage, they appear to miss the fact that, as soon as Peter speaks of faith in Christ (v. 43), the Holy Spirit falls upon these gentiles. Peter did not say, "I give you the Holy Spirit." He did not say, "Let's tarry in order to receive the Spirit." Peter did not explain a system by which they might receive the Spirit and then speak in tongues. The giving of the Holy Spirit actually interrupted his message. In other words, Peter had nothing to do here with the giving of the Holy Spirit. In fact, it is possible that Peter did not even think about the Spirit falling upon these believing gentiles. He told his gentile audience that the key at this point was faith in Christ; then the Holy Spirit is given. What is left out here, but surely took place, is those gentile believers, sitting in their seats, had believed in Jesus Christ. Peter essentially said, "You need to believe in Jesus," they did, and they were given salvation and the Holy Spirit all at once. They did not require coaching, tarrying, a separate experience, etc. First the gospel message, then faith in Christ, then salvation and the Holy Spirit. Bang, bang, bang. One right after the other.

Now you may argue, *well, nothing is said about them believing in Jesus*. Then how did they receive the Holy Spirit? Did God check these gentiles out and say, "You know, these are pretty good guys, for gentiles. They have not believed in Jesus yet, but I am going to give them the Holy Spirit anyways." Obviously, that did not happen. So, again, salvation message, exercise of faith in Christ, salvation + the Holy Spirit.

Now you may argue, *well nothing is said about salvation*. Here, you would be correct. I believe that these men were already saved. But, at this point in the Church Age, there needed to be a pairing up of believers before the Church Age (who believed in the Revealed God) and faith in Christ. Were all of these gentiles previously believers in the Revealed God? It appears that Cornelius was for certain. Regarding the others, maybe some were and some were not. Those who had not yet believed in the Revealed God, did believe in Jesus. Again, how do we know? They are given the Holy Spirit. And all of this took place in such quick succession—bang, bang, bang—that Peter's message is interrupted. Peter is so close to putting his hands on his hips and saying firmly to them, "I was not done yet!"

It is my habit to record every different translation below, so that means a few of these are going to reveal their charismatic leanings. On occasion, I will feel compelled to comment.

Yet, a speaking of the Peter, the words these, fell upon the Spirit the Holy all those hearing the word. And astonish the [ones] from circumcision faithful ones, the [ones] had come together with the Peter, that even upon the gentiles the gift of the Spirit of the Holy had been poured out. For were hearing them speaking dialects and praising the God.

Acts
10:44–46b

Yet, while Peter was saying these words, the Holy Spirit fell upon all of those hearing the message. The believers of the circumcision were astonished—the ones [who] had come with Peter—that the gift of the Holy Spirit had been poured out even upon the gentiles, for they heard them speaking with foreign languages and praising God.

Even while Peter was saying these things, the Holy Spirit fell upon those who were hearing his message. The totally astounded the believers of the circumcision (those who traveled with Peter) that the gift of the Holy Spirit had been poured out upon these gentiles. Peter's associates heard the gentiles speaking in foreign languages, praising God.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Yet, a speaking of the Peter, the words these, fell upon the Spirit the Holy all those hearing the word. And astonish the [ones] from circumcision faithful ones, the [ones] had come together with the Peter, that even upon the gentiles the gift of the Spirit of the Holy had been poured out. For were hearing them speaking dialects and praising the God.
Complete Apostles Bible	While Peter was still speaking these words, the Holy Spirit fell upon all those hearing the word. And those of the circumcision who believed were astounded, as many as had come with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speaking in tongues and magnifying God.
Douay-Rheims 1899 (Amer.)	While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished for that the grace of the Holy Ghost was poured out upon the Gentiles also. For they heard them speaking with tongues and magnifying God. [In the Latin, they place the final few words of this verse with v. 47.]
Holy Aramaic Scriptures	And while he, Shimeun {Simeon}, was speaking these words, The Rukha d'Qudsha {The Spirit of Holiness} rested upon all who were hearing The Miltha {The Word}! And The Circumcised Brothers, those who had come with him, were amazed, and wondered that also upon the Gentiles, The Gift of The Rukha d'Qudsha {The Spirit of Holiness} had been poured out, for, indeed, they were hearing them while speaking in certain languages, and magnifying Alaha {God}.
James Murdock's Syriac NT	And while Simon was uttering these things, the Holy Spirit overshadowed all them that were hearing the word. For they heard them speak with diverse tongues, and magnify God. And the circumcised brethren who came with him, were amazed and astonished, that the gift of the Holy Spirit was poured out upon the Gentiles also. [In the Aramaic, they place the final few words of this verse with v. 47.]
Original Aramaic NT	And when Shimeon was speaking these words, The Spirit of Holiness rested on all of those who were hearing the word. And circumcised brethren who had come with him were stupefied and astonished that the gift of The Spirit of Holiness was poured forth also upon Gentiles,

For they heard them speaking in various languages and magnifying God, and Shimeon was saying:... [In this version of the Aramaic, those few words are left with v. 46.]

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	While Peter was saying these words, the Holy Spirit came on all those who were hearing the word. And the Jews of the faith, who had come with Peter, were full of wonder, because the Holy Spirit was given to the Gentiles, And they were talking in tongues, and giving glory to God.
Bible in Worldwide English	While Peter was saying this, the Holy Spirit came on all those who heard the message. The believers who came with Peter were Jews. They were very much surprised that the Holy Spirit was also sent to those who were not Jews. They heard them speak in tongues of other languages and praise God.
Easy English	Gentiles receive the Holy Spirit While Peter was still speaking, the Holy Spirit came down on all the people who were listening to his message. The Jewish believers who had come from Joppa with Peter were very surprised. They saw that God had now freely given his Holy Spirit to Gentiles. They heard the new believers speaking in strange languages. They were also praising God.
Easy-to-Read Version–2008	While Peter was still speaking these words, the Holy Spirit came down on all those who were listening to his speech. The Jewish believers who came with Peter were amazed that the Holy Spirit had been poured out as a gift also to people who were not Jews. They heard them speaking different languages and praising God.
<i>God's Word</i> ™	While Peter was still speaking, the Holy Spirit came to everyone who heard his message. All the believers who were circumcised and who had come with Peter were amazed that the gift of the Holy Spirit had been poured on people who were not Jewish. They heard these non-Jewish people speaking in other languages and praising God.
Good News Bible (TEV)	While Peter was still speaking, the Holy Spirit came down on all those who were listening to his message. The Jewish believers who had come from Joppa with Peter were amazed that God had poured out his gift of the Holy Spirit on the Gentiles also. For they heard them speaking in strange tongues and praising God's greatness.
J. B. Phillips	The Holy Spirit confirms Peter's action While Peter was still speaking these words the Holy Spirit fell upon all who were listening to his message. The Jewish believers who had come with Peter were absolutely amazed that the gift of the Holy Spirit was being poured out on Gentiles also; for they heard them speaking in foreign tongues and glorifying God.
<i>The Message</i>	No sooner were these words out of Peter's mouth than the Holy Spirit came on the listeners. The believing Jews who had come with Peter couldn't believe it, couldn't believe that the gift of the Holy Spirit was poured out on "outsider" non-Jews, but there it was—they heard them speaking in tongues, heard them praising God.
NIRV	While Peter was still speaking, the Holy Spirit came on all who heard the message. Some Jewish believers had come with Peter. They were amazed because the gift of the Holy Spirit had been poured out even on the Gentiles. They heard them speaking in languages they had not known before. They also heard them praising God.
New Life Version	The Holy Spirit Comes to the Family of Cornelius While Peter was speaking, the Holy Spirit came on all who were hearing his words. The Jewish followers who had come along with Peter were surprised and wondered

because the gift of the Holy Spirit was also given to the people who were not Jews. They heard them speak in special sounds and give thanks to God.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

HOLY SPIRIT FILLS NON-JEWS

Peter was still talking when the Holy Spirit interrupted. The Spirit entered everyone in the house who was listening to Peter's words. Jewish believers who made the road trip with Peter were shocked to see that even non-Jews could receive the gift of the Holy Spirit poured out on them. The Jews heard them talking in other languages [9] and saying wonderful things about God.

⁹10:46The writer doesn't say if the people talked in known "languages of earth" or the unfamiliar language "of angels" (1 Corinthians 13:1, New Living Translation). Many Christians in Pentecostal churches say that when the Holy Spirit fills someone, the person speaks in an unfamiliar language that can sound like gibberish to most people. The apostle Paul described it this way: "You will be talking only to God, since people won't be able to understand you. You will be speaking by the power of the Spirit" (1 Corinthians 14:2, New Living Translation). Paul also warned that this gift could disrupt worship services. So he advised people not to talk in these languages "unless someone interprets what you are saying so that the whole church will be strengthened" (1 Corinthians 14:5, New Living Translation). [Kukis: When Paul speaks of the tongues of angels, he is not referring to gibberish or to words that sound like gibberish to others. He is presenting a case in 1 Corinthians that, *even if he spoke in the language of angels* (he is not saying that this typically takes place; he is giving an exaggerated position on this matter), if he does this apart from the filling of the Spirit, then it is meaningless. We know that this is an exaggeration because, if a person is truly speaking in tongues, then it is by means of the power of the Spirit. Paul is not stating that the gift of tongues might be foreign languages or it might be gibberish. At no time in the Bible do we have an example of secret languages spoken between angels. The Pentecostal movement is a dangerous emotion-filled movement which often flirts with demonism. This does not mean that you cannot be saved in a Pentecostal church; just you can be saved attending a Catholic church.]

Contemporary English V.

While Peter was still speaking, the Holy Spirit took control of everyone who was listening. Some Jewish followers of the Lord had come with Peter, and they were surprised that the Holy Spirit had been given to Gentiles. Now they were hearing Gentiles speaking unknown languages and praising God.

The Living Bible

Even as Peter was saying these things, the Holy Spirit fell upon all those listening! The Jews who came with Peter were amazed that the gift of the Holy Spirit would be given to Gentiles too! But there could be no doubt about it, [*But there could be no doubt about it, implied.*] for they heard them speaking in tongues and praising God.

New Berkeley Version
The Passion Translation

While Peter was speaking, the Holy Spirit cascaded over all those listening to his message. The Jewish brothers who had accompanied Peter were astounded that the gift of the Holy Spirit was poured out on people who weren't Jews, for they heard them speaking in supernaturally given languages and passionately praising God.

Plain English Version

The Holy Spirit went into people that were not Jews

While Peter was still talking, the Holy Spirit came down and went into all the Roman people that were listening to him. The Christians that went there with Peter, they were Jews, and they were surprised to see God give his Holy Spirit freely to people that were not Jews. You see, they heard that mob talk in different languages and say that God is great, so they knew that God gave them his spirit.

UnfoldingWord Simplified T.	While Peter was still speaking those words, suddenly the Holy Spirit came down on all those people from other nations who were listening to the message. The Jewish believers who had come with Peter from Joppa were amazed that God had generously given the Holy Spirit to people from all different nations, too. The Jewish believers knew that God had done that because they were hearing those people speaking languages that they had not learned and telling how great God is.
William's New Testament	While Peter was still speaking these truths, the Holy Spirit fell upon all who were listening to the message. Then the Jewish believers who had gone along with Peter were astounded because the gift of the Holy Spirit had been showered upon the heathen too, for they heard them speaking in foreign languages and telling of the greatness of God.

Partially literal and partially paraphrased translations:

American English Bible	Well, as Peter was still talking about this, the Holy Breath came over everyone who was listening to what he said! And the faithful ones who were there with Peter (all of whom were circumcised) were amazed, because the gift of the Holy Breath was now being poured out on gentiles... For they heard them speaking and glorifying God in different languages!
Beck's American Translation . Breakthrough Version	As Peter was still speaking these statements, the Sacred Spirit fell on all the <i>people</i> hearing the message. And the trusting people from the circumcision were astounded, as many as came together with Peter, because the free handout of the Sacred Spirit also had been dumped out on the non-Jews. You see, they were listening to them speaking in languages and magnifying God.
Len Gane Paraphrase	While Peter was still speaking these words, the Holy Spirit fell on all of those who heard the word. Those of the circumcision who believed and had come with Peter were shocked--all of them, because the gift of the Holy Spirit was also poured out on the Gentiles, Act for they heard them speak with languages and magnify God..
A. Campbell's Living Oracles	While Peter was yet speaking these words, the Holy Spirit fell upon all who were hearing the word: and they of the circumcision, who believed, as many as came with Peter, were astonished that the gift of the Spirit was poured out upon the Gentiles also: for they heard them speaking in diverse languages, and glorifying God.
New Advent (Knox) Bible	Before Peter had finished speaking to them thus, the Holy Spirit fell on all those who were listening to his message.[6] The faithful who had come over with Peter, holding to the tradition of circumcision as they did, were astonished to find that the free gift of the Holy Spirit could be lavished upon the Gentiles, whom they heard speaking with tongues, and proclaiming the greatness of God. [6] This is the only occasion on which we hear of the Holy Spirit being granted to those who, although they had the desire of baptism, had not yet received that sacrament. It seems that the early Church needed special encouragement before it adopted the practice of receiving as converts those who did not conform to the full law of Moses.
20 th Century New Testament	Before Peter had finished saying these words, the Holy Spirit fell on all who were listening to the Message. Those converts from Judaism, who had come with Peter, were amazed that the gift of the Holy Spirit had been bestowed even upon the Gentiles; For they heard them speaking with 'tongues' and extolling God.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	Gentile Conversion and Baptism While Peter was still speaking these words, the Holy Spirit came down on all those who heard the message. The circumcised believers who had come with Peter were amazed because the gift of the Holy Spirit had been poured out even on the
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	Gentiles. For they heard them speaking in tongues [Or <i>other languages</i>] and declaring the greatness of God.
Conservapedia Translation	While Peter was still speaking these words, the Holy Spirit fell on all those who were hearing the Word. The circumcised ones who came with Peter were amazed, because the gift of the Holy Spirit was poured out also on Gentiles [Literally, "on the nations."]. They had heard them speak in new languages, and magnify God.
Revised Ferrar-Fenton Bible	Even while Peter was delivering these statements, the Holy Spirit fell upon all those who hearkened to the message; and the circumcised believers, who had accompanied Peter, were astonished that the gift of the Holy Spirit had also been poured out upon the Gentiles; for they heard them speaking languages, and exalting God.
Free Bible Version	While Peter was still speaking, the Holy Spirit fell on all of them who were listening to the message. The Jewish believers* who had come with Peter were astonished, because the gift of the Holy Spirit was also poured out on the foreigners. They heard them speaking in tongues, glorifying God.
God's Truth (Tyndale)	While Peter yet spoke these words, the holy ghost fell on all them which heard the preaching. And they of the circumcision which believed, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy ghost. For they heard them speak with tongues and magnify God.
International Standard V	Gentiles Receive the Holy Spirit While Peter was still making this statement, the Holy Spirit fell on all the people who were listening to his message. Then the circumcised believers who had come with Peter were amazed that the gift of the Holy Spirit had been poured out on the gentiles, too. For they heard them speaking in foreign languages [Or in tongues; the Gk. lacks foreign] and praising God.
Urim-Thummim Version	While Peter still spoke these words, the Sacred Spirit fell on all them that heard the Word. And they of the circumcision that believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Sacred Spirit. For they heard them speak with dialects and magnify Elohim.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Peter was still speaking when the Holy Spirit came upon all who listened to the Word. And the believers of Jewish origin who had come with Peter were amazed, "Why! God gives and pours the Holy Spirit on foreigners also!" For indeed this happened: they heard them speaking in tongues and praising God. 8:16; 19:5 Rom 5:5; 8:36
The Heritage Bible	Peter still speaking these spoken words, the Holy Spirit seized upon all those hearing the word. And the believers of the circumcision were astounded, as many as came with Peter, that also on the races the gift of the Holy Spirit was poured out, Because they heard them speaking tongues and magnifying God.
New American Bible (2011)	^P While Peter was still speaking these things, the holy Spirit fell upon all who were listening to the word.* The circumcised believers who had accompanied Peter were astounded that the gift of the holy Spirit should have been poured out on the Gentiles also, for they could hear them speaking in tongues and glorifying God. * [10:44] Just as the Jewish Christians received the gift of the Spirit, so too do the Gentiles. p. [10:44] 11:15; 15:8.
New Catholic Bible	The Baptism of Cornelius. While Peter was still speaking, the Holy Spirit descended upon all who were listening to his message. The circumcised believers who had accompanied Peter were astonished that the gift of the Holy Spirit should

have been poured out on the Gentiles also. For they heard them speaking in tongues and proclaiming the greatness of God.

