

PM Acts 10:1-48

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[0:00] I'd like us to read together from the book of Acts, Acts chapter 10, it's on page 1106 of the church Bible. So Acts chapter 10, and we'll read from the beginning of that chapter, the whole chapter.

At Caesarea there was a man named Cornelius, a centurion of what was known as the Italian Cohort. A devout man who feared God with all his household, gave alms generously to people, and prayed continually to God.

About the ninth hour of the day, he saw clearly in a vision an angel of God come in and say to him, Cornelius. 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. 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. 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.

[1:25] And having related everything to them, he sent them to Joppa. 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.

And he became hungry and wanted something to eat. But while they were preparing it, he fell into a trance and saw the heavens opened and something like a great sheet descending, being let down by its four corners upon the earth.

In it were all kinds of animals and reptiles and birds of the air. And there came a voice to him, Rise, Peter, kill and eat.

But Peter said, By no means, Lord, for I have never eaten anything that is common or unclean. And the voice came to him again a second time, What God has made clean, do not call common.

This happened three times, and the thing was taken up at once into heaven. Now while Peter was inwardly perplexed as to what the vision that he had seen might mean, behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate and called out to ask whether Simon, who was called Peter, was lodging there.

[2:54] And 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.

And Peter went down to the men and said, I am the one you are looking for. What is the reason for your coming?

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.

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.

And on the following day they entered Caesarea. Cornelius was expecting them, and had called together his relatives and close friends. When Peter entered, Cornelius met him, and fell down at his feet, and worshipped him.

[4:05] But Peter lifted him up, saying, Stand up, I too am a man. And as he talked with him, he went in and found many persons gathered.

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.

So when I was sent for, I came without objection. I asked then, Why are you sent for me? 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, and said, Cornelius, your prayer has been heard, and your arms have been remembered before God.

Send therefore to Joppa, and ask for Simon, who is called Peter. He is lodging in the house of Simon Atana, by the sea. So I sent for you at once, and you have been kind enough to come.

[5:14] Now therefore, we are all here in the presence of God, to hear all that you have been commanded by the Lord. So Peter opened his mouth, and said, Truly I understand that God shows no partiality, but in every nation, anyone who fears him, and does what is right, is acceptable to him.

As for the word that he sent to Israel, preaching good news of peace through Jesus Christ, he is Lord of all. You yourselves know, what happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed.

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.

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. But God raised him on the third day, and made him to appear.

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.

[6:37] 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. To him, all the prophets bear witness, that everyone who believes in him, receives forgiveness of sins, through his name.

While Peter was still saying these things, the Holy Spirit fell, on all who heard the word. 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.

For they were hearing them speaking in tongues, and extolling God. Then Peter declared, Can anyone withhold water, for baptizing these people, who have received the Holy Spirit, just as we have?

And he commanded them, to be baptized, in the name of Jesus Christ. Then they asked him, to remain, for some days. May God bless that reading, of his word, to us.

Let's join together. I'd like us this evening, to turn back to the passage, that we read to Acts chapter 10. In the recent weeks, and months when I've been here, we've been working through Acts, and in the recent chapters, there have been some notable conversions.

[8:06] In chapter 8, we have the conversion, of the Ethiopian eunuch, and how he comes to faith in Christ. And then in chapter 9, we have Saul of Tarsus, encountering the Lord Jesus, on the road to Damascus.

And here in chapter 10, we have the conversion, of this man Cornelius, and not only Cornelius, but also his household, his extended household.

But actually this chapter, is much more, than just the conversion, of an individual, and his family. It is, has massive importance, in the whole, flow, of, history, salvation history, of God's, dealing, with, with humanity, and God's plan, of salvation.

This is an, an epochal event, that, changed, the course, of history, a milestone, in God's, plan, and purpose, for world, history.

Because, it signifies, a great change, in, the people, of God. From being, a, a Jewish entity, and, with the recent, addition, of the Samaritans, but, the Samaritans, were, kind of, I suppose, almost like, semi-Jewish.

[9:33] They were circumcised, and, that was a big leap, to accept the Samaritans. But, up to this point, it's Jews, plus, the recent addition, of the Samaritans.

