



PASSIONFORTRUTH

WHERE NEW LIFE BEGINS

Understanding the Book of Acts From the Original Hebrew Perspective Acts Chapter 10 - Jim Staley 2024

Hello everyone, Jim Staley, [Passion for Truth Ministries](#). Welcome to today's broadcast. Today we're going to be talking about one of the most controversial chapters in all of the New Testament. It's highly misunderstood. It's Acts chapter 10. It's Peter's vision. That's right. God tells Peter to eat unclean animals, apparently, after telling everyone in Israel for thousands of years, "Don't eat unclean animals." Is God a schizophrenic god? Did Jesus come and die for pigs so that we can eat them? Something fishy is going on here, and it's really strange. So make sure you put that ham sandwich down for now; you might not want to eat it after this. We're gonna dive right into it right after this.

Passion for Tabernacles is about to happen again, my friends, 2024, this October 16th through 25th. It's going to be eight full days of absolute incredible connection with the Creator, your family, and new friends. So go to passionfortabernacles.com right now and reserve your 2024 Sukkot memories.

Alright, everyone, welcome back. Again, I'm Jim Staley, Passion for Truth Ministries. If this is your first time watching this, someone sent this to you and said, "Hey, you gotta watch this." Yes, they are right. This is going to crack a major nut in traditional Christian thought on what we can eat and what we can't eat. And so, here we are in **Acts chapter 10**, one of the most used verses or chapters, I should say, that seems to prove that we can eat whatever we want. And I'm going to prove otherwise. I'm going to show you that it is radically misunderstood and embarrassing at that. It's going to show how we read eisegetically into the Scriptures what we already believe, rather than exegetically, which is just a fancy hermeneutical term that means to interpret or to pull out of the Scripture what the author originally intended.

At Passion for Truth Ministries, we believe in getting back to the Christian roots of our faith, going past Protestantism, past Catholicism, past even the early church fathers in the first, second, third, and fourth centuries, and go back to the first century, where the authors of the Bible, *all* Hebrew, *all* Jewish, are writing and telling us their thoughts. In order for us to understand their thoughts, we need to get into their thoughts, which means we need to know the lingo of the day, we need to know the context, the culture, the idiomatic expressions.

That's what we've been diving into. We've been going through the book of Acts, chapter by chapter, virtually verse by verse, and unpacking this Jewish book as it moves into the early church and begins to take on a new flavor and move into the Gentile arena. We've been discussing what that looks like in the original language, and we've been finding out that everything that we've been told, and everything that we've been learning over the last 1700 years, especially in the last couple of hundred years here in America, we've been arrogantly reading into the Scriptures what our denominations have already been teaching us, rather than letting the Hebrew Jewish writers of the New Testament *teach us* exactly what they meant.

In order to do that, we've got to know about their belief system, their background, and we've been learning that all along the way. Alright, so are you ready for this? Let's dive in. Acts chapter 10, put on your thinking caps, and please keep an open mind. If you already have the position that you can eat whatever you want, now think about the logic of this right off the bat before we even go to Acts and start reading through the verses here.

Think about the logic of this. God had told us in **Leviticus chapter 11** that these animals that you should not eat are unclean. Okay, we know today through science that these animals are unclean because they're toxic; they actually have a very high level of toxicity. But *now* we're to believe that the toxic animals that God said we're not to eat were *only* for the Jews? So, He's only protecting the Jews? He's only protecting the Israelites? He doesn't care about the Gentiles. He wants us to die of all kinds of diseases, and over 50 different diseases have been connected to trichinosis or to pigs alone. We'll dive into that a little bit later. But somehow, Jesus dies so that we can eat toxic animals. So before we even get to the Bible, let's put our thinking caps on and ask, does that even make sense at all? Because I thought that Christ died for *sinners*, to set us free from the bondage of sin, the slavery of Egypt, if you will, not to set us free to eat toxic animals that would eventually hurt us. So with that being said, let's dive into the text itself and see what the Bible actually says.

We're going to read some of these famous verses, but we're going to read them a little bit differently. Number one, ***"¹ There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, ² a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always. ³ About the ninth hour of the day he saw clearly in a vision an angel of God coming in and saying to him, 'Cornelius!' ⁴ And when he observed him, he was afraid, and said, 'What is it, lord?'"***

Now, before we go any further, I want to kind of give you a little background on who Cornelius is and why this is so important. Why is God giving him a vision? Okay? First of all, it's important for you to know that Cornelius is what's called a proselyte in Judaism. So he is a Gentile, he is a captain of 100 soldiers. This guy is really important in the Roman army, but he is so blown away by the ministry of Yeshua and the disciples, the apostles, and the incredible things that are going on that he decides he's going to convert to Judaism. Because this was the standard of what salvation meant in the first century. In first-century Judaism, salvation could not come any other way than to be converted to Judaism. And without going into all the details, it was a long process. It was not a "come down the aisle, do you believe in Jesus, I see that hand, you're

saved." That's not how it worked back then. This was a *year-long* process with over a half dozen extremely strict requirements before you could actually be considered a part of Judaism or part of Israel.

