

Sunday, October 5, 2025 | Martyrs

Week 8 | Acts 10:1-23a | “The Gospel Goes to the Gentiles, Pt. 1”

READ: Acts 10:1-11:18 (ESV)

¹ At Caesarea, there was a man named Cornelius, a centurion of what was known as the Italian Cohort, ² a **devout** man who **feared God** with all his household, **gave alms generously** to the people, and **prayed continually** to God. ³ About the ninth hour of the day, he saw clearly in a vision an angel of God come in and say to him, "Cornelius." ⁴ And he stared at him **in terror** and said, "What is it, Lord?" And he said to him, "Your **prayers** and your **alms** have ascended as a **memorial** before God. ⁵ And now send men to Joppa and bring one Simon who is called Peter. ⁶ He is lodging with one Simon, a tanner, whose house is by the sea." ⁷ When the angel who spoke to him had departed, he called two of his servants and a **devout** soldier from among those who attended him, ⁸ and having related everything to them, he sent them to Joppa.

⁹ The next day, as they were on their journey and approaching the city, Peter went up on the housetop about the sixth hour to **pray**. ¹⁰ And he became **hungry** and wanted something to eat, but while they were preparing it, he fell into a trance ¹¹ and saw the heavens opened and something **like** a great sheet descending, being let down by its four corners upon the earth. ¹² In it were **all kinds** of animals and reptiles and birds of the air. ¹³ And there came a voice to him: "Rise, Peter; kill and eat." ¹⁴ But Peter said, "By no means, Lord; for I have never eaten anything that is **common** or **unclean**." ¹⁵ And the voice came to him again a second time, "What God has made **clean**, do not call **common**." ¹⁶ This happened **three times**, and the thing was taken up at once to heaven.

¹⁷ Now while Peter was **inwardly perplexed** as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate ¹⁸ and called out to ask whether Simon, who was called Peter, was lodging there. ¹⁹ And while Peter was pondering the vision, **the Spirit** said to him, "Behold, three men are looking for you. ²⁰ Rise and go down and accompany them **without hesitation**, for I have sent them." ²¹ And Peter went down to the men and said, "I am the one you are looking for. What is the reason for your coming?" ²² And they said, "Cornelius, a centurion, an upright and **God-fearing man**, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say." ²³ So he **invited** them in to be **his guests**.

The next day, he rose and went away with them, and some of the brothers from Joppa accompanied him. ²⁴ And on the following day, they entered Caesarea. Cornelius was expecting them and had **called together his relatives and close friends**. ²⁵ When Peter entered, Cornelius met him and fell down at his feet and **worshiped** him. ²⁶ But Peter lifted him up, saying, “Stand up; **I too am a man**.” ²⁷ And as he talked with him, he went in and found many persons gathered. ²⁸ And he said to them, “You yourselves know how **unlawful** it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should **not** call any person **common** or **unclean**. ²⁹ So when I was sent for, I came without objection. I ask then why you sent for me.”

³⁰ And Cornelius said, “Four days ago, about this hour, I was **praying** in my house at the ninth hour, and behold, a man stood before me in bright clothing ³¹ and said, ‘Cornelius, your **prayer** has been heard and your **alms** have been **remembered** before God. ³² Send therefore to Joppa and ask for Simon who is called Peter. He is lodging in the house of Simon, a tanner, by the sea.’ ³³ So I sent for you at once, and you have been **kind** enough to come. Now therefore we are all here **in the presence of God** to hear all that you have been commanded **by the Lord**.”