But, this chapter, signifies, the, the change, of God's people, from being, people made up, from mainly, just one nation, to people, being a, a body of people, from every nation, and being the, huge, multi-racial, multi-ethnic, multi-cultural, church of God, that we find, in our world, today.

This event is so important, that it's actually narrated, three times, in the book of Acts, here in chapter 10, and then, in the following chapter, chapter 11, and then again, in chapter 15, more briefly, it is recounted.

But, the, the, the great message, of this chapter, is that, everyone, no matter who you are, no matter what your background is, you are invited, to, become a member, of the people, of God. You are welcome, into, God's church, if you, through faith, in, Jesus Christ, and through faith, alone, in Jesus Christ. Well, in the chapter, we have, three scenes.

[10:53] Scene one, is at, Cornelius's house, which was in, Caesarea Maritima, which is on the coast, of the, the Mediterranean coast.

We're introduced to, this man, Cornelius, who, had a pagan, background, and he was a centurion, in the, imperial, Roman, army.

A centurion, had charge, over, a hundred soldiers. And, he was, what was called, a God fearer. We're told in verse two, that he was a devout man, who feared God, with all his household, gave alms, generously to people, and prayed, continually, to God.

Also in verse, 22, this is reported, by others, that, Cornelius, a centurion, an upright, and God-fearing man, who is well spoken of, by the whole Jewish nation.

So that's the description, of this man. He is, a true seeker, after God. And, Cornelius's story, may have been something like this. He'd grown up in a, a sort of Greek, or Roman pagan, background, where there were many, many different gods.

[12:11] And, perhaps, he'd become dissatisfied, with, with those gods. Those gods were always, fighting each other. They were immoral. They had no standards.

It was kind of like a soap opera, the way the gods behaved. And then, Cornelius had been posted, to Caesarea, in, in Palestine, in a region where he came across, Jews, Jewish people, who, by contrast, with his own background, had one God.

A God, who, behaved in a way, that was ethical. Who had standards of justice, and righteousness. A God who was righteous. A God who was, consistent, and faithful.

Not, kind of, capricious, changing, on every whim. And, a God who was also, merciful, and who was compassionate. And, Cornelius was attracted, to this God.

And, attached himself, perhaps to, a synagogue. And, became a worshipper, of this God. A fearer. A devout, God fearer. And, he wasn't alone in that.

[13:19] There were others, from, pagan backgrounds, who similarly, did the same. And yet, they remained, outside, the, the covenant community. Because, to, be, fully part of the people of God, you had to be, circumcised, and, and become, a Jew.

Which, of course, some people did do that. There were proselytes, people who, who, who, who were, if they were males, they were circumcised, and they, were, they became Jews.

They were incorporated, into the Jewish people. And yet, for, for many, and perhaps, Cornelius was included in this, that was something that they, they kind of, balked at.

They hesitated to do, because for Greeks and Romans, circumcision was, was, was utterly abhorrent. It was a, that they regarded it as a disfiguring, of the human body.

And, it would have been, kind of, social suicide, to, get circumcised. And so, Cornelius, and many others like him, hesitated, at that point.

[14:26] And so, he's, remains an outsider, to, the, the covenant community, to the, to the people of God. And yet, he is a devout, God seeker.

And, at, the ninth hour on this day, at 3pm, he has a vision, of, an angel. 3pm, was the time of the Jewish prayer, in the temple, and that's perhaps, Cornelius kept, those particular, set prayer times. And, the angel, in verse 4, tells him, that your prayers, and your arms, have ascended, as a memorial, before God. It's not that these things, earned God's favour, but they were evidence, they were the fruits, of, Cornelius' desire for God, his seeking, after God.

And God is found, by those who seek. As Jeremiah 29, verse 13 says, if you seek, God says, you will seek, seek me, and find me, when you seek me, with all, your hearts.

And perhaps you today, are drawn, to, the church, maybe drawn to the Bible, or to, the person of Jesus, or to, to the God of the Bible. You, maybe see something, attractive, in, God's people, in those who, who, who maybe, worship in this place, or people you know, who are committed, to Jesus Christ.