Revised English Bible–1989 Peter was still speaking when the Holy Spirit came upon all who were listening to the message. The believers who had come with Peter, men of Jewish birth, were amazed that the gift of the Holy Spirit should have been poured out even on Gentiles, for they could hear them speaking in tongues of ecstasy and acclaiming the greatness of God. [Kukis: I must admit to being disappointed in the REB here, incorrectly rendering the Greek with the words *tongues of ecstasy*.]

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Kefa was still saying these things when the *Ruach HaKodesh* fell on all who were hearing the message. All the believers from the Circumcision faction who had accompanied Kefa were amazed that the gift of the *Ruach HaKodesh* was also being poured out on the *Goyim*, for they heard them speaking in tongues and praising God.

Hebraic Roots Bible As Simon was yet speaking these words, the Holy Spirit rested on all those hearing the Word.
And the brothers, those circumcised, who came with him, were amazed and astonished that the gift of the Spirit was even poured out upon Gentiles.
For they heard them speaking in different languages and magnifying YAHWEH.

Holy New Covenant Trans. While Peter was still speaking these words, the Holy Spirit came upon all those people who were listening to his speech. The Jewish believers who came with Peter were amazed. They were shocked because the gift of the Holy Spirit was poured out on people who were not Jewish. These Jewish believers heard them speaking different inspired languages and praising God.

The Scriptures 2009 While Kēpha was still speaking these words, the Set-apart Spirit fell upon all those hearing the word. And those of the circumcision who believed were astonished, as many as came with Kēpha, because the gift of the Set-apart Spirit had been poured out on the nations also, for they were hearing them speaking with tongues and extolling Elohim.

Tree of Life Version While Peter was still speaking these words, the Ruach ha-Kodesh fell on all those hearing the message. All the circumcised believers who came with Peter were astonished, because the gift of the Ruach ha-Kodesh had been poured out even on the Gentiles. For they were hearing them speaking in tongues and magnifying God.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament ...yet speaking the peter the words these falls The Spirit The [Thing] Pure to all the [men] hearing the word and marvel The [Men] from circumcision Faithful Who* gather [with] the peter for and to the nations The Gift [of] the pure spirit has been poured [They] heard for them speaking [in] tongues and complimenting the god...

Alpha & Omega Bible WHILE PETER WAS STILL SPEAKING THESE WORDS, THE HOLY GHOST FELL UPON ALL THOSE WHO WERE LISTENING TO THE MESSAGE.
ALL THE CIRCUMCISED BELIEVERS WHO CAME WITH PETER WERE AMAZED, BECAUSE THE GIFT OF THE HOLY GHOST HAD BEEN POURED OUT ON THE GENTILES ALSO.
FOR THEY WERE HEARING THEM SPEAKING WITH TONGUES AND EXALTING THEOS (*The Alpha & Omega*).

Awful Scroll Bible Peter still speaking these-same sayings, the Awful Breath fell-upon everyone hearing the Word.
And they of the cutting-around, confiding, set-apart, as many as come-with Peter, sinse on the nations also, has been poured out the Gift of the Awful Breath.
For they were hearing them speaking in languages and making God great.

Concordant Literal Version	While Peter is still speaking these declarations, the holy spirit falls on all those hearing the word." And amazed were the believers of the Circumcision, whoever come together with Peter, seeing that on the nations also the gratuity of the holy spirit has been poured out."
exeGeses companion Bible	For they heard them speaking in languages and magnifying God. While Petros still speaks these rhema, the Holy Spirit falls on all who hear the word: and they of the circumcision who trust are astounded - as many as come with Petros, because the gratuity of the Holy Spirit is also poured on the goyim: for they hear them speak with tongues, and magnify Elohim.
Orthodox Jewish Bible	While Kefa was still speaking these words, the Ruach Hakodesh fell upon all the ones hearing the dvar. And the Messianic Jews who had come with Kefa were mishpoyel (standing in awe) that also upon the Goyim the matnat HaRuach Hakodesh has been poured out. For they were hearing them speaking in leshonot and exalting Hashem.
Rotherham's Emphasized B.	<While Peter was yet' speaking these words> the Holy Spirit fell upon all' who were hearing the word. And the faithful [of the circumcision] who had come with Peter, were amazed,—in that upon the nations also the free-gift of the Holy Spirit had been poured out; for they heard them speaking with tongues, and magnifying God.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	While Peter was still speaking these words, the Holy Spirit fell on all those who were listening to the message [confirming God's acceptance of Gentiles]. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles. For they heard them talking in [unknown] tongues (languages) and exalting and magnifying and praising God.
An Understandable Version	While Peter was still speaking these words, the Holy Spirit descended upon all those who were listening to this message [<i>i.e.</i> , <i>Cornelius and his household</i>]. And the believers of Jewish descent, who had come with Peter, were amazed [<i>when they saw</i>] that the gift of the Holy Spirit had [<i>now</i>] been poured out on the Gentiles also. For [<i>as evidence of it</i>] they heard them speaking in [<i>other</i>] languages [<i>supernaturally</i>] and lifting up God [<i>in praise</i>].
The Expanded Bible	While Peter was still saying ·this [^L these words], the Holy Spirit ·came down [^L fell] on all those who ·were listening [^L heard the word/message]. The ·Jewish [^L circumcised] believers who came with Peter were ·amazed [astonished] that the gift of the Holy Spirit had been ·given [^L poured out] even to the ·nations [Gentiles]. [^L For] ·These believers [^L They] heard them speaking in different languages [^L tongues; ^C either other languages or ecstatic utterance] and ·praising [magnifying] God.
Jonathan Mitchell NT	During the middle of Peter's still speaking these gush-effects and results of the flow (or: declarations), the set-apart Breath-effect (or: the Holy Spirit; the Sacred Wind) fell upon all the folks presently listening to and hearing the Logos (the message; the Word). Then the trusting (full of faith and loyal) folks from among [the] Circumcision (= those of the Jewish culture and religion) who came with Peter "stood out of themselves" in shocked amazement, that the free gift (the gratuity) of (or: which is) the set-apart Breath-effect (the Holy Spirit) had been poured out upon the nations (the ethnic multitudes; the non-Jews) as well,

- for you see, they kept on hearing them continuously and repeatedly speaking with tongues (in languages; by ecstatic glottal utterances) and repeatedly magnifying (speaking great things about) God.
- Syndein/Thieme While Peter yet spoke these words {right in the middle of his speech}, the Holy Spirit suddenly and immediately fell on all them which heard the word.
 {Note: ALL these Gentiles had positive volition at the point of God Consciousness. All they want to hear was HOW to be saved. Peter explained it to them and in a spit second, in the middle of his speech, they all became New Testament Saints.}
 {Note: This is the Gentile Pentecost and is the pattern for our 'being indwelt with the Holy Spirit' in the Church Age. Believe and you are immediately in dwelled.}
 And they of the circumcision which believed were absolutely amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.
 {Note: ALL the Jews that went with Peter could not believe that Gentiles could receive the Holy Spirit!}
 For they heard them speak with tongues {preaching the gospel in foreign languages}, and magnify God.
- Translation for Translators **The Holy Spirit came down on the non-Jewish believers.**
Acts 10:44-48
- While Peter was still speaking those words, suddenly the Holy Spirit «came down on/began to control» all *those non-Jewish people* who were listening to the message. The Jewish believers who had come with Peter *from Joppa* were amazed that God had generously given the Holy Spirit to the non-Jewish people, too. *The Jewish believers knew that God had done that* because they were hearing those people speaking languages [MTY] *that they had not learned* and telling how great God is.
- The Voice *Peter wasn't planning to stop at this point, but the Holy Spirit suddenly interrupted and came upon all the people who were listening. They began speaking in foreign languages (just as the Jewish disciples did on the Day of Pentecost), and their hearts overflowed in joyful praises to God. Peter's friends from Joppa—all of them Jewish, all circumcised—were stunned to see that the gift of the Holy Spirit was poured out even on outsiders.*

Bible Translations with Many Footnotes:

Lexham Bible

The Holy Spirit Given to Gentiles

While [*Here “while ” is supplied as a component of the temporal genitive absolute participle (“was ... speaking”)] Peter was still speaking these words, the Holy Spirit fell on all those who were listening to the message. And those believers from the circumcision who had accompanied Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles, for they heard them speaking in tongues and glorifying God.

NET Bible®

The Gentiles Receive the Holy Spirit

While Peter was still speaking these words, the Holy Spirit fell on¹²⁵ all those who heard the message.¹²⁶ The¹²⁷ circumcised believers¹²⁸ who had accompanied Peter were greatly astonished¹²⁹ that¹³⁰ the gift of the Holy Spirit¹³¹ had been poured out¹³² even on the Gentiles, for they heard them speaking in tongues and praising¹³³ God.

¹²⁵tn Or “came down on.” God now acted to confirm the point of Peter’s speech.

¹²⁶tn Or “word.”

¹²⁷tn Grk “And the.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, καί (kai) has not been translated here.

¹²⁸tn Or “The Jewish Christians”; Grk “The believers from the circumcision.”

^{129sn} The Jewish Christians who were with Peter were greatly astonished because they thought the promise of the Spirit would be limited only to those of Israel. God's plan was taking on fresh dimensions even as it was a reflection of what the prophets had promised.

^{130tn} Or "because."

^{131tn} That is, the gift consisting of the Holy Spirit. Here το πνεύματος (to pneumatōs) is a genitive of apposition; the gift consists of the Spirit.

^{132sn} The gift of the Holy Spirit had been poured out. Compare the account in Acts 2, especially 2:33. Note also Joel 2:17-21 and Acts 11:15-18.

^{133tn} Or "extolling," "magnifying."

The Spoken English NT

The Holy Spirit Falls on Gentiles

While Peter was still saying these words, the Holy Spirit fell on everyone who was listening to the message. And the Jewish believers^{pp} who had come with Peter were astounded-because^{qq} the gift of the Holy Spirit had been poured out on the Gentiles too. After all, they were hearing them speaking in other languages and praising the greatness of God.

^{pp} Lit. "the faithful who were of the circumcision."

^{qq} Or "that."

Wilbur Pickering's New T.

the Holy Spirit falls

While Peter was still speaking these words, the Holy Spirit fell on all who were hearing the message.²⁰ Well the believers of the circumcision [Jews] who had come with Peter were astonished, because the gift of the Holy Spirit had also been poured out on the Gentiles, in that they heard them speaking in tongues²¹ and magnifying God.

(20) If anyone present was not 'hearing' they would neither believe nor receive.

(21) 'Tongue' is the ordinary word for 'language'—these were presumably real languages, though unknown to the hearers (and speakers). What happened here went against the Jews' worldview.

Literal, almost word-for-word, renderings:

Benjamin Brodie's trans.

While Peter was speaking these words, the Holy Spirit fell upon all those who were listening to the message [gospel, Word].

And the believers of the circumcision, as many as traveled and arrived with Peter, were astonished, because the gift of the Holy Spirit had also been poured out upon the Gentiles,

For they [Jews] heard them [Gentiles] speaking languages and magnifying God .

Context Group Version

While Peter yet spoke these words, the Special Spirit fell on all those that heard the word. And they from the circumcision that trusted were amazed, as many as came with Peter, because on the ethnic groups also was poured out the gift of the Special Spirit. For they heard them speak with tongues, and magnify God.

Legacy Standard Bible

While Peter was still speaking these things, the Holy Spirit fell upon all those who were listening to the word. And all the circumcised [Lit *believers from among the circumcision*] believers who came with Peter were astounded that the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and magnifying God.

Literal Standard Version

While Peter is yet speaking these sayings, the Holy Spirit fell on all those hearing the word, and those of circumcision [who were] believing were astonished—as many as came with Peter—because the gift of the Holy Spirit has also been poured out on the nations, for they were hearing them speaking with tongues and magnifying God.

Modern Literal Version 2020

While Peter is still speaking these words, the Holy Spirit fell upon all the ones hearing the word. And the believing ones from the circumcision, were astonished, as many as came together-with Peter, because the gift of the Holy Spirit has also

been poured out upon the Gentiles. For* they were hearing them speak in foreign languages and applauding God.

Niobi Study Bible

The Holy Spirit Falls (Comes, In and) On the Gentiles

While Peter was yet speaking these words, the Holy Spirit fell on all those who heard the Word. And those of the Circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit was poured out also on the Gentiles. For they heard them speak with tongues and magnify God.

The gist of this passage:

Peter is interrupted by the Holy Spirit being given to the gentiles there, who had all just believed in Jesus.

