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a ***Grace Notes*** course

ACTS 200

## **The Acts of the Apostles**

an expositional study  
by Warren Doud

Lesson 207: **Acts 10:1 to 16**

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## ACTS, Lesson 207, Acts 10:1-16

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## Acts 10:1-16

### Acts 10:1

**10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,**

**10:1** Now there was a certain man at Caesarea named Cornelius, a centurion of what was called the Italian cohort,

We are at the most important turning point in the growth and development of the body of Christ. The apostolic church is now to be introduced to the extraordinary, (and to them, outrageous) concept that Gentiles are to be recipients of salvation, the Holy Spirit, and all of the special privileges of a relationship with God which the Jews had long thought were their own.

Acts 11:19-21, Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the LORD Jesus.

And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Even when Paul and Barnabas were sent out from Antioch on their first missionary journey, we see over and over again that, when they arrived in a new town, their preaching was to Jews, in synagogues. As they traveled farther afield, they came into more and more contact with Greek and Roman people, and after some time, we see the apostles fully engaged in preaching to non-Jews.

### Caesarea

This city is Caesarea Straton, formerly known as Strato's Tower. It is distinguished from Caesarea Philippi. Caesarea Straton was the headquarters of the Roman procurator and the command center for the Roman army in Judea.

### Cornelius

Cornelius had, at least, a distinguished Latin name. One of the great families in Rome was the Cornelian family, and since it was customary for men from noble families to serve in the army, it is not far-fetched to imagine that this Cornelius was of that extended family.

Some commentators believe that Cornelius was a Jewish proselyte, a "proselyte of the gate", who observed some of the Jewish ceremonies but was not circumcised and was not called a Jew.

However, taking all the passages in Acts together shows that the apostles and disciples regarded him as a Gentile.

In Acts 10 later, Peter evidently regards Cornelius as a foreigner. He would not regard a proselyte as being fundamentally "unclean".

Acts 10:28, "He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean."

Further, Acts 11 shows that the apostles heard that the Word of God was given to "Gentiles", indicating further that Cornelius was Gentile.

Acts 11:1-3, "Now the apostles and the brothers who were in Judea heard that the Gentiles had also received the word of God.

[2] When Peter had come up to Jerusalem, those who were of the circumcision contended with him, [3] saying, "You went in to uncircumcised men, and ate with them!"

Acts 10:45 is definitive, however, in demonstrating that the people who come to Christ in this chapter are Gentiles.

Acts 10:45, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost."

### Topic: Proselytes

#### centurion

A centurion was one who commanded a company-sized unit in the Roman army. The Greek word is **ejkatontarch**~ that is "ruler of 100". The name

in Greek, Latin, and English means a “leader of 100 men.”

### Italian band

Cornelius was an officer in a Roman legion. A Roman legion consisted of about 6,000 troops, and it was divided into ten cohorts of 600 soldiers each.

The word “band” in Greek is **speirh~**, which means literally “something that is wrapped around”. It refers to a military organization called a cohort, a regiment-sized unit of 400 to 600 men. So, Cornelius was one of perhaps six centurions who were century-leaders in the Italian cohort.

Cornelius’ cohort was probably in the Tenth Legion, which was an Italian legion. Historians have established that *X Appollinaris* was in Judea during this time period. In fact, the 5<sup>th</sup>, 10<sup>th</sup>, and 15<sup>th</sup> legions were stationed in Judea, and the 3<sup>rd</sup>, 4<sup>th</sup>, 6<sup>th</sup>, and 12<sup>th</sup> legions were in Syria.

This cohort was probably composed of soldiers from Italy, and the name distinguishes them from soldiers who were born in the provinces. Roman soldiers came from all parts of the world, so this cohort wanted to claim pre-eminence over those who were born in other places. More important, the Roman procurator would have wanted a unit of men close to him who were fellow-Italians he could trust.

Italian cohorts were sent to many parts of the empire, wherever they were needed for special duty. On the Danube river frontier, at the Roman colony of Carnuntum, there was found an inscription of an epitaph of an officer in the 2<sup>nd</sup> Italian Cohort.

In the years after the destruction of Jerusalem in 70 AD, 800 discharged veterans were settled in Emmaus. Vespasian ordered Jewish donations sent to the Roman temple of Jupiter Capitolium, which was built on the site of the Temple.