So he was in this process. He's a Gentile, obviously, he's Roman, and God comes to him in the form of an angel in the ninth hour, which would have been about 3 p.m. in the evening. This is interesting because this is one of the hours of prayer in Judaism. So this is one of the three hours of prayer, and it's in the ninth hour, starting at 6 a.m. in the morning, which is how they calculated that. So by 12 p.m. at noon, that's the sixth hour, and the ninth hour is at 3 p.m. *Precisely* when they kill the evening lambs, between the evenings. The first evening started at noon, when the sun started to go down, and at 6 p.m. was actually evening. So in the text, it says to kill the Passover lamb between the evenings, it would have been at 3 p.m. Right at the same time that our Lord Jesus, Yeshua, in the Hebrew, which means "salvation," coincidentally, dies at 3 p.m., Cornelius, over 10 years later, is having a vision from an angel of God that's going to give him a very special message.

Let's go back to the text now that you know who Cornelius is, you know the significance of his transformation or his conversion experience into Judaism, and just see how God derails this conversion experience and moves it in a whole new direction. Like the rail of a train, the lever gets pulled down, and the train track begins to move, and the train goes in a completely different direction. Watch this. Here we go. It says in **verse 4**, ***"And when he observed him, he was afraid, and said, 'What is it, lord?' So he said to him, 'Your prayers and your alms have come up for a memorial before God. ⁵ Now send men to Joppa, and send for Simon whose surname is Peter."***

Now, I just want to point out one more thing here real quick. Actually, let me put this back up here because I want you to see this. It says, "*Your prayers and your alms* have come up for a *memorial* before God." So the angel of the Lord is not showing up to Cornelius because, you know, Cornelius is converting to Judaism. **His prayers and his generosity have gotten God's attention.** All throughout Scripture, we see that **God's attention is really taken by those who are generous and those who have deep prayer lives.** This is what happened with Daniel, right, who sees the writing on the wall. He's in one of the hours of prayer; they are devoting three times a day to prayer, and they are generous. Today, we've got people who believe in tithing, but according to the Barna Group, less than 2% of Christians out there today tithe at all, any percentage. So generosity is really critical in the hierarchy of how God looks at His people.

Let me just ask you a question: **How much do you pray? And how generous are you?** If someone opened up your checkbook or your bank account, how much of your money that He allows you to have, the provision that He gives you, do you say "thank you" and give back to the kingdom for Kingdom work? That's a scary thought in all of our lives. If God would audit us and determine, I wonder how many angels we've missed out on because of a lack of prayer and a lack of generosity. But now that we know what has God's attention, let's get back to the text.

Alright, it says, "Now look, I want you to go find a guy named Simon, whose surname is Peter. ⁶ ***He is lodging with Simon, a tanner, whose house is by the sea. He will tell you what you***

*must do.'*⁷ **And when the angel who spoke to him had departed, Cornelius called two of his household servants and a devout soldier from among those who waited on him continually.** ⁸ **So when he had explained all these things to them, he sent them to Joppa."**

He sends these people to Joppa, and at the same time, simultaneously, *another* vision happens, except this time it's a vision that Peter receives. So listen to this: ⁹ **The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour.** Again, this is 12 o'clock noon, which is the sixth hour. He goes up to *pray*. ¹⁰ **Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance** ¹¹ **and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.** ¹² **In it were all kinds of four-footed animals of the earth, wild beasts, creeping things, and birds of the air.** ¹³ **And a voice came to him, 'Rise, Peter; kill and eat.'"**

Before I give you Peter's answer, look at what happens here and why he receives a vision: **because he is in prayer in the middle of the day. Now, we pray before meals, we pray at bedtime, but how often do we as believers in Christ take time out in the middle of the day to pray?** Now imagine if Cornelius is not praying at 3 p.m. He doesn't receive a vision, he doesn't receive an angel visit. If Peter decides, "You know what, today I'm going to go watch the football game this afternoon, or I'm going to watch a movie or do this," and he doesn't pray, he *misses* an encounter with God.

