

The Gospel For All People - part 2

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- [0 : 00] Thank you very much. And anybody who may still be here, the junior churches left. Mr. LaRivere left a minute early.
- So he stayed out there. Those of you who are sticking around, please open up to Acts 10. Acts 10, we're going to finish what we started last week with the gospel for all people.
- It's shown us here in the book of Acts and particularly in chapter 10 as we finish that up. And I am getting there.
- So last week we reviewed how God has been using Peter to be his witness in Jerusalem and in all Judea and Samaria and to the end of the earth.
- Acts 10 specifically is focusing on the end of the earth with an introduction of the gospel to the Gentiles. And through the example of both Cornelius and the apostle Peter, we see how God's hand is directly involved in the preparation process.
- [1 : 21] In verses 1 through 8, we see how God prepares the sinner to hear truth in Scripture. How he prepares the sinner to hear the gospel.
- And what we are taught in Scripture is that God works to bring people to himself. So as we pray for Chelsea, it is not a prayer of just hopefulness and wishful thinking, but it is a prayer that is founded and based on what we are exposed to in the Word of God.
- We know from John 6, 44, Jesus says, No one can come to me unless the Father who sent me draws him. So that means the Father must draw an individual to Jesus and he works in his life to do so.
- John 16, verse 8 says, When the Helper comes, that is the Holy Spirit, he will convict the world concerning sin and righteousness and judgment.
- So the work of God in the world to draw people to himself. And we see that with Cornelius in Acts 10. He was a God-fearing Gentile who stopped just short of being a full proselyte, but he had a desire to serve and obey and to give alms and support the people of God.
- [2 : 44] And we see that God through that time, through Cornelius' devotion and commitment to him, is drawing Cornelius to himself. And the fact is that based on what we know from Romans 1, that everyone has an initial exposure to God.
- everybody has an understanding that there is a God and that he exists. In Romans 1, 18-23, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who, by their unrighteousness, suppress the truth.
- For what can be known about God is plain to them, because God has shown it to them for his invisible attributes, namely his eternal power and divine nature, have been clearly perceived ever since the creation of the world in the things that have been made so that they, the people, all people, are without excuse.
- For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.

So what is revealed to us by the Apostle Paul in Romans 1 is that God has shown his existence to all men and all men respond in either belief or unbelief.

[4 : 28] And in the case of Cornelius, he was responding in belief. He believed that there was a God. He understood that fact based on what his exposure has been. And God honored that belief in a unique way through an angel.

God prepared Cornelius to hear the gospel message by having him send for Peter who was in Joppa. Now, notice the initiative to send for Peter was not Cornelius' own initiative.

It was God directed him to send for Peter. So salvation is a work of God as he prepares the hearer to receive the gospel. And in this case, Cornelius, a God-fearing man, was being prepared for many years.

We don't know how long, but we know he was prepared specifically. Now, God doesn't work this way in everybody's lives where he sends an angel to knock on the door or come into the room that you're sitting in and say, oh, go call for, you know, Peter or Billy Graham or go call for Brett Briarley or Eric Boggs or, you know, go get them to come here and hear what they have to say.

Now, God doesn't work in such a miraculous way in everybody's life, but that's what he was doing here in Acts 10 with Cornelius because it was a particular special situation where the gospel has already been spread in Jerusalem and Judea and already spread to Samaria and now is ready to go beyond the Holy Land to the Gentiles.

[6 : 00] In verses 9 through 16, we saw that God prepares not just the person hearing the gospel or going to hear the gospel, but he prepares the believer who's going to share about it.

In verses 9 through 16, what we saw was that the apostle Peter, he comes with some baggage. That's an understatement, surely. We know that he has a bit of a temper.

Remember that scene in Gethsemane when he took the sword and he wasn't cutting bread with it. He cut off somebody's ear out of anger and out of a desire and will to defend Jesus from being unjustly arrested.

We know that he's a little untrustworthy. He denied his Savior the same night that he wanted to protect him. He also denied him. So he's got some baggage that comes with him.

And one such piece of luggage is that he's a lifelong Jew. And so he was not ready to share the gospel with everyone.

[7 : 05] He was ready to share it with his people. That's what he does in Pentecost on Acts 2. He's sharing with the Jewish people who had come and been there for the feast. and even kind of goes out a little beyond Jerusalem and the temple and sharing the gospel.