It’s important to note that almost all Jewish Christians had escaped the Roman destruction of the Jewish land by escaping to lands east of the Jordan river, having understood the prophecies and warnings about the destruction which took place.

### Acts 10:2

**10:2 A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.**

10:2 a devout man, and one who feared God with all his household, and gave many alms to the Jewish people, and prayed to God continually.

### devout

This is an old Greek word **eujebei~** from **eu** (well) and **sebonai** (to worship), hence “to worship well”. In this verse, the word is joined with “one that feared God”, so that Cornelius’ devotion is centered on Jehovah.

Acts 10:22, “And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee”

This is Luke’s usual term for Gentiles who are seeking after God.

Cornelius was a man who, from an internal principle, worshipped God externally. <sup>1</sup>

### Topic: Godliness

#### with all his house

His “house” would have included his family and at least immediate servants. He brought up his household in a religious way, which was remarkable in a Gentile and a soldier.

### alms

The word “alms” is **ejehnwsunh** in Greek. It from a general class of Greek words based on the noun **ejeo~**, or “mercy.” In the New Testament this word is found only in the sense of benevolent activity. It is also related to **ejehnwn**, “sympathetic; merciful”. This vocabulary is fairly frequent in the Septuagint, usually referring to a characteristic of God. In Heb. 2:17 Christ is said to be **merciful**.

<sup>1</sup> Gill, Acts 10:2

It is presupposed in Matt. 6 and Acts 10 that almsgiving is a regular part of their religious exercise, along with prayer and fasting. It is also a Christian exercise, under the general concept of grace giving, so that in Acts 9:36 Tabitha (Dorcas) is praised for good works and almsgiving, like Cornelius who, here in Acts 10:2, is mentioned as a giver of alms as part of his piety.

See Matt. 6:2-4; Luke 11:41; 12:33; Acts 9:36; 10:2,4,31; 24:17

### and prayed to God always

Charity to the poor and prayer, in addition to fasting, were the main indications of personal devotion among the Jews. Cornelius was in the regular habit of prayer.

### Acts 10:3

**10:3 He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.**

10:3 About the ninth hour of the day he clearly saw in a vision an angel of God who had just come in to him, and said to him, "Cornelius!"

This "vision" was not a dream, because Cornelius was awake, and it was clear day. The angel of God actually appeared to him visibly.

In Acts 10:10, Peter was sleeping or in a "trance" state and saw in his mind a vision or dream; so we distinguish here between a dream and an actual appearance by an angel.

The "ninth hour" was three o'clock in the afternoon, the usual hour of evening worship among the Jews.

### angel of God

This angel was sent to Cornelius to tell him that his devotion was accepted by God as evidence of his faith and that he was to send for Peter so that he could receive detailed instruction in Christian doctrine.

These are the preparatory arrangements by which God was preparing the Jewish apostles to carry the Gospel to the Gentiles.

### Acts 10:4

**10:4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Your prayers and your alms are come up for a memorial before God.**

10:4 And fixing his gaze upon him and being much alarmed, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God.

### when he looked on him

Literally, "when he fastened his eyes on him." After he got over the initial shock of the messenger's sudden appearance, he was able to focus on him.

### he was afraid

**enfobo~** - "in dread; afraid; terrified" Sophocles, "dread". This was a sudden and unexpected appearance of a "man" in his private rooms. In Acts 10:30, Cornelius described the angel as a "man in bright clothing." He was astonished with the man's unusual appearance, and by the fact that he appeared so suddenly.

Acts 24:25, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled ("was terrified", **enfobo~**), and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

### and said, What is it, Lord?

Cornelius recognized immediately that the messenger had been sent from God.

### a memorial before God

Of Mary of Bethany, Jesus said:

Matt. 26:13, "Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Cornelius' devotion, his alms and prayers, are evidence of his love of God.

This language is borrowed from the sacrificial system of the Jews; pious prayers are said to ascend to God, as the smoke and flame of the

burnt-offering appeared to ascend to heaven (Lev. 2:16).<sup>2</sup>

Lev. 2:14-16, "And if thou offer a meat offering of thy firstfruits unto the LORD, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it is a meat offering.

16 And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof: it is an offering made by fire unto the LORD.

### Acts 10:5

**10:5 And now send men to Joppa, and call for one Simon, whose surname is Peter:**

10:5 "And now dispatch some men to Joppa, and send for a man named Simon, who is also called Peter;

The messenger was able to give directions to Cornelius, without further explanation. This was to Cornelius, a man who was used to giving orders himself, but who recognized authority in this man.