³⁴ So Peter opened his mouth and said: “Truly I understand that **God shows no partiality**, ³⁵ but in every nation **anyone** who **fears** him and **does what is right** is **acceptable** to him. ³⁶ As for the word that he sent to Israel, preaching good news of peace **through Jesus Christ** (he is Lord of all), ³⁷ you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him. ³⁹ And we are **witnesses** of all that he did both in the country of the Jews and in Jerusalem. They put him to **death** by hanging him on a tree, ⁴⁰ but God **raised** him on the third day and made him to appear, ⁴¹ **not to all** the people but to **us** who had been **chosen** by God as **witnesses**, who **ate** and **drank** with him **after** he rose from the dead. ⁴² And he commanded us **to preach** to the people and **to testify** that he is the one appointed by God to be **judge** of the **living** and the **dead**. ⁴³ To him **all the prophets** bear witness that everyone who **believes** in him **receives forgiveness** of sins **through** his name.”

⁴⁴ **While** Peter was still saying these things, the Holy Spirit **fell on all** who heard the word. ⁴⁵ And the believers from among the circumcised who had come with Peter were **amazed**, because the gift of the Holy Spirit was poured out **even on the Gentiles**. ⁴⁶ For

they were hearing them speaking in tongues and extolling God. Then Peter declared, ⁴⁷ “Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?” ⁴⁸ And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days.

^{11:1} Now the apostles and the brothers who were throughout Judea heard that the Gentiles also had received the word of God. ² So when Peter went up to Jerusalem, the circumcision party criticized him, saying, ³ “You went to uncircumcised men and ate with them.” ⁴ But Peter began and explained it to them in order: ⁵ “I was in the city of Joppa praying, and in a trance I saw a vision, something like a great sheet descending, being let down from heaven by its four corners, and it came down to me. ⁶ Looking at it closely, I observed animals and beasts of prey and reptiles and birds of the air. ⁷ And I heard a voice saying to me, ‘Rise, Peter; kill and eat.’ ⁸ But I said, ‘By no means, Lord; for nothing common or unclean has ever entered my mouth.’ ⁹ But the voice answered a second time from heaven, ‘What God has made clean, do not call common.’ ¹⁰ This happened three times, and all was drawn up again into heaven. ¹¹ And behold, at that very moment three men arrived at the house in which we were, sent to me from Caesarea. ¹² And the Spirit told me to go with them, making no distinction. These six brothers also accompanied me, and we entered the man’s house. ¹³ And he told us how he had seen the angel stand in his house and say, ‘Send to Joppa and bring Simon who is called Peter; ¹⁴ he will declare to you a message by which you will be saved, you and all your household.’ ¹⁵ As I began to speak, the Holy Spirit fell on them just as on us at the beginning. ¹⁶ And I remembered the word of the Lord, how he said, ‘John baptized with water, but you will be baptized with the Holy Spirit.’ ¹⁷ If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God’s way?” ¹⁸ When they heard these things, they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.”

By nature, humans are tribalistic. Such a tendency is not necessarily a bad thing. When we're around people who are like us, we feel an innate sense of support and a strong sense of belonging. And given the group, there's often a co-operative aspect whereby individuals are all rowing in the same direction for a common goal. A healthy society isn't one bland homogenous lump, but a kaleidoscope of different colors—people from various backgrounds working together without losing their individuality.

However, as we all know, tribalism can foster disunity. Categorizing people can lead to one group excluding another, and such an action is often reciprocated. Anyone who's made it through adolescence knows all too well how hurtful cliques can be. And sadly, this habit is frequently carried over into adulthood. Division can grow so wide that people begin dehumanizing each other.

In today's passage, Gentiles will be welcomed into the Jewish faith through Jesus Christ. God will break down walls that once separated the nations, welcoming them into the community of faith. Admittedly, a church can be cliquish, but it only becomes like that when it ignores the pattern of Scripture. And while there are lines which no believer should ever cross (e.g., salvation by faith alone, scriptural inerrancy, traditional marriage, etc.), a Christian is a bridge-builder, not a gate-keeper.

I want you to notice three things:

i. 10:1-23a – A Gentile gets a heavenly vision.

