

# God Is No Respector Of Persons But...

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[ 0 : 00 ] Thank you for tuning into this message by David Entry. Every true revival is a product of the strong preaching of God's Word.! May you receive a word from this message that will spark a revival in you.

! He took him up saying, Stand up, I myself also am a man.

And as he talked with him, he went in and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come into one of another nation.

But God has showed me that I should not call any man common or unclean. Therefore, came I unto you without gainsaying.

As soon as I was sent for, I asked therefore for what intent ye have sent for me. And Cornelius said four days ago in a fasting unto this hour.

[ 1 : 21 ] And at the ninth hour I prayed in my house. And behold, a man stood before me in bright clothing and said, Cornelius, thy prayer is heard.

And thine arms are come up in remembrance in the sight of God. Send therefore to Joppa and call he the Simon, whose surname is Peter.

He is lodging in the house of one Simon Eterna by the seaside, who, when he cometh, shall speak unto thee. Immediately, therefore, I sent to thee, and thou hast well done that thou art come.

Now, therefore, are we all here present before God to hear all things that are commanded thee of God. Then Peter opened his mouth and said, Of a truth, I perceive that God is no respector of persons.

But in every nation, he that feareth him and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, he is Lord of all.

[ 2 : 30 ] That word, I say, ye know, which was published throughout all Judea and began from Galilee after the baptism which John preached.

How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him.

And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem, whom they slew and hung on a tree. Him God raised up the third day and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead.

And he commanded us to preach unto the people and to testify that it is he which was ordained of God to be the judge of the quick and the dead.

To him gave all the prophets witness that through his name, whosoever believes in him shall receive remission of sins. While Peter yet spoke these words, the Holy Ghost fell on all them which had the word.

[ 3 : 44 ] And they of the circumcision which believed were astonished as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should be baptized, which have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Here ends the reading of God's word. Shall we please pray? Father, what we don't know, teach us. Where we are not yet, take us. Who we are not, make us.

To the glory of your name. Open the scriptures to us and open us up into yourself. That we will discover amazing things in you. That will transform the outcome of our lives from today.

[ 4 : 46 ] All to your glory and prepare us for your coming. In Jesus name. Amen. Hallelujah. Amen. So in our previous session we saw how Peter was minding his business.

And God goes to him. Peter was lodging in Joppa. And an angel visited a Gentile, a Roman army officer in Caesarea.

Shall we all say Caesarea? Caesarea. So in Acts chapter 10 verse 1, we saw that Cornelius was in Caesarea. And Peter was in Joppa. And the angel said to Cornelius, send to Joppa.

There is somebody there. His name is Simon. He is lodging with another Simon. Send for him. He will come and tell you some words. And so immediately the guy did that.

And then whilst they were on their way, Peter was also very hungry in the afternoon. And went to the rooftop to go and get ready whilst food was being prepared.

[ 5 : 50 ] And when he went to the rooftop, whilst waiting, he fell into a trance. And in the trance, from verse 11, he saw heaven was open, number one.

And he saw an object like a great sheet bound at the four corners, descending to him and let down to the earth.

That was not the only thing that he saw. But he saw something within the sheet that really bothered him. And in it were four-footed animals of the earth.

And the Bible used the term wild, wild beasts, creeping things and bears of the earth. It's just like you have a dream and then you are very hungry.

And then you have a dream that you've gone to this wonderful Chinese restaurant. And then they are just about to serve you food. And then they bring you spaghetti or charme.

[ 6 : 53 ] But the charme is snakes. And they say, come on, eat it all. Ah! Ah! The fact that I'm hungry doesn't mean a charme. Snake charme.

No, this is too much. And it's not, they are very dirty from the slime. And okay, let me not paint a bad graphic. Sorry, forgive me.

You won't eat it. Anyway, you are fasting, so you don't have a problem. You won't eat it. So Peter sees this thing and he was Jewish. And as I told you, Jews, three things that every Jew must do. Sabbath day, dietary restrictions. So it's not everything you eat and circumcision. Those three things identify Jews. And so this thing comes and he said, eat.

No, no. But we are not supposed to be eating from the law and from our religion. We are not supposed to be eating these things. So why are you saying this? Then Peter said, he was right.

[ 7 : 49 ] He said, not so, Lord, for I have never eaten anything common or unclean. I've never. No, never. Because I'm a very clean and a serious Jew. Why are you introducing me to this?

I've never, I can't do that. And now look at the comments. The response and the voice spoke to him again the second time. And he said, what God has cleansed. Let's read it a lot.

Let's go. The voice. Say. What God has cleansed, you must not call common. Let's repeat from what God has cleansed.

Let's go. What God has cleansed, you must not call common. Let's, for the last time, louder. What God has cleansed, you must not call common. Oh, that's interesting.

I'm just telling you what is fact in our religion. I said, God has cleansed some things I shouldn't call common. Well, the next verse says that it was done three times. Then the verse 17 says that he was thinking about the vision.

[ 8 : 47 ] As he thought about the vision, the people who were sent arrived. They were standing and they started asking for Peter. Verse 19. The Holy Spirit told him, they are waiting for you down there. Just go. So he was actually trying to get his head around this whole vision.

What is it? God didn't give him space to finish thinking. So he told him, some people are waiting for you. Go with them. So he went and then he met them. And the people told him the whole story.

That this is why we came. Our boss saw an angel. He's a Gentile. And then the angel told him, he should send for you. That's how we found out where you are. It's heavenly GPS. We found you.

And now we have been sent to come and call you. This is, call me? Well, obviously, what he was thinking about. And the Holy Spirit said, go down and go with them. So the Holy Spirit has already instructed.

