



I. Text: Acts 10:1-23 10 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, 2 a devout man and one who feared God with all his household, and gave many alms to the people and prayed to God continually. 3 About the ninth hour of the day he clearly saw in a vision an angel of God who had come in and said to him, "Cornelius!" 4 And looking intently on him and becoming afraid, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. 5 Now send some men to Joppa and summon a man named Simon, who is also called Peter; 6 he is lodging with a tanner named Simon, whose house is by the sea." 7 And when the angel who was speaking to him had left, he called two of his servants and a devout soldier of those who were his personal attendants, 8 and after he explained everything to them, he sent them to Joppa. 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. 10 But he became hungry and was desiring to eat. And while they were making preparations, he fell into a trance 11 and "saw heaven opened up, and an object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the sky. 13 And a voice came to him, "Rise up, Peter, slaughter and eat!" 14 But Peter said, "By no means, Lord, for I have never eaten anything defiled and unclean." 15 Again a voice came to him a second time, "What God has cleansed, no longer consider defiled." 16 And this happened three times and immediately the object was taken up into heaven. 17 Now while Peter was greatly perplexed in mind 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; 18 and calling out, they were asking whether Simon, who was also called Peter, was lodging there. 19 And while Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you. 20 But rise up, go down and accompany them without taking issue at all, for I have sent them Myself." 21 And Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?" 22 And they said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was directed by a holy angel to summon you to his house and hear a message from you." 23 So he invited them in and gave them lodging.

When you read the above passage that introduces how God saved the first Gentile (Cornelius and his family) and filled them the Holy Spirit – what stands out? (key verses, commands, promises) What do you think is the theme or POINT OF THE PASSAGE?

II. Introduction: Chad's LONG introduction sought to answer several important questions relating to salvation

(Summary, key questions, and key Scriptures used in the Introduction to Acts 10)

Besides John 3:15-18, Acts 10 (especially Acts 10:34-35) has been the most impactful passage for Pastor Chad in helping form his theology/doctrine of soteriology (study of salvation) and answering several critical questions we all have:

1. Is God completely/perfectly fair, impartial, and without favoritism in His predestination/election/and choosing of people for salvation? (Yes – in 2 explicit places in the Bible God says His predestination is according to His foreknowledge – Romans 8:29, 1 Peter 1:2, Acts 2:23) – foreknowledge of what? We don't know exactly – the Scripture does not say as many Calvinists say that His choice of us is indiscriminate, random, or without anticipation, but neither does it say as many Arminian's claim that its solely or exclusively based on his knowledge of our hearts or actions, all we know is that He makes His decisions with ALL His knowledge from ALL time which certainly includes our hearts and actions... as the Scripture confirms in John 3:18 ⁸ "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. And that's why God is just and fair to also hold men responsible in judgment and punishment of Hell (2 Thess. 1:6-10) for what they do with His Son – either receiving or rejection His Son/His Gospel/His Grace (John 3:36). In fact, every time the Bible explains WHY the road to salvation is narrow and the road to destruction is wide is because of the choices of evil men to reject God's gracious offer of salvation so that man is the limiter of salvation not God (Mt. 7:13-14, 2 Thess. 2:10, 2 Peter 2:1, John 3:19).

How would you answer from Scripture a child, or a friend who asks how God can be fair, just, or impartial (without any favoritism) if He chooses some to enter His Kingdom/heaven but chooses to send others into the eternal lake of fire? (Acts 10:34-35, 13:26) How is the fear of the Lord the BEGINNING of wisdom/salvation? (Job 28:28, Prov. 1:7, 9:10, 15:13, Ps. 111:10, Ecc. 12:13, Rev. 14:6)

2. What about the person who lived before Jesus, or who never hears the gospel, who never meets another Christian, or who never has any exposure to the Holy Scriptures? The Calvinist solve this all important question by saying that God simply elects some to salvation and some to damnation, but the Scripture never says God elects to damnation (double election/reprobation as Piper and Sproul support along with the blasphemous belief that God even plans and ordains sin...which even John Calvin himself rejects) but rather the exact opposite – that God desires all to come to repentance/salvation by the gospel/good news of His Son sent as the payment for our sins (2 Peter 3:9, 1 Timothy 2:4), nor does God delight in the death of the wicked (Ezekiel 18:23, 33:11). God has all knowledge from all time and knows everyone's hearts perfectly – and like Cornelius' those who respond favorably to general revelation (Romans 1 - creation, Romans 2 - conscience, and that those who fear God and do what is right are welcome to Him - Acts 10:35. So those who seek God's light/revelation, respond to the light of general revelation available to all men, God will be faithful and promises to send more light...the special revelation/knowledge of the gospel necessary for salvation (Romans 10:12-15). God repeatedly says He is the One who searches and knows man's heart and mind (1 Chronicles 28:9, *Acts 15:7, Romans 8:27, Rev. 2:23) and that as 2 Chronicles 6:30-31 says "He renders to each according to ALL his ways, whose heart You know for you alone know the hearts of the sons of men, that they may fear You, to walk in your ways."

How would you answer the famous question from Scripture – what about those who have never heard the gospel? Can someone be saved without hearing or receiving the gospel? (Romans 10:14-21) Do you think everyone in the world today or in the past hears the gospel? Why or why not?

3. Can anyone seek God or do enough good to merit/learn/deserve salvation? (absolutely not – we cannot save ourselves – dead (hopeless to save ourselves) in our trespasses and sins – Eph. 2:1-3, guilty of one point of the law, guilty of all – James 2:10, and no one will be justified by the law/their own goodness – Romans 3:20, Gal. 2:16, 3:11, as overall we fall short of God’s glory/glorious standard of perfection – Romans 3:23, and therefore are justified by grace/a gift of God through faith – Romans 3:24, Eph. 2:8-9). Therefore, if God had not planned salvation (Eph. 1:3-6), provided salvation through His Son Jesus (Eph. 1:7-12), prepared salvation by the drawing/conviction of the Holy Spirit (Eph. 1:13-14/John 16:8), and presented salvation through another Christian bringing and explaining the gospel to us (Romans 10:14-15) NONE of us on our own would seek God, come to God, or meet God’s righteous standards to know a perfect God and enter His perfect heaven (Romans 3:9-19). Thus, His choosing of us comes first before our reciprocation to receive Him (John 15:6, 2 Thess. 2:13), and ALL of salvation is ALL to God’s glory.

TBC believes in depravity, election, atonement, grace, and perseverance of the saints (for Ex. every aspect of man is corrupted and man in no way can save himself but the Calvinistic modifier “total” “unconditional” “limited” and “irresistible” is where we think some Calvinists go beyond clear Scripture into logical speculations, confuse drawing with regeneration, and do not make sure their views are in line with all of Scripture (total principle of hermeneutics) and sometimes add a dangerous hermeneutic – is my interpretation in line with my favorite preacher or John Calvin. Based just on Scripture like Acts 10 ...Do you think unbelievers can seek on some level or do good on some level? Do you believe God’s choice of the elect is without any consideration of man’s heart or actions? Do you believe Christ died for everyone or just for the elect? Do you believe God forces anyone to repent and believe or that one must be regenerated before repenting and believing in Jesus as Lord? It’s Ok to disagree on some points or nuances of Calvinism/Arminianism – after all a lot of the debate is trying to figure out HOW or WHY salvation works and how or why God conducts/operates salvation is sometimes better left a MYSTERY! (Dt. 29:29, Romans 11:32-36).

4. Are unbelievers completely dead like a corpse (Eph. 2:1) where they can’t even seek God, understand the gospel, and respond to the gospel as God draws them? They are dead in the sense that they cannot save themselves and are “without God and without hope in the world” unless God intervened to bring His revelation and salvation through His Son. But Cornelius is a good example of someone yet saved who is seeking God, praying to God, and God deems it as good – a memorial offering to then send him Peter to give him and his household the gospel. After all, a dead corpse can’t do anything, even sin, and sinners still sin and are held responsible by God for those actions/choices, so the analogy from Eph. 2:1 has limits and should not be taken too far. For example, God commands people throughout the Bible to seek Him and promises He will be found by those who seek Him all their heart... the Old Testament saints were no less depraved and dead in their sins as we are, and yet many sought God and found God. Paul’s point in Romans 3:9-19 is that none have sought God or practiced righteousness to the point of salvation – all fall short of His glory – His glorious standard of salvation because Psalm 14 where Paul is quoting from says God is looking down from heaven to see if any seek or do good (meaning its possible on some level but not to the level of salvation/God’s glory. Further, the Bible says there are various levels of hell and judgment in based on deeds done in the body whether good and evil, but as Ecc. 7:20 says no one continually does good and never sins.

How exactly is unregenerate man “dead” in their trespasses and sins? (what did Paul mean by this phrase in Eph. 2:1?) How is unregenerate man NOT LIKE a dead corpse? How is Cornelius an example of someone unsaved, who in no way could save himself by his deeds, and yet was seeking, fearing, praying, and giving that God saw as good and accordingly sent him Peter with the gospel? (I believe Elder Dennis takes the view that Cornelius was an Old Testament saint under the Old Covenant – if that is true /discuss support or non-support for that and how that would change or impact our understanding of Cornelius in Acts 10?)

5. Order of Salvation - Does one repent and believe in order to be born again/regenerated, or does one become born again/regenerated in order to be born again and saved? Ephesians 1:13-14, John 1:12-13, 3:15-18, Acts 16:31, Romans 10:9-13, as well as John 6:40, 11:26, 12:46, and our passage today (Acts 10:43) make this clear.

Can you think of or find any other Scriptures that pertain to or address the *ordo salutis* (order of salvation)? By the way the word regeneration *παλιγγενεσία* only occurs 2x in the NT (Mt. 19:28 and Titus 3:5) and born again/born from above *γεννηθῆν ἄνωθεν* only occurs in John 3:3, 3:7, and 1 Peter 1:3, 1:23 – the question is how can that occur without the Holy Spirit and Ephesians 1:13-14 clearly says “having believed” (aorist – complete action) then you were sealed with the Holy Spirit of promise (who we know accomplishes regeneration/being born again according to John 3 and Titus 3.