#### call for one Simon

"Call for" is **metapenpw** in the aorist imperative. It means "to send for; to fetch".

We should note here that the angel is not going to communicate the Gospel, or Bible doctrine, to Cornelius; but it will be Simon Peter. It is men who are employed in the ministry of the Word of God, which is the ordinary means of communicating spiritual knowledge.

### Acts 10:6

**10:6 He lodges with one Simon a tanner, whose house is by the sea side: he will tell you what you ought to do.**

10:6 he is staying with a certain tanner named Simon, whose house is by the sea. "

<sup>2</sup> Clarke, Acts 10:4

Peter is being entertained at Simon's house as a guest. Note that, later on, Peter would himself extend hospitality to the men who came from Caesarea, a clear case of "*mi casa es su casa*".

This shows that the strictness of the Jewish law was gradually losing its hold on Peter, since the tanner's occupation was regarded as unclean by strict Jews, and tanners were commanded to dwell apart.

Farrar says, "If a tanner married without mentioning his trade, his wife could get a divorce. And the law of levirate marriage might be set aside of the brother-in-law of the childless widow was a tanner. A tanner's yard must be at least fifty cubits (75 feet) from any town."<sup>3</sup>

Tanneries were often built at the oceanside, or otherwise near water, because a lot of water was required in the work of tanning hides. Also, there would have been a large amount of animal parts and other waste material to get rid of, and the sea was used as a place to dump the animal parts and other waste. There are tanneries by the seashore in Palestine and Lebanon today.

### Acts 10:7

**10:7 And when the angel which spoke unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;**

10:7 And when the angel who was speaking to him had departed, he summoned two of his servants and a devout soldier of those who were in constant attendance upon him,

#### when the angel was departed

The messenger angel left immediately. It was not his job to teach Cornelius, that was left to human agency, Peter the apostle.

Cornelius called two of his "civilian" servants, and one of his soldiers, to carry the message to Joppa.

**a devout soldier of them ...**

<sup>3</sup> F. W. Farrar, "Life and Works of St. Paul", Cassells, 1989.

This is an indication that Cornelius was still on active duty in the Roman army. If he were retired, he would not have had soldiers as aides.

At least one of his soldiers was a believer (**stratiwathn eujebh**), and the soldiers were Gentiles. So the household was made up of: Cornelius and his family, servants, and soldiers, probably all Gentiles.

#### Acts 10:8

**10:8 And when he had declared all these things unto them, he sent them to Joppa.**

10:8 and after he had explained everything to them, he sent them to Joppa.

#### and when he had declared all these things

“Declared” is **ejhghsameno~**, which means “rehearsed”, that is, “communicated so that there is good understanding on the part of the listener.” Cornelius made sure that the three men understood the full content of the message to Peter.

Note that Jonah was sent from Joppa to preach to Gentiles at Nineveh, and Peter was sent from Joppa to preach to Gentiles at Caesarea.

#### Acts 10:9

**10:9 On the morrow, as they went on their journey, and drew near the city, Peter went up on the housetop to pray about the sixth hour:**

10:9 And on the next day, as they were on their way, and approaching the city, Peter went up on the housetop about the sixth hour to pray.

#### On the morrow

It’s about 35 miles (Clarke says 12 to 15 leagues) from Caesarea to Joppa, so the men would have had to leave early in the morning. They were drawing near the city about noon, which is the **sixth hour**. A Roman soldier would be used to marching 30 miles per day with full equipment; but this soldier had the two civilians with him, who were probably not in as good condition. But even at three miles per hour, they would have had to leave Caesarea at midnight or soon after.

The “housetop” was a typical rooftop of homes in those days, enclosed and probably having small trees or vines to provide shade. Robertson says that a rooftop was a good place for meditation, prayer, and *naps!*<sup>4</sup>

#### Acts 10:10

**10:10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,**

10:10 And he became hungry, and was desiring to eat; but while they were making preparations, he fell into a trance;

It was noon, and it was the custom not to eat before prayer time. Since there was a prayer time at the third hour (9:00 a.m.) and the sixth hour (noon), quite often a man had no real meal until the afternoon. But Peter’s meal is interrupted.