Verse 20. The Holy Spirit said, go down and go with them. Don't doubt anything. So he didn't have a, it's like Peter didn't have an actual choice. Because if he had had a choice, he would have blocked the move of God.

[ 9 : 51 ] Because of his religious conditioning. The way he had been conditioned from his childhood. The way he had been programmed was antithetical to what God was doing.

And he was key in the program of God. God was using people to build the church. People whose approach to the church would damage the church. But God said, I'm going to use you.

And God had to use. That's why you can't do church work with common sense. You can't, you can't do, you can't serve God properly.

You see, you can't separate serving God from church. Church work. As you serve God, you serve him within a context.

It is not some esoteric private thing you do by yourself somewhere. It's just between me and God. No, that's not Christianity. Christianity is not between you and God.

[ 10 : 47 ] It's between us and God. So you must always be part of an us and God. So he said, you can't do it your way. God had to interfere and interact by his spirit.

Thank God for the Holy Spirit. Can you imagine what would have happened if the Holy Spirit had not come? The church wouldn't have gone anywhere. They would have crushed it. Because they were too much into their national tradition.

Into their cultural mindset. Which would not permit them to join the United Nations of God. So the Holy Spirit said God.

So they told him the story. And then he accommodated them for. He was lodging. But he was able to invite the people in. That tells you that where he was lodging, he was very respected. So three guys accommodated them.

That tells you it's not one bedroom. It's not one small room. Yeah, you had space for others. May God give you space in the name of God. You don't say the amen like it's a serious thing.

[ 11 : 52 ] May God give you space. So you can use your house for house fellowship. Something I have to make about God. Give me a house. I will use it for.

And give me space in my house. So I can use it for house fellowship. And I can accommodate people. Because the church is. You know. Let me just digress a little bit. Cornelius had called. Before Peter Godday. He had called his friends. And his relative. Into his house. Into his house. Not into a. It didn't hire a horn. It's in your Bible.

And the following day. They entered. Now Cornelius was waiting for them. And had called together. The relatives and close friends. Where? Into his house. He had called them. So they came.

Let's go to the next verse and see. And Peter. Cornelius met him. And he was she. Peter said no. Don't do that. I'm a normal man. Rise up. And then. The next verse says that.

[ 12 : 50 ] And as they talked. They went in. And found. Many who had come together. The point I want to make. Let you know. Is that. Christianity. Why Cornelius called friends and family.

Into his house. Because. Christianity is supposed to be. Very close and intimate. That's why it's likely for people to hurt you. The church life. Is.

We are in one another's life. And we are in one another's face. When Satan wants to destroy you. He'll tell you. I want to be my myself. I want to be. Someone said. I'm seeking God.

I want to spend more time with God. So I want to cut off from everybody. And. You are about to start another religion. No. That's how the religions are.

No. Check scriptures. There's something I'm going to say. All the major religions. Starts by one man. Hiding somewhere. No one can verify what they heard. And no one can verify what it is.

[ 13 : 45 ] Any religious book. That one person give. Is not from God. Because one person can be woefully wrong. This is made up of. So many prophets.

Different. Different. There are over. About 40 authors. Of. 40. 40. And some of them never met the other one. It's spanning the time period. Of about. 1,400 years.

Obviously. Many of them will not meet each other. And it's not like. They are all theologians. Some were fishermen. Some were farmers. Some were slaves. Some were kings. Solomon. Some were prophets.

Some were priests. Some were prisoners. Some were slaves. But God used different. Different. Different people. To pen. Not only the Old Testament. Even the New Testament.

And some of them. And yet. Nothing one. They wrote. Contradicted each other. I mean. Look at. Look at.

[ 14 : 40 ] Look at. The way. The intricacy. Of your human being. Look at. The way. Sometimes. You'll be having. Pains. In your toe. And the problem.

Is not coming from your toe. The problem. Is coming. Maybe from. Around your neck. But the doctor. Say. Okay. Do this. Let's see. No. No. It's my toe. Don't worry. Just do this. When the doctor. Ask you.

Just lift your hand. And do this. If your hand. Start shaking. A liver problem. But you didn't know. You will know. How the body is connected. You might think. They are disjointed. It's.

One organ. Or one. One part. It's very far from the other. But it's controlling the other. It's very interesting. What's that got to do with the Bible? Because it's one unit.

They all work together. So if it's from God. Whoever wrote 20 years ago. Or 1000 years ago. And if it's the same God. Then it doesn't contradict. It's one whole message.

[15:34] The Bible is one whole message. You can't say. I like the New Testament. I don't like the Old Testament. You don't know God. You can't say. I like the Old Testament. I don't like the New Testament. You don't know God. What do you say?

I like God's word. God's word. Total scriptura. The totality of scripture. Analogia scriptura. The scripture speaks with one voice.

One message. The scripture has not got two messages. One message. Every bit of it. It's just like seawater. When you don't need a tanker. To know the seawater is salty. Small cup or teaspoon. You fetch. Every bit of it. It's all the same. The same content. Every bit of it. And so. When people begin to say. God speaks to me. God.

And that is why. You cannot understand the scripture. The word of God. Just by yourself. Oh. You think. All the things I'm saying here. Is my. Only.

[16:29] My personal. Others are teaching the same thing. All over the world. God. I'm not the only teacher. Of God's word. But. There are authorities. I also. Make sure. I check what they've got to say.

It's not just you. The Christian life. Is meant to be. Koinonia. So. He guarded the people. And that's why. When you study the scriptures. You see. That there were home fellowships.