44-46b

Acts 10:44a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
éti (ἔτι) [pronounced EH-tee]	<i>yet, still; even; now; any more</i>	adverb	Strong's #2089
laléō (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine singular, present active participle, genitive/ablative case	Strong's #2980
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	neuter singular definite article, genitive/ablative case	Strong's #3588
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; genitive/ablative case	Strong's #4074
ta (τά) [pronounced taw]	<i>the; these, those, to this, towards that; the [things]</i>	neuter plural definite article; accusative case	Strong's #3588
hrēmata (ῥήματα) [pronounced HRAY-maht-ah]	<i>words, speech, discourses, utterances; saying; things which is spoken; commands, orders, directions, proclamations; things, objects, matters, events; ideas</i>	neuter plural noun; accusative case	Strong's #4487
tauta (ταῦτα) [pronounced TAU-taw]	<i>these, these things</i>	intermediate demonstrative pronoun; neuter plural; nominative case	Strong's #3778 (also known as Strong's #5023)

Translation: Yet, while Peter was saying these words,...

Peter is giving the gospel to these gentiles, which is pretty much his gift at this point. He knows the Old Testament, he experienced walking with Jesus for 3 years or so, and he is able to draw many parallels between the prophecies of Messiah and the Jesus with Whom he walked.

The suggestion of these verses is, Peter had more to say—perhaps he was ready to give examples of what he just stated (examples of prophets speaking of Jesus); but something happens that stops him.

Acts 10:44b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ἐπιπίπτω (ἐπιπίπτω) [pronounced <i>eh-pee-PEEP-toh</i>]	<i>to fall upon</i> ; it metaphorically means <i>to come upon, to come over, to enter into the soul of another and cause a fundamental reaction</i>	3 rd person singular, aorist active indicative	Strong's #1968
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
πνεῦμα (πνεῦμα) [pronounced <i>PNYOO-mah</i>]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, nominative case	Strong's #4151
το (τό) [pronounced <i>toh</i>]	<i>the, this, that; who, which</i>	neuter singular definite article; nominative case	Strong's #3588
ἅγιος (ἅγιος) [pronounced <i>HA-gee-oss</i>]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; nominative case	Strong's #40
πᾶντας (πάντας) [pronounced <i>PAHN-tas</i>]	<i>the whole, all (of them), everyone; anything</i>	masculine plural adjective, accusative case	Strong's #3956
τούς (τούς) [pronounced <i>toos</i>]	<i>the; these, to those; towards them</i>	masculine plural definite article; accusative case; also used as a demonstrative pronoun	Strong's #3588
ακούῳ (ἀκούω)[pronounced <i>ah-KOO-oh</i>]	<i>those hearing; hearing and paying attention to; listeners; those who hear and understand</i>	masculine plural, aorist active participle; accusative case	Strong's #191
τον (τόν) [pronounced <i>tahn</i>]; also το (το) [pronounced <i>toh</i>]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
λόγος (λόγος, ου, ό) [pronounced <i>LOHG-ohss</i>]	<i>a word; conception, idea; matter; thing; remark; decree, mandate; doctrine, teaching, message; the act of speaking, speech; reason, account; revelation</i>	masculine singular noun, accusative case	Strong's #3056

Translation: ...the Holy Spirit fell upon all of those hearing the message.

I like how the Voice translates this: *Peter wasn't planning to stop at this point, but the Holy Spirit suddenly interrupted and came upon all the people who were listening.*

While this was happened, the Holy Spirit fell upon those who were listening to Peter with rapt attention.

Peter was not necessarily planning to impart to them the Holy Spirit. The Holy Spirit has come upon them suddenly, to where this stops Peter from speaking any further. Well, slows him down a little (he will speak in the next passage).

The people listening to Peter are all gentiles; and I would argue that they are gentile believers. That is, they believed what they knew about God (what was revealed to them about God) and were saved. They knew some of the events and incidents in relation to Jesus in nearby Galilee and Judæa, but they did not put this together with their faith in the True God. Peter has put this together for them.

Not only have these gentiles accepted that Jesus is the Messiah; but the Holy Spirit fell upon them. This was immediate; this was sudden. We know that it was because it interrupted Peter.

Logically, as soon as they had believed in Jesus (remember the last few words of what Peter said), the Holy Spirit is poured out upon them. Peter did not call upon them to walk forward or to raise their hands. He did not even say, "Receive ye the Spirit!" The moment that these gentiles believed in Christ, without any help or encouragement from Peter, the Spirit was given to them.

As we will see, this was just as much a sign for Peter and those with him, as it was for the gentiles themselves.

Acts 10:44 **Yet, while Peter was saying these words, the Holy Spirit fell upon all of those hearing the message.** (Kukis mostly literal translation)

There are people who today think that they are properly imitating what is taught in the book of Acts. But notice exactly what happens. Peter tells them that the key is to believe in Jesus; they all apparently believe in Jesus, and they immediately receive the Holy Spirit, without Peter doing or saying anything about that. In other words, what takes place at many Pentecostal churches does not match this experience at all. Furthermore, if you look at what is done in a second blessing church, none of it really matches anything that takes place in the book of Acts. Superficially, it appears to; but fundamentally, it does not.

As I have stated numerous times before, we study the early history of the Church Age in the book of Acts; and we go to the epistles for our doctrine and practices. However, even those who try to take their practices out from the book of Acts do not really follow the format suggested here.

Many of these charismatic churches develop some activities and procedures; and then they go back into the Scriptures to find verses which seem to support what they are doing.

Acts 10:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced <i>kī</i>]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
εἰστέμῃ (ἐξίστημι) [pronounced <i>ex-ee-STAY-me</i>]	<i>literally, to stand outside [onself]; therefore, used when one stands outside his mind; when one is beside himself; and more clearly, to be astonished, to be amazed, to be astounded</i>	3 rd person plural, aorist active indicative	Strong's #1839
hoi (οἱ) [pronounced <i>hoy</i>]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588

Acts 10:45a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ek (ἐκ) [pronounced ehk]	<i>out of, out from, from, by, at, of</i>	preposition	Strong's #1537
peritomê (περιτομή) [pronounced per-it-om-AY]	<i>circumcised, circumcision (the rite, the condition or the people, literally or figuratively)</i>	feminine singular noun, genitive/ablative case	Strong's #4061
pistos (πιστός) [pronounced pis-TOSS]	<i>faithful, trustworthy, dependable, worthy of trust; exhibiting fidelity; believing, confiding, trusting; credible</i>	masculine plural, adjective; nominative case	Strong's #4103

Translation: The believers of the circumcision were astonished...

The believers of the **circumcision**—that is, the Jewish believers—are completely astonished by this. The faith of Y^howah had been thought to be exclusively a Jewish thing—even though it wasn't. Even to Peter, one of the Twelve, he did not fully appreciate that Jesus was for all mankind.

I find the reference to circumcision quite interesting here. Why aren't they simply called Jews or Jewish believers? This is because every gentile there in the house is uncircumcised. Every Jew there is **circumcised**. This was a really big deal that those who are clearly uncircumcised receive salvation and the Holy Spirit.

As an aside, we know they are clearly uncircumcised *because* they are gentiles. By the way, who knows this for a fact that these men are uncircumcised? God the Holy Spirit, who is the Divine Author of the book of Acts.

We know the Jewish believers there are circumcised, even though we cannot see it. We know the gentile believers are uncircumcised, even though we cannot see it. We know that what takes place in the **soul** cannot be seen. That is, Peter and the disciples from Joppa have all believed in Jesus. But we cannot look on the exterior and be able to tell that. Similarly, the gentiles who have just believed, there is nothing that we can see on their interior to know what has taken place; but God confirms their faith by giving them the Spirit.

Acts 10:45b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hoi (οἱ) [pronounced hoy]	<i>the; this, that, these</i>	masculine plural definite article; nominative case	Strong's #3588
sunérchomai (συνέρχομαι) [pronounced soon-EHR-khoh-my]	<i>to come together, to gather together, to convene, to assemble</i>	3 rd person plural, aorist active indicative	Strong's #4905
tô (τῷ) [pronounced toh]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588

Acts 10:45b

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
Petros (Πέτρος) [pronounced PEHT-ross]	stone, large stone, piece or fragment of a rock; transliterated <i>Petros, Peter</i>	masculine singular proper noun; dative, locative or instrumental case	Strong's #4074

Translation: ...—the ones [who] had come with Peter—...

You will recall that a number of believers who were associated with Peter down in Joppa traveled up with him. They have heard the gospel message before—they may have given it themselves—and they already believed in Jesus. However, what was happening here was quite remarkable. They are all witnessing this same event, with Peter, and all of them are astonished.

Acts 10:45c

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hóti (ὅτι) [pronounced HOH-tee]	that, because, for, since; as concerning that; as though; before a quotation, this can mean, quote	demonstrative or causal conjunction	Strong's #3754
kaí (καί) [pronounced kī]	and, even, also; so, too, then, that; indeed, but, along with, while	conjunction	Strong's #2532
epí (ἐπί) [pronounced eh-PEE]; spelled eph (ἐφ) [pronounced ehf] before a vowel	to, towards; on, upon; at, by, before; over, against; to, across; for, because (of)	preposition of superimposition; a relation of motion and direction with accusative case	Strong's #1909
ta (τά) [pronounced taw]	the; these, those, to this, towards that; the [things]	neuter plural definite article; accusative case	Strong's #3588
ethnê (ἔθνη) [pronounced EHTH-nay]	Gentiles, pagans; peoples [as distinguished from Jews]; Gentile nations; in the OT, foreign nations not worshiping the true God, Paul uses the plural for Gentile Christians and for pagan Gentiles	neuter plural noun, accusative case	Strong's #1484
hê (ἡ) [pronounced hey]	the; this, that; these; who, which	feminine singular definite article; nominative case	Strong's #3588 (article, demonstrative pronoun) and #3739 (pronoun)
dōreá (δωρεά) [pronounced do-reh-AH]	gift, present, gratuity	feminine singular noun, nominative case	Strong's #1431

Acts 10:45c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
πνευμα (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, genitive/ablative case	Strong's #4151
του (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; genitive/ablative case	Strong's #40
ekchéō (ἐκξέω) [pronounced ek-KHEH-oh]	<i>to pour out; to spill; to gush out; to shed [abroad, forth]; metaphorically: to bestow, to distribute</i>	3 rd person singular, perfect passive indicative	Strong's #1632

Translation: ...that the gift of the Holy Spirit had been poured out even upon the gentiles,...

The Jewish people who came with Peter did not realize that the Holy Spirit would be given to all who believed in Jesus. They understood their relationship to God to be a very exclusive thing. Even though Jesus interacted with some half-Jews and some gentiles, for the most part, He came to the Jewish people. So the Holy Spirit falling upon these gentiles was totally unexpected.

Acts 10:45 **The believers of the circumcision were astonished—the ones [who] had come with Peter—that the gift of the Holy Spirit had been poured out even upon the gentiles,...** (Kukis mostly literal translation)

All of the Jewish believers there recognized what was taking place. God had given the Holy Spirit to them; so they see what is happening to their gentile brothers.

Now, during the early part of the Church Age, before the canon had been completed, there were things which were more overt. The healings and miracles were very overt and attention getting. The giving of the Holy Spirit had very overt outcomes; and these were being observed.

Acts 10:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
ακούō (ἀκούω) [pronounced ah-KOO-oh]	<i>to hear; to hear and pay attention to; to listen to; to hear and understand</i>	3 rd person plural, imperfect active indicative	Strong's #191
gár (γάρ) [pronounced gahr]	<i>for, for you see; and, as, because (that), but, even, for indeed, no doubt, seeing, then, therefore, verily, what, why, yet</i>	postpositive explanatory particle	Strong's #1063

Acts 10:46a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αὐτῶν (αὐτῶν) [pronounced ow- TOHN]	<i>their, theirs; of them; from them; them; same</i>	3 rd person masculine plural personal pronoun; ablative/genitive case	Strong's #846
λαλέω (λαλέω) [pronounced lah-LEH-oh]	<i>speaking, talking; that which was spoken [uttered], the things being said; utterances</i>	masculine plural, present active participle, genitive/ablative case	Strong's #2980
γλῶσσαι (γλῶσσαι) [pronounced GLOHS-sigh]	<i>tongues, a member of the body, languages, dialects used by a particular people distinct from that of other nations</i>	feminine plural noun; dative, locative or instrumental case	Strong's #1100

Translation: ...for they heard them speaking with foreign languages...

The Jewish believers with Peter knew the Holy Spirit had come to the gentiles because these gentiles were speaking in foreign languages. The word used here is not some mystical gibberish language, but actual languages spoken throughout the surrounding regions. These would have been languages unknown to the speaker.

Regarding this gift, the person having the gift might be surprised when it suddenly happens; but they can apparently turn the gift off and on again.

Acts 10:46b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
μεγαλύνω (μεγαλύνω) [pronounced meh-gah-LOO-noh]	<i>making great, enlarging, magnifying, praising, extolling</i>	masculine plural, present active participle, genitive/ablative case	Strong's #3170
τον (τόν) [pronounced tahn]; also το (το) [pronounced toh]	<i>the, to [or towards] the</i>	masculine singular definite article in the accusative case	Strong's #3588
θεός (θεός) [pronounced theh-OSS]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun, accusative case	Strong's #2316

Translation: ...and praising God.

At this point, the people to whom the Holy Spirit knew very little. They were believers in the Revealed God; they also believed in Jesus—and the Holy Spirit was given to them. Therefore, their doctrinal understanding was quite limited. They could praise God for what had happened (and praise Him in foreign languages), but they were capable of little else.

In case you are not straight on the **Doctrine of Tongues** (that is, you think that this is a post-salvation experience that most or all Christians should have), then check it out here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

Always bear in mind, the book of Acts is a history of the evolving church (that is, here, Peter was surprised to find, along with his friends, that gentiles were to be a part of the believers who received the Holy Spirit). For faith and practices, we go to the epistles. Bear in mind that the Divine Author of the New Testament is the Holy Spirit. Therefore, even though Peter did not fully understand the concept of **dispensations**, there is nothing in either of his epistles which is incorrect doctrine for the Church Age.

Let me put this in a different way. We do not have to figure out the order in which the epistles were written and then match them up with the book of Acts, and decide, “Okay, up to this point, they knew this much. Therefore, that is what the epistle ought to reflect.” No! You can take the first epistle written (I think it is *James*) and it is just as accurate as the final epistle written (3John).

Acts 10:46a-b **...for they heard them speaking with foreign languages and praising God.** (Kukis mostly literal translation)

This was often the overt result of receiving the Holy Spirit in the pre-canon period of the Church Age. That does not mean that this continued throughout all the first century. If this were the case, then certainly Paul would have had an occasion to write, “Listen, what you seem to lack at your church is the Holy Spirit. Here is how you can get it; and here are the signs of receiving the Spirit.” But, in all of his letters, did Paul say this even once? (He did not.)