But even in Acts 8 we see that it's Philip who preached to the Samaritans first. He's the one who brought the gospel to Samaria and to the Samaritans who as we explored at that time are hated enemies basically of the Jews.

The Jews did not look highly or appreciate the Samaritans. But after Philip had preached the gospel and it seemed like the gospel was going to the Samaritans these half-breed Jews Peter and John had to see it for themselves if the gospel truly went to them.

And they went and said well lo and behold God's saving Samaritans too. And we see at the end of Acts 8 that Peter and John as they were returning were preaching in the cities of Samaria.

But God had to work on Pete a little bit. No it took some time. Alright. Now it's going to the Samaritans. Oh. That had to have been stretched for Peter. But now in Acts 10 God is preparing Peter for the gospel to go to an even worse group in the mind of the Jews.

[8 : 29] It's going to go to the Gentiles. God's favor extended to the Gentiles. That is just ridiculous. No way. These are dogs.

literally referred to as dogs by Jews are these Gentiles. And so we see in Acts 10 verses 9 and following this confusing vision with this sheet full of unclean animals and God telling Peter to get up kill and eat and Peter refused because he's such a righteous Jew.

He said by no means I've never eaten anything unclean that I shouldn't be eating. This is anathema. I can't be doing this. And then God tells him three times.

Three times. Now this is amazing but not really so. You would think God says something once that's enough. But we all know that's not true.

Right? I mean how many times do you have to tell the kids not to eat cookies before supper? How many times do you have to tell them to clean their room? Or how many times do you have to tell your children to do something before they finally do it?

[9 : 41] Or it gets in their mind that I should be doing this regularly? How many times do you have to be told? Right? Let's be honest.

Multiple times. In fact I'm still 16 years being married to my beloved wife. She still tells me things that she's told me for 16 years. I just don't I don't know.

I mean I don't get it or I just don't want to do it. So we see here in this vision the Lord says three times what God has made clean do not call common or unclean.

And so Peter he was raised to have these extreme prejudices towards people and God had to work in his heart to change that and it took multiple times for that to happen.

So we know that salvation is a work of God not only as he prepares the hearer to hear the gospel and receive it but as he prepares the believer to share the gospel.

[10 : 43] Sometimes our prejudices need to be addressed and taken out. And then in verses 17 through 33 what we covered last week we see that God sets the appointment he sets the appointed time.

See Peter was still sorting things out when the Gentiles came to get them. He was told by God to go with them because he would not otherwise. I don't know man. We don't talk to Gentiles.

We have no dealings with Gentiles. And the three Gentiles show up at my door. I'm not going with them. That's silly. I know that there's persecution happening. People are being killed for the faith and sharing the gospel.

I don't have anything to do with these people. The favor of God is not extended to them. So God had to tell them. So Pete while you're thinking about this vision there are going to be some guys coming to inquire about you.

You need to go with them without any misgivings, without any prejudice. So salvation is a work of God as he even appoints the time for the hearer and the sharer to come together.

[11 : 49] These are divine appointments that God puts into our schedules. He determines our schedule. We don't. We think we do. But God's plans are ultimate.

God's plans are for us to engage with people and in society and so sometimes he allows things to happen or causes things even to happen that brings us in contact with other people.

And it could be a variety of things. You never know. Somebody may have cancer. Well guess what? Somebody who has cancer is going to go see doctors and specialists. You're going to have contact with these people.

Yes it's for your physical health but what about their spiritual health? What about their eternal destiny? You never know why something is going on in your life or why something is happening the way it is.

When you have a physical ailment or medical problem that has gone unresolved for months and years no matter how many specialists you see no matter how many doctors you see or how many people you see with a bunch of letters after their name and they still can't figure it out maybe just possibly God didn't do no God isn't bringing you to these people so that you can get healed and fixed but maybe so you can speak into their life truth and hope through the gospel.

[13 : 22] Of course medical and I speak to that because of the percentage of people in our church body who've had that happen and gone through or still are but I mean really anything.

Vehicles dying suddenly such a frustrating thing. You never know. You never know. Maybe if you have to go and scrap your vehicle that's an opportunity for you to talk to the person at the scrapyard.

God leads and what the situation is. And I'm not saying that everybody you come in contact with you need to pull out the Romans road or you need to pull out the gospel track and talk them through it or whatnot.

Maybe that'll be appropriate. Maybe that's the time. Maybe you just leave a track for them. Maybe you're just an encouragement to them. Hey, what's your name? Can I pray for you? Whatever. You never know.