And there were. Public. Fellowships. Where. Maybe. An anointed person. Comes. And addresses all of them. But the heart. Of their Christian life. Was in their home fellowships.

So that's where. We can be more intimate. We can be more close. We can share. Food together. We can discuss together. So. It is very important. So. Cornelius. Calls Peter.

And he calls others. Into his house. Peter gets there. And then. Peter attempts to worship him. But he says. Stop it. Stop it. I'm also a man. I explained all that last week. And then. He comes in. And then Peter said.

[17:26] Well. When he comes in. Look at verse 28. What Peter said. He said to them. You know. He told all those guys. You know. How unlawful it is. For a Jewish man. To keep company.

With. Or go to one. Of another nation. It was. They don't. Jews don't do that. Based on the law. And based on their religion. You cannot go.

Into the house. Or you can't keep company. With somebody. Who is not Jewish. Who is a Gentile. He said. You know. I'm not supposed to do that. And. In fact.

In. Galatians. Chapter 2. Verse 12. Bible talk. How Peter played. He walked with it. And before. Satan came from. James. That James was in. Jerusalem. Peter. That's talking about Peter.

He would eat. With the Gentiles. But when they came. He withdrew himself. And separated himself. Fearing. Say fearing. So he knew what was right. But he was afraid of his reputation.

[18:22] He was. He became political at that time. Fearing. Fearing. Fearing those who were. Of the circumcision. Those. The Judaizers. Because they don't accept.

They are Christians. But they will accept Gentiles. Because Jews don't accept Gentiles. In Acts chapter 11. Verse 3. He actually didn't just go into the house. He went and ate with them.

Yeah. He went and they had meals. Wow. Saying. You went in. To uncircumcised men. And ate with them. They didn't talk about their preaching. Thank you.

He went to eat with them. They said something similar to Jesus Christ. I have not. They said this man. Looked after 15 verse. 2. Yeah. I think that's true. This man eats with sinners.

And the Pharisees. As scribes. Complains. Saying. This man receives sinners. And eats with them. They had a problem. There are some people. You don't have to be eating with them. There are some.

[19:19] People you don't have to keep fellowship with. And so. Peter said. You know. It's not like I'm faking it. You know. It's unlawful. I am not. Permitted. But look at what he said. To keep

company.

But God has shown me. That. Me that. I should not call. Any man. Watch this. When did God tell him? Remember the verse 14.

Look at verse 14. I made us read it together. Okay. Let's go to verse 15. Then God said. What God. Let's read that bit again. What God has said.

You must not call. One more time. What God has said. You must not call. So you see. Peter got the message. The. Sheets.

He saw. And this. All manner of. Animals. Represented. Human beings. Because. When he said. Nothing uncommon. Has entered my mouth.

[20:16] He was making reference. To. The. Strange creatures. Strange. Snake. Spaghetti. In the sheets. That's what he was making. References to.

He wasn't thinking. About human beings. But when he arrived there. He understood. What God means. That these people. Have cleaned. And you cannot call. Uncommon. Or you cannot call. Unclean. Because God. So. The. The significance. Of the sheets. Was. The. Earth. And God. Was calling. All kinds of people.

Into the church. All kinds of. That's what I want to know. United Nations. Is really in the church. You can never have. A united nation. That is not divided. He didn't hear what I said.

You can never have. A united nation. That is not divided. But. God has called. From all nations. Now look at what Peter said again. So.

[21:10] He said. Now I know. God has warned me not to call. Unclaim what he has cleansed. Now look at the next verse. The next verse says. Therefore. I came. Without objection. As soon as I was sent for. So.

You see. He's making reference. Even before he left. God showed him. It's about human beings. As soon as I was sent for. And so. Why have you called me? And then Cornelius. Narrated the story. Cornelius.

The Bible. Because. I want you to understand something. Those days. The scriptures were written in. Scrolls. Okay. Scrolls. And the longest scroll.

You can actually have. Was about 35 feet. That's very long. 35 feet. And then you have to roll them. Roll them. Roll them. And so. When you are writing. Information. You only have to add.

The important bits. Because. You don't need. Redundant information. And repetition. Because. You don't have. And. Luke. Dr. Luke. Was writing. A long. Chapter.

[22:05] Or a long message. Or a long book. And. He had. That much. To be able to. It's like. When you are writing. An essay. And you are told. 4,000 ways.

And you have more than 40. What you have is 6,000 ways. Do you know. You'll be marked down. Because it's supposed to be 4,000 ways. And so. He had. This amount. To condense.

Into. And so. Some repetitions. Are not necessary. But. When Peter came. Cornelius. Repeated. The story. Luke shouldn't have added.

The details. But he said. I was fasting. And then. In the ninth hour. An angel. Appeared to me. And he said. Your prayers. And arms have been sent. Sent for me. But we read that already.

And that's not just that. In chapter 11. Luke. Repeats. The story again. That tells you. The importance. Of the story. What's the importance? Because God is transitioning.

[23:00] From just the Jews. And now bringing the Gentiles. It's a very sensitive transition. So it had to be reinforced. Every teacher knows. That the best way of teaching.

Is repetition. It helps the information. To sink in. And so. God had to reinforce. And he said. Three times. This story was repeated.

Three times. And Cornelius told Peter. The story. And then. I was fasting. And I was praying. Permit me to digress. And mention prayer.

After this chapter. Chapter 10 of Acts. And further. Into chapter 14. And beyond. There's always. Almost every chapter.