Acts 10:44–46b **Yet, while Peter was saying these words, the Holy Spirit fell upon all of those hearing the message. The believers of the circumcision were astonished—the ones [who] had come with Peter—that the gift of the Holy Spirit had been poured out even upon the gentiles, for they heard them speaking with foreign languages and praising God.** (Kukis mostly literal translation)

Acts 10:44–46b **Even while Peter was saying these things, the Holy Spirit fell upon those who were hearing his message. The totally astounded the believers of the circumcision (those who traveled with Peter) that the gift of the Holy Spirit had been poured out upon these gentiles. Peter’s associates heard the gentiles speaking in foreign languages, praising God.** (Kukis paraphrase)

Only a handful of translations (A. Campbell's Living Oracles, The Passion Translation, Jonathan Mitchell NT, Free Bible Version, Montgomery NT, Charles Thomson NT, Concordant Literal Version, Literal Standard Version²³) had the three words from v. 46 (*and Peter said*) placed with v. 47, where they belonged. Most Bibles will have the first couple of words as a part of v. 46, even though they will be placed in the next paragraph.

Then answered Peter, “Is the water able to be hindered [by] anyone to not baptize these, [those] who the Spirit the Holy received [by them] as even us?” But he enjoined them in the name of Jesus Christ to be baptized. Then they asked him to continue some days.

Acts
10:46c–48

Peter then answered, “Can anyone forbid the water that these not be baptized? [These] who have received the Holy Spirit even as we [did]?” Then he commanded them to be baptized in the name of Jesus Christ. Afterwards, they asked him to continue [with them] for several days.

²³ Although I would have expected the less-than-literal translations to make up the bulk of the translations which correctly repositioned these words, most of these are literal translations.

Peter then answered, “Can anyone forbid these men to be baptize now? They have receive the Holy Spirit even as we did.” Peter then commanded them to be baptized in the name of Jesus Christ. Afterwards, the gentile believers asked Peter to remain with them for a few days, in order to teach them more about Jesus.

Here is how others have translated this verse:

Ancient texts:

Westcott-Hort Text (Greek)	Then answered Peter, “Is the water able to be hindered [by] anyone to not baptize these, [those] who the Spirit the Holy received [by them] as even us?” But he enjoined them in the name of Jesus Christ to be baptized. Then they asked him to continue some days.
Complete Apostles Bible	Then Peter answered, Surely no one can forbid water, can he, that these should not be baptized who received the Holy Spirit just as we have?" And he commanded them to be baptized in the name of the Lord. Then they asked him to stay for some days.
Douay-Rheims 1899 (Amer.)	Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.
Holy Aramaic Scriptures	And Shimeun {Simeon} said, “Perhaps a man is able to prohibit water, so that these should not be Immersed {Baptized}, who, look! Have received The Rukha d’Qudsha {The Spirit of Holiness}, like we have?” Then, he appointed for them that they should be Immersed {Baptized} in The Name of Maran Eshu Meshikha {Our Lord Yeshua, The Anointed One}, and together they sought from him that he should abide with them some days.
James Murdock’s Syriac NT	And Simon said: Can any one forbid water, that those should not be baptized, they who have received, lo, the Holy Spirit, as well as we? Then he commanded them to be baptized in the name of our Lord Jesus Messiah. And they requested him to remain with them [some] days.
Original Aramaic NT	...and Shimeon was saying: "Can anyone refuse water that they should not be baptized? For, behold, they have received The Spirit of Holiness, as when we did." Then he commanded them to be baptized in the name of Our Lord Yeshua The Messiah, and they begged him to stay with them for some days.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Peter said, Will any man say that these may not have baptism who have been given the Holy Spirit as we have? And he gave orders for them to have baptism in the name of Jesus Christ. Then they kept him with them for some days.
Bible in Worldwide English	Then Peter said, These people have received the Holy Spirit just as we have. Can anyone say they may not be baptised in water? So he said they were to be baptised in the name of Jesus Christ. They begged him to stay with them for a while.
Easy English	Then Peter said, ‘God has clearly given his Holy Spirit to these people, in the same way that he gave him to us. So we should now baptize them with water. You surely agree that this is the right thing to do.’ So Peter told the Jewish believers to baptize the new believers. They spoke the name of Jesus Christ when they baptized them. After that, Cornelius asked Peter to stay with them for a few days.

Easy-to-Read Version—2008	Then Peter said, "How can anyone object to these people being baptized in water? They have received the Holy Spirit the same as we did!" So Peter told them to baptize Cornelius and his relatives and friends in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.
Good News Bible (TEV)	Peter spoke up: "These people have received the Holy Spirit, just as we also did. Can anyone, then, stop them from being baptized with water?" So he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for a few days.
J. B. Phillips	Then Peter exclaimed, "Could anyone refuse water or object to these men being baptised—men who have received the Holy Spirit just as we did ourselves?" And he gave orders for them to be baptised in the name of Jesus Christ. Afterwards they asked him to stay with them for some days.
<i>The Message</i>	Then Peter said, "Do I hear any objections to baptizing these friends with water? They've received the Holy Spirit exactly as we did." Hearing no objections, he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay on for a few days.

Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Peter said, "Who on earth doesn't want to see these people baptized? They received the Holy Spirit just as we did. Didn't they?" Peter gave the order to baptize the people in the name of Jesus Christ. [10] Cornelius invited Peter to stay with them for several days. ¹⁰ 10:48 "In the name of Jesus" invokes the power and the authority of Jesus. It can be a bit like saying, "I'm freeing this slave in the name of the king."
Contemporary English V.	Peter said, "These Gentiles have been given the Holy Spirit, just as we have! I am certain that no one would dare stop us from baptizing them." Peter ordered them to be baptized in the name of Jesus Christ, and they asked him to stay on for a few days.
Goodspeed New Testament	Then Peter said, "Can anyone refuse the use of water to baptize these people when they have received the Holy Spirit just as we did?" And he directed that they should be baptized in the name of Jesus Christ. Then they asked him to stay on there a few days.
The Living Bible	Peter asked, "Can anyone object to my baptizing them, now that they have received the Holy Spirit just as we did?" So he did, baptizing them in the name of Jesus, the Messiah. Afterwards Cornelius begged him to stay with them for several days.
New Berkeley Version The Passion Translation	. Peter said, "How could anyone object to these people being baptized? For they have received the Holy Spirit just as we have." So he instructed them to be baptized in the power of the name of Jesus, the Anointed One. After their baptism, they asked Peter to stay with them for a few more days.
Plain English Version	Then Peter said, "God gave the Holy Spirit to these people too, just like he gave the Holy Spirit to us. Now nobody can stop us from baptizing them in water." So he told the other Christians to baptize them, to show that those Roman people follow Jesus, the man that God sent to save people. Then those Roman people asked Peter to stay with them for a few more days.
UnfoldingWord Simplified T.	Then Peter said to the other Jewish believers who were there, "God has given them the Holy Spirit just like he gave him to us Jewish believers, so surely all of you would agree that we should baptize these people!" Then Peter told those non-Jewish people that they should be baptized as believers in Jesus the Messiah. So they baptized all of them. After they were baptized, they requested that Peter stay with them several days. So Peter and the other Jewish believers did that.

William's New Testament Then Peter asked, "No one can refuse the use of water, can he, for these to be baptized, since they have received the Holy Spirit just as we did ourselves?" So he ordered them to be baptized in the name of Jesus Christ. Then they begged him to stay on there a few days.

Partially literal and partially paraphrased translations:

American English Bible Then Peter asked:
'Can anyone forbid water to immerse these who have received the Holy Breath the same as we have?'
So he commanded that they should be immersed in the name of Jesus the Anointed One.
And afterward, they asked him to stay with them for several days.

Beck's American Translation .
Breakthrough Version Then Peter responded, "Someone is not able to hinder the water for the *purpose* of these people (some who received the Sacred Spirit as we also *did*) not to be submerged, is he?"
He instructed them in the name of Jesus, the Anointed King, to be submerged.
Then they asked him to stay over for some days.

Common English Bible Peter asked, "These people have received the Holy Spirit just as we have. Surely no one can stop them from being baptized with water, can they?" He directed that they be baptized in the name of Jesus Christ. Then they invited Peter to stay for several days.

Len Gane Paraphrase Then Peter answered, "Is there any one who would forbid water that these shouldn't be baptized, who have received the Holy Spirit just like we [did].
He directed them to be baptized in the name of the Lord, then they asked him to stay there for a few days.

A. Campbell's Living Oracles Then Peter answered, Can any one forbid water, that these persons should not be immersed, who have received the Holy Spirit as well as we?
And he ordered them to be immersed in the name of the Lord. And they entreated him to continue with them several days.

New Advent (Knox) Bible Then Peter said openly, Who will grudge us the water for baptizing these men, that have received the Holy Spirit just as we did? And he gave orders that they should be baptized in the name of the Lord Jesus Christ. And after this, they asked him to stay on some days with them.

NT for Everyone Then Peter spoke up.
'Nobody can deny these people water to be baptized, can they?' he said. 'They have received the holy spirit, just like we did!' So he ordered them to be baptized in the name of Jesus the Messiah.
Then they asked him to stay for a few days.

20th Century New Testament At this Peter asked: "Can any one refuse the water for the baptism of these people, now that they have received the Holy Spirit as we did ourselves?"
And he directed that they should be baptized in the Faith of Jesus Christ; after which they asked him to stay there a few days longer.

Mostly literal renderings (with some occasional paraphrasing):

Conservapedia Translation Then Peter said in answer, "Can any man forbid water, so that these people cannot be baptized? They have received the Holy Spirit exactly as we did."
He then ordered them to be baptized in the Name of God. They then asked him to stay with them for several days.

Revised Ferrar-Fenton Bible Peter then asked, "Can any one prohibit the water for these to be baptized, since they have received the Holy Spirit as well as ourselves?"

	He then ordered them to be baptized in the Name of Jesus Christ. And they asked him to stay with them for a few days.
Free Bible Version	Then Peter asked, "Is anybody going to prevent them being baptized in water, since they have received the Holy Spirit just as we have?" He gave orders for them to be baptized in the name of Jesus Christ. Then they pleaded with him to spend some time with them.
God's Truth (Tyndale)	Then answered Peter: can any man forbid water, that these should not be baptised, which have received the holy ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him, to tarry a few days.
International Standard V	Then Peter said, "No one can stop us from using water to baptize these people who have received the Holy Spirit in the same way that we did, can they?" [Lit. he] So Peter [Lit. he] ordered them to be baptized in the name of Jesus the Messiah. [Or Christ] Then they asked him to stay there for several days.
NIV, ©2011	Then Peter said, "Surely no one can stand in the way of their being baptized with water. They have received the Holy Spirit just as we have." So he ordered that they be baptized in the name of Jesus Christ. Then they asked Peter to stay with them for a few days.
Urim-Thummim Version	Then answered Peter, can anyone forbid water that these should not be baptized, that have received the Sacred Spirit as well as we? And he commanded them to be baptized in the Name of the LORD. Then they requested for him to stay a number of days.
Weymouth New Testament	Then Peter said, "Can any one forbid the use of water, and object to these persons being baptized--men who have received the Holy Spirit just as we did?" And he directed that they should be baptized in the name of Jesus Christ. Then they begged him to remain with them for a time.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Then Peter declared, "Can we refuse to baptize with water these people who have received the Holy Spirit, just as we have?" So he had them baptized in the name of Jesus Christ. After that they asked him to remain with them for some days.
The Heritage Bible	Then Peter answered, Does anyone have power to forbid the water for these to be baptized, who have taken the Holy Spirit just as also we! And he ordered them to be baptized in the name of the Lord. Then they requested him to stay over for some days.
New American Bible (2011)	"Can anyone withhold the water for baptizing these people, who have received the holy Spirit even as we have?" ^q He ordered them to be baptized in the name of Jesus Christ. Then they invited him to stay for a few days. q. [10:47] 8:36.
New Catholic Bible	Peter said further, "Can anyone withhold the water of baptism from these people who have received the Holy Spirit just as we have?" Then he ordered them to be baptized in the name of Jesus Christ. Afterward, they asked him to stay with them for a few days.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Kefa's response was, "Is anyone prepared to prohibit these people from being immersed in water? After all, they have received the <i>Ruach HaKodesh</i> , just as we did." And he ordered that they be immersed in the name of Yeshua the Messiah. Then they asked Kefa to stay on with them for a few days.
Hebraic Roots Bible	Then Simon answered, Can anyone forbid the water that these not be baptized, who the Holy Spirit received, even as we also?

Holy New Covenant Trans.	And he commanded them to be baptized in the name of our Master Yahshua the Messiah. Then they asked him to remain some days. Then Peter said, "Can we refuse to allow these people to be immersed in water? They have received the Holy Spirit the same as we did!" So Peter commanded that Cornelius and his relatives and friends be immersed by the authority of Jesus the Messiah. Then they asked Peter to stay with them for a few days.
The Scriptures 2009	Then Kēpha answered, "Is anyone able to forbid water, that these should not be immersed who have received the Set-apart Spirit – even as also we?" And he commanded them to be immersed in the Name of עֲשׂוּהִי Messiah. Then they asked him to remain a few days.
Tree of Life Version	Then Peter answered, "Can anyone refuse water for these to be immersed, who have received the Ruach ha-Kodesh just as we did?" So he commanded them to be immersed in the name of Messiah Yeshua. Then they asked him to stay for a few days.