Vs. 1-2 – Luke moves the narrative from Joppa to “Caesarea.” This city was on the coast of the Mediterranean, and it “was the Roman metropolis of Judaea and the official residence both of the Herodian kings and the Roman procurators.”¹

In this city was a man named “Cornelius,” and we’re told **four things** about this man:

1. A Practitioner of Militarism – Luke says that Cornelius was a “centurion,” also known as a captain, which meant that he was a high-ranking officer in the Roman military who was in charge of **at least 100 men**.² Cornelius was of “the Italian Cohort,” which meant that he and his men were not only “Roman citizens but [they] had been born in Rome.”³ There were other regiments throughout the Roman Empire—e.g., Julius of Ac. 27:1 was a centurion of the “Augustan Cohort.”

2. A Practitioner of Judaism – Luke says he was “a **devout man who feared God with all his household**.” There were two types of non-Jewish converts to Judaism: “God-fearers” and “proselytes.”⁴ Admittedly, scholars note that the boundaries between these two categories

¹ A. R. Millard and R. K. Harrison, “Caesarea,” in *New Bible Dictionary*, ed. D. R. W. Wood et al. (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 153.

² Louw-Nida (1996), 549–550, “In a number of languages, centurion can very readily be rendered by a phrase such as ‘a commander of a hundred soldiers,’ but in many instances the closest natural equivalent is simply ‘captain’.”

³ Walter A. Elwell and Barry J. Beitzel, “Italian Cohort, Italian Band,” in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1076.

⁴ The information that follows was compiled using Logos AI.

were not always clear-cut, with various levels of Gentile adherence to Judaism existing.⁵ But generally speaking, what distinguished a proselyte and a God-fearer from each other was their differing levels of commitment to the Jewish faith. “Proselytes” were complete converts to Judaism who underwent circumcision (for males), ritual bathing, and sacrifice, fully embracing the Mosaic law.⁶ “God-fearers,” on the other hand, were Gentiles who were drawn to Jewish monotheism and ethics but did not fully convert.⁷ Cornelius falls into the latter category, a startling revelation considering Romans were polytheistic, not monotheists.⁸ This is made clear by the fact that Peter will later be criticized in Jerusalem for meeting and eating with “uncircumcised men” (11:3).

3. A Practitioner of **Altruism** – Luke says, Cornelius “[gave alms generously to the people.](#)” Generally speaking, a man of his status and heritage wouldn't have felt compelled to help those who were of a lesser stock. Roman culture was extremely hierarchical, wherein those in the upper class held all the power and those in the lower class served those in power.⁹ The fact that this man was generous, in addition to everything else, made him truly exceptional among his Roman peers.
4. A Practitioner of **Ritualism** – Luke says, Cornelius “[prayed continually to God.](#)” The Jewish faith, to which Cornelius belonged, was a faith characterized by prayer. According to Henry Dosker, “Devout Jews, living at Jerus[alem], [went to the temple to pray](#) (Lk 18:10; Acts 3:1). The pious Jews of the Diaspora opened their windows 'toward Jerus[alem]' and prayed 'toward' the place of God's presence (1 K 8:48; Dnl. 6:10; Ps 5:7).”¹⁰ And according to *the*

⁵ Smith, Zachary G, “Proselyte,” *The Lexham Bible Dictionary*, edited by John D. Barry, David Bomar, Derek R. Brown, Rachel Klippenstein, Douglas Mangum, Carrie Sinclair Wolcott, Lazarus Wentz, Elliot Ritzema, and Wendy Widder, (Bellingham, WA: Lexham Press, 2016).

⁶ Harris, Ralph W., *Acts*, The Complete Biblical Library: Study Bible, (World Library Press, 1991).

⁷ Barnett, Paul, *Jesus and the Rise of Early Christianity: A History of New Testament Times*, (Downers Grove, IL: IVP Academic, 1999).

⁸ Bock, Darrell L., *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker Academic, 2007), 386.