There's a representation. Of prayer. In Acts chapter 1. Bible from verse 21. Somewhere there. They prayed. To appoint. A replacement. For Judas. In Acts chapter 2. They were praying.

[23:55] From verse 1. In Acts chapter 3. From verse 1. The time of prayer. In Acts chapter 4. Bible says that. They prayed. In Acts chapter 4. When they heard these things.

Verse 23. 24. 31. They prayed. In Acts chapter 5. We didn't really see. Reflection of prayer there. Ananias and Sophia died. Prayer.

If you don't pray. Prayer is so important. That's where we see. Ananias and Sophia dying. But even towards the end. Of the chapter. In around 40. 40.

41. We saw them praising God. And rejoicing. An expression of prayer. In Acts chapter 6. They said. We'll give ourselves to prayer. In the ministry of the word of God. Of the word. So you see prayer.

Acts chapter 7. Stephen. When he was about to die. He lifted his voice. And prayed. In Acts chapter 8. They prayed. That they will receive. Peter and John. Prayed that Samaria. Received the Holy Spirit. In Acts chapter 9.

[ 24 : 49 ] Apostle Paul. Before he became Apostle Paul. Saul. He was praying. And he had seen a man. Coming to pray for him. You can see prayer. In Acts chapter 10. Cornelius was praying. And the angel appeared.

In Acts chapter 11. In the repetition of Cornelius story. The prayer was represented there. In Acts chapter 12. Verse 5. Peter was kept in prison. But prayer was made for him.

By the church. In Acts chapter 13. Verse 1. As they gathered together. Verse 2. And prayed. The Holy Ghost said. Separate or twin. But in Acts chapter 14. In the verse 23. Somewhere there. They appointed leaders.

And prayed for them. In Acts chapter 15. You don't see prayer. Paulus. Barnabas. They ended in confusion. They went their separate way. In Acts chapter 16. Prayer comes back. So you can see. How central and essential prayer is. In spite of fasting. Pray more. Pray more. I always know when service will be good. In my prayer closet.

[ 25 : 46 ] In my prayer closet. That's why the apostle said. We will give up. There must. I'm going to say something quite strong. But. I said it some time ago. When we were dealing. In Acts chapter 6. That.

Every believer. Your prayer life. Much of your prayer life. Shouldn't be what people see. I'm not saying that. Hide and settle. I don't want anyone to know. No. No. No. No. We have corporate times of prayer.

Like. During fasting. We all gather. When we come to church. Before I preach. I said. Let's pray. All right. So much of your prayer. But. That's prayer. But that shouldn't be the greatest part of your prayer life.

The greatest part of your prayer life. Is the time that many people don't see. Because then. So he said. I heard a preacher say that. Like he said. Your prayer life. It should be like the iceberg. The biggest part.

The sin part of the iceberg. Is the smallest part. The biggest part of the iceberg. Is the unseen one. And if your prayer life. Is not like the iceberg. Your life will be like the Titanic.

[ 26 : 48 ] Prayer. And. Peter. Comes into the house. Because Cornelius. Was praying. Angel visits him. And then. After Cornelius. Recount the story to him.

This is what Peter says. In the verse 34. Wow. Then Peter. Opened his mouth. And said. In truth. I perceive. That God. Shows. No partiality.

Shall we all say that together? Oh you didn't say. Everybody say. God shows no partiality. God shows no partiality. Say it again. God shows no partiality.

Can you help me preach to somebody. And tell the person. God shows no partiality. God shows no partiality. Yeah. The King James says that. God is no respecter of persons. God is no respecter of persons.

It doesn't mean God doesn't respect people. It means it shows no partiality. The fact that you have that amount of money. Doesn't mean you hear your prayer more.

[ 27 : 46 ] The fact that you look that pretty. Doesn't mean you are the first person you will give marriage to. The fact that you are the most educated person in the community. Doesn't mean you will be the high ending person in the community.

So life. The fact that. You are very conscious about your health. And your eating. Which is so important. Doesn't mean you will be the one who will live longest in your family. So when God is dealing with us.

He is not dealing with us based on our natural status. That's what it means. In fact. In the book of Deuteronomy chapter 10 verse 17. And 2nd Chronicles chapter 19 verse 17.

Deuteronomy chapter 17 says. For the Lord your God is God of gods and Lord of laws. The great God mighty and awesome. Who shows no partiality nor takes a bride.

2nd Chronicles. 2nd Chronicles chapter 19 verse 7. Let's look at 2nd Chronicles chapter 19 verse 7. It says that. Now therefore let the fear of the Lord be upon you.

[ 28 : 51 ] Take care and do it. For there is no inequity with the Lord. Our God. No partiality. No taking of bribes.

This thing is serious. You can't mess up and bribe God. You can bribe God. What are you going to use to bribe God?

It doesn't regard your natural status and natural standing. Your designer wears might impress others. But he's concerned about that health condition that is rising up.

You know many doctors really are not impressed. You go to hospital. You wear designer hair to toe. They can't be bothered. It's the cancer they want to treat. And what is funny about surgery and Torah examinations.

They ask you to take off your clothes. Even sometimes simple blood pressure. Can you remove the coat? No, no. You know the coat. This coat is very expensive. Can you just take off the coat?

[ 29 : 53 ] And then when they give you surgery clothes. It's the funniest one. You tie it. You don't have anything under.

And you just tie it. And then the back is open. And sometimes when they want to treat you.

Nice. Am I right? When they want to do that. They ask you to turn over. Oh, human beings. You see, you can't impress a doctor. You can't. You can't. How much more God? Who sees more and knows more than what a doctor knows?