[15:54] And, you'd like to have that, for yourself. Well, if that's, that's you, then, then do what Cornelius does. Pray, and seek, this God.

And if you seek, with your, all your hearts, you will, find. Well, the angel, tells him, in verse 5, send men to Joppa, and bring one Simon, who is called, Peter.

And we notice, what the angel, doesn't do. The angel, doesn't tell, Cornelius, the gospel. That is not, the angel's job. Cornelius, and his family, need to hear, the word of God, they need to hear, the gospel, through the means, that God has chosen, to do that.

And that is through, human beings, through, believers, through the church. Right at the beginning, of Acts, Jesus tells his disciples, you, are my witnesses.

And today, that is our job, we are to pass on that witness, that testimony, to others. We can't, rely on angels, to do that, because that is not, the work of angels. It is our job, as the church of God.

[17:08] And that challenges us. Are we, those who, seek to, tell others, about Jesus Christ? Are we, those who seek to, tell the good news, to others, those we come into contact with?

Do we pray for opportunities, to do that? Well, scene two, is 30 miles, down the coast, in Joppa, which is where, Simon Peter is.

And, from verse nine, nine and following, it records, Peter's vision, this vision that, Peter is given.

And we see in this, that God is in, in control, God is coordinating, coordinating, all these events.

Up in, in Caesarea, God gives, Cornelius, a vision, well, he sends an angel, to, to Cornelius, to prepare Cornelius, to listen.

But also, down the coast in Joppa, God sends a vision, to Peter, to prepare him, to speak. Because, on both sides, there are barriers, to, overcome.

[18:15] In fact, this is really a story, of two conversions. There's the conversion, of Cornelius, but there's also, a conversion, that takes place, in Peter. And God is working, at both ends, both sides, of this barrier, to bring them, together.

I think it's significant, that this takes place, while Peter is praying. He goes up on the roof, to pray.

And I don't know, we don't know, what he was praying for, but I imagine, that in his prayers, he may have been praying, for the preaching, of the gospel, because that's what Peter did.

And praying that God, would open doors, to proclaim the gospel, and open hearts, to receive it. And God, if that's the case, then God answers his prayer, in what was very, very much, an unexpected way, for Peter.

But it encourages us, to pray, and to continue to pray, for the spread, of the gospel. And that we may have, opportunities to, spread that gospel.

Well, verses 11 to 16, describe Peter's vision. This huge, kind of sheet, that is lowered from heaven, with all kinds of, animals in it.

[19:30] And Peter is told, to get up and kill, and eat. And Peter objects, never, I've never eaten anything, impure, or unclean.

And the voice, comes back again, do not call, anything impure, that God, has made clean. And, this vision, takes place three times.

I guess, if it happened once, Peter could have just, dismissed it as, well I'm, you know, just, this is just weird. But it happens again, and again a third time.

So that there's no doubt, that this is the Lord, communicating, with him. Now the background to this, is that Peter is, is a Jew, and he adhered, to the Old Testament, food laws, which had been given, by God, to the Israelites, in Leviticus 11, and Deuteronomy 14.

You can, you can read, there's lists of, of what are described as, clean foods, clean animals, and unclean animals, that they were to avoid, eating. And, here, Peter is just being told, to get up and kill, and eat, the animals in the sheet.

[20:46] Now, presumably there were also, clean animals in the sheet. But in Peter's mind, even the clean animals, would have been contaminated, by their contact, with the unclean, animals.

And so Peter, objects. But the Lord says, no, I have made, it clean. Do not call, unclean, what God has made, clean.

Now, these food laws, in the Old Testament, really, they, they kind of symbolized, Israel's separation, from other nations, from the Gentile nations.

That they were, a holy people, and that really means, that they were a separate, distinct, people. And that was symbolized, in, in their food, in their diet.

Gentiles, the other nations, could become Jews, but their males, would have to be circumcised, and then they too, would have to keep, to these, particular food laws.

[21:48] And, only then, were they, considered, clean. Now, that's there, in, in, in the law, in the Torah. the Jews, of this time, I think, took it, to an even further degree.