IV: Application: 2 Corinthians 5:17 and Romans 11:19-36

Billy Graham: “When you come to Christ, that’s just the beginning because you must live for Him. And in living for Him, that means that the dominant feature of your life will be love. Whatever the color of someone’s skin, you love them. You go out of your way to be friends with people of another race. That’s how you love. I hope that you will say, ‘I receive Jesus in my heart. I trust Him. I know that I’m going to go to Heaven because of Him. I know my sins are forgiven because of Him, and I’m ready to die for Him.’ Will you do that?”

Next Sunday: We will continue Acts 10 and examine: The Man, The Mission, The Vision, and the Explanation

Chad's Sermon Introduction – The Importance of Acts 10 especially to SOTERIOLOGY (study of salvation)

Acts 10 has been one of the most important passages in determining my doctrine in terms of whether to accept or reject the main tenets of Calvinism (aka Reformed Theology...reminder TULIP – total depravity, unconditional election, limited atonement, irresistible grace, and perseverance of the saints). While I believe 100% in the Biblical teachings on depravity, election, atonement, grace, and perseverance of the saints – the modifiers of total, unconditional, limited, irresistible I have come to reject in part or total because they do not line up with all the Bible or passages like Acts 10 with the conversion of Cornelius.

Calvinism, besides borrowing heavily from the Roman Catholic theologian Augustine, and his book “City on a Hill” and covenantal beliefs that the church is the new Israel or replaces nationalistic Israel... is a logical and noble attempt at answering a question we have all likely struggled with – the question I believe Paul answered perfectly in Romans 9,10 by the inspiration of the Holy Spirit – If the Gospel of Jesus is true than why don't most Jews accept it, and how can God be fair or just to include the unclean Gentiles into His plan of salvation? Today, we might phrase it... If the Bible is true, if Jesus is God, and if the Christian gospel is the only way, is God fair to give everyone opportunity to be saved... what about those who never heard the gospel, or who lived before Jesus, or never have any exposure to the Bible (O.T. or N.T.)? Calvinism would simply answer they weren't elect, God didn't choose them, so salvation wasn't available to them. In other words, God in His sovereignty did not choose them for salvation but rather passed over them and left them to what every man justly deserves for his sin – wrath, Hell, and eternal separation from God.

But as I too have wrestled with these hard questions (btw some questions God by his prerogative has chosen NOT to give us an answer for everything, does not owe answers or explanation for everything to us, and as Dt. 29:29 says there are somethings belonging to God that are a MYSTERY. **Rom. 11:32-36** is the best overall answer to these hard questions and the solution for the Calvinism/Arminian debate: ³² For God has shut up all in disobedience so that He may show mercy to all. ³³ Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! ³⁴ For WHO HAS KNOWN THE MIND OF THE LORD, OR WHO BECAME HIS COUNSELOR? ³⁵ Or WHO HAS FIRST GIVEN TO HIM THAT IT MIGHT BE PAID BACK TO HIM AGAIN? ³⁶ For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

As we begin our study of **Acts 10**, we see the narrative of God bringing the gospel to Cornelius through Peter and opening salvation to the Gentiles (most of us) and thus affirming **2 Pet. 3:9** ⁹ The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. And **1 Tim. 2:3-5** ... God our Savior, ⁴ who desires all men to be saved and to come to the knowledge of the truth. ⁵ For there is one God, and one mediator also between God and men, the man Christ Jesus,

I pray through the example of Cornelius that you come to learn, see, and understand soteriology better, namely:

1. God's Election/salvation is NOT indiscriminate, random, or unconditional in the sense that God DOESN'T look at each man's heart (2 Chron. 16:9, 1 Samuel 16:7). Scripture says God has elected us according to his **FOREKNOWLEDGE (Romans 8:29, 1 Peter 1:2, Acts 2:23** – prognosis **πρόγνωσις** – lit. “knowledge beforehand” not as many Calvinists read into Scripture by redefining it as meaning “foreloved”). And while God may not specifically look at or limit his election of us like many Arminian's believe solely based on our acceptance or rejection of His Son and gospel – it certainly includes it because obviously God makes all His decisions with ALL His knowledge from all time – this is also clear a number of passages... **Jn. 3:17-18** ¹⁷ For God did not send the Son into the world to judge the world, but that the world might be saved through Him. ¹⁸ He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. **2 Thess. 2:10-12** ¹⁰ and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved. ¹¹ For this reason God will send upon them a deluding influence so that they will believe what is false, ¹² in order that they all may be judged who did not believe the truth, but took pleasure in wickedness. Additionally, if every aspect of salvation is predetermined then why does Satan snatch the gospel seed and blind people to the gospel? **Matt. 13:19** ¹⁹ When anyone hears the word of the kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown beside the road. **2 Cor. 4:4** ⁴ in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. Also, how could God fairly judge and hold people responsible for rejecting the gospel if they have no capacity to understand it or respond/receive it? **2 Thess. 1:6-9** ⁶ For after all it is *only* just for God to repay with affliction those who afflict you, ⁷ and to give relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸ dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. ⁹ These will pay the penalty of eternal destruction, away from the presence of the Lord and from the glory of His power.

2. Jesus died for everyone – so the gospel is good news to everyone, and salvation is available to all (John 1:29, 3:16, 1 Tim. 2:6, Roman 5:6-10, 2 Cor. 5:14). But some say if you believe that Christ died for everyone and salvation is available to all that you must believe in universal atonement (everyone gets saved), or otherwise Jesus' blood was wasted. But this ironically forgets **God's sovereignty** that He can and has decided to offer salvation to all but also has decided out of His sovereignty to only apply it to those who repent and believe by faith in Jesus as Lord (**Mark 1:15, Acts 16:31, 20:21, 26:20, Romans 10:9-13**). And neither is His blood or anything God does ever wasted or in vain, as His mercy/blood keeps every sinner alive after their first sin (**Romans 3:25, 6:23**) so they might hear the gospel (**2 Tim. 4:17**), and the kindness of God lead them towards repentance (**Rom. 2:4**) As Christ's blood is not only “once for all” (**Heb. 7:27, 9:12, 10:10**) but is also no doubt the condemning evidence and proof that speaks against those who reject the gospel and trample his precious blood under their feet (**2 Peter 2:1, Hebrews 10:29**).

Therefore, we will see that God sends Cornelius the gospel through Peter after seeing His heart – His seeking and fearing God, His praying, and His giving... this dispels the wrong belief from many of my Calvinists friends who say that an unbeliever cannot do ANY good – that because they are unsaved and unregenerate their motives too are degraded and depraved so that everything they do, even good things, is sin to God – this is not true in reading all of Scripture – esp. here Cornelius is not saved yet, but his heart/good deeds come before God as a good thing – a memorial offering (but neither is he saved by his good deeds and still needs God to send him the gospel through Peter).

Moreover, we will see that Cornelius and know by experience that unbelievers by God's grace and drawing (conviction by the Holy Spirit – **John 16:8**) can understand the gospel, can respond to it, and are not so dead like a corpse that many Calvinists preach and teach that you must be born again/or regenerated first even before repentance and faith. Cornelius seeks God (**10:2**), does good by obeying God to send for Peter (**10:7-8**), hears and receives the gospel Peter brought (**Acts 10:33**), and is filled with the Holy Spirit as proof (**10:44**), and so is then baptized and added to the church (**10:47-48**).

So, the order of salvation (ordis salutis) is clear – the Bible says one must repent and believe by faith in Jesus as Lord in order to be saved/born again/regenerated, not saved/born again/regenerated in order to repent and believe.

Thus, we see this principle and understanding in Cornelius – those who seek God, fear God, and do what is right (by this I mean respond favorably to general revelation – they know there is a God who made them and all creation who has rightful ownership over them) that God will be faithful to send them special revelation – knowledge of the gospel, understanding of who saves them (Jesus – His life, death, and resurrection) and how exactly they can get saved (repentance and faith in Jesus as Lord). This fits with **Romans 10** that one cannot believe unless they hear the gospel and cannot hear the gospel unless there are Christian messengers like Peter sent from God to share the gospel so they can be saved.

This gives me peace that throughout all of history – God is fair, and God knows everyone’s heart perfectly, He knows who fears Him, is seeking Him, and prays to Him, and He will be faithful to get the gospel to EVERYONE who responds favorably to the light of general revelation...He will get them more light/the ultimate light of the gospel. How exactly this works I don’t know, but He will send a missionary to faraway places, get a radio wave to break through iron curtains in Russia, or concentration camps in China or N. Korea, or he will get a Bible dropped by a balloon or gospel tracts to fall from a plane or even send a dream or vision to those without any Christians or Bibles around. This is why Peter all importantly says in **Acts 10:34-35** "I most certainly understand *now* that God is not one to show partiality, ³⁵ but in every nation the man who fears Him and does what is right is welcome to Him. (I call this the pre-gospel...fear God, give Him the glory...Rev. 14:6)

3. The fear of God is the beginning of wisdom & precedes repentance & faith as the “Pre-Gospel” leading to salvation.

This means we should preach the fear of God IS the beginning of wisdom/salvation (**Job 28:28, Prov. 1:7, 9:10, 15:13, Ps. 111:10, Ecc. 12:13**) to our children and unbelievers as a pre-step leading to salvation... “fear God and give him the glory” (sound familiar?...the last time the gospel preached by an angel to the world in **Rev. 14:6**). **Fear God and do what is right and you will be welcome to Him/God (Acts 10:34-35)**. Notice this is to every man in every nation. This is strong support for believing Christ died for everyone (as Scripture clearly says in numerous places like **2 John 2:2, 1 Tim. 2:6, John 3:15-17**) and this is why we are to share the gospel with every man/ all creation (**Mark 16:15**) and make disciples of all nations (**Mt. 28:19**).

This is also why every man/everyone is RESPONSIBLE for their attitude and choices/decisions in regard to God, Jesus, and the Christian Gospel – to either accept or reject Him, to either follow or ignore Him, to either believe or rebel against Him, to either learn and live His Word, or deny and disobey His Word... your eternality – eternal destiny – hangs in the balance. No where in the Bible does it say Christ only died for some people or only the elect (this is eisegesis – forcing or reading something into the text to make your system fit) – rather it says all people, every man, whosoever, etc. No where in the Bible does it say to wait for God to zap you with regeneration and then you repent and believe – NO is says repeatedly you must repent and believe in Jesus as Lord in order to be saved/regenerated/born again. No where does the Bible say that man has not part or participation in receiving the gospel – in fact strong warnings are in the Bible of just the opposite (“**Today if you hear his voice, don’t harden your hearts...today is the day of salvation – Hebrews 3&4**... and why Jesus makes his appeal to the sinner not to himself or God the Father in **Mark 1:15** (why repent is in the active not passive voice – man must repent, God won’t do it to you or for you), and why Paul says, “**I beg of you on behalf of Christ, be reconciled to God.**” **2 Cor. 5:20**).