How many encounters with God are we going to miss, ladies and gentlemen, until we decide to follow the Acts of the Apostles? This is why we're going through this. We are trying to navigate through the apostles' lives to discover how they lived their lives because the power of God *shows up* in the Book of Acts like no other book, almost, maybe Exodus. And today, we want to say, "Oh, we've got whole entire denominations that don't believe in healing, they don't believe in miracles." And you know why? Because they likely don't believe in the power of the Holy Spirit. They likely are not spending enough time in prayer, and they don't have the faith to believe that the same God who stood behind Peter and Paul and all these apostles as they did incredible, miraculous things could still be behind us today. I'm here to tell you that one of the reasons, if not the main reason, why God has impressed upon me to go through the Book of Acts, is to show us the standard. We can compare our lives to what He said: we were going to do greater things than what He was going to do. We are not even close to the standard of what the disciples and apostles did.

Now, we might say, "Well, we're not the apostles, and the apostolic age is over with." That's a cop-out because we don't want to do the things that the apostles did. We don't want to **spend the time in prayer, fasting, and in the Word like the apostles did.** We make the excuses, "Oh, it's not my calling." Well, then it's not your calling to ever see a miracle. It's not your calling to ever be visited by an angel. It's not your calling to ever have a vision or to hear the voice of God. So stop praying to hear the voice of God, stop praying for the guidance of God because you're not willing to do anything to prove that you are worthy for the Creator to stop what He's doing in the middle of the universe and take time out for you out of 7 billion people when you're not willing to put *any work in at all*.

Has there ever been an employer that hands out raises to people who are not worthy of the raise? And I'm talking to myself as well. *I know* I don't spend enough time in prayer. Sometimes I can get caught up just like you, be a workaholic and work—even though I'm in full-time ministry on *your behalf*, working out there and taking your hard-earned provision and putting it to good use to get this message out to the nations and encourage people around the world. Sometimes I get caught up in just working too much and forgetting to take time out to deeply pray at the third hour, the sixth hour, and maybe the ninth hour. Maybe that's what we should be doing, taking those times out. For crying out loud, Islam does that.

Alright, let's get back to the text, or I'll start preaching here even further. Alright, so God tells him, this angel says, "Rise, Peter, kill and eat," which is where everything gets confused right there. **"¹⁴ But Peter said, 'Not so, Lord! For I have never eaten anything common or unclean,'"** Ever.

Ladies and gentlemen, **this is 10 years after he spent three years with the Messiah, 10 years after Christ died. He *still* hasn't eaten anything unclean.** This begs the question on an academic level: *if* Christ died for pigs and unclean animals so that we can eat them, apparently Yeshua (Jesus) was a horrible communicator of this. Or Peter was just out doing something in the middle of the fields, fishing one night, and missed the memo as it came through on his iPhone app? I don't know. But at the end of the day, he is saying and telling us a whole lot in this statement: he has *never* eaten anything unclean *in 10 years*.

As a matter of fact, **"¹⁵ And a voice spoke to him again the second time, 'What God has cleansed you must not call common.' ¹⁶ This was done three times. And the object was taken up into heaven again."** This is really important to point out, my friends: Peter doesn't understand the vision. So while typical Christianity believes that we can eat anything unclean—and I know it's hard to wrap your brain around this if you're watching this for the first time and you believe, like I used to believe, that we can eat whatever we want and that God doesn't care about food—yeah, God cares about the hairs on your head, He says. He cares about everything, *every single thing*. He's so picky, ladies and gentlemen, He wouldn't even accept Cain's sacrifice over Abel's because it was vegetables versus an animal. That's how picky God is. God's *extraordinarily* picky. He cares about *everything we do*. So we cannot say that God doesn't care about food because you know what happens? Then we become a judge of God. We become a *judge* of the law, as James says—not a hearer, not a doer, but a judge that stands over God, telling Him that this law is ridiculous. This law is ridiculous. That's a scary place to be, and I would take the humble position that perhaps we're missing something here in the text. I'm going to show it to you in just a moment, and you're going to go, "How in the world did I never see that before?" Because this scripture is not just about food. As a matter of fact, it's not about food at all, as we're going to see very shortly.

Alright, let's go back to the text. So again, it's important for you to understand that Peter doesn't know; he doesn't get it. He does not realize what God is saying. *If* God was talking about eating food, then Peter wouldn't have repeated the vision three times. But God repeats the vision three times, my friends, because Peter *doesn't* understand. Think about this: *if this is about food*, God

does not have to do this three times. But Peter, if God wants him to eat unclean animals, then Peter understands the vision and can have that conversation. But God gives it three times and says, "What I have cleansed, you must not call common or unclean."

