

He Went About Doing Good

(Acts 10:38)

- A. **Acts 10** sets forth the initial opening of the door of faith unto uncircumcised Gentiles.
1. Heretofore, the N.T. churches in Jerusalem, Judea, Galilee, Samaria (**ACT 9:31**), consisted exclusively of those of the circumcision.
 2. It was commonly understood that non-Jews were “unclean” (**ACT 10:28**), unacceptable to God and to Jews, and therefore outside of the covenant promises. **EPH 2:11-12**.
 3. Coincidentally, Saul of Tarsus had just been converted by Christ to be the apostle to the Gentiles in **ACT 9**.
 4. This season may well have been the chronological end of the 70 weeks of years determined upon Israel in **DAN 9:24-27**, Messiah having been *cut off* in the midst of the 70th week.
 - a. The bloody death of Jesus Christ instituted the New Testament, which has no use for the carnal sacrifices of the Old Testament for remission (forgiveness) of sins. **MAT 26:28 c/w HEB 10:18**.
 - b. The call to remission of sins in **ACT 2:38** was through repentance and baptism by faith, not by carnal sacrifices.
 - c. This dramatic change was assumed to be for Israel, for the circumcision. **ACT 3:25-26; 5:30-31**.
 - d. The conversion of uncircumcised Cornelius in **Acts 10** was the divine confirmation that the significance of circumcision as a token of acceptance with God to receive repentance unto remission of sins was over. **ACT 11:18**.
 - e. To drive the point home to Peter and his fellow Jews, whereas the Holy Ghost came upon circumcised and baptized people in **Acts 2**, in **ACT 10:44-48** the Holy Ghost was poured out upon *uncircumcised* and *unbaptized* people. Before ANY ordinance was applied, God showed the extension of His grace to Gentiles.
- B. Peter begins his presentation of Jesus Christ as Savior and Judge with the beginning of Christ’s public ministry from His baptism onward in **vs. 36-38**.
1. “How God anointed Jesus of Nazareth...” (**v. 38**), Nazareth a city of Galilee. **MAR 1:9**.
 - a. He was named Jesus because He “...shall save His people from their sins” (**MAT 1:21**). No “if,” “try to” or “some people” or any other injected assumption.
 - b. Jesus was born in Bethlehem but the prophets also had seen Him of Nazareth, something that people overlooked. **MAT 2:23 c/w JOH 7:41-42**.
 - c. Nazareth seems to have had a poor reputation among them. **JOH 1:46**.
 - d. But what better place for light to rise than in darkness? **MAT 4:12-16**.
 2. God “...anointed Jesus of Nazareth with the Holy Ghost and with power...” (**v. 38**).
 - a. The O.T. high priest was anointed with oil (**EXO 29:5-7**) in such measure that it ran down Aaron's head and beard to the skirts of his garments. **PSA 133:2**.
 - b. God anointed Jesus with the Holy Ghost in similar rich, full affusion, not in part. **JOH 3:34**.
 - c. The oil extending to the skirts of Aaron's garments is paralleled by the extent of the Spirit in Christ.
 - (1) There is *healing in His wings*. **MAL 4:2**.
 - (2) Even the *borders of His garments* could heal. **MAR 6:56**.
 - (3) He is able also to *save them to the uttermost* that come unto God by Him. **HEB 7:25**.
 - (4) His peace was designed for them that were *afar off as well as those that were nigh* (**EPH 2:17**), and His *salvation unto the ends of the earth* (**ACT 13:47**). That is very comprehensive internationally, geographically.

- (5) His people are "...quickened together with him, having forgiven you all trespasses" (**COL 2:13**). That is very comprehensive spiritually!
 - (6) He is a *city of refuge* with the broadest borders that guarantees deliverance and hope for those who flee to Him. **NUM 35:26-27 c/w HEB 6:17-20**.
 - d. He was anointed *with power* (v. 38), power to heal, power on earth to forgive sins (**MAR 2:10**), and power to preach the gospel: "...he taught them as one that had authority, and not as the scribes" (**MAR 1:22**).
- C. Jesus "...went about doing good..." (v. 38). c/w **LUK 7:22**.
- 1. His was a mobile ministry in witness of God's truth and power, as the *tabernacle of witness* (**ACT 7:44**) was a mobile institution in the O.T.
 - a. The tabernacle moved from place to place at God's direction. **NUM 9:15-22**.
 - b. Everywhere Jesus went was by God's direction: "...I must preach the kingdom of God to other cities also: for therefore am I sent" (**LUK 4:43**).
 - 2. Everything Jesus did was good, unlike us who desire to do good but too often do not. **ROM 7:19**.
 - a. He was, and is, *harmless* (**HEB 7:26**). No one was ever the worse by an encounter with Him.
 - b. His good works excited the envy and malice of His enemies. **JOH 10:32**.
 - c. Jesus went about seeking and saving (**LUK 19:10**), a great good and a great contrast to Satan who "...as a roaring lion, walketh about, seeking whom he may devour" (**1PE 5:8**).
 - d. He did good for goodness' sake, not for applause, wealth, comfort or ease.
- D. "...and healing all that were oppressed of the devil..." (v. 38). While Satan walked about *devouring*, Jesus went about *delivering*.
- 1. The devil oppresses men in many ways, including sickness, disease, torments of the mind and body but Jesus healed them. **MAT 4:23-24; LUK 13:16**.
 - 2. The devil also oppresses men through bondage to his lies: lies about life, death, sin, sin's penalty, salvation from sin, hope, and his own defeat by Christ. **HEB 2:14-15**.
 - 3. Jesus' healing of the infirmities of the flesh were tokens of His power to undo the cause of all trouble: sin and the devil. **1JO 3:8 c/w MAR 2:1-12**.
 - 4. The cure for all the oppressions of the devil is Jesus' atoning sacrifice which put away sin. **HEB 9:26**.
 - a. There is healing in the atonement not only for the soul but also the body. **MAT 8:16-17**.
 - b. Because of Him, we will be whole in our entire person one day. **PHIL 3:20-21**.
 - c. Present pain will be far out-measured by eternal glory. **ROM 8:18**.
- E. When His freedom to go about doing good was ended by His enemies, He still did good.
- 1. He healed the ear of a man wounded by the misguided zeal of a disciple. **LUK 22:50-51**.
 - 2. He made sure to provide for His mother's care while dying. **JOH 19:26-27**.
 - 3. He even comforted a thief dying for his own sins. **LUK 23:39-43**.
- F. A formula for life: **MAT 5:44; GAL 6:9-10; 1PE 3:10-11**.