4. Man cannot save himself – only Jesus can save us from God’s coming wrath (Rom. 5:8-10)! (Whose righteousness are you trusting?)

Lastly, despite Cornelius being a really good guy in man’s eyes: an upstanding citizen, soldier, husband/father, seeker, etc. He still was a sinner in God’s eyes and not able to save himself by His good works – He needed Jesus – and God responded to His seeking by sending Peter with the gospel ... so all the seeking verses are true for him and true for you and I and everyone we share the gospel with.

Isa. 65:1-2 "I permitted Myself to be sought by those who did not ask for Me; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name. ² "I have spread out My hands all day long to a rebellious people, Who walk in the way which is not good, following their own thoughts, (see also **Rom. 10:20-21**).

Seek God is commanded by God numerous times, especially in the Old Testament (who were just as depraved as us in modern times). **Deut. 4:29** ²⁹ "But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. **1 Chr. 28:9** ⁹ "As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. **2 Chr. 15:12-13** ¹² They entered into the covenant to seek the LORD God of their fathers with all their heart and soul; ¹³ and whoever would not seek the LORD God of Israel should be put to death, whether small or great, man or woman. **Ps. 119:2** ² How blessed are those who observe His testimonies, Who seek Him with all their heart. **Jer. 29:13** ¹³ You will seek Me and find Me when you search for Me with all your heart.

But some of you are thinking – but doesn’t **Romans 3:9-19** say there is none who do good, none who seek, all have become useless or worthless – YES. But Paul is quoting /paraphrasing **Ps. 14:1-7** The fool has said in his heart, "There is no God." They are corrupt, they have committed abominable deeds; There is no one who does good. ² The LORD has looked down from heaven upon the sons of men To see if there are any who understand, Who seek after God. ³ They have all turned aside, together they have become corrupt; There is no one who does good, not even one.

It doesn’t say man has no capacity to seek, understand, or respond favorably or unfavorably to God – rather Paul is making the point from **Psalms 14** that man has not and cannot and does not seek to the point of salvation (why we need a Savior and salvation by grace through faith) nor can we do good works perfectly/completely – but ALL fall short of God’s glorious standard of perfection (**Romans 3:23**) and therefore the wages/consequences of our sin is death and we thereby need to be justified by a God’s GIFT (Jesus) and God’s GRACE through FAITH – this not of OURSELVES – but a gift of God so we have no place to boast (**Eph. 2:8-9**). And no one will be justified by the Law (their own deeds) (**Rom. 3:20, Gal. 2:16, 3:11**) but rather the Law is a tutor or schoolmaster showing we need justified by Christ through faith (**Gal. 3:24**).

5. God is sovereign, just, and fair – He will be faithful to get the gospel to those who are seeking, fearing, and willing to repent and believe by faith in Jesus as Lord!

So yes – Cornelius is the view of man was good but in the eyes of God a sinner who needs saving. Yes Cornelius seeks God through prayer, giving, and overall fears God and is WILLING to do what is right/righteous in God’s eyes – so God sends Him the special revelation of the gospel through Peter and he and his household and likely man of his men – get saved – and this is only the beginning of a worldwide harvest of Gentiles that God starts with Peter, expands especially with Paul, and has made it to us today and continues beyond into the future through you and I/TBC... as **Romans 11:25** says "till full number of Gentiles come in."



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LOVE GOD SUPREMELY

Matthew 22:37-38 ³⁷ And He said to him, "YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND." ³⁸ "This is the great and foremost commandment.

SERVE PEOPLE SINCERELY

Matthew 22:39 ³⁹ "The second is like it, 'YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.'

John 13:34-35 ³⁴ "A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another. ³⁵ "By this all men will know that you are My disciples, if you have love for one another."

REACH THE LOST URGENTLY

Matthew 28:19-20 ¹⁹ "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

Acts 10:1–23 (LSB)

1 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, 2 a devout man and one who feared God with all his household, and gave many alms to the people and prayed to God continually. 3 About the ninth hour of the day he clearly saw in a vision an angel of God who had come in and said to him, “Cornelius!” 4 And looking intently on him and becoming afraid, he said, “What is it, Lord?” And he said to him, “Your prayers and alms have ascended as a memorial before God. 5 Now send some men to Joppa and summon a man named Simon, who is also called Peter; 6 he is lodging with a tanner named Simon, whose house is by the sea.”



Acts 10:1–23 (LSB)

7 And when the angel who was speaking to him had left, he called two of his servants and a devout soldier of those who were his personal attendants, 8 and after he explained everything to them, he sent them to Joppa. 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. 10 But he became hungry and was desiring to eat. And while they were making preparations, he fell into a trance 11 and *saw heaven opened up, and an object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the sky.



Acts 10:1–23 (LSB)

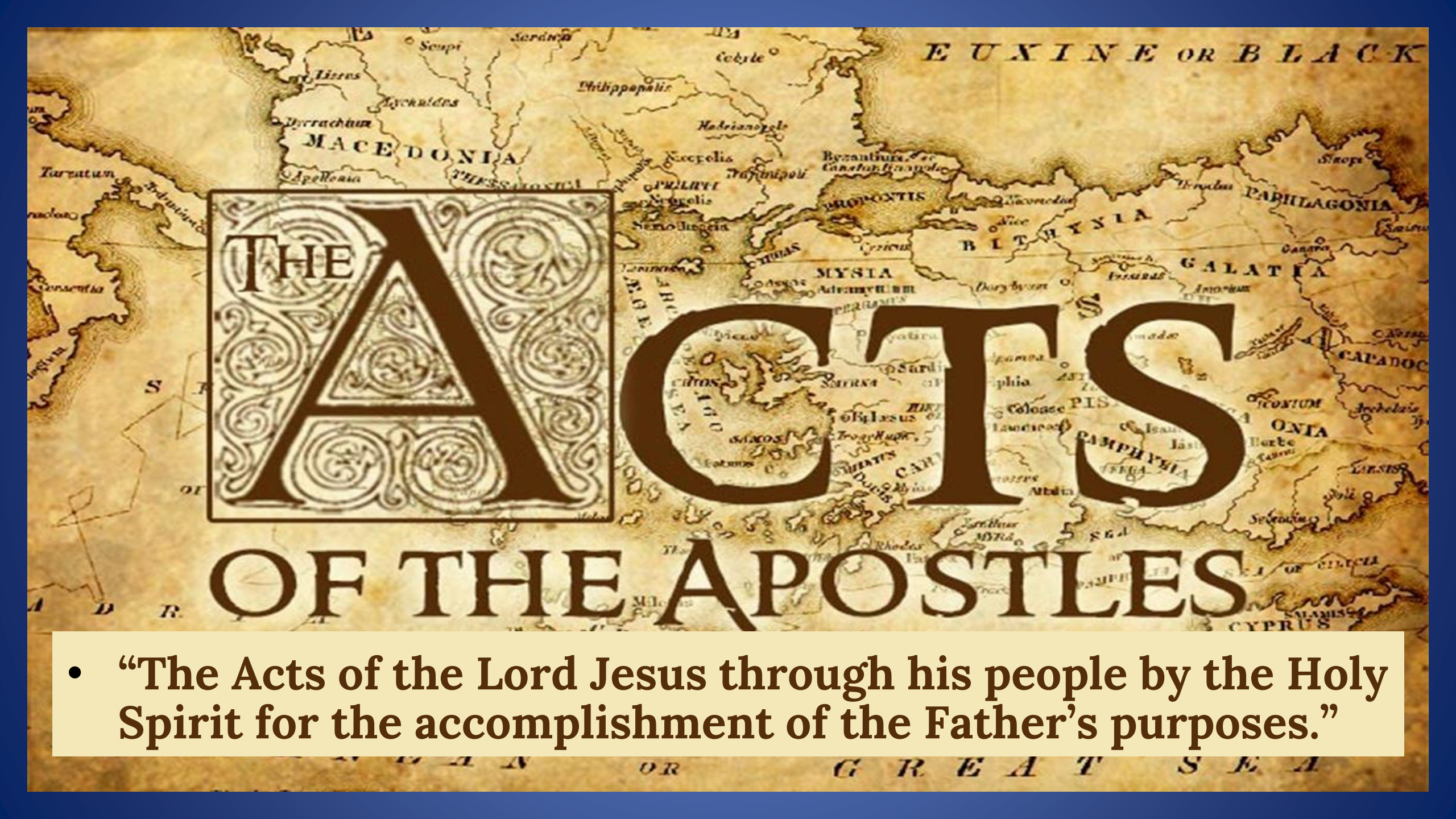
13 And a voice came to him, “Rise up, Peter, slaughter and eat!”
14 But Peter said, “By no means, Lord, for I have never eaten anything defiled and unclean.” 15 Again a voice came to him a second time, “What God has cleansed, no longer consider defiled.”
16 And this happened three times and immediately the object was taken up into heaven. 17 Now while Peter was greatly perplexed in mind 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; 18 and calling out, they were asking whether Simon, who was also called Peter, was lodging there.



Acts 10:1–23 (LSB)

19 And while Peter was reflecting on the vision, the Spirit said to him, “Behold, three men are looking for you. 20 But rise up, go down and accompany them without taking issue at all, for I have sent them Myself.” 21 And Peter went down to the men and said, “Behold, I am the one you are looking for; what is the reason for which you have come?” 22 And they said, “Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was directed by a holy angel to summon you to his house and hear a message from you.” 23 So he invited them in and gave them lodging.





THE ACTS OF THE APOSTLES

- “The Acts of the Lord Jesus through his people by the Holy Spirit for the accomplishment of the Father’s purposes.”