#### he fell into a trance

Literally, “an ecstasy came upon him.” (**egeneto ep’auton ejkstasi~**). He was filled with a wonder and an astonishment. Barnes describes it as “a state of mind when the attention is so absorbed in a train of thought, that the external senses are partially or entirely suspended.” This was a state of such mental concentration, daydreaming is an example, that one is not aware of outside things.

The Lord brought this mental state upon Peter in order to be able to communicate something special to him.

The same word is used in Mark 5:42.

Mark 5:41, 42, “And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.” (**ejesthsan eujuv ejtasei**).

<sup>4</sup> Robertson, Acts 10:9

**Acts 10:11**

**10:11 And saw heaven opened, and a certain vessel descending unto him, as it were a great sheet knit at the four corners, and let down to the earth:**

10:11 and he beheld the sky opened up, and a certain object like a great sheet coming down, lowered by four corners to the ground,

**And saw heaven opened**

Peter saw this in a visionary way, not in a literal way as at, say, the baptism of Christ or the stoning of Stephen. This language is derived from a common usage in the Hebrew scriptures, as if the sky above us was a solid, vast expanse, but opened to us to allow something to descend.<sup>5</sup>

**as it were**

It is important to know that in this expression Luke is not saying that Peter saw a literal object descending, but that what he visualized was *like* a vessel, or a sheet, represented to him as such.

**a great sheet let down to the earth**

This is an old Greek word for linen cloth. The corners were tied, as if with a rope, so that the full sheet would form into a sort of sack. One commentator thinks that this is like a ship's sail, tied by ropes and billowing in the wind. In any case, Peter saw in his mind's eye the sheet, full of animals, being lowered down to the earth.

**Acts 10:12**

**10:12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.**

10:12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air.

**all manner of fourfooted beasts of the earth**

Literally, "all the four-footed beasts," *not* "of many kinds." All varieties of animals are included, the clean and the unclean, all reptiles,

<sup>5</sup> Barnes, Acts 10:11

and all fowls. Fish are omitted here, although in the Old Testament, there were fish which were both clean and unclean. (Lev. 11:9; Deut. 14:9)

**Acts 10:13**

**10:13 And there came a voice to him, Rise, Peter; kill, and eat.**

10:13 And a voice came to him, "Arise, Peter, kill and eat!"

Peter was probably on his knees praying, so the Lord told him to rise. He is told to select from all these animals, clean and unclean, and "kill and eat." This command is a key milestone in making it clear to Jewish believers that the Gentiles world must be reached with the Gospel.

The word "kill" is **quw** which means "to offer in sacrifice; to offer as part of a meal to the gods." After animals were killed for the burnt offering, and the offering made to God, the meat was made available to the whole priesthood for their meals. Here, God is commanding Peter to offer any of these animals in sacrifice, even the unclean ones, then to eat.

Remember that this vision is appearing in Peter's mind. There is no idea here of actual animals appearing or that Peter will actually kill an animal and cook the flesh. This is a symbolic representation which has a direct application, that the Gentiles, whom the Jews consider to be unclean, are an equal part of God's plan for Christianity.

**Acts 10:14**

**10:14 But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean.**

10:14 But Peter said, "By no means, Lord, for I have never eaten anything unholy and unclean."

Ultimately, Peter is going to understand that the Gentiles can be saved without becoming Jews, and this is the purpose of the Lord's communication here.

But even now, Peter and the other apostles are ignorant of the calling of the Gentiles, and the fact that Gentiles will be admitted to the same walk of

life as the Jews, even though they had all been given the great commission and told (Acts 1:8) that they would carry the Gospel to “all the world”.

Peter’s refusal is a categorical statement that says “I have never done anything like this, and I will not do it now.” When Peter uses the word “unclean” he means, of course, ceremonially unclean.

Peter had been reared from childhood to distinguish between clean and unclean food, as well as to make all of the other distinctions between that which is clean and unclean. Peter regards this “proposal” of God’s as against all his upbringing and training; he would have been in great spiritual turmoil here.<sup>6</sup>

### Topic: Levitical Uncleaness

#### The Red Heifer Offering

When a person became ceremonially unclean by some contact with an unclean animal or person or by contact with a dead person, he was required to go through a ritual cleansing. The material for this purification was composed of running water and the ashes of the “red heifer” (Num. 19:1ff).

The ashes were prepared as follows:

A heifer, without blemish, and which had never been yoked, was slaughtered outside the camp.

The son and successor of the high priest dipped his finger in the blood and sprinkled it seven times toward the sanctuary.