God. God. God is not. Job chapter 34 verse 19. Job 34 verse 19 says that. Yet he is not partial to princes. Because you are a king, God will be partial to you.

You judge everybody. Nor does he regard the rich more than the poor. For they are all the works of his hands. They are all. Everyone. Romans chapter 2 verse 11.

[ 30 : 58 ] See how I push it. I'll just show you some scriptures so that you can appreciate the goodness of God. Romans chapter 2 verse 11 says that. For there is no respect. Let's already allow. Let's go. For there is no respect.

For there is no partiality before. New American Standard. Then English Standard Version. Then Amplified.

Then we go to New Living Translation and Messages. Let's try all. All right. Let's go. For there is no partiality before. The next one. English Standard Version. For God shows no partiality.

Let's go. Let's go to Amplified. For God shows no partiality. For no arbitrary favoritism. With him no one is. Wow.

Let's read it. Let's go. For God shows no partiality. And then the message. Hey. Hallelujah.

[ 32 : 05 ] He makes up his own mind. Don't worry about what the other person is. He's praying. I say God. Forget about this. No. Let them pray. God. He'll make up his own mind. God.

Isn't it not beautiful about God? God makes up his own mind. And the blessing you walk in is at the mercy of God's intention. Not what people wish.

As they wish you down. God is blessing you. God. Isn't it not good that God will not consult others to determine whether to bless you or not? God shows no partiality. Let's go back to the text.

So Peter said. Of a truth. I perceive that God shows no partiality. Okay. Because I was opening my Bible.

It's the ribbon move from there. Sorry. Hey guys. All right. So Peter said of the truth. I perceive that God is no respecter of persons.

[ 33 : 00 ] But what? In every nation. Let's all say in every nation. In every nation. Please say it again. In every nation. Don't forget who he's talking. This is a Jew. Other nations are not accepted.

Now this Jewish man says that in every nation. Based on his revelation. What is happening? It's playing out. And even that. It hasn't still sunk in. But it's operating. Coming from a place of encounter and revelation.

He has now admitted that. God shows no partiality. But in every nation. This is one of the very powerful texts in the New Testament.

That you don't have to sleep to hear. Yes. You don't need to fall into a trance or a vision. Let's just. It says that.

In every nation. Whoever fears him. And works righteousness is accepted. What's the meaning of that? Since when did this become a fact?

[ 34 : 01 ] What's the meaning of that? I. In every nation. It shows no partiality. In actually. James chapter 2. My brethren. Do not hold the faith of the Lord of glory.

With partiality. It's very important. Ephesians chapter 6 verse 9. Says the same thing. Talking about masters. But God has shown partiality. Now. Watch this. It's very important. He says that. In every. A Jewish man. Very committed Jew. Is not saying that. Of a truth I perceive. That God shows no. But that in every nation.

Not. So. Not only the Jewish. People. Other people too. Peter said. I'm not. I cannot. I'm not beginning to get it. The other people to. God accepts others.

God accepts others. He said. In every nation. Everybody say every nation. Every nation. In Acts chapter 17 verse 26. And 27. This is Paul.

[ 34 : 59 ] On Mars Hill. He was talking. He's like. Talking to the. Most. Herodites. Of scholars. In those days. And he was. Arguing. He was just. Making a presentation. He said. About God.

That he made. From one blood. Every nation. Of men. To dwell. On the face. Of the earth. God made. So it's not only. The Jews. God made. He made.

From around. Every nation. Somebody say. Every nation. That's why. I made reference. To United Nations. In the church. Every. Every nation. Of men. To dwell. And has determined.

Their. Pre-appointed. Times. And boundaries. Of their dwellings. Where you live. God has already. So. You are not. UK by accident. You know. The next verse.

Look at verse 27. Verse 27 says that. So. That they should. See the Lord. In the hope. That they might. Grop for him. And find him. Though he.

[ 35 : 53 ] Is not far. From each. One of us. Every nation. So all along. From the days. Of Abraham. God is not far. From everybody. And in every nation.

He who. Fears the Lord. Is that all? And doeth righteousness. Is that all? Is accepted by him. So why did Jesus come to die? It seems to be a very major.

Text. It needs to be explained properly. Because if. I fear God. I fear God. And I behave well. I do righteously. Then that should be enough. If I'm accepted of God.

Based on that. That should be enough. Why should Jesus. Come and die? Why should I even. Become a Christian? Why should. I do good. And I fear God. What.

Does. That mean? The fear of God. The fear of God. Is not a phobia of God. Fear of God. Is a healthy thing. It's good to teach your children. To respect electricity.

[ 36 : 55 ] To fear electricity. But. When they fear electricity so much. That they don't even want to touch the remote. Then that has become a phobia. So. A certain level of fear.

Is necessary. For health and safety. When you're about to cross the road. Teach your children. Hey. You don't just run into a road. Fear that car. Mind the traffic.

So it's good to teach our children. To be mindful. And have a certain. Fear. For these things. That can take out your life. Some of the things. That we might be accommodating.

In our family. You have to fear it. It will destroy your family brother. It will destroy your marriage. It will destroy your children's future. There are things. You have to be aware. And fear. When you are beginning to double in it.

Smoking. You are starting this thing. Do you know where it's going to take you? I'm in control. Very soon. You will not. It will be in control of your life. This alcohol problem.

[ 37 : 54 ] This gambling situation. This that. This. This. Sleeping around. So. He says that. In every nation. Anyone who fears God. The fear of God.

Is important. The problem is. It is good. To fear God. Before you come to know God. Let me rephrase it. It is good.