Weird English, Old English, Anachronistic English Translations:

Accurate New Testament	...then answers Peter not? the water has (ability) to prevent Someone the+ not to be washed these Who* the spirit the [thing] pure receive as and We {it receive} [He] commands but them in the name [of] jesus christ to be washed then [They] ask him to stay days (some) ones...
Alpha & Omega Bible	THEN PETER ANSWERED, "SURELY NO ONE CAN REFUSE THE WATER FOR THESE TO BE IMMersed/BAPTIZED WHO HAVE RECEIVED THE HOLY GHOST JUST AS WE DID, CAN HE?" AND HE ORDERED THEM TO BE IMMersed/BAPTIZED IN THE NAME OF JESUS CHRIST. THEN THEY ASKED HIM TO STAY ON FOR A FEW DAYS. †(Although some people can receive The Holy Ghost before water baptism, they still must be baptized as soon as possible to fully engage in this salvational process & fully follow Jesus Christ. Jesus said in John 3 that unless we are born of water and spirit both, we cannot inherit the kingdom.) [No, this is not true.]
Awful Scroll Bible	As-when-at-that time, resolves-out Peter, "There is certainly-not anyone able to withhold water, for the same-as-these not to be baptizing, which-certain received the Awful Breath, indeed accordingly-as-to we?" So he arranges-to them, to be baptizing by-within the name of the Lord. As-when-at-that time, they ask him to continue-with them a certain days.
Concordant Literal Version	Then Peter answered, "There can not be anyone to forbid water, so that these are not to be baptized, who obtained the holy spirit even as we." Now he bids them to be baptized in the name of Jesus Christ. Then they ask him to stay some days.
exeGesés companion Bible	Then Petros answers, Can anyone forbid water, that these not be baptized, who took the Holy Spirit exactly as well as we? - and he commands them to be baptized in the name of Adonay. Then they ask him to abide some days.
Orthodox Jewish Bible	Then Kefa answered, "Surely no one can refuse the mikveh mayim for these to be given Moshiach's tevilah of teshuva who have received the Ruach Hakodesh just as we did, can he?" [Ac 2:4; cf Lk 3:16; Ac 11:16] And Kefa directed for them to be given Moshiach's tevilah of teshuva in the Shem of Moshiach Yehoshua (Yeshua). Then they asked him to remain some yamim.
Rotherham's Emphasized B.	Then answered Peter—

Surely then [the water] can no man forbid, that these should not be immersed,—seeing that [the Holy Spirit] they have received [as well as we]. And he commanded them [in the name of Jesus Christ] to be immersed. [Then] requested they him, to abide still some days.

Expanded/Embellished Bibles:

- An Understandable Version Peter then said, “Who can keep these people [*i.e.*, *Cornelius’ household*] from being immersed in water now that they have received the Holy Spirit just like we [*apostles*] have?” [See 2:4].
So, Peter commanded them to be immersed in the name of Jesus Christ. Then Cornelius and his household asked Peter to stay on for a number of days.
- Jonathan Mitchell NT At that point Peter gave a decisive and insightful response: “Not anything or anyone continues able (or: now has power) to cut off the water [so that] any of these is not to be immersed (baptized) at once – these who received the set-apart Breath-effect (or: Holy Spirit), even as we ourselves [have]!”
So he at once gave instruction toward arranging for them to be immersed within the Name of Jesus Christ (or: [the] Anointed Jesus). At that point they requested him to stay on and remain some (or: certain; = a few more) days..
- P. Kretzmann Commentary Then answered Peter,
Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?
And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.
Kretzmann’s [commentary](#) for Acts 10:44–48 has been placed in the [Addendum](#).
- Syndein/Thieme Then answered Peter, “Can any man resist water, that these should not be baptized, which have received the Holy Spirit as well as we?”
{Note: Big point here. These people are ALREADY SAVED. Water baptism is not a part of salvation - it is a ritual for believers who understand the concepts of Positional Truth. Under water is a picture of us in our sins with Christ on the cross - Retroactive Positional Truth. Up from the water is a picture of Current Positional Truth - in Union with Christ - sharing his eternal life, son-ship, etc.}.
And he commanded them to be baptized in the name of the Lord. They requested then that he stay with them certain days.
{Note: From the text, it is reasonable to think they were saved, taught some doctrine about positional truth, were baptized, and now wanted more Bible doctrine. All good signs that they will take in doctrine and someday maybe become mature believers.}
- Translation for Translators Then Peter said *to the other Jewish believers who were there*, “God has given them the Holy Spirit just like *he gave him to us Jewish believers*, so ◀surely all of you would agree that we(*exc*) should baptize these people!/would any of you forbid that these people should be baptized?▶ [RHQ]” Then Peter told those *non-Jewish* people that they should be baptized *to show that they had believed* [MTY] in the Lord Jesus Christ. *So they baptized all of them. After they were baptized, they requested that Peter stay with them several days. So Peter and the other Jewish believers did that.*
- The Voice **Peter:** Can anyone give any good reason not to ceremonially wash these people through baptism [Literally, immerse, in a rite of initiation and purification] *as fellow disciples? After all, it’s obvious they have received the Holy Spirit just as we did on the Day of Pentecost.*
So he had them baptized in the name of the Lord Jesus. The new disciples asked him to stay for several more days.

Bible Translations with Many Footnotes:

NET Bible®

Then Peter said, “No one can withhold the water for these people to be baptized, who have received the Holy Spirit just as we did,¹³⁴ can he?”¹³⁵ So he gave orders to have them baptized¹³⁶ in the name of Jesus Christ.¹³⁷ Then they asked him to stay for several days.

¹³⁴tn Grk “just as also we.” The auxiliary verb in English must be supplied. This could be either “have” (NIV, NRSV) or “did” (NASB). “Did” is preferred here because the comparison Peter is making concerns not just the fact of the present possession of the Spirit (“they received the Spirit we now possess”), but the manner in which the Gentiles in Cornelius’ house received the Spirit (“they received the Spirit in the same manner we did [on the day of Pentecost]”).

¹³⁵tn The Greek construction anticipates a negative reply which is indicated in the translation by the ‘tag’ question, “can he?” The question is rhetorical. Peter was saying these Gentiles should be baptized since God had confirmed they were his.

¹³⁶tn The Greek construction (passive infinitive with accusative subject) could be translated either “he ordered them to be baptized” or “he ordered that they be baptized,” but the implication in English in either case is that Peter was giving orders to the Gentiles in Cornelius’ house, telling them to get baptized. It is much more likely in the context that Peter was ordering those Jewish Christians who accompanied him to baptize the new Gentile converts. They would doubtless have still had misgivings even after witnessing the outpouring of the Spirit and hearing the tongues. It took Peter’s apostolic authority (“ordered”) to convince them to perform the baptisms.

¹³⁷tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.” Jesus’ right to judge as the provider of forgiveness is highlighted here.

The Spoken English NT

Then Peter said, “Surely nobody can refuse to let these people go into the water and be baptized! Haven’t they received the Holy Spirit just like we did?”^r And Peter gave instructions for them to be baptized in the name of Jesus Christ. Then they asked him to stay with them for a few days.

^r Lit. “Can someone really refuse water, so that these folks won’t be baptized—who received the Holy Spirit as we also did?”

Wilbur Pickering’s New T.

Then Peter responded: “Surely no one can forbid the water, can he, that these should not be baptized²² who received the Holy Spirit just like we did?” So he commanded them to be baptized in the name of the Lord Jesus.²³ Then they asked him to stay a few days.

(22) Baptism followed immediately upon conversion (not after weeks of instruction and observation). I believe they were formally severing any and all connection with Satan and the world controlled by him, and placing themselves under the protection of the Lord Jesus. The sooner a new convert does that the better.

(23) The Greek manuscripts are divided among three main variants here (“the Lord Jesus”, “the Lord”, “Jesus Christ”); I have followed what I understand to be the best line of transmission.

Literal, almost word-for-word, renderings:

Analytical-Literal Translation

Then Peter answered, “Surely no one is able to forbid the water, can he, [for] these not to be baptized who received the Holy Spirit just as we also [did]?”

And he commanded them to be baptized in the name of the Lord. Then they urgently asked him to stay several days.

Benjamin Brodie’s trans.

Then Peter asked with discernment: “Does anyone [accompanying Jews] have the ability [have a good reason] to forbid water so that these [Gentile believers] may not be baptized, who are of such a quality as to have received the Holy Spirit, even as we [Jews]?”

Then he ordered them [Gentile believers] to be baptized in the name of Jesus Christ. Afterwards, they asked him to remain several days .

Charles Thomson NT Then Peter addressed them saying, Can any one on any account forbid water, that these should not be baptized who have received the holy spirit in the same manner as even we did?
So he ordered them to be baptized in the name of the Lord. Then they intreated him to stay some days.

Context Group Version Then Peter answered, Can any man forbid the water, that these should not be immersed, who have received the Special Spirit as well as we?
And he commanded them to be immersed in the name of Jesus the Anointed. Then they prayed him to stay certain days.

Far Above All Translation Then Peter answered, “Surely no-one can refuse water, *so preventing these people* from being baptized – those who have received the holy spirit, as we for our part have.”
And he commanded them to be baptized in the name of the Lord. Then they asked him to stay on for a few days.

Literal Standard Version Then Peter answered, “Is anyone able to forbid the water, that these may not be immersed, who received the Holy Spirit—even as us also?”
He commanded them to also be immersed in the Name of the LORD; then they implored him to remain certain days..

Modern English Version Then Peter continued, “Can anyone forbid water for baptizing these, who have received the Holy Spirit as we have?” So he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days.

Modern Literal Version 2020 Then Peter answered, Is anyone able to forbid the water, for these not to be immersed*, who received the Holy Spirit even as we did?
And he commanded them to be immersed* in the name of the Lord. Then they asked him to remain some days.

NT (Variant Readings) Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?
And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

The gist of this passage:
46c-48

Acts 10:46c			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong’s Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong’s #5119
αποκρίνομαι (ἀποκρίνομαι) [pronounced ahp-oh-KREE-noh-mai]	<i>to answer, to reply, to respond; to speak [after someone else]; to continue [speaking, a discourse]</i>	3 rd person singular, aorist (deponent) passive indicative	Strong’s #611
Petros (Πέτρος) [pronounced PEHT-ross]	<i>stone, large stone, piece or fragment of a rock; transliterated Petros, Peter</i>	masculine singular proper noun; nominative case	Strong’s #4074

Translation: Peter then answered,...

For whatever reason, these three words were placed with v. 46, but they belong with v. 46.

Acts 10:47a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
mêti (μήτι) [pronounced MAY-tee]	<i>whether [at all], perchance; or left untranslated</i>	particle indicating a question	Strong's #3385
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hudôr/hudatos (ὑδωρ/ὑδατος) [pronounced HOO-dor, HOO-dat-os]	<i>water [literally or figuratively]</i>	neuter singular noun, accusative case	Strong's #5204
dunamai (δύναμαι) [pronounced DOO-nam-ahēe]	<i>to be able, to have power to; to be able to do something; to be capable, strong and powerful</i>	3 rd person singular, present (deponent) middle or passive indicative	Strong's #1410
kôluô (κωλύω) [pronounced koh-LOO-oh]	<i>to hinder, to prevent (by word or deed), to forbid; to withhold a thing from anyone; to deny or refuse one a thing</i>	aorist active infinitive	Strong's #2967
tís (τις) [pronounced tihç] ti (τι) [pronounced tih]	<i>one, someone, a certain one; any, anyone, anything; someone, something; some, some time, awhile; only</i>	mfn singular; enclitic, indefinite pronoun; adjective; nominative case	Strong's #5100
tou (τοῦ) [pronounced tu]	<i>of the; from the, [away, out] from the; from the source of; by the; than the</i>	masculine singular definite article, genitive/ablative case	Strong's #3588
mê (μή) [pronounced may]	<i>not, neither, never, no; lest; nothing, without; also [in a question requiring a negative answer]</i>	adverb; a qualified negation	Strong's #3361
baptizô (βαπτίζω) [pronounced bap-TID-zoh]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	aorist passive infinitive	Strong's #907
toutous (τούτους) [pronounced TAUW-tooce]	<i>these, those, to them, towards them</i>	intermediate demonstrative masculine plural pronoun; accusative case	Strong's #5128 (accusative plural of Strong's #3778)

Translation: ...“Can anyone forbid the water that these not be baptized?”

Peter asks, “Can anyone withhold the water for baptism?” The answer expected is, *no*.

Baptism was a Christian observation which took place in the **pre-canon period**. There is some disagreement among evangelical believers as to whether this ritual of pertinent today.

Acts 10:47b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
hostis (ὅστις) [pronounced HOHS-tiss]	<i>which, whoever, whatever, who</i>	masculine singular, relative pronoun; nominative case	Strong's #3748
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
pneuma (πνεῦμα) [pronounced PNYOO-mah]	<i>spirit, Spirit; breath; wind [blast], air</i>	neuter singular noun, accusative case	Strong's #4151
to (τό) [pronounced toh]	<i>the; this, that; to the, towards the</i>	neuter singular definite article; accusative case	Strong's #3588
hagios (ἅγιος) [pronounced HA-gee-oss]	<i>holy, set apart, dedicated to God, sacred; pure, perfect, worthy of God; consecrated</i>	neuter singular adjective; accusative case	Strong's #40
lambánô (λαμβάνω) [pronounced lahm-BAHN-oh]	<i>to take, to receive, to have, to hold; to obtain; to get a hold of; to remove; to claim for oneself; to take in marriage</i>	3 rd person plural, aorist active indicative	Strong's #2983
hôs (ὡς) [pronounced hohç]	<i>like, as; how; about; in such a way; even as; when, while</i>	comparative particle, adverb	Strong's #5613
kaí (καί) [pronounced kī]	<i>and, even, also; so, too, then, that; indeed, but, along with, while</i>	conjunction	Strong's #2532
hêmeis (ἡμεῖς) [pronounced hay-MICE]	<i>us, we [ourselves]; we [as an emphatic]</i>	1 st person plural pronoun; nominative case	Strong's #2249 (nominative plural of #1473)

Translation: [These] who have received the Holy Spirit even as we [did]?"

Peter points out that they clearly received the Holy Spirit, just as Peter and the other Jewish disciples had. How can baptism be withheld under those conditions?

Acts 10:46c–47 Peter then answered, "Can anyone forbid the water that these not be baptized? [These] who have received the Holy Spirit even as we [did]?" (Kukis mostly literal translation)

Acts 10:48a			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
prostassō (προστάσσω) [pronounced <i>pros-TAS-soh</i>]	<i>to assign or ascribe to, join to; to enjoin, to order, to prescribe, to command, to bid; to appoint, to define</i>	3 rd person singular, aorist active indicative	Strong's #4367
dé (δέ) [pronounce <i>deh</i>]	<i>but, moreover, and, also; now; namely, to wit</i>	post-positive conjunctive particle	Strong's #1161
autous (αὐτούς) [pronounced <i>ow-toose</i>]	<i>them, to them, toward them; same</i>	3 rd person masculine plural personal pronoun; accusative case	Strong's #846
en (ἐν) [pronounced <i>en</i>]	<i>in, on, by means of, with; among</i>	preposition with the locative, dative and instrumental cases	Strong's #1722
tō (τῷ) [pronounced <i>toe</i>]	<i>to the, for the; in the; by the, by means of the; for the benefit [advantage] of; for the disadvantage of</i>	neuter singular definite article; dative, locative and instrumental cases	Strong's #3588
onoma (ὄνομα, ατος, τό) [pronounced <i>OHN-oh-mah</i>]	<i>name, title, character, reputation; person</i>	neuter singular noun; dative, locative or instrumental case	Strong's #3686
Iêsous (Ἰησοῦς) [pronounced <i>ee-ay-SOOCE</i>]	<i>Jehovah is salvation; transliterated Jesus, Joshua</i>	proper singular noun, genitive/ablative case	Strong's #2424
Christos (χριστός) [pronounced <i>krees-TOHSS</i>]	<i>anointed, anointed one, Messiah; transliterated, Christ</i>	masculine singular noun, genitive/ablative case	Strong's #5547
The Scrivener Textus Receptus and the Byzantine Greek text have <i>the Lord</i> rather than <i>Jesus Christ</i> .			
baptizō (βαπτίζω) [pronounced <i>bap-TID-zoh</i>]	<i>to baptize, to wash, to immerse; to do a ceremonial ablution, especially (technically) of the ordinance of Christian baptism; a baptism identifies, associates or relates one thing to another</i>	aorist passive infinitive	Strong's #907

Translation: Then he commanded them to be baptized in the name of Jesus Christ.