What we're going to find out is, I'm going to suggest to you that this phrase here has *nothing* to do with food at all, but **He's using unclean animals as placeholders**, get this—drumroll, please—**for the Gentiles**. Because the Gentiles, and again, this really helps to know first-century Judaism and some of their idiomatic expressions and jargon, but unclean animals were the names, the sarcastic names, that they would call the Gentiles. So, **the Gentiles** were called dogs, they were called wild beasts, they **were called unclean animals**. That's what they called Gentiles. God is actually using the jargon of the day, and He's bringing down this four-cornered sheet to Peter, and He's telling Peter, "Arise, kill, and eat," *all metaphorical*, as ultimately he will discover at the end of the chapter as placeholders and a hidden message that Peter, "What I want you to do is take the gospel to the Gentiles. I want you to take it to Cornelius. I'm about to tell you, he's about to show up with his people because of a vision that I gave him, and I want you to give him the gospel and go to his house." We're going to see that here in just a minute. I'll prove that out. Here we go.

Now, while Peter was wondering within himself what this vision actually meant, because he didn't understand it—in other words, he began to understand it's not about food. So, he's trying to come up with another understanding. *What could this be about?* I know it's not about food because Leviticus chapter 11 and the Torah, God's law, commands us not to eat unclean animals. I know that God would not be schizophrenic; He cannot change His mind. He's the same yesterday, today, and forever. He is not going to be a God that is going to tell us one thing and then go against His own law. That would be a God that would be very bad to serve and untrustworthy. So, there must be some other meaning, and that's exactly what Peter's doing. He is trying to figure it out. ***"¹⁷ Now while Peter wondered within himself what this vision which he had seen meant, behold,"*** look at this, ***"the men who had been sent from Cornelius had made inquiry for Simon's house, and stood before the gate."*** The timing of this is unbelievable. It's unprecedented. God timed this, ladies and gentlemen, so significantly. Think about the timing of this. This was done 24 hours earlier, Cornelius had this vision. 24 hours later, Peter has the vision. That means that God knew it was going to take exactly 24 hours for Cornelius to send his men to meet, to find Peter, ask people, "Where does this Peter guy live? whom we have no idea who he is." By the time they get their GPS together, and Siri takes them to Peter's house, at the *very moment* he's going, "What in the world does this mean?" someone knocks on his door.

Now, friends, how many times in our lives has God played the matrix, where *He knew* that you were going to disobey Him, and you're going to ignore Him, and you're going to push Him aside? And then all of a sudden, you're going to obey Him, and something happens in that moment that was planned three months earlier, that just so happened to happen at that moment. God is a God of unprecedented brilliance, of living outside of time. This is why we trust Him with everything that we have in Him.

By the way, I'm sensing right now in the Spirit that someone out there is struggling right now with a serious trust issue—a serious trust issue. And I want you to put into the comments and just declare what your situation is, that you need to trust Him. I feel like **God wants you to know right now that you can trust Him. He's outside of time. He's waiting for you to contemplate, to meditate, and to trust Him. That what appears in the situation to not make sense, like Peter, He's asking you to not blow Him off, to not write it off, but to simply go into the quiet place and meditate and sit in His presence and let Him give you the answer.** That's for someone out there. And I want you to put who you are in the comments to not only encourage us but other people. You are that person right now. God is speaking to you and asking you to trust Him, to hand over your intellectual capacity, and quit trying to figure it out, and just sit in His presence and watch Him bring the answer right to your door. Amen.

Alright, let's go back to the text. In verse 18, ***"¹⁸ And they called and asked whether Simon, whose surname was Peter, was lodging there. ¹⁹ While Peter thought about the vision, the Spirit said to him, 'Behold, three men are seeking you. ²⁰ Arise therefore, go down and go with them, doubting nothing; for I have sent them.'"*** My friends, Peter has no idea who's at the door. Now I'm going to tell you ahead of time, there's a reason why the Spirit told Peter, *"Doubt nothing."* Why does He say that? Because Peter has an issue with doubt. He has a problem with denying Christ, right? Doubting his own faith. This is the guy that sank on the lake when he was walking on the water, right? So he knows that, but he also knows Jewish law. Jewish law—not God's law, but Jewish law in the first century—said the oral traditions and doctrines of men, alright, the elders, the tradition of the elders, said a Jew is not allowed to fraternize with a Gentile ever. Specifically, you can never cross the threshold of a Gentile's house. Because if you go into a Gentile's house, you will be unclean. Now, God never said that, but the Jewish elders, to protect the people from ever being influenced by the Gentiles and creating friends that were Gentiles, if you did that, they were afraid that they would lose their religion, if you will. So, they had good intentions, but oftentimes, good intentions will change the law of God and prevent people from living by faith and in relationship. And that's exactly one of these things.