And it's better. To have a healthy fear of God. Before you end up. Becoming born again. Because there are people. Who are born again. And because they never feared God. You come about it. You gossip like a parrot. I actually. It bothers me. When I see people. Who are born again. And. They engage in things.

You know. We can engage in things. And. You have conviction. After all. You feel bad. But some people. Don't feel bad at all. They can lie. And they know they are lying.

[ 38 : 51 ] And they swirl it. When they finish. It never bothers them. If. Sinning. Falling into sin. Doesn't bother you. As a believer. You don't fear God.

It's the fear of God. Not fear of men. That make us. Watch what we do. And what we say. When people are not even watching. It's the fear of God. That God.

Forms a garrison. A God. In our private life. How we behave. And how we live. It's the fear of God. And this guy was not born again.

This guy didn't know the God of Israel. But he had a fear for God. He had a fear for God. And not just that. Bible said. He. In fact. In the verse 3 of verse 2. He said. Cornelius was a man of fear of God.

But. In the verse 2. A devout man. Who feared God. And then. Bible says that. He was a righteous man. He doeth righteously. So Peter said that.

[ 39 : 50 ] Anyone who fears God. In any nation. And does righteousness. Righteousness is doing what is right. Doing what is right. Is right. And it will give you an advantage.

When it comes to God. It doesn't determine your salvation. But he said it's accepted of God. Yeah. I'm going to explain the accepted. The word accepted. Means that. God has given you opportunity to come.

It makes God. Because he sees your heart. Sometimes the state of your heart. Will pave way for your salvation. So it's important to understand that. Righteousness matters.

No. But. That's not what saves. So. What does it mean by. Accepted of God. Because we can tell from. Romans chapter 3 verse 20. That works. They cannot guarantee salvation.

It says. Therefore by the deeds of the Lord. No flesh. Will be justified in the sight of God. For by the law. Is the knowledge of sin rather. Galatians chapter 2 verse 16.

[ 40 : 48 ] It says something similar. That. Knowing that a man is not justified. Justified means. God has not accepted and saved you. A man is not justified. By the works of the law.

But by faith in Jesus Christ. Even we have believed in Jesus. So. It's not. Works. Behavior.

That determines your salvation. But. It is your believing. In Christ. That determines your salvation.

But this guy. Didn't know anything. He was behaving right.

He feared God. And Bible said he was accepted. Yes. Because God has paved way for him. So he can come closer. That's why Peter had to come. And help him. Because this guy. Had a good heart. So Peter said.

He's accepted of God. Whoever. God is no respecter of person. In every nation. Anyone who does righteousness. And then. Good. But listen. I'm about to say something very interesting. Everybody.

[ 41 : 42 ] Who. Feared God. And does righteousness. Lacks two things. There are these two things. They lack. Anybody. Everybody. Everybody. Before I even say that. The scripture didn't say.

God accepts everybody. The text never said. God accepts. Message five said. In every nation. Him that works. It's not everybody. God accepts. He accepts.

Anybody. Who. Does. So. Every nation. He. Who fears. Fearing God. And doing something. Is what determine. The position. In God. It's not. It doesn't matter.

Everybody is included. All of you. Come in. No. No. Universal brotherhood. Is not taught by scripture. It clearly is not taught by scripture. Alright. So now. Two things that everybody who fears God.

And. That's. Righteousness. Lacks. Number one. Peace. Yes. I will explain it. You lack peace. The more you fear God.

[ 42 : 38 ] You lack peace. Because the more you fear God. The more you realize how inadequate you are. The more you fear God. The more you are trying to do everything to please him. And yet you keep faulting.

And keep failing. And keep failing. You never have peace. It's always been like that. People who have been. The more religious they try to be. And killing themselves. Doing everything to themselves.

The more. A few good. That's how. The great reformer. What's his name? Luther. Martin Luther. That's how he came to know. Even John Wesley. That's how they came. They didn't have peace. The great.

One of the greatest theologians ever. In the history of the church. St. Augustine. He was trying to do everything right. And never had peace. You. When you fear God.

And do righteousness. One thing you always lack. Is peace. Number two. The second thing you will lack. When you fear God. And do righteousness. Is power. Everybody say power. Power.

[ 43 : 32 ] What power? Power. To perform. Because the law of God. Was given. To reveal the nature of God. Not for us to obey. It was given.

So that we see. The nature of God. Number one. And number two. It was given. So that we see. The depravity of man. That's why it says. In. I wrote. Right. It's Romans. Chapter three. Verse twenty. By the deeds of the law. Shall no man be justified. Because the law. Cannot get you there. You lack the power. It takes. To please God. Hundred percent. You can't please God. Hundred percent. You can't please. So the more you try to. Do everything to please God. The more dissatisfied you become. So Cornelius. Was a dissatisfied man. He was a man. Who didn't have peace. Because he feared God. And he kept seeing that. There were still lapses in his life. There were still lapses. [ 44 : 27 ] How can I actually please God. Oh God. Please don't kill me. Let me do this again. How many of you have vowed to God. God. I won't do this again. And you actually did it more. Next time. No yeah.

I won't do this. And you did it. The next time. You did it more. The more you boast. I see. I will prove that now. I will be able to do it for God. Do you find now. That you don't have the power. Two things. Peace. And power. So Peter told Cornelius. That everyone who fears God is accepted. And then Peter continued.

After that. He tries to tell him. About where the answer lies. He told him. The word which God sent. To the children of Israel. Preaching. Ah ah.

You see where I'm going. Preaching what? Preaching what? Preaching what? How does it come? Through Jesus Christ. He first of all said. This thing was an Israeli thing.