⁹ Jeremiah K. Garrett, “[Citizenship in the Ancient World](#),” in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016), “In addition to the emperor, five classes of citizenry existed within the Roman Empire: (1) the Senate—the ruling class in Rome, part of the emperor’s council, (2) the equestrian order—local rulers such as ethnarchs or kings (as in the case of the procurators and prefects of Judaea), as well as military leaders; (3) the municipalities—cities whose citizens were automatically citizens of the empire, though with less privilege than the ruling class, (4) the military—members of the Roman military, and, lastly, (5) the freedmen—former slaves who had been freed to the status of half- or quarter-citizen, with some or all of the social rights but none of the political rights. People could move up within the hierarchy of Roman citizenship only at great cost or in exceptional circumstances (Sherwin-White, *Roman Society*, 144–62).”

¹⁰ Henry E. Dosker, “[Hours of Prayer](#),” in *The International Standard Bible Encyclopaedia*, ed. James Orr et al. (Chicago: The Howard-Severance Company, 1915), 1434.

History of the Christian Church, volume 1, “the hours of prayer [were] the third (9AM), the sixth (noon), and the ninth (3PM).¹¹ As a military man, Cornelius would've been accustomed to regimen and ritualism, and he used those skills in his prayer life. He was, in every sense of the phrase, a “prayer warrior.”¹²

Vs. 3-4a – While Cornelius was in the 3rd hour of prayer, which was “about the ninth hour of the day,” aka, 3PM, Luke says, “He saw clearly in a vision an angel of God come in and say to him, ‘Cornelius.’” Interestingly, this hour of prayer was the same as that of Ac. 3:1, where Peter and John were headed to the Temple to pray, and healed the lame man outside “the gate beautiful.”

As with most interactions with angels (cf. 1:12), Cornelius was filled with “terror,” yet, despite his fear, he said, “What is it, Lord?” The term “Lord,” though it most of the time refers to God, can simply be an honorific (cf. Ac. 25:26). Such is the case here.

Vs. 4b-8 – The angel tells Cornelius, “Your prayers and your alms have ascended as a memorial before God. The Greek term for “memorial” is used in Mat. 26:13 wherein the woman anointed Jesus’ body with “pure nard” (cf. Mar. 14:9). The point isn’t that God needs reminding, it is that such actions so please God that they’re worthy of remembrance (e.g., Lincoln Memorial).¹³ The same idea is expressed when the writer of Hebrews says, “Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God” (Heb. 13:16). Proverbs 15:8 says, “The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is acceptable to him.” What we do can either be a pleasing aroma to God, worth savoring (cf. Phil. 4:18), or a foul odor needing to be washed away (cf. Isa. 1:13; Amos. 5:21-24). How remarkable that it is a Gentile’s prayers and charity, and not the sacrifices of the Temple, that are spoken of as a “memorial.”¹⁴

The angel also tells Cornelius, “And now send men to Joppa and bring one Simon who is called Peter. He is lodging with one Simon, a tanner, whose house is by the sea.” Although not

¹¹ Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 1 (New York: Charles Scribner’s Sons, 1910), 460.

¹² Bock (2007), 386.

¹³ Louw-Nida (1996), 347, “It is important to avoid implying that God had forgotten; the implication is simply that prayers and acts of charity are means by which God becomes aware and thus responds to such events. It is also possible to restructure the meaningful components of this statement, as in the case of TEV, “God is pleased with your prayers and works of charity.”

¹⁴ Witherington, B., III, *The Acts of the Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998), 387.

mentioned here, we later learn that the angel also told Cornelius that Peter would "declare to [him] a message by which [he] will be saved, [him] and all [his] household" (11:14).

Luke says, "When the angel who spoke to him had departed, he called two of his servants and a **devout** soldier from among those who attended him, and having related everything to them, he sent them to Joppa." Unlike Zechariah (cf. Lu. 1:18-20), Cornelius did not need any further explanation from the angel; he obeyed without hesitation. Caesarea was roughly 30 miles from Joppa.