The heifer was burned in the presence of the priest, who, at the same time, took the cedar wood, hyssop, and scarlet wood, and cast them into the flames.

A man who was free from defilement gathered the ashes and carried them to a clean place, still outside the camp, where they were stored for use as needed. All persons who were involved with this ceremony were considered unclean until that evening.

#### The Procedure

<sup>6</sup> Robertson, Acts 10:14

When someone needed to have the purification rite performed on him, a man, who was himself free from defilement, took some of the ashes, put them in a vessel, and poured some fresh running water over them.

He dipped a bunch of hyssop into the mixture and sprinkled it upon the person to be purified, once three days after the uncleanness had been contracted, and again seven days after.

At the same time, the tent in which a corpse had lain and all the furniture were sprinkled with the same water.

#### Typology of the Red Heifer Offering

The red heifer offering is called a sin offering (Num. 19:9,17), and it portrays the sacrifice of Christ as the medium of the believer's cleansing from the pollution contracted by his contact with the world. The order of cleansing is:

1. The slaying of the sacrifice
2. The sevenfold sprinkling of the blood, showing the completed putting away of the believers sins before God (Heb. 9:12–14).
3. The burning of the sacrifice to ashes and their preservation as a memorial of the sacrifice
4. The cleansing by sprinkling with ashes mixed with water, typical of the Holy Spirit and the Word of God (John 7:37–39; Eph. 5:26).

The whole ritual shows the fact that the Holy Spirit used the Word of God to convict the believer of sin, thus making the believer conscious that the guilt of sin was to be borne by Christ in His sacrifice. Instead of losing hope, the convicted believer confesses the unworthy act and is forgiven and cleansed (John 13:3–10; 1 John 1:7–10).

#### Topic: Levitical Sacrifices

##### Acts 10:15

**Acts 10:15 And the voice spoke unto him again the second time, What God has cleansed, that call not common.**

Acts 10:15 And again a voice came to him a second time, “What God has cleansed, no longer consider unholy.” [NASB]

**what God has cleansed**

That is, what God has pronounced clean and lawful to be used.

**that call not common**

**koinow** to make common, to defile or profane, to consider holy (as in the NASB).

The Lord is telling Peter here that nothing is of itself unclean or unfit for use. Distinctions both of men and food are to be laid aside; and the Jews must now learn that what has been unclean, will be clean in the time to come.

Gen. 9:1-3, And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Here is a very important point! In the years and centuries prior to the giving of the Law on Mt. Sinai, God had made no distinction among animals that could be used for food. The descendants of Adam, Noah and his sons, and their descendants, were free to eat anything they wanted.

The Law was introduced as an instructional guide for the Jews, to communicate Bible doctrine to them; and the doctrines of sin, spiritual uncleanness, the need for personal inner cleansing and restoration to fellowship, were taught through the media of the law and sacrifices.

God the Father, who dictated the Law about what animals were clean and unclean, could certainly put an end to the restriction.

Here is Paul speaking to Gentiles in Ephesians:

**Eph. 2:11-16**, Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

And Paul to the Galatians:

Gal. 3:28,29 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

It's very important that you read Acts 15; Romans 14 and 15.

**Acts 10:16**

**Acts 10:16 This was done thrice: and the vessel was received up again into heaven.**

Acts 10:16 And this happened three times; and immediately the object was taken up into the sky. [NASB]

Here again we have an account of a man who has direct contact with God and *argues the case with Him*. Peter was insisting on maintaining his pose of pious living, beyond the actual will of the Lord.

<sup>7</sup> The phrase "was received up into heaven" (1<sup>st</sup> aorist passive indicative of **ajal anbauw**), the same language used in Acts 1:22 to describe the ascension of the Lord Jesus.

<sup>7</sup> Robertson, Acts 10:16

## The Roman Army, Soldier Training

From Vegetius, *Epitome of Military Science*, 23

Recruits and novice soldiers are trained morning and afternoon in types of arms; but veterans and trained soldiers also exercised with their arms once a day without fail. For length of service or number of years does not transmit the art of war, but continual exercise. No matter how many years he has served, an unexercised soldier is a raw recruit.