Yesterday, talk about never knowing. I'm going to share a little something with you. I did not know that yesterday, so I did know that yesterday my son, Galen, had a soccer game.

[14 : 38] He plays soccer, acting, rec. He likes to play games and such. I knew he had a game. Okay, Bonnie and I, we've known about this. We've got the schedule and whatnot. I knew he had a game at 10 o'clock or had to be at the field by 10 o'clock.

What I did not know was that it was not just a game. Actually, it was a tournament, a soccer tournament that was being put on at the Acton Elementary School.

And it involved leagues around like Wakefield and I know Wakefield was there because we played them. Acton and I don't know who else.

Maybe some Sanford teams. I have absolutely no idea who was there. I didn't even know it was going to happen. But I found out when I got to the Acton Rec and there was nobody there. We were already five minutes late.

I'm like, where is everybody? And so it turns out that Bonnie knew because the coach had contacted her. But that doesn't help when my wife is at a camp, Camp Sentinel, which is known for having very poor reception.

[15 : 42] So thankfully we got it figured out and got them to the field. It was a little late. But anyway, it ended up being a tournament that I wasn't expecting. So instead of just bringing Galen home after the game, I had to bring him, you know, bring him and Owen was with me too, bring them back to the house and we had to get Katie and Gemma and a quick lunch.

Like everything just like really threw it off. I was frustrated. Full disclosure. But let me tell you something. I was really blessed by this opportunity too.

So after the tournament was over, the tournament was only two games but it lasted four hours. Galen's team did end up winning, by the way.

Sudden death overtime, three to two. And he did an awesome job in goal. Very, very good job. So anyway, beyond that, afterwards we were able to do, they actually had a food truck there and they had the Kona ice truck so they had food and dessert available for you to purchase, which I also didn't know was happening because I didn't know the tournament.

But what we did was we stopped by the Kona ice truck and got some ice, you know, flavor and all that stuff. And it was a blessing of an opportunity and because the owner, Jason Cole, of Kona ice of that truck is also the owner of Ted's.

[17 : 03] And so I had the opportunity to talk to him. I said, oh, hey. You know, and I introduced myself, who I was, where I was from. And we've had some internet contact a little bit, but it was an awesome opportunity just to introduce myself, get to know him, encourage him, say, you know, to be honest with him, hey, I'm praying for you, you know, through this whole ordeal.

And it was just, it was a connection that was made. So in my frustration, my flesh, I have to sit at a tournament and do more than I expected to and give up more of my day than I wanted to.

But God brought an opportunity. I didn't share the gospel, I didn't, you know, all that, but it was an opportunity to connect with somebody. And so, you know, by God's grace, I had the wherewithal to know that and see that.

And maybe we need more of that sensitivity and perspective in our life. All right, so God sets the appointment. That's all review for introduction's sake.

Now we pick up in verse 34. And verses 34 through 43, this is the believer sharing the gospel. This is Peter sharing the gospel with Cornelius and those who are in the household there.

[18 : 21] So pick up verse 34 and read through verse 43. So Peter, so they said, hey, you're here, let's hear what you got to say. 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 and healing all who were, he went about, sorry, 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.

[19 : 39] 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.

So we have here in these 10 verses or so, Acts 10, 34 through 43, the fact that Peter preaches a concise sermon on the gospel.

At least it appears concise because it's written and it's so quick. I suspect he probably went at least an hour, hour and a half. So I just model, you know, Peter and assume, make assumptions in the text here.

But look at this, look at the outline here of what he shares. Verses 34 and 35, he mentions that God shows no partiality. So obviously Peter, after the vision, had given some thought and had time in his travels to contemplate what that was all about and the fact that, you know, God has been saving Jews and Samaritans and now he seems to be leading them to the Gentiles for the same purpose.

And he mentions God shows no partiality. God honors people in every nation who fear him and live in obedience. And I just did a quick, you know, just thinking through the Old Testament.

[21 : 10] judgment, this is true of those who left Egypt with the Israelites in Exodus 12, 38. God didn't just say, you know, at the time of the Exodus, well, only my people, the Jews, the Israelites are going to go and leave.

No, they left and then there was a mixed contingent of people who went to, some Egyptians and some probably from other nations that had been living there in Egypt, left with the Israelites. So, God honors those who fear him, no matter where they're from or what nation they represent.