Vs. 9-10 – The next day, as Cornelius's men approached Joppa, Peter was praying on the rooftop. The time of day was about "the sixth hour," so around noon. And as we've all experienced around lunchtime, Peter "became **hungry and wanted something to eat.**" Jews usually had two meals a day, a small one in the morning and a large one in the afternoon.¹⁵ Simon the Tanner, or more likely, someone close to him (e.g., his wife, servant, child, etc.), began preparing a meal for Peter. But "while they were preparing it, [Peter] fell into a trance."

Vs. 11-13 – **Four** details are given about the vision:

- 1.) Peter "saw the heavens opened." This points to divine revelation (cf. Lu. 3:21-22; Ac. 7:56).
- 2.) Peter saw "something like a great sheet descending, being let down by its four corners upon the earth."
- 3.) Peter saw on the sheet "**all kinds of animals and reptiles and birds of the air.**"
- 4.) Lastly, Peter heard "a voice" say "to him: 'Rise, Peter; kill and eat.'"

As Bock notes, there are a few examples in the OT where God instructs someone to seemingly break clear commands: Abraham to sacrifice Isaac (cf. Gen. 22:1-2), Hosea to marry a prostitute (cf. Hos. 1:2-3), and Isaiah to go naked for three years (cf. Isa. 20:2-3).¹⁶

Vs. 14-16 – How does Peter respond? "Peter said, "By no means, Lord; for I have never eaten anything that is **common or unclean.**" Now, before we pass judgment on Peter, remember, dietary laws were a big part of Jewish culture (Lev. 11; Deut. 14). Such laws were instituted by God himself, holding as much weight as the other commandments in the OT.

Only land animals with cloven hooves (i.e., cattle, sheep, goats, deer, etc.), sea animals with both fins and scales (i.e., sea bass, anchovies, salmon, etc.), non-birds of prey (i.e.,

¹⁵ Bock (2007), 388.

¹⁶ Bock (2007), 389.

chickens, doves, quail, etc.), and winged insects that jump (i.e., locusts and grasshoppers) were thought of as "clean" and so were allowed to be consumed.

"Common or unclean" land animals include pigs, camels, and reptiles. "Common or unclean" sea animals include lobsters, eels, and octopuses. "Common or unclean" birds include those of eagles, vultures, and ravens.

Dietary laws played a crucial role in distinguishing Israel from its surrounding nations. They were so effective that they created a "broad and impassable wall of opposite customs."¹⁷ For the Jew, "Purity distinctions and human discrimination are of a single piece."¹⁸

But now, the Lord was telling Peter that he no longer needed to abide by such laws. Such a thing did not only go against his Jewish palate, but it also *seemingly* went against his Jewish heritage and scriptures.

Vs. 15-16 – God tells Peter, "What God has made clean, do not call common." This is significant. Under the terms of the OT covenant, those animals were outside the bounds of acceptable Jewish practice. But now, under the terms of the NT covenant, those animals are inside the bounds of acceptable Jewish practice (cf. Rom. 14:14). Paul, likely referencing this moment, says in 1 Tim. 4:4-5, "For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer." Practically speaking, God is removing the prohibitions against certain foods. Jews can now eat pork and shellfish. **And, remarkably, Jesus had already said as much in Mark 7:1-23!** That it took some time for this principle to sink in is understandable, given the intrinsic nature of dietary laws to Jewish people. In fact, even in Acts 15, the church will continue to wrestle with the implications of Gentiles being grafted into the Jewish faith.

But this move will also be the basis by which Gentiles, who, like the unclean animals, were outside the OT covenant, are now, through the NT covenant, no longer prohibited from the family of God. To be clear, ***it is not required*** for Jews to eat animals that were once designated as unclean. No one should be forced to eat something that goes against their conscience (cf. 1 Cor. 8). But ***it is required*** that Jews accept Gentile believers into the church.¹⁹ And the Jews no longer need to worry about eating meals with Gentiles. As Paul says in 1 Cor. 10:27, "If one of

¹⁷ David Brown, A. R. Fausset, and Robert Jamieson, [*A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Genesis–Deuteronomy*](#), vol. I (London; Glasgow: William Collins, Sons, & Company, Limited, n.d.), 455.