[ 45 : 21 ] It was sent to Israel. Preaching peace. Through Jesus Christ. Then he drops it. He is not only the Lord of the Jews. He is the Lord of all.

He is the Lord of all. You take orders from him. You don't give him orders. God you know you have to do this for me. God you don't. You don't fear God. That's why.

If it's Lord. You take orders from the Lord. You take orders from your landlord. About what color you can't paint his house. In some of the places.

They said. No hanging. Meanwhile you like your pictures. They said. No you can't hang any picture on there. Because it will rip the wallpaper. And the wallpaper is very expensive. So.

He said. He says that. Preaching peace through Jesus Christ. Then he goes to the big one. How God anointed Jesus Christ. He said. Jesus of Nazareth. So he began to tell.

[ 46 : 19 ] This Jesus. I need you to. I'm going to draw. I probably may not have too much time. I'll continue. To draw your attention to the content of the gospel. The content. He preached their good news.

Not good advice. Please. Let's know that there's a difference between good advice. And good news. It's very easy to be a preacher.

And be giving good advice. You know. The way something moved away. From his father. And his mother. And became a victim. Let's try not to move away.

From our close relatives. Let's not try. Let's not. Let's try to be peaceful. You see. The way. When Jesus was on the cross. He remembered his mother. Also.

Let's make sure. We remember our mothers. Good advice. Good advice. Good advice. Many of us. Who are exposed to. Church tradition.

[ 47 : 15 ] You go to church for advice. You receive a lot of good advice. But good advice. Is not salvific. Good advice. Does not save. I'm tired of pastors.

And preachers. Who. All they have is good advice. But not good news. And the good news. Is defined by God. Not by us. Not by society.

And not by the times. That good news. Is timeless. Defined by God. We'll get into it. So. He said. Jesus. How God. Anointed Jesus of Nazareth.

With the Holy Spirit. And. With. Power. Do you see power? Oh. Come on. I know you did. When you fear God. And you do righteousness.

Two things you lack. Number one. Peace. Number two. Power. And Peter said. Preaching peace through Jesus Christ. And then. God anointed him. With the Holy Ghost. And with.

[ 48 : 10 ] Power. Who went about. Doing good. And healing. All who were oppressed. By the. By the. No sound.

Christian theology. Ignores the devil. Anybody who says. Satan is not there. Is dealing with a different. Christian message. Satan is a real person.

Is a person. Is personal devil. Who is active. And at large. So that gospel. That. Mutes. The presence.

And the activities. Of Satan. Is not a true gospel. However. We cannot make. The gospel. About the devil. Everything. Satan is going to kill you. Everything. Satan is going to kill you.

When you are about to eat. Satan wants to put something inside you. When you are catching your hair. Satan is going to take your hair. And go and turn it into. A. A. A. Nest. For demons. I mean. But that doesn't mean.

[ 49 : 09 ] Satan is not. That large. Jesus was doing good. And healing all. Who were oppressed. By the devil. He told. The Pharisees. And Luke chapter. 13. Verse 11.

Ought not this woman. From verse 13 actually. He saw the woman. Bow together. She couldn't lift her. He says. A woman. That at loose. From your infirmity. And they were complaining. And he said. Ought not this woman.

Who is the daughter of Abraham. Whom Satan has bound. Oh. Jesus said. Satan was behind her condition. It wasn't just psychosomatic.

It is demonic. He said. Satan has bound. For this 18 years. Don't you think. She should be loosed. So Jesus recognized. The presence of the devil.

He told Peter. Satan. Get behind me. And so. He was healing. All who were oppressed. By the devil. For God was with him. Remember Jesus of Nazareth. In Acts chapter 2.

[ 50 : 04 ] Verse 22. He said. Have God. Anointed Jesus. Now. Jesus of a certain location. So Peter starts by telling him that. There's a particular Jesus.

We are talking about. He's the Jesus of Nazareth. And the message was given to the Jews. However. He's a Lord of all. Then he starts telling them about the details of Jesus' story.

Then he goes on to the verse 39. And he says that. Besides all that God did. We are witnesses of all these things. Which he did both in the land of the Jews. And in Jerusalem.

Whom they killed and hanged on a tree. Now he's going to the crucifixion. These are facts. Facts. So. First of all. He spoke about the reality of Jesus of Nazareth.

The incarnation of this unique man. Who is God in the flesh. So he spoke about he was real. Jesus of Nazareth. He spoke about the incarnation. Or the fact that Jesus came and was living a physical person.

[ 51 : 04 ] Then he spoke about his works. He spoke about his crucifixion. That's the content of the gospel. The content of the gospel doesn't present Jesus as a phantom. Doesn't present Jesus as something that's some way.

No. Jesus is a real human being who lived. And he didn't just live. He worked. He didn't just work. He died. He didn't die by himself. They kill him. They killed him.

Darkness has surrounded Cornelius and every human being. You can't do it. Jesus went. The darkness of death. Jesus went into death. And in the deep darkness of death.

In it. He paved the way inside. So that we can come through him. Onto the side of life. So his death. And he says that they crucified. They hanged him on the tree. In a similar thing in Acts chapter 5 verse 30.

That he was hanged on the tree. They put him on the tree. Acts chapter 5 verse 30. God of our fathers has raised Jesus. Whom they murdered and hanged on the tree. They murdered him. So these are the content of the gospel.

[ 52 : 03 ] Peter spoke about his crucifixion. Then the crucifixion was not the end of the story. Now look at it quickly. It says that. And God raised up on the third day. Let's all say God raised up.

