



"The Cleansing Power Of The Gospel Knows No Bounds–Pt.1"

In Acts 10:1-11:18, there are 2 truths about God's cleansing through Christ's blood that we must understand in order to conduct ourselves as faithful witnesses:

I. We must understand that spiritual cleansing is accomplished by God—vv.1-23

1. God will cleanse those who seek him—vv.1-8

2. God will guide those who are sent—vv.9-23

i. Through divine truth—vv.9-16

ii. Through divine providence—vv.17-23

John 1:17; Rev 5:9; Gal 3:27-28; Deut 14:1-20; Mark 7:19; Rom 3:9-24

What needed to be resolved for Peter [and the other Jewish Christians] was not whether the gospel was for Gentiles, but how they could receive it in view of their uncleanness in Jewish eyes and be one with Jewish believers in the fellowship of the church. In practical terms, Jews and Gentiles could not share food and shelter. By means of the issue of hospitality, Luke demonstrates that the conversion of the first Gentile required the conversion of the church [in her thinking] as well. (1)

[As far back as the Abrahamic covenant], God intended to bless all the families of the earth. So the psalmists and prophets foretold the day when God's Messiah would inherit the nations, the Lord's servant would be their light, all nations would 'flow' to the Lord's house, and God would pour out his Spirit on all humankind. The tragedy was that Israel twisted the doctrine of election into one of favoritism, became filled with racial pride and hatred, despised Gentiles as 'dogs', and developed [man-made] traditions which kept them [completely] apart. No orthodox Jew would ever enter the home of a Gentile, even a God-fearer, or invite such a one into his home. (2)

Holiness in terms of ritual cleanness is now replaced by cleansing and sanctification through faith in Christ. Consequently, Jewish evangelists can offer salvation to Gentiles on the same basis that they themselves received it. Moreover, Jewish and Gentile believers can have table fellowship together, as an expression of their shared holiness in the new community of God's people. Finally, the law of Moses can be seen to have been fulfilled and replaced by Christ's saving work. The reality that it anticipated has come, and so the laws which formerly functioned as a way of identifying the people of God can no longer be allowed to separate Jew and Gentile. (3)

¹ David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 324.

² John R.W. Stott, *Bible Speaks Today—The Message of Acts* (Downers Grove, IL: IVP, 1990), 126.

³ David G. Peterson, *The Acts of the Apostles*, The Pillar New Testament Commentary (Grand Rapids, MI; Nottingham, England: William B. Eerdmans Publishing Company, 2009), 345.