We know that was true of Caleb, the spy in Numbers 32, verse 12. Now, he was a spy, went in to spy out the land, came back with a positive report. Let's go in and take it.

Did any one of you give a thought to the fact that he's not Jewish? That he is not an Israelite? It says that he is actually a descendant of the Kenizzites, which are people who were living in the land that the Jews would come in and take over.

Kenizzite, Genesis 15, 19, is referenced specifically, the Kenites and the Kenizzites. And he's a Kenizzite. His father was, and he was descended from there. We know that Rahab is not of Israel, but honored by God for her faith, and she appears in the genealogies of Jesus.

[22 : 29] Same with Ruth. We know that God honors Naaman, 2 Kings 5, Gentile guy goes in to Israel to be healed, and God honors it.

It was true of the people of Nineveh, in Jonah, right? Jonah didn't want to go to the Ninevites. Heathen, pagan people, let them all die. And then he goes and says what?

I don't remember. How many words is it? Dave, do you know how many? How many words Jonah spoke? What was it? Like 40 days and Nineveh will be destroyed. That's all he said. And like, repentance like crazy, you know?

And so God honored those repentant Ninevites. And we see here in Acts 10 that it's true of Cornelius and his household. God honors them. They feared God, or he feared God, and God sent Peter to share the gospel with them.

So this fact that God shows no partiality, it's not a new thing that develops in Acts. It's actually been throughout all of history. It was just something that finally, you know, the light bulb went on in Peter's head like, oh yeah, he doesn't show partiality, does he?

[23 : 42] He honors those who seek him and who are committed to him and live in obedience to him. And I thought of Micah 6, verse 8. He has told you, oh man, what is good.

And what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God? Nowhere does it say he requires you to be Jewish.

He requires you to keep the law. He requires you to convert and become an Israelite. No. Do justice, love kindness, and to walk humbly with your God.

Walking humbly is walking in obedience. Seeking to honor him. And that expectation is not just for Jews, it's for all people. So God shows no partiality.

Verses 36 and 37, we see that the word was sent to Israel. So in Romans 3, the Apostle Paul mentions that the Jews had an advantage over Gentiles because they were entrusted with the prophets and prophecies of God.

[24 : 45] They also had the advantage because Jesus the Christ was sent to Israel. And they were the first to receive the gospel. So the Jews had a great advantage over everybody else in the world because they had the direct revelations given to them from God.

Romans 1 16, for I'm not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.

So it's the gospel is for everybody. But we recognize that it went to the Jew first. They had that advantage. But it was not to just stay there.

It was to be spread abroad. Verse 38 and 39a, we see he mentions that Jesus of Nazareth is God's chosen one. He's anointed by God.

See, Jesus, we understand is God in the flesh, but he was enabled by the Holy Spirit to preach and perform miracles and to carry out his earthly ministry. Now, you may be wondering, maybe you've thought about this.

[25 : 54] Maybe you haven't resolved this. Maybe you have. But the fact, if he's God in the flesh, does he need to be empowered by the Holy Spirit? And the answer to that question is yes.

Because in Ephesians 2, verses 5 through 8, you can write this down or turn there if you want to. It says, have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, to be held on to, to be, yeah.

Verse 7, but he emptied himself by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on the cross.

That verse 7 there. Jesus emptied himself. He didn't hold on to his divine nature and grasp it and like, oh, I can't, you know, can't give this up.

First of all, he's always God, always been, always will be. But in coming to earth and taking out, he took on human form, he emptied himself of some of his attributes and abilities to perform as himself.

[27 : 08] Rather, the Holy Spirit empowered him to do it, to perform these miracles and such. He willingly emptied himself of his power to take on the flesh.

And it was at his baptism that we see the Holy Spirit specifically enter the picture. Right? In Matthew 3, 16 and 17, when Jesus was baptized, immediately he went up from the water and behold, the heavens were open to him and he saw the Spirit of God descending like a dove and coming to rest on him.

And behold, a voice from heaven said, this is my beloved Son with whom I am well pleased. Well, when else in Scripture do we see the Holy Spirit, you know, coming, descending and hovering and being on somebody?

Anybody? So we see it here with Jesus at his baptism. When else do we see it? Pentecost. Right? The Holy Spirit is the tongues of fire that are over and upon the people.

That is the Holy Spirit, the presence of the Holy Spirit empowering and enabling those witnesses to do what? Well, to speak in tongues, right?