The Spirit knows this and knows that the second he sees these Gentiles, he's going to back up the truck and be like, "Nope, I'm not going with you." So He tells Peter, "Do not doubt." And I want to speak into your life today and say, **God has an incredible plan for you, do not doubt.** When He comes to your door, and things don't make sense, listen to the Spirit in the quiet place. It will prepare you. Someone needs to hear this. **Listen to the Spirit in the quiet place. It will prepare you for the answer you've been praying for, but don't doubt.** Because oftentimes, the answer that God will bring you will not jive or make sense with your logical mind, will, and emotions. **Oftentimes, the greatest power of God is set up from a position of impossibility.** And I'm here to tell you that **if we spell "impossible," it's very simple, God spells it: "I am possible."** God is possible. Oftentimes, when Moses comes out of Egypt and leads the people, God says, "Hey, Mo, make a left." And Moses says, "Look, I've been here. What are you talking about? It leads to a wadi that ends up at the Red Sea. We'll be blocked in." And God says, "Exactly. I want to block you in because I'm about to kill your enemies and free you."

God will bring freedom, but oftentimes He puts you in a situation that you can't handle. Walls will be all around you, the wolves will be upon you, and there will be no way out. It's design is to promote you by raising the level of the steam under you, the fire under you, to raise the level of your faith. And the moment that your faith reaches the level of the need for a supernatural miracle, that's when God shows up.

The reason why most of us don't see supernatural miracles like Peter, like Paul, like the disciples, is that we're not doing what they did, and we're not allowing ourselves to have the faith to believe that situations created around us, like tornadoes and hurricanes, exist and are allowed to raise our faith to see the miracle.

So, let's get back to the text. With that in mind, because the Spirit says, "Don't doubt, or you won't see the miracle," ²¹ ***Then Peter went down to the men who had been sent to him from Cornelius, and said, 'Yes, I am he whom you seek. For what reason have you come?'*** ²² ***And they said, 'Cornelius the centurion, a just man, one who fears God'***—right there it tells him he's a proselyte in the process of converting to Judaism—***"and has a good reputation among all the nation of the Jews, was divinely instructed by a holy angel to summon you to his house, and to hear words from you.'*** ²³ ***Then he invited them in and lodged them. On the next day Peter went away with them,***—didn't doubt God—***"and some brethren from Joppa accompanied him."***

Verse 24: ²⁴ ***And the following day they entered Caesarea. Now Cornelius was waiting for them, and had called together his relatives and close friends.*** ²⁵ ***As Peter was coming in,*** doing something he knows he's not supposed to do—crossing that threshold—the Holy Spirit said, "Don't doubt, go with these men." And that's exactly what he did, ***"Cornelius met him and fell down at his feet and worshiped him."*** ²⁶ ***But Peter lifted him up, saying, 'Stand up; I myself am also a man.'*** ²⁷ ***And as he talked with him, he went in and found many who had come together."***

Now, before we get to absolutely the key verse that changes *everything* about what we believe about Acts chapter 10, you need to understand the significance of this moment. For Peter, it's against his religious belief system. Remember, even though the Torah in the first century, which is the first five books of Moses, the law of God, is the *primary* source of Peter's *entire* circumference of his life. Everything revolves around the Spirit of God and the instructions of God. All the disciples, okay, kept the Torah. You can see it 10 years later, still keeping the Torah. They're eating clean, going to Sabbath services on Shabbat, all these things. But the tradition of the elders is still in his blood. And God's about to break it off in an unbelievable fashion by saying, "Look, I'm going to make you do what is, in Judaism in the first century, anathema. You are a cursed man if you walk into the house of a Gentile." And here's what Peter does: he crosses the threshold.

Now, in the first century, it is the same as 14 centuries before Christ. When you come to the first Passover, it's incredible to understand what the threshold covenant means. **The threshold covenant is extraordinarily important** because when they took the blood of the lamb and they put it on the doorposts in the first century, it wasn't just the doorposts. They put it in the basin

below. In the basin from which that hyssop was dipped, there was a bowl at the bottom of the threshold. And that bowl, there was then a crack that ran across the front of the threshold of the door. That crack was filled with blood. And there was a four-way bloodline that covered that entire door.

In ancient Israelite Hebrew custom, when you invited somebody over for dinner, whatever animal you killed, the blood would be put in the basin, and it would go across the threshold in that crack. When the person that was coming over for dinner stepped over the threshold, stepped over the blood, that meant that they were *agreeing* with the blood that was shed, and it would automatically bring them into covenant relationship with the people inside. So, when they sat down and dined together, they were connecting and creating covenant relationship by allowing the bloodline to be the connection of the two families. This is exactly what's happening in the first Passover. The Passover spirit is not going over the houses; it's going over the threshold. And if you do not have the blood on the doorposts of the house and across the basin and across the threshold, then the spirit—the death angel—would take your life because there's no covenant there. That's it. But when he goes over the blood and sees the blood, he's actually supping with that family, creating covenant, and the covenant is what's saving their life.