Today's Sermon Title:



Acts 10:1-23

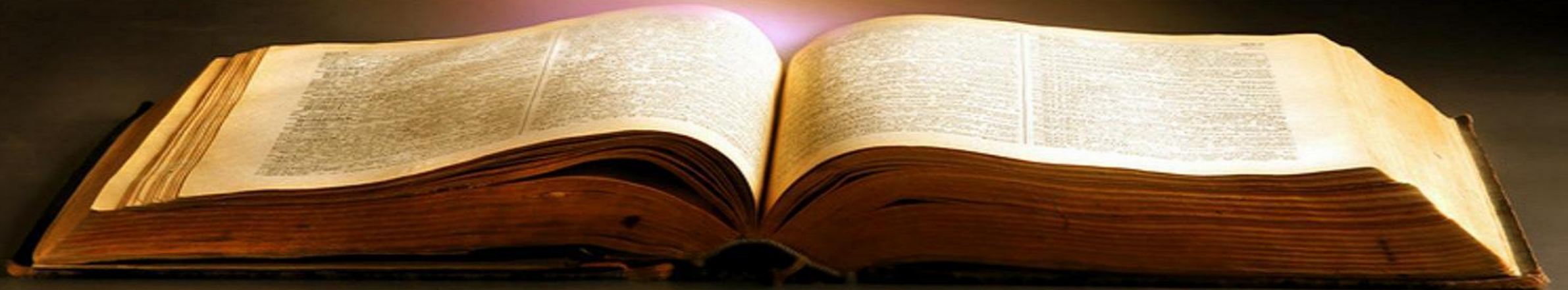
**“God sends
the Gospel to the Gentiles”**

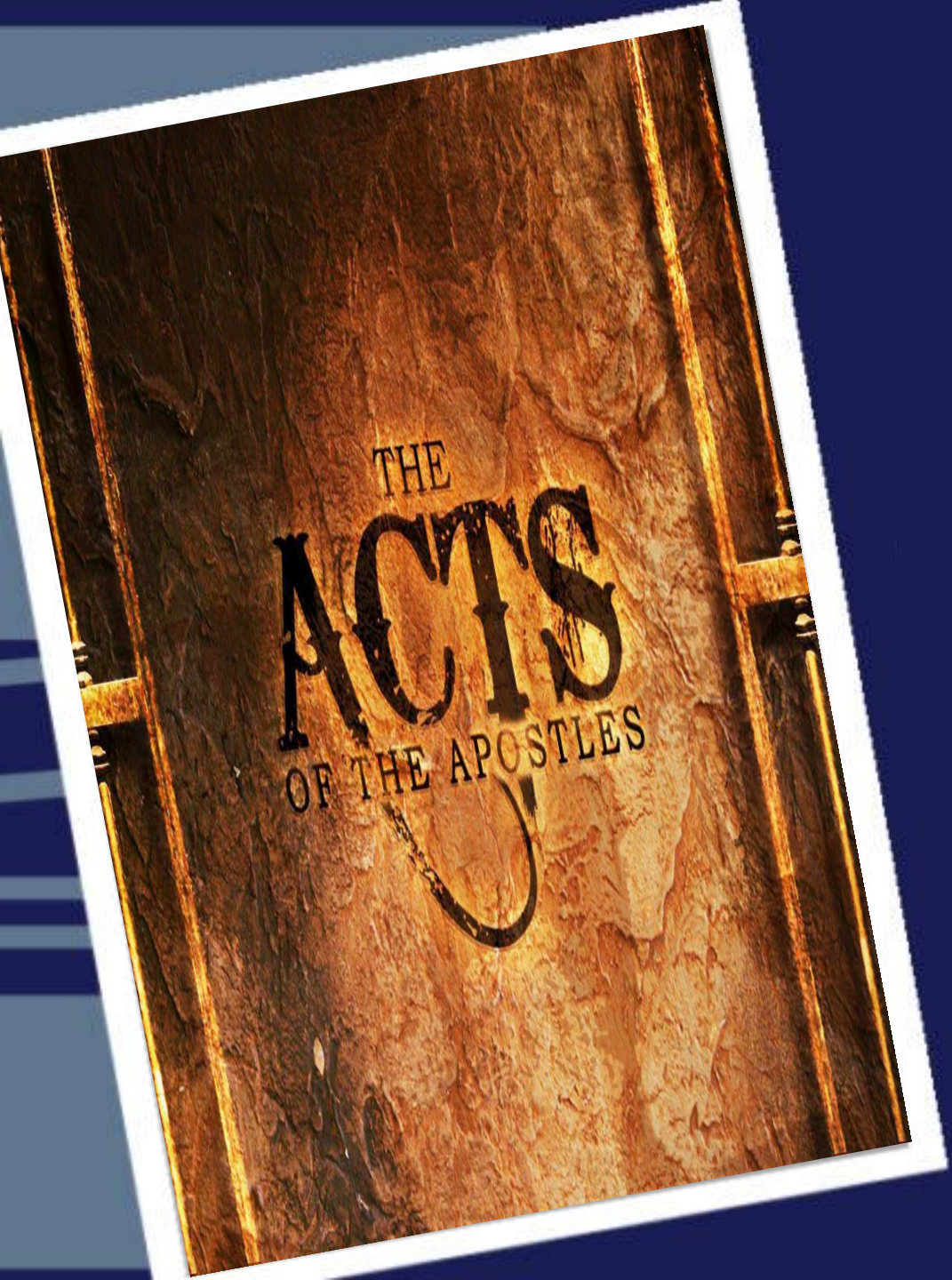
(Cornelius' prayers, Peter's Vision, & God's grace)



BIGGER PICTURE

Introduction:





Review



BOOK *of* ACTS

Outline of Acts

I. Jerusalem (1:1–8:4)

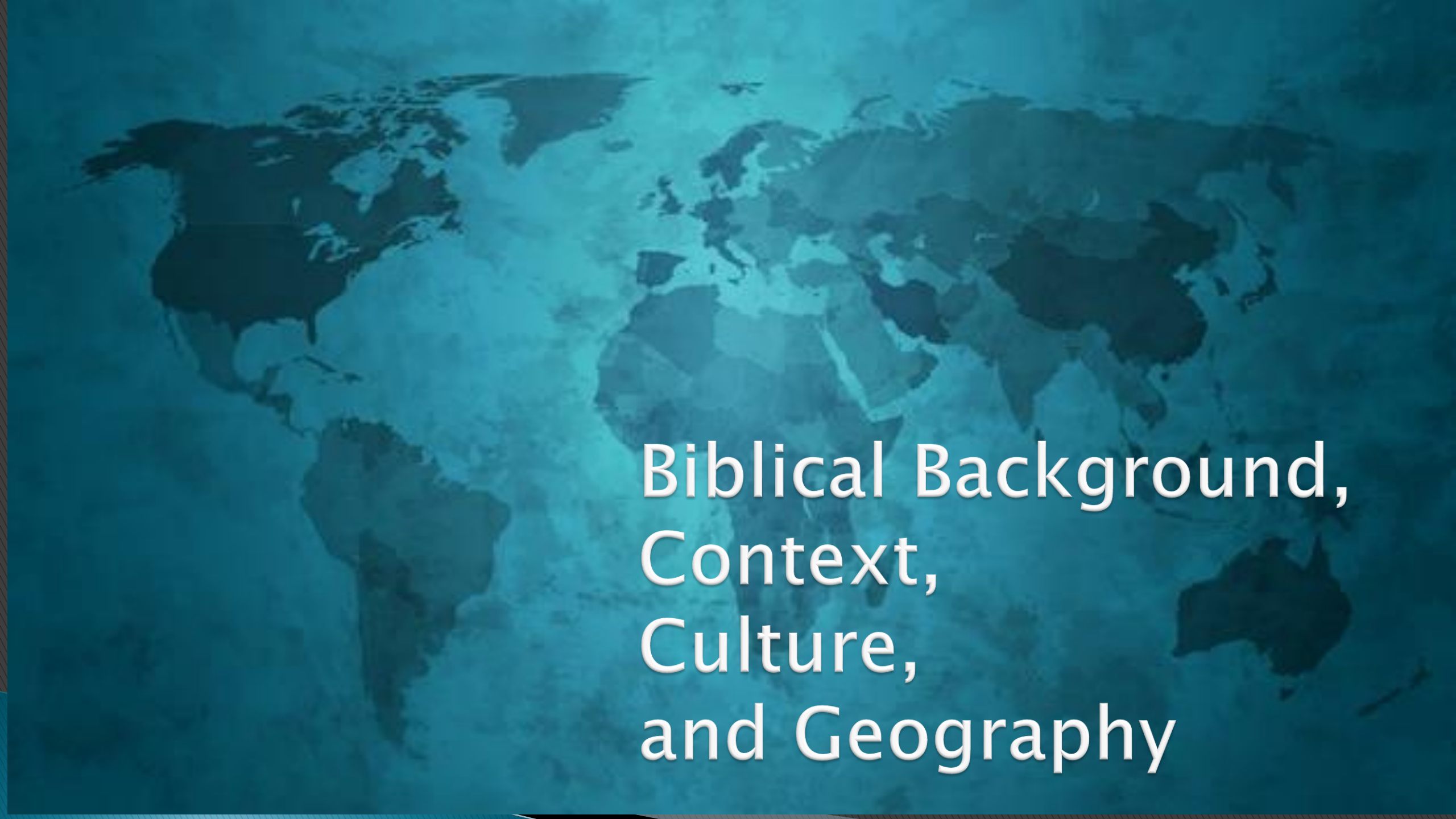
- A. The beginning of the church (1:1–2:47)
- B. The expansion of the church (3:1–8:4)

II. Judea and Samaria (8:5–12:25)

- A. The witness to the Samaritans (8:5–25)
- B. The conversion of a Gentile (8:26–40)
- C. The conversion of the apostle to the Gentiles (9:1–31)
- D. The witness to the Gentiles (9:32–12:25)**

III. The remotest part of the earth (13:1–28:31)

- A. The first missionary journey (13:1–14:28)
- B. The Jerusalem council (15:1–35)
- C. The second missionary journey (15:36–18:22)
- D. The third missionary journey (18:23–21:16)
- E. The journey to Rome (21:17–28:31)



Biblical Background,
Context,
Culture,
and Geography

Peter's Ministry (Acts 9-12)