Special drill (*armatura*), [mock battles, wd] which is displayed on festival days in the Circus [Maximus] is learned not just by the soldiers under the drillmaster, but by all soldiers alike in daily practice. For speed is acquired by bodily exercise itself, and also the skill to strike the enemy while covering oneself, especially in close-quarter sword fighting. What is more, they learn how to keep ranks and follow their ensign through such complicated evolutions in the mock-battle itself. No deviation arises among trained men, however great the confusion of numbers.

It is also very useful for them to exercise with the [sword and striking post] because they learn to go for the flank, feet, or head with the point and with the edge. Let them grow used to executing jumps and blows at the same time, rushing at the shield with a leap and crouching down again, now eagerly darting forward with a bound, now giving ground, jumping back. Let them also practice hitting the same posts from a distance with javelins, to increase their skill at aiming and the strength of the right arm.

Archers and slingers put up bundles of brushwood or straw (*scopae*), for a target, removing themselves 600 feet from the target, to practice hitting it frequently with arrows, or stones aimed from a sling staff (*fustibalis*). This enabled them to do without nerves in battle what they had always done in exercises on the training field.

They should also be accustomed to rotating the sling once only about the head, when the stone is discharged from it. All soldiers also practice throwing stones of one pound weight (about 11 ½ ounces) by hand alone. This is considered a readier method because it does not require a sling.

They are also made to throw javelins and lead-weighted darts in continual and perpetual exercises; so much so, that in winter-time they build riding-schools for the cavalry and a kind of drill hall for the infantry, roofed with tiles or shingles, or, failing these, thatched with reeds, sedge, or straw. In them the army was trained in arms under cover, when the weather was disturbed by wind or rain. But for the rest of the time, even in winter, so soon as snow and rain ceased, they are made to train on the exercise-field, so that no interruption to routine might weaken soldiers' minds and bodies.

It is advisable that they should very frequently be felling trees, carrying burdens, jumping ditches, swimming in the sea or rivers, marching at full step, or even running with their [weapons], with their packs on. The habit of daily labor may not then seem arduous in war. Whether they be legion or [auxiliary troops], let them be training constantly. As a well-drilled soldier looks forward to battle, so an untrained one fears it.

Finally, note that technical skill is more useful in battle than strength. If training in arms ceases, there is no difference between a soldier and a civilian.

## Godliness

This is a study of the Greek word εὐσεβεία (*eusebeia*), used in the New Testament to express the idea of inner piety, spiritual maturity, or godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.

The word *eusebeia* has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving

of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.

As the word **eusebeia** began to be used in the **koine** Greek, it came to mean “inner piety”, or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.

The following scripture passages contain the word **eusebeia**, invariably translated “godliness” (in the KJV). Read these verses along with their contexts before continuing in the next section.

ACTS 3:12

1 TIM. 2:2; 3:16; 4:7,8; 6:3,5,6,11

2 TIM. 3:5

2 PET. 1:3,6,7; 3:11

#### PRINCIPLES OF EUSEBEIA

A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.

Spirituality is an absolute quality, depending on a believer’s walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.

So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.

But the godly believer is known by “his fruits” - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.

Read GAL 5:19-21, the works of the flesh.

The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man.

GAL. 5:22-26

EPH. 4:17-25.

The new man not only lives in the Spirit (**not visible**), but he also walks in the Spirit (**visible**). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine. Three illustrations are given in Titus 2.

1. In TITUS 2:4,5, young women are to be taught how to lead godly lives so that “the Word of God be not blasphemed.” We have a responsibility for public opinion about the Word of God.

2. In 2:7,8, Titus himself is told to show himself a “pattern of good works” and to have “sound speech that cannot be condemned” in order not to supply detractors with ammunition for their criticisms.

3. And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might “adorn the doctrine of God our Savior in all things.” We are to live as “decorations” to the doctrine of God.

The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (**eusebeia**) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.

Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.

For example, in the spiritual fruit of **love** we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the **philozenos** of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. Love is the

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absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer's life so that (1) he no longer hates, despises, disdains, or envies other people, (2) he no longer maligns or ridicules them, and therefore (3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.

**Joy** is the spiritual fruit which enables a Christian to have happiness that does not depend on the details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized or maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (**eusebeia**) with contentment is great gain..."

A believer who has **peace** is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that "absent from the body" means "present with the Lord." So he is **not** one of those who "through fear of death are all their lifetime subject to bondage" (HEB. 2:15).

Well, for homework, you can make up your own descriptions for the remaining parts of the fruit of the Spirit: Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Just remember that God's plan for you is that you continue to be a godly Christian.