Now, you may or may not have known that, but that is the deeper meaning of the blood covenant. This is why it says in **Hebrews chapter 10, verse 29**, ***"Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?"*** When he says this, he's specifically talking about the blood of the covenant, stepping on it, trampling on it. That was a first-century custom, or a Hebrew custom, I should say, idiomatic expression, that meant that you were taking the blood and stepping on it. So, instead of stepping over it, if you stepped on it, it would be a great insult to the host who shed that blood, that animal's blood, for you, for the covenant.

This is the *beauty* behind what's going on with Peter. He knows this. So, when he steps over the threshold, he knows he's about to create covenant with a Gentile, which is going to be a giant problem in Judaism among his friends in Jerusalem when they find out about this. This is going to break every one of their traditions, a serious tradition that they had of not having covenant with Gentiles.

Let's go back to the text and find out exactly. Now, remember, in Peter's mind, he had a vision of a four-cornered sheet with unclean animals, and God said to him, "Arise, Peter, kill and eat. Whatever I've made clean, stop calling unclean." Now, I've already given you the heads-up that the unclean animals are what they call the Gentiles. Peter's wondering in the moment, "What does this mean?" At that moment, Cornelius's men show up and say, "Hey, come with us." The Holy Spirit showed up and told Peter, "Go with these men. I'm about to reveal to you what this vision means."

When we get to **verse 28**, Peter tells us exactly what the vision meant. We just need to keep reading, ladies and gentlemen. He says, ***"Then he said to them,"*** —everyone that's in the room— ***"You know how unlawful it is for a Jewish man to keep company with or go to***

one of another nation. But God has shown me that I should not call any man common or unclean. ²⁹ Therefore I came without objection as soon as I was sent for. I ask, then, for what reason have you sent for me?"

My friends, that text is clear. It's extraordinarily embarrassing that for hundreds of years, Western American Christians, who are leading the way across this globe, have used Acts chapter 10 to say that God is telling Peter he can eat unclean animals. When Peter *himself* tells us in verse 28, it has *nothing to do with food*. God showed me that *you* are the unclean animals on the sheet, that *you guys*, we called common and unclean. And God is saying, "You're not common and unclean anymore, because the blood of the Son of the living God was shed, which wipes away your uncleanness for anyone. There's no Jew, no Gentile, no slave, no free, no male, no female. It's *just* the people of Israel. It's *just* those who call upon the name of the Lord and are grafted into the olive tree, which is Israel, with the root being the Messiah, and the water being the water of God's Word."

So, He says, again, I want to read it again. "Then he said to them, 'You know how unlawful it is for a Jewish man to keep company or to go with another nation.'" By the way, **the word for Gentile is "goyim" in Hebrew, and it literally means "of the nations" or "out of covenant."** So, he's saying, "Look, you guys know the Jewish law that I am not allowed to even come into this house. I cannot keep company or have a party or have dinner or shake hands with a Gentile. But, but, but God showed me a vision that I should not call any man common or unclean." He did not say, "Oh, by the way, God told me and showed me a vision that we can all eat unclean animals. So, hey, Cornelius, carve us up some ham. Let's do this thing. Forget about converting to Judaism. Come over here. It's way more fun. Put some lobster on top of that."

Now, ladies and gentlemen, hang our heads in shame for how we have radically, drastically, and embarrassingly interpreted this chapter to talk about food. When all we have to do is read in the English. You don't even need to read Greek. You don't need to know Hebrew. You really don't even need to know the Hebrew idioms that I told you about earlier. All you need to know is how to read English, because verse 28 tells us exactly that.

So he goes on to say, "Therefore, I came without objection. As soon as he asked him, 'Why did you call me here?'" ³⁰ ***So Cornelius said, 'Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,'—an angel—³¹ and said, 'Cornelius, your prayer has been heard, and your alms are remembered in the sight of God. ³² Send therefore to Joppa and call Simon here, whose surname is Peter. He is lodging in the house of Simon, a tanner, by the sea. When he comes, he will speak to you.' ³³ So I sent to you immediately, and you have done well to come. Now therefore, we are all present before God, to hear all the things commanded you by God."***

So, Peter's got to be freaking out by now, because Simon doesn't know that Peter had a vision to come. So, you know, they're sending all of this stuff out, they're sharing all this stuff, probably giving each other high fives, and Peter's like, "All right, now I get it. I'm supposed to tell you what

God's been doing in my life and the incredible things that have happened in the last 10 years and the years since then that I've been in ministry." And he begins to give them this.

