

## Episode #1048 The Flow of Truth Part 9-The Proclamation to Cornelius

I. All truth flows out of the Old Testament into the gospels. It flows out of the gospels into the book of Acts. It flows out of the book of Acts into Paul's final epistles. That is the flow of truth. We are studying this flow and how it can teach us about God's work with us today and how it differs from His work with others in the past and future.

II. Acts 10. The events that took place in the household of Cornelius.

- A. We already made a study of the word *apostello*. This is the verb form of the word *apostolos*, which is really an adjective used like a noun. It is always translated apostle, whereas the verb *apostello* is translated as sent. I would defy anyone to see any connection between the word apostle as it is used in English and the word sent. There is simply no relationship between these two words. Yet in the Greek there is the most definite relationship between *apostello* and *apostolos*. Anyone could see that the verb is the father and the noun is the offspring.
- B. We have found out, when it is used of men, it means to commission, and those who were commissioned became the commissioned one. The commission might be small, but nevertheless it always means commissioned. We find this word numerous times in Acts 10.
- C. In Acts 10:8, Cornelius sent his men to Joppa. But this was not just a sending; he authorized them. They were his soldiers. They were under him. He had authority to command their service. So in his place and in his stead, he commissioned them to Joppa, *apostello*. It isn't the normal word for sending, *pempo*, like when you would send someone a letter. No. He commissioned these men to go to Joppa, as they were to represent him.
- D. In Acts 10:17, when Peter doubted in himself what the vision he had seen should mean, the men who were sent (*apostello*) from Cornelius to represent him had made enquiry for Simon's house and they stood before the gate.
- E. This is God saying that He acted on Cornelius in such a way that he was my representative, and when he commissioned these men, it was because I had so acted on him, and these men are really commissioned by Me. Wherever *apostello* has to do with men, it always has to do with commissioning.
- F. Some cities have the commissioned form of government, and those who are commissioned to look after the streets or the water or whatever it might be, public safety, those who are thus commissioned become commissioners.
- G. When this word is used of inanimate things (like a message) or of animals, it means not to commission but to authorize. We find this in a very important occurrence.
- H. Acts 10:36. Peter is now in the house of Cornelius, and all the household of Cornelius are present before God to hear all the things that are commanded of Peter by God. We are told starting in 10:34. That always was true. That always will be true, that in every nation he who fears Him and works righteousness is accepted of Him. That does not mean that you can say what the righteousness is. That does not mean that I can say what I will do in order to be accepted of God. Because having heard of Jesus Christ, having known of Him, the only thing that could ever be righteousness on my part is to put my faith in the Lord Jesus Christ as the Savior of sinners. But it will always be true that in every nation he who fears God and works righteousness is accepted by Him. Then Peter says the word which God sent, *apostello*, authorized to the sons of

Israel, proclaiming peace by Jesus Christ (He is Lord of all), that word you know. Here the word sent is apostello, and since it deals with the word, an inanimate thing, here it means to make freely available. Peter here in the house of Cornelius says, verse 36. He is Lord of all is a parenthetical remark. Cornelius knew that word. He knew what was going on in the land of Judea. He was what we could call a peace officer, a centurion in charge of the army of occupation. He had to know everything that was going on. Verse 37. While Cornelius knew this message, it was not for him, no one had ever been authorized to speak it to him. No one had the authority to proclaim this to a Gentile. Right here in this household is the first time this salvation-bringing, life-giving message had ever been proclaimed to a Gentile as being a message for him.