Caesarea ●

Joppa ●

● Lydda

Jerusalem ●

GALILEE

DECAPOLIS

PHOENECIA

PLAIN OF SHARON

SAMARIA

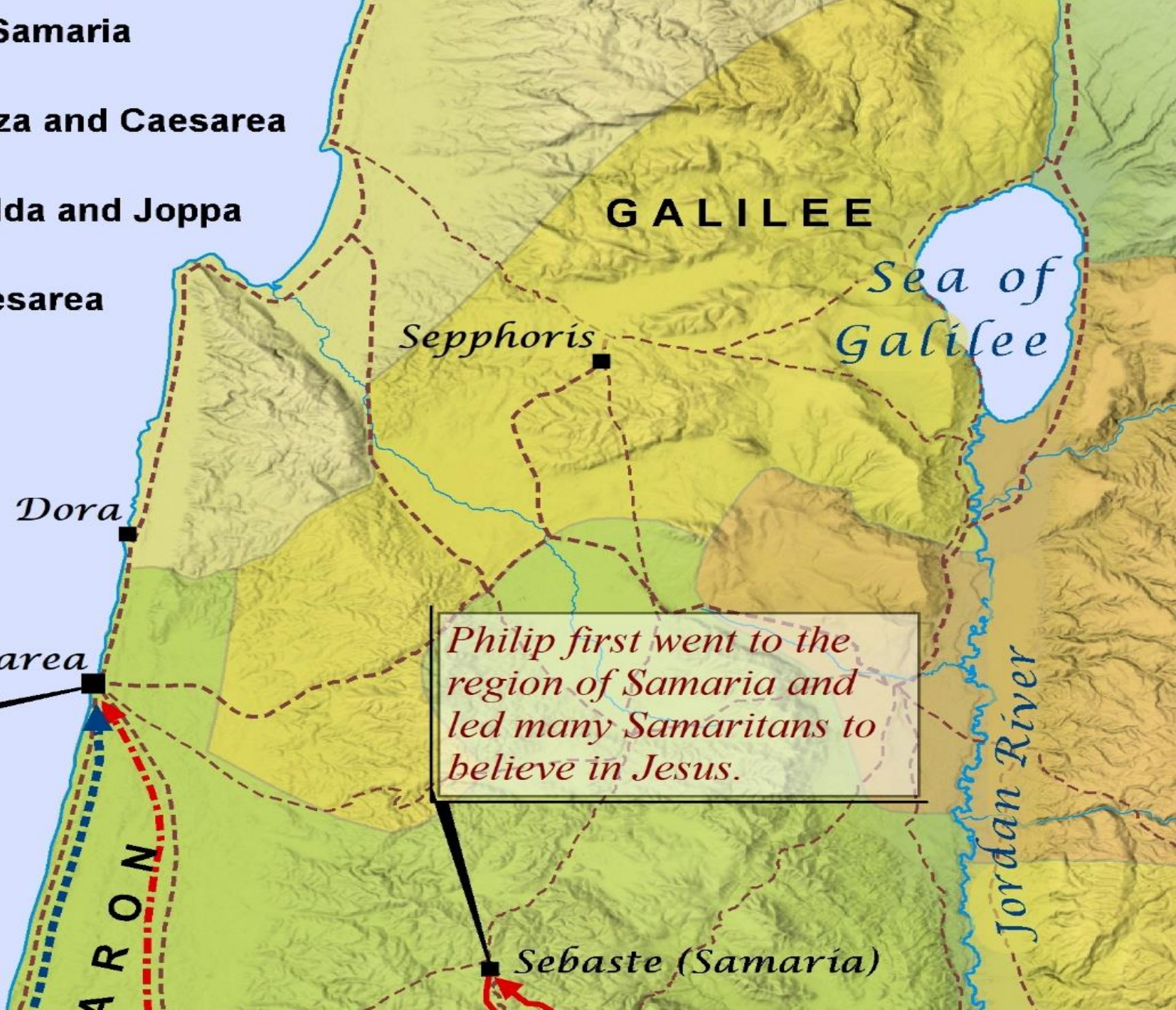
PEREA

JUDEA

- Philip ministers in Samaria
- - - → Philip travels to Gaza and Caesarea
- Peter travels to Lydda and Joppa
- - - → Peter travels to Caesarea

After healing Aeneas in Lydda and raising Dorcas from the dead in Joppa, Peter traveled to Caesarea to meet with the Gentile Cornelius.

Philip first went to the region of Samaria and led many Samaritans to believe in Jesus.



Mediterranean

SAMARON

GALILEE

Sea of Galilee

Sepphoris

Dora

Caesarea

Sebaste (Samaria)

Jordan River

1. Peter and John go to Samaria to view results of Phillip's efforts. Acts 8:14 When the apostles in Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to Samaria.

2. Peter and John pray for Saamaritans to receive the Holy Spirit; Simon rebuked. Acts 8:15 When they arrived, they prayed for the new believers there that they might receive the Holy Spirit,

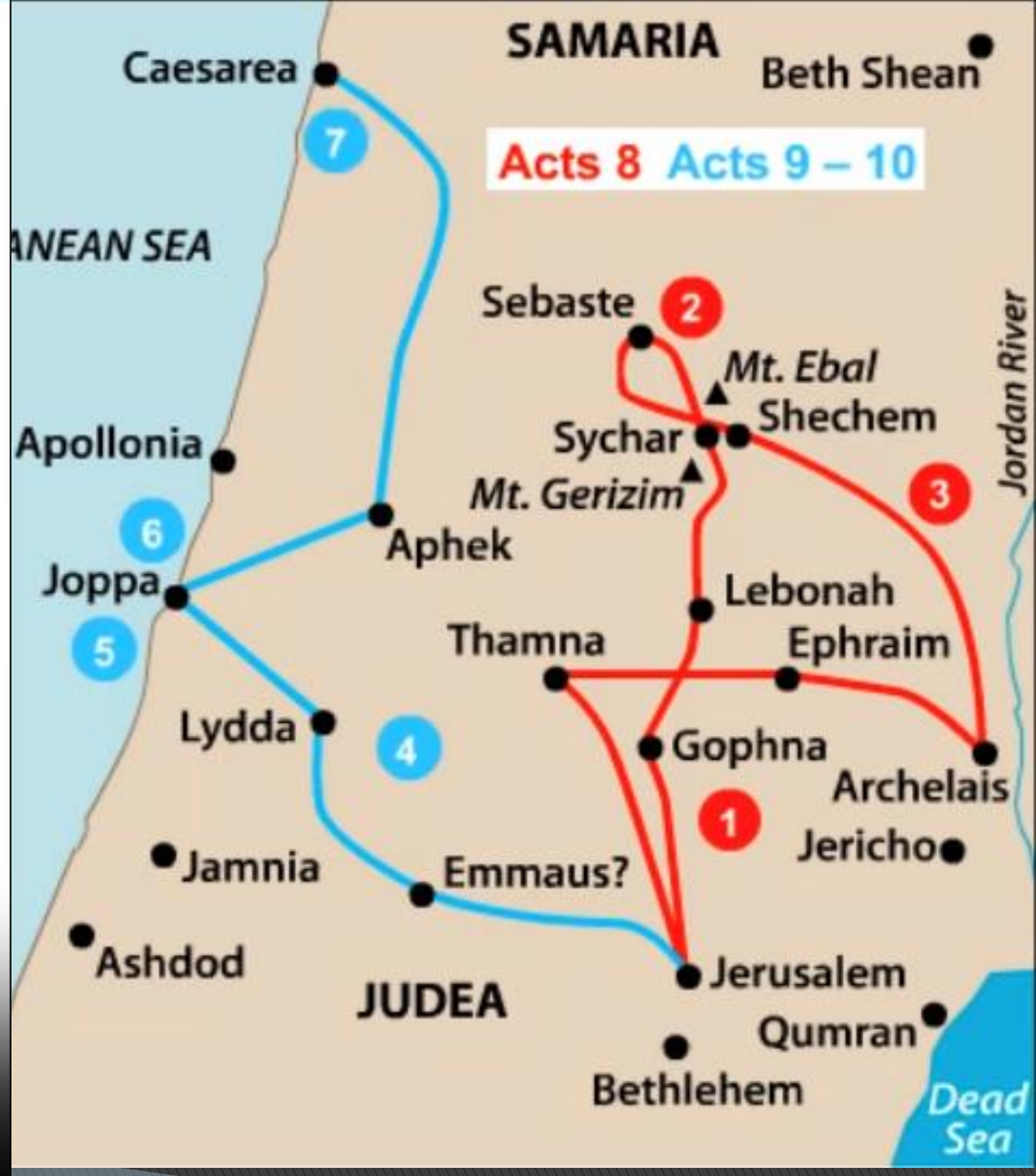
3. Peter and John return to Jerusalem, "preaching the gospel in many villages of the Samaritans." Acts 8:25 After they had further proclaimed the word of the Lord and testified about Jesus, Peter and John returned to Jerusalem, preaching the gospel in many Samaritan villages.

4. Aeneas healed. Acts 9:34 "Aeneas," Peter said to him, "Jesus Christ heals you. Get up and roll up your mat." Immediately Aeneas got up.

5. Dorcas (Tabitha) raised from the dead. Acts 9:40 Peter sent them all out of the room; then he got down on his knees and prayed. Turning toward the dead woman, he said, "Tabitha, get up." She opened her eyes, and seeing Peter she sat up.

6. Peter's vision: "What God has cleansed you must not call common." Acts 10:15 The voice spoke to him a second time, "Do not call anything impure that God has made clean."

7. Cornelius and his household believe and are baptized. Acts 10:44-45 the Holy Spirit fell upon all those who were listening to the message. ⁴⁵ All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also.





Main Points of the Sermon

1. The Man
2. The Mission
3. The Vision
4. The Explanation

Acts 10:1-2 Now there was a man at Caesarea named Cornelius, a centurion of what was called the Italian cohort, 2 a devout man and one who feared God with all his household, and gave many alms to the people and prayed to God continually.

1. The Man (Who was/is Cornelius?)

1. **A Military Man** – centurion of the Italian Cohort
2. **A God-Fearing Man** – “a devout man who feared God” (10:2a) “righteous and God-fearing” (10:22a)
3. **A Family Man** – “feared God with all his household” (10:2b) “called together his relatives and close friends” (10:24) “we are all here present before God to hear all that you have ordered by the Lord.” (10:33), “the Holy Spirit fell upon all those whose were listening to the word.” (10:44) “[they were] speaking in tongues and magnifying God” (10:46) “[they were] baptized in the name of Jesus Christ.” (10:48)
4. **A Generous Man** – “gave alms to the people” (10:2c)
5. **A Praying Man** – “prayed to God continually” (10:2d)
6. **A Respected Man** – “well spoken of by the entire nation of the Jews” (10:22b)
7. **An Obedient Man** – “send some men...summon Simon/Peter...he explained everything to them...he sent them.” (10:5–10:8)

YET an unsaved and lost man without Jesus and the gospel brought by Peter

Who am I? What kind of man am I? Without Christ I am...