Although Peter is not fully onboard with there being no difference between Jews and gentiles²⁴, he certainly understands that these people should be baptized, and, therefore, associated with Peter and the Jewish disciples.

²⁴ We will find this out in a future chapter, when Peter withdraws from eating with gentiles.

Acts 10:48b			
Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
tóte (τότε) [pronounced TOH-teh]	<i>then, at that time, when</i>	adverb	Strong's #5119
erōtaō (ἐρωτάω) [pronounced air-o-TAW-oh]	<i>to ask [someone about something], to ask [a question]; to request, to beseech, to desire, to entreat, to pray</i>	3 rd person plural, aorist active indicative	Strong's #2065
auton (αὐτόν) [pronounced ow-TAHN]	<i>him, to him, towards him; same</i>	3 rd person masculine singular personal pronoun, accusative case	Strong's #846
epiménō (ἐπιμένω) [pronounced ep-ee-MEHN-oh]	<i>to continue; to stay (over), to remain, to abide</i>	aorist active infinitive	Strong's #1961
hēmerai (ἡμέραι) [pronounced hay-MEH-rai]	<i>days; time; years, age, life</i>	feminine plural noun; accusative case	Strong's #2250
tinas (τινας) [pronounced tihn-ahs]; tina (τινα) [pronounced tihn-ah]	<i>ones, a certain ones; any, anyone, anything; something; some, some times, awhile; only</i>	feminine plural, enclitic, indefinite pronoun; adjective; accusative case	Strong's #5100

Translation: Afterwards, they asked him to continue [with them] for several days.

These gentile believers wanted to know more about this Jesus Whom they had believed in. They ask Peter to remain for a number of days to provide them with more information.

Acts 10:48 Then he commanded them to be baptized in the name of Jesus Christ. Afterwards, they asked him to continue [with them] for several days. (Kukis mostly literal translation)

Acts 10:46c–48 Peter then answered, “Can anyone forbid the water that these not be baptized? [These] who have received the Holy Spirit even as we [did]?” Then he commanded them to be baptized in the name of Jesus Christ. Afterwards, they asked him to continue [with them] for several days. (Kukis mostly literal translation)

Acts 10:46c–48 Peter then answered, “Can anyone forbid these men to be baptize now? They have receive the Holy Spirit even as we did.” Peter then commanded them to be baptized in the name of Jesus Christ. Afterwards, the gentile believers asked Peter to remain with them for a few days, in order to teach them more about Jesus. (Kukis paraphrase)

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www.kukis.org	Exegetical Studies in Acts	

A Set of Summary Doctrines and Commentary

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Acts 10 is in the Word of God

- 1.
- 2.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from Acts 10

- 1.

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Originally, I was going to remove this, as I have used it in the Old Testament to look forward. However, it is certainly reasonable to summarize how our Savior is portrayed in this chapter.

Jesus Christ in Acts 10

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Addendum

This note was referenced in [Acts 10:1–3](#).

Footnote for Acts 10:1 (The Christian Community Bible)

- 10.1 This is a new intervention of the Holy Spirit so that the Church would go beyond the Jewish world and the Gospel would reach other people. Cornelius (like the Ethiopian of 8:27) is a God-fearing man, that is to say, a foreigner who believes in the one God of the Jews, without being a member of the Jewish community.

The heavens were opened to him (v. 11). He may have seen a tent coming down—an image of God’s dwelling place in the world— which contained creatures considered unclean.

The Jewish religion included a whole series of prohibitions for believers. It distinguished between clean animals, namely those that could be eaten, and unclean ones that could not. The same regulations applied to people; Jews could not mix with non-Jews. Thus Peter’s vision, in which he is invited to eat unclean animals, means that he must not hesitate to go and stay in the house of Cornelius the Roman.

Footnote for Acts 10:1 (The Christian Community Bible)

We do not know if Peter would have hesitated to baptize a non-Jew (and uncircumcised) as Cornelius was. The manifestation of the Holy Spirit forced his hand.

At last someone of another race is baptized! In many places today as well, the Church is in danger of being reduced to a closed social group, and, perhaps, of becoming antiquated.

Popes and bishops invite us to go forward and to dialogue with all people. Yet it would seem that only the intervention of an angel could convince us to go to other people. He sent his people (v. 36).

Peter presents Jesus. Jesus' life was that of an authentic prophet, who comes to continue the work of previous prophets, spokespersons of God's word. But, in Jesus, God was offering the good news of peace, that is, God was reconciling humankind with himself, once and for all. We are easily reminded of one of Paul's central points: see Romans 5:1-11; 2 Corinthians 5:11-21 and Ephesians 2:14-16.

Judge of the living and the dead (v. 42). This expression comes from religious concepts of the time, making a distinction between the judgment of those who would witness Christ's return at the end of the world (the living) and those who had died before (the dead). See the same in 1 Thessalonians 4:17.

One receives forgiveness through his Name. Through his Name, that is to say, through his own power and effectiveness. This confirms Jesus' divine authority.

This is one of the very few footnotes in The Christian Community Bible which mentions anything specifically Catholic (like the Pope and bishops).

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This note was referenced in [Acts 10:1–3](#).

Footnote for Acts 10:1 (New Catholic Bible)

Acts 10:1 The moment in which the Christian movement entered into the Gentile world was a major event for the Church. Luke speaks of God's initiative that captures the world through the Resurrection and the Spirit and expresses itself in the dynamism with which the Lord animates the first community. To illustrate it, he elevates an account of conversion to the rank of an historic event and an irreversible theological fact. Indeed, it is the longest account in the Acts of the Apostles.

Cornelius, a Roman official in Caesarea—the city that is the seat of government—is, along with his entire family, a “God-fearing” man, i.e., one who has accepted the beliefs and principal practices of Judaism, though not going so far as to share the Jewish way of life and become part of the people through circumcision.

In his inner righteousness and generosity, Cornelius is recognized by God as suitable to enter into communication with him. However, to find the truth that he desires he must hear the announcement of the facts concerning Jesus from the mouth of eyewitnesses and thus must meet Peter—who is living some 30 miles away. Only then will these Gentiles master the word of Christ and make it their own through the inspiration of the Spirit (Acts 10:40).

Thus, Cornelius is no longer the central figure of our account. Luke wishes to stress a fact: the initiative of God to liberate the Gospel from being shut up in the Jewish world. The community of Jerusalem, still bound by its Jewish ties, opens itself to the outside world by a series of encounters, but it is blocked from doing so by a redoubtable problem. The Jewishness of the first disciples prevents them from frequenting the Gentiles' houses of prayer and from sharing their tables without incurring a legal uncleanness and violating the Law. How then can they live in community and partake in the Eucharist, for example?

Footnote for Acts 10:1 (New Catholic Bible)

Must not the Gentiles first be made part of Israel through circumcision? In the face of the gift given by God to the Gentiles “as . . . upon us at the beginning” (Acts 11:15), in the face of this Pentecost of the Gentile nations (Acts 10:45), the community of Jerusalem must also be converted and realize that the religious and ritual appurtenances can no longer provide superiority or priority, that these are no longer to be regarded as a wall of separation—finally, that no person can be declared unclean (Acts 10:27).

The text is carefully constructed. Each personage has a vision that presents itself as an enigma. Then it becomes clear in the concrete action, the encounter, and the mutual hospitality. Peter’s discourse is the pivotal point of the account. Like its predecessors (Acts 2:14-41; 3:11-26), it relates the major themes of the announcement of Jesus. The Spirit authenticates the word concerning Jesus and inspires Gentiles to become witnesses of the Resurrection.

The concrete problems of the entry of Gentiles into the Church and of contacts between Jews and Gentiles will be definitively regulated at the Council of Jerusalem (Acts 15:10, 19-21), but Paul will struggle all his life against the Judaizing practices and theories that tempt certain communities of Israelite origin (see Gal 2; 5). The encounter of Peter and Cornelius leads to the formation of the first Christian community made up of the two most difficult milieux: the Christian and the Gentile. Henceforth, the Church will no longer be able to shut herself up within her own confines.

Acts 10:1 Italian cohort: an auxiliary unit of soldiers.

Acts 10:3 Three o’clock: literally, “about the ninth hour.” This time period was a Jewish hour of prayer (see Acts 3:1).

From <https://www.biblegateway.com/passage/?search=Acts%2010&version=NCB> accessed September 22, 2023

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Link is from [Acts 10:7–8](#).

Kretzmann’s Commentary on Acts 10:1–8

While Saul, in his own city of Tarsus, was awaiting the time when the Lord would assign definite work among the Gentiles to him, or, as some think, was bringing the Gospel to the province of Cilicia, God was Himself stirring the hearts of some few people outside of the chosen nation. A certain man there lived in Caesarea by the seaside, the residence of the Roman governors of Judea, whose name was Cornelius. This man was a heathen by birth, as his Latin name seems to indicate. His official position was that of centurion of the company known as the Italic cohort, the tenth part of a Roman legion, which was stationed at Caesarea. The Italic cohorts were made up of volunteer Roman citizens born in Italy, and are shown by history to have existed in several eastern provinces. Cornelius was not only good and generous, but devout, pious, a God-fearing proselyte, a man who with his family, and probably his servants as well, had come to know the true God, much like the centurion of Capernaum, Matthew 8:5. From the Jews, among whom he lived for so many years, Cornelius had heard of the coming Messiah, by whose coming and work the true righteousness before God would be his: this faith had taken hold of his heart and gave sufficient evidence of its presence in his many alms and in his continual prayers to God. Thus Cornelius was not merely an upright, honorable man of the world, but a believer in the Messiah, whose coming he, however, with many of the devout Jews, put into the future, not knowing that all the prophecies had been fulfilled in and through Jesus of Nazareth. But the Lord knew the condition of his heart and determined to give him and his entire house the full revelation of the New Testament. Accordingly, God arranged it so that Cornelius, about the ninth hour of the day, about the time of the evening sacrifice in the Temple, one of the hours of prayer, saw in a vision distinctly, manifestly, plainly, making an illusion impossible, an angel of the Lord coming in to him with a message. The heavenly messenger, first of all, called him by name, in itself a distinction, Isaiah 43:1. But Cornelius instinctively shrank back, as sinful men are liable to do in the presence of a sinless being. His eyes were fixed upon the angel and he was filled with fear, as he said, "What is it, Lord?" for he recognized the messenger from God. But the angel's calm words reassured him. His prayers

Kretzmann's Commentary on Acts 10:1–8

had been heard by God, and his works of mercy had come to the attention of God; they were credited to him in the memory of the Lord. The eyes of God are ever watching those that fear Him, whose hearts trust in Him by faith, and whose hands are willing to serve Him. He hears their prayers and remembers all their works. But the angel now told Cornelius that he should send some men to Joppa as his messengers, to fetch one Simon, distinguished from other men of the same name by his surname Peter. His place of lodging was with Simon, the tanner, who lived near the sea, outside of the city proper, on account of the nature of his business. This Peter would be able and willing to give him such information as he needed at this time. For while Cornelius was a true believer according to Old Testament standards, See John 1:47, he lacked the knowledge of the Messiah that had appeared, and this should be supplied by Peter. Note: Although the angel might well have given Cornelius a full understanding of the Gospel, the Lord does not commission him to that end, but directs the centurion to one of His preachers of salvation. Through His holy Word, as proclaimed by the mouth of men, God calls men to salvation. No sooner had the angel delivered his message than Cornelius proceeded to act upon the command which he had received. Though it was now late in the afternoon, he summoned two of his own domestic servants and a soldier who, like himself, was devout and God-fearing, one who belonged to the smaller guard of sentries whom he could trust implicitly, since they were truly devoted to him. To these three messengers Cornelius explained the entire matter in all confidence, withholding nothing from them which might serve for the understanding of the situation, and then sent them off to Joppa, which was located almost due south of Caesarea, at a distance of some thirty miles. Note: The relation between Cornelius and those employed by him and under his jurisdiction, as here pictured, might serve as an example to all employers and servants alike. If such conditions of mutual respect and confidence, based upon the fear of the same God, obtain, there will hardly be a servant problem or a dissatisfaction of labor.

From <https://www.studydrive.net/commentaries/eng/kpc/acts-10.html> accessed September 23, 2023.

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Link is from [Acts 10:15–16](#).

Kretzmann's Commentary on Acts 10:9–16

The journey from Caesarea to Joppa may well have taken some nine to ten hours, thus bringing the three messengers into the neighborhood of the southern seaport about noon of the next day. But it was necessary, meanwhile, for the Lord to prepare Peter for the coming visit, lest he draw back in horror at the thought of being the guest of a Gentile. While the men were pursuing their journey, walking their way, therefore, and nearing the city of Joppa, about noon, Peter went up to the flat roof of the house where he was lodging, for the purpose of praying, since this was one of the hours of prayer observed by the devout Jews. But while he was engaged in this service of worship, he became intensely hungry, unusually eager for food, for which reason he intended to have lunch, probably stating his wishes to that effect to the people of the house at once. But while they were preparing the meal downstairs, a trance, a condition of ecstasy, came upon Peter. Not that he was unconscious, but his mind and spirit were detached from ordinary thinking and feeling, and he was enabled to hear and see things which the normal person could not have perceived. In this condition he beheld the heaven opened and descending out of the opening a vessel, or container, shaped like a large sheet, whose four ends or corners were tied in order to hold the contents together, and to enable it to be lowered down. In the container thus held before Peter's spiritualized eyes there were all kinds of four footed animals and reptiles and fowls, the unclean mixed with the clean in a conglomerate mass, without regard to Levitical division or distinction. See Leviticus 11:9; Deuteronomy 14:9. And at this moment a voice came to him inviting him to rise, to slaughter, and to eat. But the impetuous Peter, still held by the tradition of the legal distinctions concerning animal food, rejected the invitation with great emphasis: By no means, Lord, for never have I eaten anything common or unclean. At first blush he may have regarded the entire vision as a temptation to evil. But the voice rebuked him, correcting his position, by speaking to him again the second time: What God has rendered clean do not thou render profane. By the act of offering them to Peter, God had revealed the Levitical command, and cleansed the animals formerly regarded as unclean. Three times the Lord had this vision appear, three times the container was held

Kretzmann's Commentary on Acts 10:9–16

before Peter, three times the invitation came to him, before the vessel was finally taken up to heaven again. By means of this vision God clearly indicated that the barrier between Jews and Gentiles had now been removed, that the Gentiles also should be admitted to the kingdom of God and of Christ. This lesson is necessary even today, when race prejudices sometimes seriously threaten to interfere with missionary efforts.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 24, 2023.