Just, this is an example, from, the Jewish book, of Jubilees, which is not, in the Bible, but it's a Jewish, piece of literature, from about, 150 BC.

And it instructs, keep yourself, separate, from the nations, and do not eat, with them. Do not, imitate their rituals, nor, associate, with them.

So, the law, Deuteronomy, Leviticus, didn't say, you have to have, nothing to do with, other nations. Just said, don't eat, what they eat.

But, Jubilees is saying, have nothing to do with them. Don't associate, with them at all. And, that seems to have been, how Peter, and the other, early Christians, how they, how they lived.

[22:52] But now, God, is, declaring, all these animals, all this, the food from these animals, as clean. And, Peter is commanded, to eat.

But, it's not, really about food. That's the kind of, secondary thing. What it's really about, is, is people. Because, the food laws, symbolized, the separation, of the Israelites, from the Gentiles. And, that's what Peter, concludes from it, in verse 28. Peter says, you, he's speaking to, to these folk from, well, to Cornelius, in his household.

He says, you yourselves know, how unlawful it is, for a Jew, to associate with, or visit anyone, of another nation. But, God has shown me, that I should not call, any person, common, or unclean. So, it's not really about food, that, it kind of is that, secondary. But, what it's really about, is people. Not regarding, any person, as, unclean.

[24:04] Because, God, is declaring, the Gentiles, clean. And, no longer excluded, from, the covenant, no longer excluded, from his people. This barrier, of separation, that, had been set up, to separate the Israelites, has now been, broken down.

Israel, alone, being the people of God, which was symbolized, by, the food laws, was only for, a time, only for a period, for the Old Testament era. Now, with the finished work, of Jesus Christ, and the coming, of the Holy Spirit, there is a new era, in which, all nations, are declared, clean.

As Peter says, in verse 34, and 35, truly, I understand, that God shows, no partiality, but in every nation, anyone who fears him, and does what is right, is acceptable, to him.

Well, at that point, the men arrive, sent from Cornelius, and, the Holy Spirit, tells Peter, to, go with them, and, literally, not to, not to, discriminate against them, that's how it can be translated, or to judge them.

And, so, Peter goes with them, and the next day, they arrive at Caesarea, at Cornelius' house, which is our third scene.

[25:24] So, Peter, arrives there, and, Cornelius, falls at his feet, obviously, like in an act of worship, and, Peter stops him, he pulls him up, and, Peter, then, speaks to him, about, Jesus Christ, in verse 36, he speaks about, the good news of peace, through Jesus Christ, he is, Lord of all, and I think that, is significant, that Jesus is Lord of all, perhaps on two levels, first of all, that Jesus is Lord of, of all nations, he's not just some tribal, deity, of the Jews, but he is Lord of all nations, of all peoples, but also, Cornelius was a Roman, for, in the Roman Empire, Caesar, was Lord, he was regarded as Lord, Lord, and, Peter, by saying this, he's saying, that Caesar is not ultimately Lord, the ultimate Lord, is Jesus Christ, he is,

Lord of all, including, the Roman Empire, well, Peter, covers familiar terrain, in his speech, he speaks about, about the Lord Jesus Christ, in verse 37, he says, you yourselves know, what happened, throughout all Judea, beginning from Galilee, after the baptism, that John proclaimed, so this was well known, and Cornelius, would have known it, he would have heard of it, and, he speaks about, Jesus ministry, how he went around, doing good and healing, all who were oppressed, by the devil, and then, he goes on to speak of, of his, his death, about how, the Jews in Jerusalem, put him to death, by hanging him, on a tree, and then God's vindication, of him, by raising him, on the third day, raising him to a life, to life, and causing him, to appear, to, to his disciples, those who, God had chosen, as witnesses, and, also that, in verse 42, that, he is the one, appointed by God, to be the judge, of the living, and the dead,

Peter also explains, why, this should be believed, he speaks of, their own witness, the apostles, those who were, companions of Jesus, those who were, witnesses of his, resurrection, and also of the prophets, who, spoke about, these, these, these things, he speaks about, the, in verse 43, to him, all the prophets, bear, witness, and, again, for us today, those are two, great reasons, powerful reasons, to believe the message, the testimony of, the apostles, those who, witnessed, who were eyewitnesses, of these events, which we have in the New Testament, and of the prophets, who, predict, and proclaim, in advance, the events, of, Jesus Christ, Christ.