¹⁸ Polhill, J.B., *Acts*, New American Commentary, Vol 26 (Nashville, TN: Broadman, 1992), 390.

¹⁹ Bock (2007), 389, "The vision, whether a parable or command about food, shows the arrival of a new era and is not just about diet."

the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.”

And to ensure Peter got the message, Luke says, “This happened **three times**, and the thing was taken up at once to heaven.” The repetition ensured that the vision was relayed successively. It is hard to forget a heavenly vision, harder still when you're thrice given the same vision.

Vs. 17-22 – Luke says that “Peter was **inwardly perplexed** as to what the vision that he had seen might mean.” The vision was given beforehand, not so that Peter would know its meaning ahead of time, but so that through future events he might understand the vision. And three events happen in quick succession. These help reveal the meaning of Peter's vision:

First, it was while Peter was contemplating the vision that “the men who were sent by Cornelius,” **the very people about whom the vision was talking**, came to Simon the Tanner’s house, looking for Peter.

Second, “while Peter was pondering the vision, **the Spirit** said to him, ‘Behold, three men are looking for you. Rise and go down and accompany them **without hesitation**, for I have sent them.’”

Lastly, after Peter met with Cornelius’s men, they said, “Cornelius, a centurion, an upright and **God-fearing man**, who is well spoken of by the whole Jewish nation, was directed by a holy angel to send for you to come to his house and to hear what you have to say.” According to Rabbinic interpretation, “The dwelling place of Gentiles are unclean.”²⁰ By entering a non-Jewish home, Jews were thought to be defiled. If not for the Spirit’s leading, Peter wouldn’t have accompanied Cornelius’s men.

Vs. 23 – Luke tells us that Peter “**invited** them in to be **his guests**.”

So, what’s the takeaway?

The Gospel views **all people** as **invited guests**.

READ: 1 Corinthians 9:19-23 (ESV)

¹⁹ For though I am free from all, I have made myself a servant to all, that I might win more of them. ²⁰ To the Jews I became as a Jew, in order to win Jews. To those under the law, I became as one under the law (though not being myself under the law) that I might win those under the law. ²¹ To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the

²⁰ Bock (2007), 392.

law.²² To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. ²³ I do it all for the sake of the gospel, that I may share with them in its blessings.

That is quite a statement for a man who described himself as the “Pharisee of Pharisees” (Phil. 3:5). All of us have prejudices that we need to work through. The way we were raised inevitably causes us to gravitate towards those who were raised in a similar manner. But the Gospel compels us to go outside the bounds of what is comfortable for the sake of lost souls.

To be clear, we should ***never*** compromise the Scriptures nor simply be friendly to people without calling them to repentance, but a Christian committed to the Gospel meets people where they are so that they might win them for the cause of Christ. It is good to have biblically based convictions and preferences, but when those things prevent us from interacting with people who need Jesus, then those things, no matter how good they may be in and of themselves, ought to be put on hold for the sake of the Gospel. Yes, we are not to be "of world;" we're supposed to live holy lives, not living as unbelievers. But we are still in the world. We can be separate without being totally isolated. We're not called to be monks, living in monasteries, but missionaries, reaching for the lost. **We cannot 'love our neighbors as ourself' if we've isolated ourselves from our neighbors under the guise of religious convictions.**

In the Parable of the Great Banquet, Jesus told about how the master of the banquet instructed his servants, “Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.’ And the servant said, ‘Sir, what you commanded has been done, and still there is room.’ And the master said to the servant, ‘Go out to the highways and hedges and compel people to come in, that my house may be filled’” (Lu. 14:21-23).

ii. 10:23b-43 – The Gentiles hear the Gospel.

Vs. 1 – Luke

So, what's the takeaway?

Religion

Love for

iii. 10:44-11:18 – The Gentiles receive the Holy Spirit.

Vs. 1 – Luke

So, what's the takeaway?

Religion

Love for

Video Description:

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