God raised up. Because of my time. I can't give you too many references. But God actually raised him up. Acts 2 verse 24. God raised Jesus up. So watch this. He preached his human living.

He preached his human death. His crucifixion. And then. The resurrection. Alright. And then he says that. When he resurrected. Look at that text again. And God raised him. And showed him. To all the people.

Let's all say all the people. All the people. Some of you didn't say. I know you are tired. All the people. One more time. All the people.

Louder. All the people. If you claim you have been seeing God privately alone. You are in trouble. Yeah. You are in trouble.

[ 52 : 58 ] Christianity is not one man show. He showed him when he resurrected to all the. What you have seen. Others also saw. Watch this. When you come up with.

A new revelation. Which almost everybody. Within your jurisdiction. No one have weakness. And conviction. And testimony about it. Everybody says. Oh.

Hey. I think you have to watch it. You have to watch it. Maybe the revelation. Needs some. Structural adjustment. Yes. Yes. Yes. Yes. Because.

There must be. Others. Who might not be. Heard what you are saying. But had the same witness. Same witness. Same. There might be one or two others. Now this is very important.

He was shown to all the people. Not only you. Any revelation. Any special knowledge of God. Which only you have. Is demonic. Did you hear what I said?

[ 53 : 53 ] Any special. Has no God in the way. Nobody. It's just me and God. Nobody. Satan has tricked you. You are in a major error.

Every special. There's no special revelation of God. By any one person. At this man's home. He raised him. Showed him. Not to all the people. But to those of us.

Witnesses. We are chosen. Before God. So. There are over 500 of them. Yeah. Who all saw him. In the resurrection. Even to us. We ate with him. And drank with him. After the resurrection.

John 21 verse 12. And Luke chapter 24 verse 4. They ate with him. After. Watch this. Even ate with him. And after. He rose. From the dead. Order.

After he rose. From the dead. So. He spoke about his resurrection. And then he said. His resurrection was not something. In the corner. No. It's a public thing.

[ 54 : 47 ] Everybody knows about it. That's the only human being. Who died and was. Was able to come up. Return. Resurrected. Then. After said that. He said. Look at it quickly. And he commanded us.

To preach. To the people. And testify. That it is he. Who God has. Watch this. Who was ordained by God. To be judge. Of the living. And the dead. Now watch this. He is coming to judge.

He will judge. John chapter 5. Verse 22. 27. 25. He will judge. He's the judge. He's the judge. He said. He has been appointed.

So we are not only preaching. That he died. He resurrected. He ascended. He's also a judge. He's the judge. These are contents of the gospel. Non-negotiable.

You can't change it. You can't amend it. The gospel was not man-manufactured. It's God-given. The gospel is God-given. Listen. The gospel is not about how Jesus has changed my life.

[ 55 : 42 ] That's pre-gospel. Jesus has changed my life. Jesus has. Look. I used to be a very bad person. Now look at me. It's good. That's pre-ambule. Introduction to the gospel. After you say that.

Now. What is the gospel? The gospel. The gospel. Your testimony doesn't change people. It's the gospel that saves. It's the gospel that saves. So. Preach the gospel.

Preach about Jesus Christ. A person. God in the flesh. He died on the cross. He resurrected. He ascended. And he's seated in heaven. He's coming back.

He will judge. The living. And the dead. That's the gospel. That's the gospel. That's the gospel. That's the gospel and nothing else.

He said. First Corinthians chapter 15. Verse 3 and 4. I present to you. First importance. What I have received. That Christ died for our sins. According to the scriptures. The next verse. And he was buried.

[ 56 : 39 ] And he rose again on the third day. According to the scriptures. That's the gospel. According to the scriptures. so Peter tells him that and it refers to the prophets to him all the prophets this is no isolated incident from Genesis, Exodus, Leviticus Numbers, Deuteronomy, Joshua Jesus, all through the prophets have been talking about this he said all the prophets, all the prophets witnessed that through his name, no no no this is where, through his name when you say through his name, when you said I believe in his name, what you are saying is that I believe in the facts of the gospel, his virgin birth his crucifixion his resurrection, his ascension his reign and his return when we say we believe in his name, that's what we mean that's what, and he said the prophets have said that in his name, whoever believes in him will receive now, you can be accepted of God but have not received remission of sins, your fear of God and your righteousness can give you acts a certain level of acceptance but remission of sin is based on your faith in Jesus Christ when you put your faith in Jesus Christ when you put your belief in Jesus Christ in the name of Jesus, what do we mean?

his virgin birth, his death his burial, his resurrection his ascension, and his coming back that is the contents of the gospel and he reigns when you believe in that and you put your faith in that that's

where salvation starts from that's where remission of sins comes from Peter presented the gospel as soon as he finished the gospel he hasn't finished talking but as soon as he finished the gospel Holy Spirit said that's all I needed the gospel, stand aside the Holy Ghost fell next week we are going to take it up the Holy Ghost fell Holy Ghost fell the Holy Ghost fell fell hallelujah i offer truth i perceive that god is no respecter of faces there is no partiality with god you can be in you can be in you can be in you can be in it's not only for a special group of people it's for all in every nation in every nation anywhere who makes an attempt can be accepted of god whosoever for god so loved the world that he gave him because of whosoever whosoever whosoever in spite of your history whosoever shall believe in him should not perish but have everlasting life did you receive something hallelujah thank you for listening to this message by david entry we pray you have been revived to all's god you can connect with david entry on all relevant social media platforms including instagram and linkedin you can also hear more messages from david entry on all relevant streaming platforms and the caris church app don't forget to like and share the message be blessed