And then finally, he says that, everyone, who believes in him, receives forgiveness of sins, through, his name. So this is for everyone, for Jew, for Gentile, whatever your background, whatever your nation, wherever you are from, you are promised, eternal life, and forgiveness of sins, through, believing in the name, of the Lord, Jesus Christ.

Well, Peter is speaking, and, then he's interrupted. I know, in my own, I suppose, preaching career, there's perhaps been, two or three times, when I've, preached, and I've been interrupted.

[29:16] One time, it was through somebody, falling ill, in the service. And, it's not usually, what a preacher wants. A preacher doesn't want to be, interrupted, in mid-flow. But I'm sure, Peter was, very happy, to be interrupted, on this occasion.

Because, the interruption, comes from the Holy Spirit. In verse 44, while Peter was still, saying these things, the Holy Spirit fell, on all, who heard, the word.

So, the Holy Spirit, comes on all, who hear the message. And, the response, of the, the circumcised believers, is that, they're amazed, they're astonished.

because, the gift of the Holy Spirit, was poured out, even, on, the Gentiles. And, as, as evidence of this, in verse 46, for they were hearing them, speaking in tongues, or, or languages, other languages, and extolling, God.

Now, this is, kind of a repeat, of what happened, to the Jewish believers, on the day of, Pentecost. Right at the beginning of Acts, in chapter 2 of Acts. There, on the day of Pentecost, 10 days after, Jesus has been taken, up into heaven, on that feast of Pentecost, the Holy Spirit, falls upon, the, the believers, all of that, that time, who were Jewish.

[30:43] And, there's a number of phenomena, which include, them speaking in languages, that, they'd never previously learned. It's a miracle. And, in those languages, they communicate, to, the people who are gathered, from all around, the Jewish diaspora, for the feast of Pentecost.

Now, Pentecost, was a unique event. This, pouring out, of the Holy Spirit, on, the church. But, the church, and the church of Pentecost, was exclusively, Jewish.

Including, some, some converts, who were, were proselytes. But, who, themselves, were now Jews. Now, in chapter 8 of Acts, the Samaritans believe, and that was a major barrier, overcome. But, the Samaritans were at least, circumcised. And, so, you know, it wasn't, as big, as this. Here in Acts chapter 10, this enormous barrier, is overcome.

In the inclusion of, the complete outsiders, the Gentiles, those who were, uncircumcised. Those who were, completely, alien, from, the people of God.

[31:54] This is how, Paul describes them, in Ephesians. Called, uncircumcised, by those, who call themselves, a circumcision. Separate from Christ, excluded from citizenship, in Israel.

Foreigners to the covenants, of promise, and without hope, and without God, in the world. That, that was the Gentiles. And yet here, these, Gentiles, regarded as unclean, by Jews, that they have, exactly the same thing, happen to them, as happened to the Jewish believers, on the day, of, Pentecost.

Now, Jesus, had spoken, about, going to the nations. Matthew 28, 19, go and make disciples, of, all, nations.

In, in, in, in, in, Acts 1, verse 8, that they're to be witnesses, beginning in Jerusalem, but, to the ends, of the earth.

The gospel is for, for all nations. But I think, Peter and, the other disciples, probably assumed, that, what would happen is, that the nations, would become Jewish, they would become, proselytes to Judaism, their males, would be circumcised, and then they would, follow Jesus, as Jews.

[33:15] It doesn't seem, to have occurred to them, that God might, accept Gentiles, simply as Gentiles, without them becoming, Jews. And so, these circumcised believers, with Peter, are astonished, when they see, the Holy Spirit, poured out, even, on, the Gentiles.

And Peter, drives home the point, in verse 47. He says, can anyone, withhold water, for baptizing, these people, who have received, the Holy Spirit, just as we have.