1. A Selfish/Prideful man
2. An Angry man
3. A Lustful/covetousness man
4. A Hypocritical/double-minded man
5. A Feelings/circumstances driven and depressed man
6. A Deceitful/lying man
7. A Greedy/materialistic man
8. A Caustic/critical, unloving and unedifying in speech man
9. An idolatrous, misprioritized, and out of balance man
10. A Sinful/dying man who deserves the judgment and wrath of God

Ecclesiastes 7:20 ²⁰ Indeed, there is not a righteous man on earth who *continually* does good and who never sins.

Romans 3:20 ²⁰ because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.

Galatians 2:16 ¹⁶ nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus

▶ **Galatians 3:11-14** ¹¹ Now that no one is justified by the Law before God is evident; for, "The righteous man shall live by faith." ¹² However, the Law is not of faith; on the contrary, "He who practices them shall live by them." ¹³ Christ redeemed us from the curse of the Law, having become a curse for us-- for it is written, "Cursed is everyone who hangs on a tree"-- ¹⁴ in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we might receive the promise of the Spirit through faith.

In Christ I am...In Christ You are:

1. **Forgiven** (Luke 24:47, Acts 10:43, *Colossians 1:13–14, 2:13–15, 1 Peter 2:24, 3:18, 1 John 1:9)
2. **Adopted** (John 1:12–13, *Romans 8:15–17, Galatians 4:5, Ephesians 1:5)
3. **Indwelt** (John 14:17, *Ephesians 1:13–14, Romans 5:5, Ephesians 3:20)
4. **New Life** (*John 10:10, 2 Cor. 5:17, Rom. 6:4–18, 13:12–14, Eph. 4:21–24, 5:8–10, 6:10–11, Gal. 2:20, Col. 3:10–17)
5. **Eternal Life** (Daniel 12:2, John 3:15–16, 3:36, 4:14, 5:24, 6:40–46, 10:28, 11:25, 17:2–3, 20:31, Acts 13:48, Romans 2:7, 5:21, 6:22–23, Galatians 6:8, 1 Tim. 1:16, 6:12, Titus 1:2, 3:7, 1 John 1:2, 2:25, 5:11–20, Jude 1:21)

2 Corinthians 5:14–21 ¹⁴ For the love of Christ controls us, having concluded this, that one died for all, therefore all died; ¹⁵ and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. ¹⁶ Therefore from now on we recognize no one according to the flesh; even though we have known Christ according to the flesh, yet now we know *Him in this way* no longer. ¹⁷ Therefore if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come. ¹⁸ Now all *these* things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, ¹⁹ namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. ²¹ He made Him who knew no sin *to be* sin on our behalf, so that we might become the righteousness of God in Him.

When we accept Jesus as our Lord and savior our behavior and lifestyle should change. We should want to be more like Jesus each and every day. In the book of Psalms, King David prays, “Create in me a clean heart, O God, and put a new and right spirit within me.” When we repent of the sin in our lives, God is able to put a new and right spirit within us. He wants to help us live a new life in Christ!

THEREFORE, IF ANYONE IS IN CHRIST, HE IS A NEW CREATION;
OLD THINGS HAVE PASSED AWAY; BEHOLD, ALL THINGS HAVE BECOME NEW.

2 Corinthians 5:17

Billy Graham said, “When you come to Christ, that’s just the beginning because you must live for Him. And in living for Him, that means that the dominant feature of your life will be love. Whatever the color of someone’s skin, you love them. You go out of your way to be friends with people of another race. That’s how you love. I hope that you will say, ‘I receive Jesus in my heart. I trust Him. I know that I’m going to go to Heaven because of Him. I know my sins are forgiven because of Him, and I’m ready to die for Him.’ Will you do that?”

Remember who we were without Christ / before we knew Christ and were saved by Christ

- ▶ **Ephesians 2:12-22** ¹² remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. ¹⁴ For He Himself is our peace, who made both *groups into* one and broke down the barrier of the dividing wall, ¹⁵ by abolishing in His flesh the enmity, *which is* the Law of commandments *contained* in ordinances, so that in Himself He might make the two into one new man, *thus* establishing peace, ¹⁶ and might reconcile them both in one body to God through the cross, by it having put to death the enmity. ¹⁷ AND HE CAME AND PREACHED PEACE TO YOU WHO WERE FAR AWAY, AND PEACE TO THOSE WHO WERE NEAR; ¹⁸ for through Him we both have our access in one Spirit to the Father. ¹⁹ So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household, ²⁰ having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner *stone*, ²¹ in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²² in whom you also are being built together into a dwelling of God in the Spirit.



Temple
Building

Court of Gentiles

Court of Women

Balustrade

Fence with Inscriptions



The Greek text has been translated:

“Foreigners must not enter inside the balustrade or into the forecourt around the sanctuary.

Whoever is caught will have himself to blame for his ensuing death.”

The first century Jewish historian Josephus mentions the barrier and inscription in two places:

(193) When you go through these [first] cloisters, unto the second [court of the] temple, there was a **partition** made of stone all round, whose height was three cubits: its construction was very elegant; (194) upon it stood pillars, at equal distances from one another, declaring the law of purity, **some in Greek, and some in Roman letters, that “no foreigner should go within that sanctuary for that second [court of the] temple was called “the Sanctuary;”** (*Josephus Jewish War.5.5.1 [193–194]*)

(417) Thus was the first enclosure. In the midst of which, and not far from it, was the second, to be gone up to by a few steps; it was encompassed by a **stone wall for a partition, with an inscription, which forbade any foreigner to go in, under pain of death** (*Josephus Jewish Antiquities 15.11.5 [417]*)

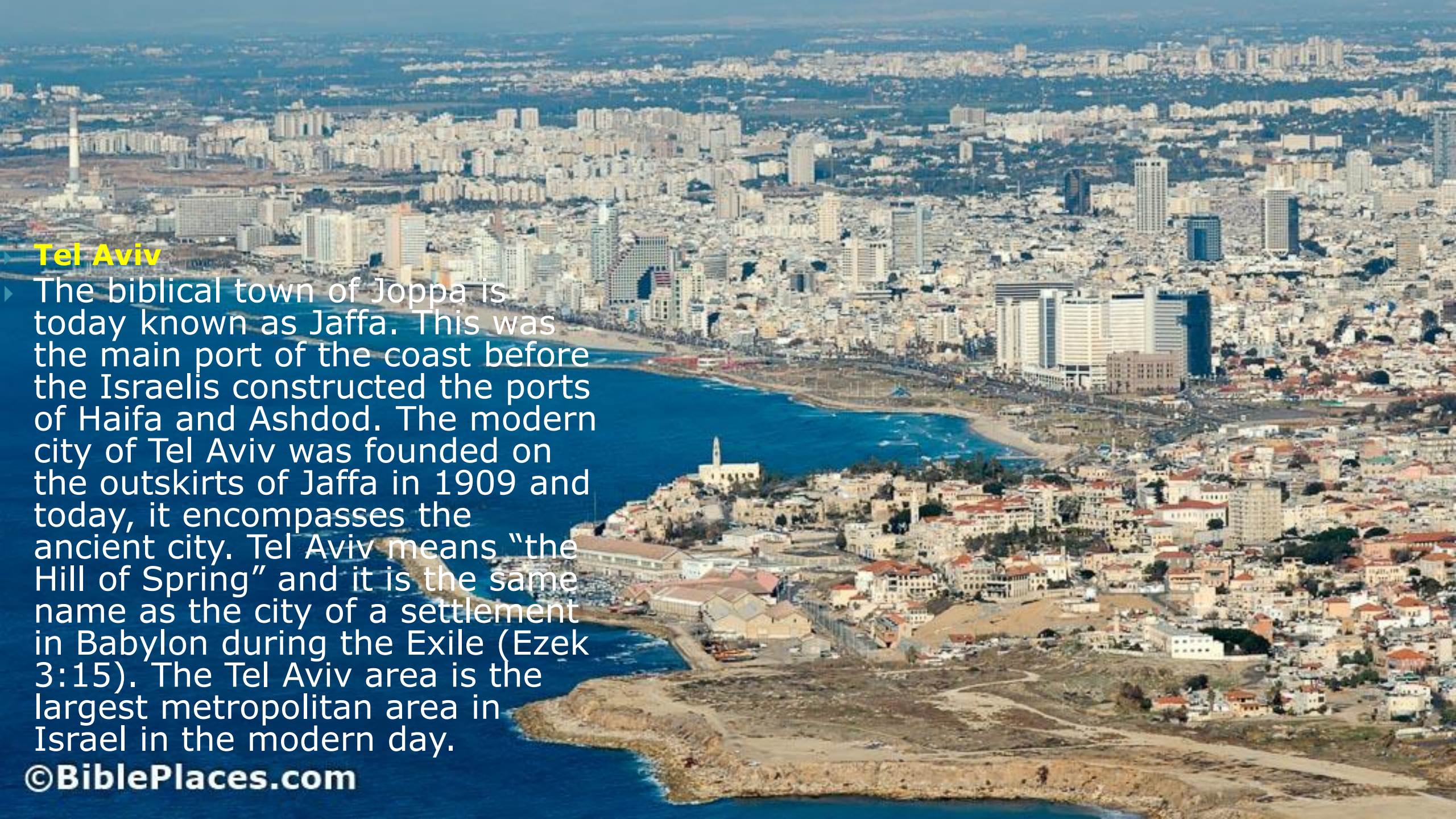
Acts 10:3-6 About the ninth hour of the day he clearly saw in a vision an angel of God who had come in and said to him, "Cornelius!" 4 And looking intently on him and becoming afraid, he said, "What is it, Lord?" And he said to him, "Your prayers and alms have ascended as a memorial before God. 5 Now send some men to Joppa and summon a man named Simon, who is also called Peter; 6 he is lodging with a tanner named Simon, whose house is by the sea." 7 And when the angel who was speaking to him had left, he called two of his servants and a devout soldier of those who were his personal attendants, 8 and after he explained everything to them, he sent them to Joppa.