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[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 10:23a](#).

Kretzmann's Commentary on Acts 10:17–23a

The vision which God had sent to Peter troubled, perplexed him, it made him uneasy, uncertain as to what to do next. The general drift of the intended communication he observed, but its application was not clear to him. Did it mean only the abolishing of the ceremonial part of the Old Testament revelation, or was even more than this included? And to what special case did the Lord have reference? But these doubts and perplexities were quickly removed, for in the meantime the messengers of Cornelius had reached the city; they had made inquiry as to the location of the house to which they were directed; they had found the right place and were even now standing at the gate below. The vaulted passageway which, in Oriental houses, led from the street to the inner court was closed on the outside by a heavy folding gate with a small wicket kept by a porter. At this gate the messengers were standing, calling out, either to the porter or to some of the other servants in their inquiry, whether Simon, with the surname Peter, were lodging there. Peter, who knew nothing of all this commotion, was informed concerning it by the Spirit. While he was still pondering about the vision, trying to recognize the purpose of God clearly, the Spirit told him that the men were seeking him, and bade him arise, go down, and make the trip with the men, without any doubt or hesitation, since He, God Himself, had sent the men. Here Peter had the solution of the puzzling question. He was not to shrink back in horror from the idea of accompanying the strangers, but was to go willingly and gladly. Peter still did not know what special message the men were bringing, but he followed the bidding of the Spirit. Going down to the men, who seem still to have been standing at the gate or in the passageway, he informed them as to his identity, and inquired as to the reason for their presence. And the three faithful messengers made good use of the confidence which their master had placed in them, incidentally showing their love and respect for Cornelius. They refer to him as a just man, unblamable in his relations to his fellow-men according to Jewish standards, and also as a God-fearing man, one that had accepted the God of the Jews and no longer put his trust in idols. Moreover, he had a good report, was well spoken of by the entire people of the Jews; all men had the highest regard for his integrity. Of this master they report that he had been warned of God, that he had received a message from a holy angel as the messenger of the Lord, to fetch Peter into his house, in order to hear words from him. "Connecting this message, sent by the order of a 'holy angel,' with the vision, and with the command of the Spirit to go with the men, nothing doubting, Peter now in an instant sees that he is called by divine authority, through the angel, through the vision, through the Spirit, to do what he had always before thought sinful, to go into the house of a Gentile, and to speak to him the Word of the Lord. Nothing less than an unmistakable divine call could have induced him to do this; but now he has no alternative unless he would withstand God." The first result of this clear grasp of the situation was that Peter invited the messengers in, made them his guests, and provided proper lodging for them. Peter now understood that God was not only the God of the Jews, but of the Gentiles as well, since He wants all men to be saved and to come to the knowledge of the truth. In the whole story the hand of the Lord is evident. And so the entire course of every person's life is in the hand of God, all circumstances being ordered by God, even the so-called chance happenings. And God ever renews evidence of the fact that He wants people to come near to the Word, and wants to bring the Word near to the people.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 25, 2023.

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Link is from [Acts 10:27–29](#).

Kretzmann's Commentary on Acts 10:23b–29

It was not possible for Peter to leave Joppa at once, principally because he wanted some of the brethren from Joppa to accompany him on this trip. But the next morning the messengers set out with Peter, and some of the members of the congregation at Joppa went with them. Since they did not travel quite so fast as the servants with the soldier had in coming down, they were on the road all day and did not reach Caesarea until the next morning. But Cornelius, versed in military matters, had figured out with considerable exactness when he might look for them. He was confidently expecting them on that morning, and had therefore called together his relatives and his intimate friends, such upon whose discretion he could depend, and who were probably of a like mind with him concerning the worship of the true God. The state of mind in which Cornelius found himself on this morning may be pictured from his behavior when Peter finally entered his house. Acting upon the idea, no doubt, that the servant and messenger of the Lord, whose very coming was directed by an angel, must be worthy of extraordinary relevance, he advanced to meet Peter and fell down at his feet to worship him, to honor God in him. But Peter wanted nothing of such worship. He lifted Cornelius to his feet, gently chiding him meanwhile, by bidding him get up, since he himself was only a man. Note: This plain statement of Peter ought to discourage every idea of saint worship; for if he refuses to accept such adoration while he could hear the prayers that might be directed to him, how much more must it be considered foolish and harmful to address prayers to him now that he is removed from the presence of the Christian congregation! Immediately after this greeting the two men started a conversation and, while they were conversing together, entered into the inner room, the atrium, where Peter found many people assembled, all waiting, in interested expectation, for the words which Peter was to speak to them. The apostle first of all addressed a few words to the assembly to make the situation clear; for they were very well aware how "unlawful," how much at variance with the Law as understood by the Jews, his behavior must be, since he, a Jew, was here coming to, and intermingling with, Gentiles, people of a foreign race, in any way becoming intimate with them. Note the tact of Peter in using the word "of foreign race" instead of the harsher "heathen." There was no express prohibition of such behavior by Moses, but the traditions of the rabbis carried the principle of separation to such an extreme. But Peter here declares, not only that God had told him, but that He had distinctly and unmistakably shown him, that he should not speak of nor call any person common and unclean. The men present in the house of Cornelius may not have been members of the Jewish Church by virtue of circumcision, but they belonged to the people for whose sake the Messiah had come, and were therefore entitled to the preaching of the Gospel. Knowing this, Peter had come to them without contradiction or resistance, in simple obedience to the word of the Lord, when they had sent for him. And now his question was for what purpose they had sent for him, what object they had in making him travel this distance and appear before them.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 10:33](#).

Kretzmann's Commentary on Acts 10:30–33

It was doubtless with deepest emotion that Peter entered into the door of a Gentile's house, and Cornelius was no less deeply moved at the evident hearing of his prayer by the Lord and by the prospect which was thereby opened up to him. The two had probably agreed that it would be best for the sake of all those present to rehearse the connection of events once more, in order that the minds of all might be clear on the matter. Cornelius therefore repeats the story of the events leading up to the present moment: that four days ago, on the fourth day before, he had been engaged in prayer in his house, at the ninth hour; that a man had stood before him in a shining vestment, his humble description of the angel that had appeared to him; that this messenger had informed him of the hearing of his prayer and of the remembering of his alms before God (both his prayers and his alms had been sacrifices by which he had brought himself into God's remembrance); that he had commanded him to send to Joppa and call thence Simon with the surname Peter, who was lodging in

Kretzmann's Commentary on Acts 10:30–33

the house of one Simon, a tanner, by the sea; that this Peter, having come, would speak to him, bring him a very important message. All these words of Cornelius, presenting a very vivid picture, were addressed as much to his relatives and friends as to Peter. But now he turns to the apostle with a characteristic, humble, beautiful statement: Immediately, at once, without delay, I sent to thee, and thou hast done well in coming; now we all here before God are present to hear all that thou hast been charged with by the Lord to proclaim to us. There are two points of deep significance in this statement: that the entire assembly was conscious of the presence of God, and that they were all convinced that it was a message from God which Peter was charged with proclaiming. Peter therefore surely spoke under ideal circumstances, and could expect that his audience would attend with the proper diligence and relevance.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 26, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 10:36–38](#).

Kretzmann's Commentary on Acts 10:34–38

Under such ideal conditions, with an attentive, eager audience, it must have been an unusual pleasure to preach the Gospel. And Peter made the most of the occasion. Solemnly he began his address by stating that he now of a truth comprehended and understood fully that God is not a respecter of persons, literally, that He does not look upon the face of people. The outward face, form, and bearing of people do not influence the judgment of the Lord. In every nation of the world he that truly fears the Lord, that has his heart turned to Him in confident faith, and performs righteousness, shows by his entire manner of living that the fear of the Lord actuates him in all his doings, he is acceptable to God. This inclusive statement swept aside the confining bonds of the Mosaic covenant, and proved to be the keynote of the entire mission-work of the Church from that time forth. The reception of the salvation merited by Jesus Christ is no longer conditioned by nationality, but by the condition of the heart. The call to redemption is extended to all men, regardless of color, race, and language. After this great introductory, fundamental truth had been stated, Peter could launch forth into his favorite subject, the Gospel of Jesus Christ. He told his hearers that they already knew three facts. They knew the Word which had been sent to the children of Israel as a Gospel-message from God, bringing the good and glorious news of peace through Jesus Christ. The latter Peter, in a parenthesis, distinguishes from the ordinary prophets and apostles, the servants of the Word, as the Lord over all, thus declaring His deity. They furthermore knew, he tells them, the historical fact that the Word concerning Jesus was made known, published, by Himself, in His prophetic ministry, beginning from Galilee, after the baptism which John preached. And they finally knew about the person of Jesus Christ of Nazareth, namely, that God Himself anointed Him with the Holy Ghost and with power, who then traveled through the country doing good, performing miracles as the Benefactor of mankind, and healing all those that were kept in subjection by the devil, as the Lord and Master, before whom the spirits of darkness must bow; for God was with Him. These facts, with which his hearers were familiar in whole or in part, Peter impresses upon them as facts whose knowledge is necessary for salvation. Note that Peter emphasizes the deity of Jesus also in the last statement, which says that the two unchanged natures are united in the person of Christ.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 28, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 10:42–43](#).

Kretzmann's Commentary on Acts 10:39–43

To the facts which these men of Caesarea knew, and which they had always viewed in a somewhat detached,

Kretzmann's Commentary on Acts 10:39–43

objective way, as concerning the Jews only, Peter now adds the weight of his personal testimony, together with that of the other apostles. Witnesses they are of all the things which Jesus did in the land of the Jews, in Palestine in general and in Jerusalem; witnesses they are also of the fact that the Jews became HIS murderers by suspending Him on the cross. But this same Jesus God had raised up from the dead, and had granted that He should be revealed as the living Christ. But this revelation was purposely not made to all the people; the personal prophetic ministry of Jesus was brought to a close with His death. Only to those men was the living Christ revealed, to those witnesses, that had been expressly chosen by God before, and who had both eaten and drunk with Christ after His resurrection from the dead. By being made apostles, these men were also delegated as witnesses, and they were making no haphazard, dark assertions as to something which they themselves knew only at second hand, but their testimony was based upon personal experience. In addition the apostles had received the charge to act as His heralds to all the people, in proclaiming the Gospel as well as in bearing witness to the fact that Jesus has been ordained, definitely appointed, by God as the Judge of the living and of the dead, John 5:22. Peter had now stated as a basic truth the fact that race and nationality debars no one from the blessings of God; he had reminded his hearers of the Gospel history which they had heard of and had viewed in a disinterested way; he had added his personal testimony as to the great facts in the working of salvation. And now he comes to the climax of his sermon, the application of the truths just proclaimed to his own present audience, placing full emphasis upon the fact that this wonderful message was not confined to the children of Israel, but concerned every one present in a most vital way. For to Jesus, he called out, all the prophets gave witness that every one that believes on Him receives forgiveness of sins through His name. Only by accepting the great truths of the Gospel as meant especially for them would they become partakers of the peace and joy which they contained for every believer. That is the summary of Gospel-preaching. "He could not have spoken more clearly than when he says: through His name, and adds: all that believe on Him. Therefore we receive forgiveness of sins through the name of Christ, that is, for Christ's sake, not for the sake of our merit or works, and that is done when we believe that our sins are forgiven for Christ's sake. " "This He wants preached and believed in all the world, and thereby sets aside all boasting of the Jews and of all work-saints [self-righteous men], that they should know that they cannot, receive the grace of God through the Law and their own works, but can receive forgiveness of sins only in the name of this Christ by faith."

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Link is from [Acts 10:46c–48](#).

Kretzmann's Commentary on Acts 10:44–48

The Lord, in this instance, had evidently planned to give an unusual demonstration of His power. For as Peter was still uttering the last impressive words of his discourse, the Holy Spirit fell upon, and filled, all those that were listening to the preaching of the Word. They had been believers in the coming Messiah before, in the Christ that was to bring redemption to the Jews; they were now believers in the Christ that had died for them on Calvary, whose full salvation had been earned for them. And the Holy Spirit was imparted to them in extraordinary measure, in such a way, in fact, as to cause the greatest astonishment in all the Jews that were present, in Peter as well as in the members of the congregation at Joppa. Here they had visible evidence of the fact that the Gentiles were indeed acceptable to the Lord, for the Spirit even gave them the gift of tongues, thus enabling them to praise and magnify the God of their salvation in languages which had been unknown to them before that day. See chap. 11:17. It was not mere jubilant ecstatic praising of God which Luke here records, but a repetition of the Pentecost miracle, although probably not on so great a scale. Peter, at any rate, was fully convinced. He voiced his feelings in the emphatic rhetorical question: Surely no one present would want to hinder the water that these men might not be baptized! There could be no possible reason for refusing to accept these men into the Christian Church in whose case the Lord had so plainly indicated that the Gentiles also should find admission into the kingdom of Christ. All difference between Jews and Gentiles has been removed by the death of Jesus. Full salvation and all the gifts of the Holy Ghost are ready for all the world, for all that will

Kretzmann’s Commentary on Acts 10:44–48

but accept these blessings with the hand of faith. And so Peter, who, in this instance, did not baptize himself, now gave the order, entrusting its execution probably to Philip the Evangelist, whose labors extended to this city, that they should be baptized in the name of Jesus Christ, and thus be sealed with all the heavenly blessings which the Savior has gained and appropriates through the water of Baptism. No wonder that Cornelius and his friends, after this experience, earnestly begged Peter to remain with them a little longer, to spend some time with them, at least a number of days. They were anxious to hear more of the wonderful testimony concerning Jesus the Savior.