[28 : 15] To speak in the languages of the people that were there. To perform miracles. The healings. You know, the healings. The raisings. All these things that took place that the apostles performed were done because of the Holy Spirit's presence in dwelling them.

The Holy Spirit empowered them. We see that with Jesus as well. He was the anointed of God. Empowered by the Holy Spirit. Verse 39b and 40.

We see that he was put to death and raised on the third day. See, after his death and resurrection, Jesus appeared to particular people. Mary Magdalene and various other women. Two disciples on the road to Emmaus.

Peter and the rest of the eleven. He appeared to more than 500 disciples at one time. And then, as Paul would say himself, as to one untimely born, we're here to Paul on the road to Damascus.

That was Acts 9. And it's from these eyewitness accounts that people through the years have heard the gospel and been saved. It was because these eyewitnesses saw the risen Christ and proclaimed that.

[29 : 26] And it was written down for us. And so there's nobody here who has seen the risen Christ. But we have a book.

We have the accounts written down for us and passed down over the last 2,000 years. And so because of those eyewitnesses who gave their lives to share the truth of the gospel and the opportunity for forgiveness of sin through Jesus Christ, because they gave their lives for that, and it was recorded for us, we can also believe and share with others as well.

In verses 41 and 42, Peter mentions that specifically, that they were witnesses chosen to preach judgment to come. They were chosen to preach judgment to come.

The most important concept for people to understand is not that God loves them and has a wonderful plan for their life. Is that true?

Yes. But it's not the important concept. The important concept that people need to know is that there is a day where we will stand before judgment, before Jesus in judgment for their sins.

[30 : 39] Jesus warned in Matthew 21, verse 43, that justice is going to be so thorough that the weight of eternal wrath will come upon people and will scatter them like dust.

No one will be able to stand in judgment. Nobody will be able to stand and withstand the wrath of God. And so we need to warn people that, hey, there is a judgment to come.

God's appointed the judge. His name is Jesus. And you need to be ready for this. In Romans 2, 9 and 10 says, there will be tribulation and distress for every human being who does evil, the Jew first and also the Greek.

So the Jew has the advantage of being the first to receive the prophecies of God and to see the Christ for themselves. They also have the advantage of being the first to stand in judgment, the Jew first and also the Greek, but glory and honor and peace for everyone who does good, the Jew first and also the Greek.

Well, what's the good that we do? What can we possibly do that is good and is enough for God? Well, to be honest, nothing. Look at what verse 43 says there in Acts 10, what Peter says in verse 43.

[31 : 54] To him, Jesus, all the prophets bear witness that everyone who believes in him receives forgiveness of sins through his name. That is the good that we do, that we can do.

Because the good is not what we have done or accomplished ourselves, but it's what Jesus has done, and it's our faith and trust in what he has done and accomplished on the cross in shedding his blood for the forgiveness of our sins that we can be forgiven and stand in the day of judgment.

I'm going to go back to Philippians 2, verses 9 through 11, because the Father has highly exalted the Son, and it's in his name that salvation is offered. It says, Therefore God has highly exalted him because of Jesus' humiliation and humbling himself and emptying himself and being obedient to the point of death.

Because of all that, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

The day is going to come where everybody will acknowledge Jesus as Lord, and they're going to give glory to God for it. But he gives us the opportunity now, before it's too late, before we're already in judgment and forced to acknowledge it, he gives us the opportunity now to acknowledge that he is Lord and to call on him for salvation.

[33 : 25] Go back to Acts 10. So we see the preacher preaches. Peter does an excellent job, concise, with the gospel presentation.

In verses 44 through 48, we see that the sinner responds to the gospel. Verse 44, While Peter was still saying these things, so he was still going.

That's why I'm saying it was an hour and a half or so that he was talking. 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.

Who are the circumcised? Anybody? The Jews. So these are Jews who have been converted and believed in Jesus. They went with Peter, and they were amazed because the gift of the Holy Spirit was poured out even on the Gentiles.

Oh, no. Not the dogs. No. Dogs don't go to heaven. Do they? Well, maybe here they do.

[34 : 31] Well, apparently they do, right? Verse 48, 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. I love that. Not only did they get saved, they wanted to learn more.

They believed the message they heard, but they understood there was more to it, and they wanted to get it. So this is similar to the experience at Pentecost. The Holy Spirit was poured out on the Gentiles, and they began speaking in tongues.