2. The Mission (God's Mission – bring the gospel to the Gentiles / Cornelius' mission – Go get Peter)

1. Send some men to Joppa
2. Summon a man named Simon/Peter (lodging at Simon the Tanner's house by the sea)

Cornelius obeys by:

1. Calling two servants and a devout soldier (3 men)
2. Explains everything to them
3. Sends them to Joppa



Tel Aviv

The biblical town of Joppa is today known as Jaffa. This was the main port of the coast before the Israelis constructed the ports of Haifa and Ashdod. The modern city of Tel Aviv was founded on the outskirts of Jaffa in 1909 and today, it encompasses the ancient city. Tel Aviv means “the Hill of Spring” and it is the same name as the city of a settlement in Babylon during the Exile (Ezek 3:15). The Tel Aviv area is the largest metropolitan area in Israel in the modern day.



Joppa

Jaffa is located about 30 miles (48 km) south of Caesarea. The modern population of Jaffa is about 60,000. Jaffa has a Jewish majority (mostly from other Mid-Eastern and North African countries) with a sizeable Arab Christian and Muslim population. The name Joppa appears for the first time in the list of cities that Thutmose III captured (15th century BC). The legend of Andromeda being bound to the rock was first associated with Joppa by Strabo (1st century AD).



▶ The Harbor

- ▶ Jaffa is one of the oldest functioning harbors in the world. Today, it harbors only small fishing boats. This was the port to which Jonah came when fleeing from the Lord to Tarshish (Jonah 1:3). For the construction of Solomon's Temple, cedars were floated from Phoenicia to Joppa and then transported to Jerusalem (2 Chr 2:16). Jaffa was the main port of entry during the Turkish period and pilgrims and visitors would enter the Holy Land here.















Acts 10:9-12 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. 10 But he became hungry and was desiring to eat. And while they were making preparations, he fell into a trance 11 and *saw heaven opened up, and an object like a great sheet coming down, lowered by four corners to the ground, 12 and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the sky. 13 And a voice came to him, "Rise up, Peter, slaughter and eat!" 14 But Peter said, "By no means, Lord, for I have never eaten anything defiled and unclean." 15 Again a voice came to him a second time, "What God has cleansed, no longer consider defiled." 16 And this happened three times and immediately the object was taken up into heaven.

3. The Vision (How God convinced Peter to go to Cornelius and how/why God included the Gentiles in salvation)

1. **Who** – Peter
2. **What** – heavenly vision – great sheet, all kinds of animals, creatures, birds, command to kill and eat. (Nothing defiled/unclean), command second time to kill eat, "what God has cleansed, no longer consider defiled." third time – kill eat before sheet with creatures taken back into heaven.
3. **When** – sixth hour (12:00p)
4. **Where** – Rooftop of Simon the Tanner's house
5. **Why** – way of God telling/showing Peter that being with Gentiles or eating certain foods associated with them does not defile or make him personally unclean anymore – he can travel and stay with a Gentile because God has made a change in the law/new covenant/dispensation) also now that the atonement by Jesus has been made – its available to all men including Gentiles (see Acts 10:34–35)

Leviticus 7 and 11 REVERSED/NEGATED

▶ **Leviticus 11:1-47** The LORD spoke again to Moses and to Aaron, saying to them, ² "Speak to the sons of Israel, saying, 'These are the creatures which you may eat from all the animals that are on the earth. ³ 'Whatever divides a hoof, thus making split hoofs, *and* chews the cud, among the animals, that you may eat. ⁴ 'Nevertheless, you are not to eat of these, among those which chew the cud, or among those which divide the hoof: the camel, for though it chews cud, it does not divide the hoof, it is unclean to you. ⁵ 'Likewise, the rock badger, for though it chews cud, it does not divide the hoof, it is unclean to you; ⁶ the rabbit also, for though it chews cud, it does not divide the hoof, it is unclean to you; ⁷ **and the pig, for though it divides the hoof, thus making a split hoof, it does not chew cud, it is unclean to you.** ⁸ **'You shall not eat of their flesh nor touch their carcasses; they are unclean to you.** ⁹ 'These you may eat, whatever is in the water: all that have fins and scales, those in the water, in the seas or in the rivers, you may eat. ¹⁰ 'But whatever is in the seas and in the rivers, that do not have fins and scales among all the teeming life of the water, and among all the living creatures that are in the water, they are detestable things to you, ¹¹ and they shall be abhorrent to you; you may not eat of their flesh, and their carcasses you shall detest. ¹² 'Whatever in the water does not have fins and scales is abhorrent to you. ¹³ 'These, moreover, you shall detest among the birds; they are abhorrent, not to be eaten: the eagle and the vulture and the buzzard, ¹⁴ and the kite and the falcon in its kind, ¹⁵ every raven in its kind, ¹⁶ and the ostrich and the owl and the sea gull and the hawk in its kind, ¹⁷ and the little owl and the cormorant and the great owl, ¹⁸ and the white owl and the pelican and the carrion vulture, ¹⁹ and the stork, the heron in its kinds, and the hoopoe, and the bat. ²⁰ 'All the winged insects that walk on *all* fours are detestable to you. ²¹ 'Yet these you may eat among all the winged insects which walk on *all* fours: those which have above their feet jointed legs with which to jump on the earth. ²² 'These of them you may eat: the locust in its kinds, and the devastating locust in its kinds, and the cricket in its kinds, and the grasshopper in its kinds. ²³ 'But all other winged insects which are four-footed are detestable to you. ²⁴ 'By these, moreover, you will be made unclean: whoever touches their carcasses becomes unclean until evening, ²⁵ and whoever picks up any of their carcasses shall wash his clothes and be unclean until evening. ²⁶ 'Concerning all the animals which divide the hoof, but do not make a split *hoof*, or which do not chew cud, they are unclean to you: whoever touches them becomes unclean. ²⁷ 'Also whatever walks on its paws, among all the creatures that walk on *all* fours, are unclean to you; whoever touches their carcasses becomes unclean until evening, ²⁸ and the one who picks up their carcasses shall wash his clothes and be unclean until evening; they are unclean to you. ²⁹ 'Now these are to you the unclean among the swarming things which swarm on the earth: the mole, and the mouse, and the great lizard in its kinds, ³⁰ and the gecko, and the crocodile, and the lizard, and the sand reptile, and the chameleon. ³¹ 'These are to you the unclean among all the swarming things; whoever touches them when they are dead becomes unclean until evening. ³² 'Also anything on which one of them may fall when they are dead, becomes unclean, including any wooden article, or clothing, or a skin, or a sack-- any article of which use is made-- it shall be put in the water and be unclean until evening, then it becomes clean. ³³ 'As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel. ³⁴ 'Any of the food which may be eaten, on which water comes, shall become unclean; and any liquid which may be drunk in every vessel shall become unclean. ³⁵ 'Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove shall be smashed; they are unclean and shall continue as unclean to you. ³⁶ 'Nevertheless a spring or a cistern collecting water shall be clean, though the one who touches their carcass shall be unclean. ³⁷ 'And if a part of their carcass falls on any seed for sowing which is to be sown, it is clean. ³⁸ 'Though if water is put on the seed, and a part of their carcass falls on it, it is unclean to you. ³⁹ 'Also if one of the animals dies which you have for food, the one who touches its carcass becomes unclean until evening. ⁴⁰ 'He too, who eats some of its carcass shall wash his clothes and be unclean until evening; and the one who picks up its carcass shall wash his clothes and be unclean until evening. ⁴¹ 'Now every swarming thing that swarms on the earth is detestable, not to be eaten. ⁴² 'Whatever crawls on its belly, and whatever walks on *all* fours, whatever has many feet, in respect to every swarming thing that swarms on the earth, you shall not eat them, for they are detestable. ⁴³ 'Do not render yourselves detestable through any of the swarming things that swarm; and you shall not make yourselves unclean with them so that you become unclean. ⁴⁴ **'For I am the LORD your God. Consecrate yourselves therefore, and be holy; for I am holy.**

And you shall not make yourselves unclean with any of the swarming things that swarm on the earth. ⁴⁵ 'For I am the LORD, who brought you up from the land of Egypt, to be your God; thus you shall be holy for I am holy.'" ⁴⁶ This is the law regarding the animal, and the bird, and every living thing that moves in the waters, and everything that swarms on the earth, ⁴⁷ to make a distinction between the unclean and the clean, and between the edible creature and the creature which is not to be eaten.

Jesus was the first to declare all foods clean in Mark 7

- ▶ **Mark 7:14-23** ¹⁴ And after He called the multitude to Him again, He *began* saying to them, "Listen to Me, all of you, and understand: ¹⁵ there is nothing outside the man which going into him can defile him; but the things which proceed out of the man are what defile the man. ¹⁶ *"If any man has ears to hear, let him hear."* ¹⁷ And when leaving the multitude, He had entered the house, His disciples questioned Him about the parable. ¹⁸ And He said to them, "Are you so lacking in understanding also? Do you not understand that whatever goes into the man from outside cannot defile him; ¹⁹ because it does not go into his heart, but into his stomach, and is eliminated?" **(Thus He declared all foods clean.)** ²⁰ And He was saying, "That which proceeds out of the man, that is what defiles the man. ²¹ "For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, ²² deeds of coveting *and* wickedness, *as well as* deceit, sensuality, envy, slander, pride *and* foolishness. ²³ "All these evil things proceed from within and defile the man."

