

Converting Unclean Cornelius Acts 9:32-10:48

Peter performs miracles, and many Jews convert. 9:32-43

- Peter heals a 2nd lame man (3:2), and joins a small club of those who raise the dead. Godly/affluent Tabitha, like the deacons in 6:1-3, helped poor widows.
- Staying with a tanner at least shows a little flexibility, cf. Lv. 11:40, Jn. 18:28.

Peter is perplexed by a vision about eating unclean animals. 10:1-23

- Cornelius is a truly spiritual soldier—a *God-fearing* Gentile (13:16, 17:4:17) who gets a simple vision and obeys quickly, reminiscent of Matt. 8:5-10.
- Peter's vision isn't simple; it's sneaky. Like skeptical Ananias, Peter needed a vision for such a trip, and like Ananias, Peter protests, 9:10ff., cf. Ezk. 4:11.
- Peter is ordered to go w/o misgivings and actually invites the men in, 23.

Peter preaches to Cornelius and many gentiles convert. 10:24-48

- Peter prefaces message by clarifying the big issue (*clean* vs. *unclean*, 5x in 10:14,15,28, 11:8,9). Food is also an issue here, Col. 2:16, I Tim. 4:3-5.
- Note sequence for gentiles = belief, Holy Spirit, baptism. Compare to 2:38.
- This = "Pentecost for Gentiles." Speaking in various tongues = a sign needed for proof (see in 11:15-18), with six more Jewish witnesses noted in 11:12.
- Speaking in tongues here is clearly not a "second blessing" but is linked to the moment of salvation. Later in I Cor. 12-14 it is just regulated to being a spiritual gift only some possess, which as a "sign gift" began to fade out as did other miraculous feats done by the apostles and those associated w/them.

What does this event suggest about how we view others and food?