"³⁴ Then Peter opened his mouth and said: 'In truth I perceive that God shows no partiality.'" Again, he's emphasizing God doesn't show partiality like us Jews do. Up until this point, he has only been giving the gospel to Jews. It's not been to Gentiles. This is a massive new revelation. **"³⁵ But in every nation whoever fears Him and works righteousness is accepted by Him. ³⁶ The word which God sent to the [I]children of Israel, preaching peace through Jesus Christ—He is Lord of all— ³⁷ that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: ³⁸ how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. ³⁹ And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom [m]they killed by hanging on a tree. ⁴⁰ Him God raised up on the third day, and showed Him openly, ⁴¹ not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead. ⁴² And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead. ⁴³ To Him all the prophets witness that, through His name, whoever believes in Him will receive remission[n] of sins."**

So, he's giving him the gospel. And watch this: **"⁴⁴ While Peter was still speaking these words"—he's not even done an altar call yet, my friends—"the Holy Spirit fell on all who heard these words. ⁴⁵ And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. ⁴⁶ For they heard them speak with tongues and magnify God. Then Peter answered, ⁴⁷ 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?' ⁴⁸ And he commanded them to be baptized in the name of the Lord. Then they asked him to stay a few days."**

Now, a couple of amazing things I want to pull out of these Scriptures. One, he is in the middle of giving the gospel to Cornelius and everyone that's in his household and all of his friends. There's probably 20, 30, 40 people there, who knows? It's a large group. He's giving the gospel, and *before he's even done*, the Holy Spirit drops. This is the *only time in the entire Scriptures* where the Holy Spirit appears to fall on people before they're converted, before any kind of lip service of conversion.

What does this tell us? This tells us that the Holy Spirit, God Himself, was reading the hearts of everyone in that room. And before Peter could even pop the question like an average preacher would do, the Holy Spirit saw that every heart had already bowed. Every heart had already confessed that Jesus was Lord. Every heart had agreed that the gospel was true, that they needed to believe, and in their hearts, they believed. And immediately, the Spirit of God responded.

You see, it's not just the mouth that confesses; God reads the heart first. That's all He's looking for. Just believe in your *heart* that God raised Him from the dead, and you will be saved. The

Holy Spirit falls down. What is that? The Holy Spirit comes down, *radically*, has a manifestation of speaking in tongues. These people are speaking in a foreign heavenly language, just like what happened in **Acts chapter 2** when the Holy Spirit came down. The disciples were speaking in other tongues. They weren't human languages. They were heard as human languages. And how do we know that? Because there were people there that spoke all of these languages. And people thought that they were drunk. They would never think they're drunk if they're speaking a known language, because everybody knew the known languages. Just like today, we would understand Spanish, we would understand French, Russian, even if you don't know the language, we know that that language and that dialect exist. But they thought they were drunk because they were hearing them speak stuff that they've never heard before. They were speaking in a heavenly language. They were hearing it as an earthly language. And that's why there have been times even in a live broadcast in my [tongues video](#)—which I encourage you to watch, "[The 10 Myths About Tongues](#)." I have two different videos on tongues. I encourage you to watch them; we'll put the link in the description. But in that, I actually one time felt encouraged by the Holy Spirit, impressed by the Holy Spirit, to speak in tongues. And people from around the world heard me in multiple languages simultaneously—one in Polish, one in Spanish. How is that possible? I'm speaking in a heavenly tongue, and they heard it in their language. And one of them didn't even know that I was speaking in tongues. They told their daughter, "Pastor Jim is speaking Spanish." And the daughter said, "He doesn't speak Spanish." And she said, "Well, I know, but he was speaking Spanish, and here's what he said." It was absolutely amazing.

When the Holy Spirit comes down here in Cornelius' house, this is what's going on. They manifested in the form of speaking in tongues. The Jews that were with Peter, who were probably a bit skeptical that Gentiles can be saved at all, were totally trusting Peter. And they're thinking, "Man, if Peter is not right, we are all in big trouble when news gets back through social media to Jerusalem, and our compadres of the circumcision party hear about this. We're going to be brought into the court." But incredibly, the Holy Spirit falls, and Peter says, "Does anybody want to prevent them from being baptized?"

Now, I will say that he would have never said this in Greek. It's not his language. It's recorded in Greek because it's been translated. But he would have said in Aramaic, or Hebrew, "Can anyone forbid them water that they should not be immersed or "mikveh", okay, in the Hebrew, to receive the Holy Spirit just as we have." This is incredible because this shows an unbelievably beautiful immersion experience that Jews have had for 1,400 years, but they didn't fully understand it was all about going from unclean to clean.

Rich people would even have these "mikvehs" that are like baths—think of a plunge bath, okay? That you see at a spa or something, small, maybe six, seven feet by seven feet, mikvehs that were filled up with water. When you went into it, it was brilliant, the water level would rise because of your body mass, and all of the dirt would come off of you. It would go down through a chute, a little canal, and then the water level would come back down, and all of the water would be clean. New water would come in, and you would go under the water. It was a ceremonial cleaning bath. It's basically a ritual cleansing bath, where you're going under the water, and when you come out, you're ritually clean. You're going from unclean to clean.