And so, the significance, of the languages, these tongues, that are spoken, by Cornelius, and his household, is, this is a sign, it's to demonstrate, to the Jewish believers, that, these Gentiles, have received, the Holy Spirit, in just as much, as they had, on the day, of Pentecost.

That the blessing, that Christ promised, his disciples, has now, been received, in equal measure, by Gentiles. And so, they're baptized, into, the name of, Jesus Christ.

And so, this, this is the, the breaking down, of this, wall, of partition, between Jew, and Gentile. Some of you, are old enough, to remember, the breaking down, of the Berlin Wall, in 1989. [34 : 38] That symbol, of, of division, division of, of a city, the city of Berlin, division of Germany, a country, and even the division, of Europe, between East, and West.

And in 1989, that wall, came down, and there was a, led to the reunification, of, of Germany. And here, we have something similar, this, this wall, of separation, between Jew, and Gentile, being, torn down.

One of the great divides, of the ancient world. And, God is working, on both sides. He's working, on the Gentile side, in that they, are brought to faith, in, in the Jewish Messiah, Jesus.

And God is also working, on the Jewish side. Making it clear to them, that God, accepts, Gentiles. God accepts, those who are, uncircumcised, who believe.

And he accepts them, as they are, without, having to become, circumcised. And, and God makes that clear, by this sort of series, of divine interventions. This, the angel appearing, to Cornelius, Peter's vision, the spirit, speaking to, to Peter, and then, the Holy Spirit, falling on, the Gentiles.

[35 : 53] And, this, they're speaking, in other languages, to, to, to demonstrate, the spirit, coming to them. by, by, by Pentecost, being repeated, upon, the Gentiles.

God is demonstrating, that he accepts, Gentiles, as, they are. And so, this, speaks to, our world today.

Our world today, is, riven by, divisions, different divisions. And, one thing, that we're told, that we, should, should, should, should, should, glean from this, is that, the church is, and should be, a place where, the barriers of hostility, are broken, down.

That Jesus Christ, reconciles, all kinds of people, to God, through, the cross, through his death, on the cross, but then also, to, each other.

But then, second, we learn about, what we might call, the gospel, and, culture. Because, as I've said, I think, the Jewish believers, expected, Gentiles to be saved, but, to do so, by becoming Jews, and, believing in, the Jewish Messiah, Jesus.

[37 : 15] And, they became Jews, by being, circumcised. In other words, they expected the Jews, to, become, sorry, they expected the Gentiles, to become, like us, Jews.

And, that is a temptation, for us today, to, desire, people to be saved, to be brought, into the church, but, to expect everyone, just to become, like us.

We welcome, people from, other backgrounds, but we expect them to, to conform to our way, of doing things, and to be like us, to adopt, our culture, our subculture. But, in a similar way today, God, works, in all kinds of people, in all kinds of cultures, and subcultures.

God, transforms, individuals, and God, also transforms, cultures. But also, the gospel, makes itself at home, in every culture, in the world.

One of the things that, I think, where the church, contrasts with, say with Islam, in the Muslim world, everywhere you go, if you go to a mosque, you'll find, it's pretty similar, anywhere, across the Muslim world.

[38 : 27] Because, there's a form, that is, exported everywhere, where Islam has gone. The church of Jesus Christ, looks, vastly different, in different parts, of the world.

And, even within, somewhere like Scotland, you might go to one church, and it looks one way, and you go to a different church, and, it looks very different. I'm not, I'm not talking so much, about the building, although that can be included, but just, just the way a service, takes place.

It can look very different. And that's because, the gospel, makes itself at home, in every culture, while also, at the same time, transforming, all cultures, of the world.

And so, as we wrap this up, we learn that, the gospel is for every, nation, for every people. It is for everyone. And it is for every one, of us here.

And, if you don't yet believe, in Jesus Christ, then there's an invitation, to you, to come as you are, and to come and place your faith, in Jesus Christ, and receive, forgiveness of sins, and eternal life, in his name.

[39 : 36] May God bless, his word, to us. Let's conclude, our worship.