Now, I want to emphasize one more time. Tongues are not an evidence of salvation, despite what some churches like to proclaim. You do not need to speak in tongues to be saved. It is not an evidence that you are saved and indwelt by the Holy Spirit.

You are already given that promise by God, that if you believe, you are sealed to the day of redemption. But tongues are a sign. And here specifically, we see they are a sign to the Jews, the circumcised believers that were there with Peter.

[35 : 43] They were a sign particularly to the apostles, especially on the day of Pentecost, that the message of the gospel has indeed been given to and received by a particular group. Tongues ever, only ever, in its context, as we see in the book of Acts, in chapters 2.10 and 19, is when it appears, is always for a sign.

And not only do they speak in tongues, which are actual languages, right, of men, they're not gibberish that nobody understands, they not only spoke in these tongues, they indicate that the Holy Spirit had indeed come upon them, and that salvation was being extended to the Gentiles, but they were also baptized.

At the time of conversion, the first act of faith is to be baptized. Now, baptism does not save anybody, despite what some churches like to proclaim.

That's out there, that you need to be baptized or you're not saved. That's not true. Baptism is an external sign of an internal change. It is a public proclamation that you are in agreement with and are committing your life to following the teachings of a rabbi, particularly in this case, Jesus.

Now, it is your external, it's the external sign that you are committing your life to Jesus. You've called on him for salvation, and you're going to live in obedience to him.

[37 : 09] As I was thinking more about it, I think I didn't really check myself too deep on it, so if I'm a little off, you can come correct me later.

But I put it this way. I said, Baptism is to the church what circumcision was to Israel. It's a sign of the covenant. Baptism is to the church what circumcision was to Israel.

It's a sign of the covenant. And that covenant being the new covenant, in the blood of Christ, shed and forgiveness given for all those who call on him for salvation.

So, ladies and gentlemen, God has called us as followers to make disciples of all nations. And as we've seen here in Acts 10, the gospel is for all people.

It's the gospel for all people, everywhere. So let's not allow our prejudice to get in the way of the salvation of someone's soul.

[38 : 16] I touched on this last week. Like Peter, we all have baggage, but God can work in the life of a submitted follower to bring them out of that bondage.

If you have baggage, if you have baggage that is causing you to be prejudiced against an individual or a people group or whatever, you're in bondage to that.

That's not freedom. But God can work in the life of a submitted follower to bring them out of that in order to reach people for his glory. Despite what is being, you know, is propagated and shown in our culture and our nation, the enemy of Republicans are not Democrats.

That's not true. We cannot look at people as our enemy in that regard. You know, and there are people who are very adamant, like, they will not talk to anybody in that other political party.

And that's just politics. Like, there are other, we're kind of touching on that this morning in the Adult Sunday School. Great conversation, by the way. I was absolutely blessed by it. But this, you know, tribalism mentality in our American culture where, no, if you're not in our tribe, no, you are, no, we're going to attack you.

[39 : 41] We don't talk to you. You're less an individual and a person to us. And that's exactly where Peter was as a Jew in the way he would view Gentiles or the way he viewed the Samaritans.

And in both cases, we see God bringing him out of that line of thinking, correcting his thinking on that and opening his eyes to realize that the gospel is for all people.

That Jesus' death on the cross, his shedding of the blood is extended for all people to come and believe. And we need to go and share that.

We are the ones chosen to bear that out to people. Let's pray. Father God, thank you for your word and for the truth that is contained in it.

Lord, we are thankful for what you have called us to. Lord, to obedience, to submission to your word, your will, Lord, to love people no matter where they fall in our lives, Lord, whether they're part of our tribe or not.

[40 : 53] But Lord, you've called us to have compassion on people. you've shown us through the book of Acts here through these 10 chapters that the gospel message is not for a select group of people.

It is not for a certain group of people like the Jews only, as we've seen, but it's extended out into all of Judea and into Samaria and into the remotest parts, to the ends of the earth, Lord, and that is by design.

That is your will and desire because you honor people wherever they are at who seek to know you and to give their life to serve you. And Lord, help us to be true servants of Christ who show compassion and love on those who may be deemed unlovely or unworthy.

But Lord, the fact that you died for them makes them worthy. help us, Lord, to take off the blinders that we so aptly put on each day that, Lord, we might give honor and glory to your name through the love that we can express for your glory, Lord.

In Jesus' name I pray. Amen. Come on up. When we all get to heaven, therein I pray. When we pray, my heart is War to me, that I pray.