Think about this. The Gentiles were called unclean animals. They're common, which simply meant unclean. God is saying, "They're not unclean anymore. When you give them the gospel, I'm going to show you that I'm going to accept them, and there's not going to be Jew and Gentile anymore. And then you're going to do what has only been allowed for the Israelite people for 1,400 years." Since the immersion bath was invented, only the Hebrews were allowed to do it. And now the Gentile, for the very first time, is going to enter into this covenant and is going to die to his flesh and go from unclean to clean.

Jesus didn't come and die for animals, my friends. He came to *set us free* and take us out of an unclean place in Egypt, forgive us our sins when the gospel is given, and put us into a place of clean, a ritual place of purity. We, as Christians, are so uneducated in the back—what I call the front of the book, the Old Testament—and we only read the back of the book. That's like building a house on sand with no foundation; it's just going to fall apart.

But we're scared of these rituals. The word ritual alone scares us. Think of baptism. It's just an immersion ritual that the Jewish people and the Israelites had been doing for almost 1,500 years. They knew the depth of it, they knew the understanding of it. It's why John the Baptist did it for the remission of sins. It wasn't new; they had been doing it for so long, generation after generation. John the Baptist just put a new spin on it. He brought it back to its roots. "Guys, this is not about some *vain* ritual that we do to checkmark a box because we're Jewish. This is something symbolic, deep, that is connected from heaven to earth through your heart."

I'll ask you today, my friends, where is your heart? What is God saying to you right now? Do you know the Lord Jesus? Do you know Yeshua? Do you believe that God raised Him from the dead on the third day? Where are you at? And on this topic right here, I'll ask you. I know there are other verses that you're thinking of—**Mark chapter 7, Romans chapter 14, Colossians chapter 2**. I know all of them. I've taught all of them. I encourage you to watch "[To Eat or Not to Eat](#)" if you want more information on this topic of food and all of the scriptures that we've got wrong. I encourage you to watch it and go through that series. It's not about food, ladies and gentlemen. This is not about food. This is about understanding Scripture. When we understand Scripture, we're understanding the truth. And when we understand the truth, we're understanding Him. And when we understand Him, we can come into alignment with Him. We can have intimate covenant connection. That's what we're after. We're not after the truth for the truth's sake. We're after the truth so that we can be set free from a lie and draw into a deeper, more intimate relationship with Him.

If God says, "Hey, I want you to only eat Twinkies for the rest of your life," if that's what He says, that's what we're going to do. It doesn't have to make sense. If God says, "I don't want you to eat pork anymore. I don't want you to eat lobster," then boy, will that be a sacrifice for some. I had seven lobsters on my wedding night 27 years ago. It's not about the food, but it will be a sacrifice for some of us to be obedient to God. **What will you do for God? What will you sacrifice for your King? Or will you hold on to what you believe because you've become a judge of the living God and His own words?**

Let us not be found judges of the Word, but let us be found, like James says in his own book, **let us not be hearers or judges, but let us be doers of the Word of God**. Let's look into the law of liberty, the perfect law of liberty, and allow it to set us free. That is, free from what? The traditions and doctrines of men and the law of sin.

My friends, although there is much more to be said on this topic, I want to say thank you for spending the time with us. I encourage you, if this is your first time watching this video or you're new to this channel, go to passionfortruth.com. Right now, we've got hundreds of videos for you. If you will send us an email at info@passionfortruth.com, we'll be sure to get back with you if you have any more questions. Leave some comments down below, hit the like button, and subscribe to this channel if you'd like more content like this. At the end of the day, thank you for joining with us in prayer. For those of you that [financially support us](#), undergird us, and help us to get this message out there, may God bless you for your generosity. I pray angels will visit you, that He'll bless you ten times over for giving alms and for spending time in prayer.

Speaking of prayer, can we all just end in prayer today? Father, thank You so much for what You're doing in our lives. We thank you for the power of Your Word. We thank You that it surpasses all understanding, that when we look into the water of Your Word, what surpasses our understanding becomes Your understanding, and then You cause us to understand so that, at the end of the day, we will stand. God, I pray that You would open up the eyes and ears of everyone that's hearing this word right now, that they would capitalize on what they're hearing, that You would transform them by the renewing of Your Word, and You give them hope. Draw them into deepness. Draw them into prayer. Send them Your angels. Give them the faith and give them the breakthrough that they deserve. In the name of Your Son, Amen.

All right, my friends. I am Jim Staley, [Passion for Truth Ministries](#). It is a pleasure walking through the Book of Acts with you, and we'll see you next week as we walk through chapters 11 and 12. Shalom, shalom.

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