Paul confirms that FOOD should not divide or separate Christians in Romans 14 & 1 Corinthians 8 (10:31-32)

- ▶ **Romans 14:1-23** Now accept the one who is weak in faith, *but* not for *the purpose of* passing judgment on his opinions. ² One man has faith that he may eat all things, but he who is weak eats vegetables *only*. ³ Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him. ⁴ Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand. ⁵ One man regards one day above another, another regards every day *alike*. Let each man be fully convinced in his own mind. ⁶ He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God. ⁷ For not one of us lives for himself, and not one dies for himself; ⁸ for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's. ⁹ For to this end Christ died and lived *again*, that He might be Lord both of the dead and of the living. ¹⁰ But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment seat of God. ¹¹ For it is written, "As I live, says the Lord, every knee shall bow to Me, And every tongue shall give praise to God." ¹² So then each one of us shall give account of himself to God. ¹³ Therefore let us not judge one another anymore, but rather determine this-- not to put an obstacle or a stumbling block in a brother's way. **¹⁴ I know and am convinced in the Lord Jesus that nothing is unclean in itself;** but to him who thinks anything to be unclean, to him it is unclean. ¹⁵ For if because of food your brother is hurt, you are no longer walking according to love. **Do not destroy with your food him for whom Christ died.** ¹⁶ Therefore do not let what is for you a good thing be spoken of as evil; ¹⁷ for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. ¹⁸ For he who in this way serves Christ is acceptable to God and approved by men. ¹⁹ So then let us pursue the things which make for peace and the building up of one another. **²⁰ Do not tear down the work of God for the sake of food.** All things indeed are clean, but they are evil for the man who eats and gives offense. ²¹ It is good not to eat meat or to drink wine, or *to do anything* by which your brother stumbles. ²² The faith which you have, have as your own conviction before God. Happy is he who does not condemn himself in what he approves. ²³ But he who doubts is condemned if he eats, because *his eating is* not from faith; and whatever is not from faith is sin.


יפו
 העיר העתיקה
 Jaffa
 يافا القديمة
 The Gate to the Ancient World

بيت سمعان الدباغ
The House of Simon the Tanner

בית שמעון הבורסקאי

Various Christian traditions tell the story of Simon the Tanner, who lived in this house and hosted Peter, the Apostle here. It was here that Peter raised Tabitha from the dead and saw his famous vision in which he was commanded to eat animals regarded as unclean in Jewish tradition. When he released, he heard a voice saying: "What God has cleansed, you must not call common" (Acts 10:15). Peter interpreted his vision as divine permission to forgo the Jewish commandments and to preach Christianity to Jews and pagans alike. This was a historic turning point, in which Christianity evolved from what was considered an esoteric sect of Judaism to a worldwide religion.

تذكر العتبات المسيحية القديسة سمعان الدباغ الذي عاش في هذا المنزل والذي استضاف فيه القديس بطرس رسول المصيح. هنا قام بطرس بمعجزة أحيا طابثا. وحضر هناك المذهبين في رؤية أمر بطرس لتأكل الحيوانات النجسة بالظاهرة. وعندما حضر سمع صوتا يقول: "أما طهيرة الله لا تدنسها أنت" وتذلل ففسر بطرس مجده. كان الهوس للتخلي عن الأوامر اليهودية بنشر للخطية بين اليهود والوثنيين على حد سواء.

מסורות נוצריות ישוות מספרות על שמעון הבורסקאי, שגור בבית זה, ואירח בו את פטרוס, שליחו של ישו. כאן ביצע פטרוס את נס החיפוייה של טביטה, וחלם את חלום המזכירם בחלומנו צורה פטרוס לאכול חיות נטונות. מסורות כאשר טורב שמעון בן אומרי "לאשר טיהר אלוהים אתה אל תקרא טמא". פטרוס פרש את החלום כהישר אלה לומר על מצוות הטהרה ולהפסיק את המצוות כערב היהודים ועובדי האלילים כאחד. זוהי תקופת מפנה היסטורית, ממנה צמחה הנצרות. שעד אז נחשבה לכת אסטרית בתוך היהדות, והפכה לדת חובקת שלם.




Acts 10:17-23 Now while Peter was greatly perplexed in mind 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; 18 and calling out, they were asking whether Simon, who was also called Peter, was lodging there. 19 And while Peter was reflecting on the vision, the Spirit said to him, "Behold, three men are looking for you. 20 But rise up, go down and accompany them without taking issue at all, for I have sent them Myself." 21 And Peter went down to the men and said, "Behold, I am the one you are looking for; what is the reason for which you have come?" 22 And they said, "Cornelius, a centurion, a righteous and God-fearing man well spoken of by the entire nation of the Jews, was directed by a holy angel to summon you to his house and hear a message from you." 23 So he invited them in and gave them lodging.

4. The Explanation (How God convinced Peter to go to Cornelius and how/why God included the Gentiles in salvation)

1. **A search** – Cornelius' men trying to find Peter
2. **A quandary** – Peter trying to figure out the vision
3. **The Spirit** – rise, go down, accompany them, I have sent them MYSELF
4. **An Angel** – directed by an angel to summon you to his house
5. **A Message** – hear a message (gospel message) from you.

Where are Gentiles prophesied to be included in salvation even in the Old Testament?

- ▶ **Galatians 3:8** ⁸ And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, *saying*, "All the nations shall be blessed in you."
- ▶ **Genesis 12:3** ³ And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed."
- ▶ **Genesis 18:18** ¹⁸ since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?
- ▶ **Genesis 22:18-19** ¹⁸ "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice." ¹⁹ So Abraham returned to his young men
- ▶ **Genesis 26:4-5** and by your descendants all the nations of the earth shall be blessed; ⁵ because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

- ▶ **Ps. 22:27-29** ²⁷ All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before Thee. ²⁸ For the kingdom is the LORD's, And He rules over the nations. ²⁹ All the prosperous of the earth will eat and worship, All those who go down to the dust will bow before Him, Even he who cannot keep his soul alive.
- ▶ **Ps. 98:2-3** ² The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations. ³ He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God.
- ▶ **Rom. 9:25-26** ²⁵ As He says also in Hosea, "I will call those who were not My people, 'My people,' And her who was not beloved, 'beloved.'" ²⁶ "And it shall be that in the place where it was said to them, 'you are not My people,' There they shall be called sons of the living God."
- ▶ **Hos. 2:23** I will also have compassion on her who had not obtained compassion, And I will say to those who were not My people, 'You are My people!' And they will say, '*Thou art my God!*'"
- ▶ **Luke 2:29-32** ²⁹ "Now Lord, Thou dost let Thy bond-servant depart In peace, according to Thy word; ³⁰ For my eyes have seen Thy salvation, ³¹ Which Thou hast prepared in the presence of all peoples, ³² A light of revelation to the Gentiles, And the glory of Thy people Israel."

- ▶ **Isa. 9:1-2** Galilee of the Gentiles. ² The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them.
- ▶ **Isa. 42:6-7** ⁶ "I am the LORD, I have called you in righteousness, I will also hold you by the hand and watch over you, And I will appoint you as a covenant to the people, As a light to the nations, ⁷ To open blind eyes, To bring out prisoners from the dungeon, And those who dwell in darkness from the prison.
- ▶ **Isa. 49:6** ⁶ He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth."
- ▶ **Isa. 52:10** ¹⁰ The LORD has bared His holy arm In the sight of all the nations, That all the ends of the earth may see The salvation of our God.
- ▶ **Isa. 56:3-6** ³ Let not the foreigner who has joined himself to the LORD say, "The LORD will surely separate me from His people." Neither let the eunuch say, "Behold, I am a dry tree." ⁴ For thus says the LORD, "To the eunuchs who keep My sabbaths, And choose what pleases Me, And hold fast My covenant, ⁵ To them I will give in My house and within My walls a memorial, And a name better than that of sons and daughters; I will give them an everlasting name which will not be cut off. ⁶ "Also the foreigners who join themselves to the LORD, To minister to Him, and to love the name of the LORD,
- ▶ **Isa. 62:2** ² And the nations will see your righteousness, And all kings your glory;
- ▶ **Isa. 65:1** "I permitted Myself to be sought by those who did not ask *for Me*; I permitted Myself to be found by those who did not seek Me. I said, 'Here am I, here am I,' To a nation which did not call on My name.

- ▶ **Acts 1:8** ⁸ but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." **Matt. 28:19** ¹⁹ "Go therefore and make disciples of all the nations, **Lk. 24:47** repentance for forgiveness of sins should be proclaimed in His name to all the nations, **Mk. 16:15-16** "Go into all the world and preach the gospel to all creation. ¹⁶ "He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned.
- ▶ **Acts 10:43** ⁴³ "Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins."
- ▶ **Acts 13:46-49** ⁴⁶ And Paul and Barnabas spoke out boldly and said, "It was necessary that the word of God should be spoken to you first; since you repudiate it, and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. ⁴⁷ "For thus the Lord has commanded us, 'I have placed You as a light for the Gentiles, That You should bring salvation to the end of the earth.'" ⁴⁸ And when the Gentiles heard this, they *began* rejoicing and glorifying the word of the Lord; and as many as had been appointed to eternal life believed. ⁴⁹ And the word of the Lord was being spread through the whole region.
- ▶ **Acts 26:22-23** ²² "And so, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place; ²³ that the Christ was to suffer, *and* that by reason of *His* resurrection from the dead He should be the first to proclaim light both to the *Jewish* people and to the Gentiles."

In Christ salvation is available to all so that there is no distinction between Jews and Gentiles, slave or free, male or female

- ▶ **Galatians 3:22-29** ²² But the Scripture has shut up all men under sin, that the promise by faith in Jesus Christ might be given to those who believe. ²³ But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed. ²⁴ Therefore the Law has become our tutor *to lead us* to Christ, that we may be justified by faith. ²⁵ But now that faith has come, we are no longer under a tutor. ²⁶ For you are all sons of God through faith in Christ Jesus. ²⁷ For all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. ²⁹ And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

SO WHAT?

Application



Ephesians 2:8-22 8 For by **grace** you have been saved through faith; and that not of yourselves, it is the **gift** of God; 9 not as a result of works, that no one should boast. 10 For we are **His workmanship**, created in Christ Jesus for good works, which **God prepared beforehand**, that we should walk in them. 11 Therefore remember, that formerly you, the Gentiles in the flesh, who are called "Uncircumcision" by the so-called "Circumcision," which is performed in the flesh by human hands-- 12 **remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.** 13 But now in Christ Jesus you who formerly were far off have been **brought near by the blood of Christ**. 14 For **He Himself is our peace**, who made both groups into one, and broke down the barrier of the dividing wall, 15 by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, 16 and might **reconcile them both in one body to God through the cross**, by it having put to death the enmity. 17 And He came and preached peace to you who were far away, and peace to those who were near; 18 for **through Him we both have our access in one Spirit to the Father**. 19 **So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household**, 20 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, 21 in whom the whole building, being fitted together is growing into a holy temple in the Lord; 22 in whom you also are being built together into a dwelling of God in the Spirit.