

III. Jerusalem's Question (11:1-17)

- A. Word gets back to Jerusalem; Criticism starts. (11:1)

- B. Cornelius is told he needed to be saved. (11:13-14)

- C. Peter imparts understanding of a new stage in redemptive history.

LIVE THE STORY

We must not only love the Gospel Story, we must begin to live the Gospel Story, indeed, to have the Central Character live in us.

- What does it mean to say that God shows no partiality, or favoritism? What does it say about how He welcomes Gentiles into the Kingdom? ...about how He welcomes Jews?
- How might Cornelius be an example of the truth stated in Romans 2:14? In what way is he like the Samaritan of Jesus' parable in Luke 10?
- What stands out to you in the Gospel message that Peter preached in Cornelius' house? What surprises you?
- What are some of the aspects of Peter's Gospel message that you need to add to your own way of sharing the Gospel?
- Why do you think the Lord has Cornelius send for Peter in order to hear the Gospel? Why not just send for Philip who is nearby (8:40; 21:8)?
- It is evident that God was pleased with the good works of both Tabitha and Cornelius. Why do you think good works matter to God? Are good works important for the church today?
- How does Peter model for us today how leaders should handle criticism? How did the people respond to Peter's explanation?
- What is the major shift in the understanding of Peter and the apostles that comes out of the events surrounding Cornelius? What is the driving force for this shift in understanding?

A Highway to the Nations (Part 2)

Jerry Cisar — September 21, 2014

Text: Acts 10:34 – 11:18

Review and Recap

- A. The Highway to the Nations Prepared (9:32-43)
 - i. Lydda and Sharon turn to the Lord (9:32-35)

 - ii. The prominence of Joppa in two stories (9:36-43)

 - iii. God is opening the gates of salvation on the very highway that went from Jerusalem to the nations.

- B. The Highway for the Nations Opened (Acts 10:1-33)
 - i. The significance of the vision for Peter (10:17-33)

 - ii. All mankind has the same access to God through Jesus Christ.

- C. How can Cornelius "fear God" and "do good works" even though he isn't saved?

I. Peter's Sermon (10:34-43)

- A. The Door of the Kingdom Has Opened in a New Way (34-35)
 - i. God is no longer partial to one nation over another.

a) Whether you are a Jew or Gentile, you are welcome to come to God in the same way!

➤ Galatians 3:28-29

ii. This is an announcement that the doors of the Kingdom are wide open to Gentiles.

a) Luke 13:24-29

b) Romans 2:14

➤ Micah 6:8

➤ James 1:27

➤ Genesis 18:19

c) Acts 10 is when the door is thrown wide open for those from East, West, North, and South.

B. Links to Luke's Gospel

i. Resurrection appearances

ii. Luke 4:18-19

Acts 10:36-37 [NASB]: *"The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)—³⁷you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed.*

iii. The word which God sent through Jesus bringing the gospel of peace.

iv. Anointed by the Holy Spirit

v. *Doing good; healing those under the power of the devil.*

C. Peter then speaks of the apostolic witness of Jesus and His life. But also of his death and resurrection. (39-41)

a) Jesus is judge of the living and the dead.

➤ John 5:22

b) Jesus forgives sin.

➤ Luke 5:24

II. The Holy Spirit's Message (10:44-48)

A. The Holy Spirit has a message and Peter tells us what it is.

B. Peter interprets this event based on the vision he had.

i. Does anything prevent them from being baptized?

a) Acts 8:36

b) Acts 11:17

ii. The Perplexing Question for the Early Church

C. Is Peter doing *"theology by experience"*?