From <https://www.studylight.org/commentaries/eng/kpc/acts-10.html> accessed September 29, 2023.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Acts 10

The Kukis Reasonably Literal Translation	Kukis Paraphrase
An angel from God appears to Cornelius	
[There was] a certain man in Caesarea, named Cornelius, [who was] a centurion from a regiment, the one called Italian. [He was] pious and he feared/respected God with all his house. He performed charity works for many [individuals] from the people. Also he continually petitioned God in all (things).	There was a certain man who lived in Caesarea, whose name was Cornelius. He was a centurion from a regiment with the name, <i>Italian</i> . He was a pious man who feared and respected God, along with all his house. He performed charity works on behalf of many Jews. He also continually petitioned God in all things.
One day at the ninth hour, he clearly saw a vision [of] an angel of God, coming directly to him, and saying to him, “Cornelius.”	One day, around the 3 pm, Cornelius clearly saw an angel in a vision coming directly toward him. The angel was saying, “Cornelius.”
Cornelius stared intently at [the angel] and became afraid. He said, “What is [it], lord?”	Cornelius stared intently at the angel and was a little shook up. He finally said, “What is it, sir? What do you want?”
And he said to him, “Your prayers and acts of charity have ascended as a memorial before the God. Now send (trustworthy) men to Joppa and ask for [lit., <i>send for</i>] Simon, who is surnamed Peter. He keeps on being a guest of a certain one Simon, a tanner, whose house is by the sea. [(Peter) will tell you what you need to do.]”	The angel replied, “Both your prayers and your charity works have come before God as a memorial to your positive volition toward Him. Right now, send some trustworthy men to Joppa and locate a Simon Peter who is staying there. He is a guest at the house of a man also named Simon, who is a tanner. The house is by the sea. [Peter will tell you what to do next.]”
When the angel, the one speaking to him, had departed, [Cornelius] summoned two of his servants and a devout soldier from those attending to him. Having explained everything to them, he sent them toward Joppa.	The angel departed once he was done speaking to him. Cornelius then summoned two of his servants and a believing soldier from those who served him. He explained exactly how to find Peter and then sent the three to Joppa.
The messengers from Cornelius speak to Peter	
They traveled the next [day] and the city was drawing near.	As this group traveled on, the city of Caesarea came into view.

A Complete Translation of Acts 10

The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>Peter went up to the rooftop to pray about the sixth hour. However, he had become very hungry and he keeps on desiring to eat [something, anything]. While [those of the household] are preparing a meal, a [strange] state of mind comes upon him. He kept seeing the sky opening up and some manufactured thing, like a massive sheet, descending to the earth by means of four corners. In this [sheet] are all [kinds] of quadrupeds [from the ground including the wild beasts] and reptiles of the earth and birds of the sky.</p>	<p>When they arrived around noon, Peter was on the rooftop praying. Suddenly, he became very hungry, desiring to eat pretty much anything. So as the gentiles to whose home he had come prepared a meal, Peter fell into a trance-like state. He looked up and saw something which was like a massive linen sheet. It was descending to the ground, held up at four corners. Then Peter could see in this sheet a multiplicity of quadrupeds, reptiles and birds, most of them unclean animals.</p>
<p>A voice came directly to [Peter], [saying], “Rise up, Peter, kill [one of these animals] and eat [it].”</p>	<p>A voice out of nowhere came to Peter and it said, “Get up, Peter. Kill one of these animals and then eat it.”</p>
<p>Peter said, “By no means, Lord, for I have never eaten anything profane or unclean.”</p>	<p>Peter answered, saying, “No way am I going to do this, Lord. I have never eaten anything defiled or unclean.”</p>
<p>A voice [came] to him again, the second (time) [saying], “What God has declared clean, you will not make unclean.” This (thing) happened three times and [then] the vessel was suddenly taken up into the sky.</p>	<p>A voice came to Peter once again, saying to him, “Whatever God declares as clean and acceptable, you may not classify as defiled.” This happened three times, and then, suddenly, the great sheet and all of the animals upon it was taken up into heaven.</p>
<h3>Peter meets the messengers sent by Cornelius</h3>	
<p>While [pondering] within himself, Peter was (thoroughly) perplexed as to what the vision might [mean] which he saw. Suddenly [lit., <i>behold</i>], the responsible men who were sent by Cornelius, were questioning [the folks of] the house of Simon [the tanner]. They stood at the gate, and, calling out, they asked if Simon, surnamed Peter, who had been received as a guest, [was] there.</p>	<p>Peter kept on thinking about this vision, being quite perplexed as to what it meant. Suddenly, the three men sent by Cornelius had arrived at Simon the tanner’s home. They were at the front gate questioning one of Simon’s servants about a guest who might be there, Simon Peter.</p>
<p>[As] Peter is thinking about the vision [which he had], the Spirit said, “Look, two (responsible) men are looking for you. Instead [of staying here praying] get up and go down [to where they are]. Then leave with them without delay, for I [personally] have sent them [to you].”</p>	<p>As Peter was pondering the meaning of the vision which he had, God the Holy Spirit spoke to him, saying, “Listen, there are two men at the front gate who are looking specifically for you. Instead of staying up here, praying and waiting to be summoned, get up and go down there. Leave immediately with them. Do not give any of this a second thought, for I personally sent these men to you.”</p>
<p>Coming down, Peter [spoke] directly to these men (the ones sent from Cornelius to [Peter]), saying, “I am right here. I am [the person] whom you [all] are seeking. What [is] the reason you [all] are here?”</p>	<p>Coming down from the roof, Peter spoke directly to these men himself. He said, “I am right here. I am the person you are looking for. Why exactly are you here?”</p>

A Complete Translation of Acts 10	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
<p>The [men] said, “Cornelius, a [Roman] centurion, [is] a righteous [man] and he fears and respects God, [this] being witnessed to also by all the people of the Jews. It was revealed by a holy angel to send for you [and bring you] to his house and to hear [accurate] teaching from you.”</p>	<p>The men answered Peter, saying, “Cornelius, a Roman centurion, sent us to you. He is a righteous man and he respects the God of Israel. This is witnessed to by all of the Jews with whom he has contact. Just recently, an angel spoke to him and told him to send for you, to bring you to his house and to listen to accurate teaching from you.”</p>
<p>So [Peter] invited them in, receiving [them] as guests [in the home of Simon the tanner].</p>	<p>Peter invited them men to come in, receiving them as guests in the home of Simon the tanner.</p>
Peter goes to the home of Cornelius in Caesarea	
<p>Now the next day, having risen up, he went out with them. Also some of the royal family [lit., <i>brothers</i>], [ones] from Joppa, accompanied him. They entered [the city of] Caesarea the next day. Cornelius was expecting them, and he had called together his relatives and close friends.</p>	<p>Now, on the next day, he got up and went out with them. Also, some of the Royal Family of God from Joppa went along with them. They entered Caesarea the next day. Cornelius was expecting them, and he had called together some relatives and close friends to be on hand.</p>
<p>And even as it happened [that] Peter entered, meeting him, [that] Cornelius fell at [Peter’s] feet to kiss [them] [or, <i>to worship (him)</i>]. But Peter lifted him up, saying, “Stand up!” [He] also [said], “I myself am [just] a man.”</p>	<p>As soon as Peter entered into the house of Cornelius, meeting him for the first time, that Cornelius fell at Peter’s feet, with the intention of kissing them and doing proper obeisance. But Peter quickly lifted him up, saying, “Stand up! I am only a man, just like you.”</p>
<p>Having (briefly) conversed with him, [Peter] entered and he found many gathering [there] together.</p>	<p>Peter briefly spoke to Cornelius at the door, and then entered into the house only to find that many gentiles had gathered there.</p>
<p>He then told them, “[All of] you know how unlawful it is for a Jewish man to join with or to draw near to [any] foreigner. But to me, God showed that no one is to call a man profane or unclean. Consequently, I promptly came [here] after being sent for. I keep on wondering, therefore, for what reason did you [all] send for me.”</p>	<p>He then began to explain to them, “No doubt that you know that it is unlawful for a Jewish man to join with, drawn near to, or to interact closely with any gentile. But God showed me specifically that, no man can legitimately call another man profane or unclean. Consequently, I came here quickly, having been sent for. Nevertheless, I keep asking myself, why exactly did you send for me?”</p>
<p>Then Cornelius said, “From the 4th day from this hour to the 9th [hour], I was praying in my house. Suddenly, a man stood in front of me, [wearing] translucent clothing. He said, ‘Cornelius, [God] has heard your (earnest) prayers and your merciful acts have been recounted before God. [Right now,] send [trusted messengers] to Joppa and summon [a man named] Simon, who was nicknamed Peter. He is being taken in as a guest by Simon the tanner in his house by the sea [who, when he comes, will speak to you].’</p>	<p>Cornelius then explained what happened to him. “It was 4 days ago, around this time until about 3 pm that I was praying in my house. Suddenly, a man—perhaps an angel—in translucent clothing appeared before me. He said, ‘Cornelius, God has heard your prayers and He is aware of your many acts of mercy which you have performed. So, right now, you need to send trusted messengers to Joppa and locate a man known as Simon Peter. He is lodging at the house of Simon the tanner, which house is near the Mediterranean Sea.’</p>

A Complete Translation of Acts 10

The Kukis Reasonably Literal Translation	Kukis Paraphrase
I at once, therefore, sent [messengers] directly to you [and] you also did good by coming [here]. Now, therefore, we are all here in the sight of God to hear all of the orders (and prescriptions) with you by the Lord.”	Therefore, I immediately sent messengers to you, and you did the reasonable thing by coming here. Now, because we are all here before God, we are ready to hear all orders, guidance and doctrines from you knowing that you have come from the Lord.
Peter, speaking from his personal experience with Jesus, gives the gospel message	
Opening his mouth, Peter said, “In truth, I perceive that God is not One Who is partial. But in every nation, the one fearing [God] and the one who works righteousness, is accepted in Him.	Peter opened his mouth and began to speak. “Certainly, God does not distinguish between races. Because of His divine essence, God must be impartial. Therefore, in any nation, if a person fears and respects God and works righteousness, then he must be accepted in Him.
[God] sent the Word to the sons of Israel, declaring the good news [and] peace through Jesus Christ. He is the Lord of all [things]. You [all] are aware of what happened, the advent of the Lord [<i>lit., word, proclamation, event</i>] throughout all Judæa, having begun in the Galilee [region] after the baptism John proclaimed. [You know about] Jesus, the [Man] from Nazareth, [and] how the God anointed Him with the Holy Spirit and with power. [This same Jesus] journeyed [throughout these regions] doing good works and healing all those who were oppressed by the devil, for God was with [Jesus].	God sent the Living Word to all the sons of Israel. He declared the good news and peace with Himself through Jesus Christ. God made Him the Lord over all things. You are, no doubt, aware of the ministry of the Lord, which took place throughout all of Judæa, beginning first in the Galilee region right after the baptism of John. You certainly know about Jesus, the One from Nazareth; and you know how God anointed Him with the Holy Spirit and with power. This same Jesus journeyed throughout these adjacent regions doing good works and healing those who were oppressed by the devil. In all of this, God was with Jesus.
We [are] witnesses to all that [Jesus] did, not only in the land of the Jews, but also [in] Jerusalem, [the Man] Whom they executed, hanging [him] upon a wooden beam. This [same One] God raised up on the third day and He presented Him to be manifest [to His disciples]. [This was] not to all people, but to witnesses [whom] our God chose beforehand. [We were privileged to] eat and drink with Him after He was raised from the dead.	Myself and many other students remain as witnesses to all that Jesus did, not only in the land of the Jews, but even in Jerusalem, where He was unjustly executed, hanging him from a Roman cross. This same One, God raised up and presented Him as fully alive. This presentation was not made to all people, but to the witnesses whom God chose beforehand, even us who ate and drank with Him after He had been raised from the dead.
And [God] commanded us to proclaim to the people and to testify that this [Jesus] is the [One] is decreed by the God [as] the Judge of the living and the dead. [It is] to this One [that] all the prophets keep on testifying [that we] receive the remission of sins through His Name, everyone who believes in Him.”	And God commanded us to proclaim to all the people and to testify that this Jesus is the One decreed by God in eternity past as the final Judge of the living and the dead. All of the prophets continue to testify to Him, that through His Name we receive the remission of sins, all of us who believe in Him.”
Gentiles receive the Spirit	
Yet, while Peter was saying these words, the Holy Spirit fell upon all of those hearing the message.	Even while Peter was saying these things, the Holy Spirit fell upon those who were hearing his message.

A Complete Translation of Acts 10	
The Kukis Reasonably Literal Translation	Kukis Paraphrase
The believers of the circumcision were astonished—the ones [who] had come with Peter—that the gift of the Holy Spirit had been poured out even upon the gentiles, for they heard them speaking with foreign languages and praising God.	The totally astounded the believers of the circumcision (those who traveled with Peter) that the gift of the Holy Spirit had been poured out upon these gentiles. Peter's associates heard the gentiles speaking in foreign languages, praising God.
Peter then answered, "Can anyone forbid the water that these not be baptized? [These] who have received the Holy Spirit even as we [did]?"	Peter then answered, "Can anyone forbid these men to be baptize now? They have receive the Holy Spirit even as we did."
Then he commanded them to be baptized in the name of Jesus Christ. Afterwards, they asked him to continue [with them] for several days.	Peter then commanded them to be baptized in the name of Jesus Christ. Afterwards, the gentile believers asked Peter to remain with them for a few days, in order to teach them more about Jesus.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Acts 10			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1965 Acts (#402)	#40–45	Acts 10:1–48
	1992 Spiritual Dynamics (#376)	#1227–1228	Acts 10:34
Grace Notes by Warren Doud	Book of Acts https://www.gracenotes.info/acts/acts100.shtml		Acts 1–28
Dr. Peter Pett	Book of Acts https://www.studylight.org/commentaries/eng/pet/Acts.html		Acts 1–28
Dr. Thomas Constable	Book of Acts https://planobiblechapel.org/tcon/notes/pdf/Acts.pdf https://www.studylight.org/commentaries/eng/dcc/Acts.html		Acts 1–28
Dr. Robert Dean	https://deanbible.org/new-testament-menuitem/acts-menuitem		Acts 1–28
Syndein	http://syndein.com/Acts.html (which I think are mostly R. B. Thieme, Jr.'s abbreviated notes)		Acts 1–28
Ron Snider	http://www.makarios-bible-church.org/newtest.html		Acts 19–28
Jeremy Thomas	https://fbgbible.org/archive/fbc-acts.htm		Acts 1–28
Dr. John C. Whitcomb and George Zeller	http://www.middletonbiblechurch.org/acts/index.htm		Acts 1–14

Steve Ellis, Jeremy Thomas, and Newbold have all posted notes on the book of Acts, but I can no longer find those notes. If anyone has access to these notes, I would post them at my website.