- I. There are many good messages, messages that we would like to lay hold of. Sellers' example: One man called my house and without asking the address said my stock had gone up and I was worthy \$50,000 more than a week ago. I said I believe you have the wrong number, and he did have the wrong number. He should have asked to whom he was speaking, but he didn't. He simply told me my stock had gone up, and I was worth \$50,000 more than I was worth two weeks ago. Yet the call was not for me, even though I heard it. I know exactly what he said. I believe I have repeated it to you word for word. But it just so happens that even though I heard it, the message was not for me. Though Cornelius knew everything that there was to know, I suppose, about Jesus Christ, at least as far as a man could know. He knew that Jesus Christ had been born, he knew the work He was doing. He knew the trouble that had been caused. He certainly knew about His crucifixion. He knew all these things. Yet the message was not for him. But now it is for him, for God has commissioned Peter and authorized Peter to speak to this one man and to this man's family.
- J. Cornelius was no ordinary sinner. There is no use to say that Cornelius was a man rejected by God, living in wickedness and living in darkness. Acts 10:2. He didn't go from idol to idol, hoping he would hit the one who represented God. When He prayed He prayed to God only and he prayed to God always.
- K. Peter says the word, the message, which God authorized (not just sent, but He authorized this) to the children of Israel, and he was proclaiming peace (peace means a union with God), and he was proclaiming that men could be united to God through a relationship with the Lord Jesus Christ. Acts 10:36.
- L. Acts 13:26, Paul is in the synagogue in Pisidian Antioch. In verse 26, as he gives his message, he gives this statement. Sons (not children) of the stock of Abraham and whosoever among them fears God. To them is the word of this salvation sent (that is authorized).
- M. From these two passages, one spoken by Peter in the house of Cornelius and one spoken by Paul in the synagogue in Antioch, that the salvation-bringing, life-giving gospel of Christ had been made freely available and was authorized to the children of the stock of Abraham and, of course, anyone among them who was a part of them who feared God. These were the proselytes who were always there on the outside. Twice we are told in the book of Acts that the salvation-bringing message of God was authorized to Israel. There was no doubt about that. It was made freely available to them.

- N. Acts 28:28. Here we have it that the salvation-bringing message of God is sent, made freely available and authorized, unto the Gentiles, with the guarantee from God that they will hear it. This message was made freely available to the Gentiles by this declaration in Acts 28:28, and from that moment forth, once the apostle Paul pronounced this, (no one knew about it before until the apostle Paul declared it); and from that time forth the salvation-bringing message of God was made freely available to the Gentiles. From that time forth, any believer in Jesus Christ, as long as he knows and believes the message, he can freely proclaim the gospel of Jesus Christ to anyone without hindrance, restriction, or priority. This has been done by many and is still being done by many.
- O. I have made the statement that God guaranteed that the Gentiles would hear it (that it would get through to them). That is what it means there when it says they will hear it. One translator translates it and says it will get through to them. In view of that, God had to take certain steps to make this good. As I've said before and I repeat for the sake of this study, to make this authorization of real value, to make it a reality, the salvation-bringing message needed to be put into writing, and that made it the possession of all. From that time on it could be copied, it can be studied, set forth, and proclaimed. Therefore the message that proclaims Christ, that gospel which is the power of God unto salvation, has been put into writing. That is really the next subject we want to study, but for the present something else is necessary.

III. What is the difference between the salvation-bringing message proclaimed in Acts and the salvation-bringing message which is proclaimed today? For a short time I want to deal with what might be called: The confirmation of the message.

- A. We need Scriptures to get this before you. Mark 16:15-20. Our Lord speaks to the eleven disciples (Judas is not in the number).
1. Proclaim the gospel in the whole creation. That is my understanding of the Greek here. (The best way to set forth the dative case in the Greek.)
  2. He that believeth and is identified (water is only the ceremony, and we want the reality. Identified with Jesus Christ, comes into relationship with Him so that there is a merger) with Christ shall be saved; but he that believeth not shall be condemned. There it was: either they believed and they were saved, or they refused to believe and they were condemned.
  3. These signs:
    - a. Cast out devils.
    - b. Speak with new tongues. A tongue is a language. Example of Otis Q. Sellers: I can remember quite well when I was just a little boy, I would say I was seven years of age, my brother was ahead of me in school, and he brought home his language book, and the name of the book was The Mother Tongue. Now I could read at that time, and when he brought the book home, like one brother will ridicule that which another brother has, I ridiculed the book because I didn't know what "the mother tongue" meant. I knew what the word mother meant because there was my dear mother right there. I knew what the tongue was: that little organ in the mouth. I couldn't have described it in those terms but I knew what the tongue was. And when it spoke of the mother tongue, I ridiculed it and made fun of it as if it was something silly. Well, my mother took over and she told me

hat the mother tongue was the language that you learned from your mother. Well, I learned that when I was seven years of age, and I have never given it up. The truth I learned is that a tongue is a language, and that your mother tongue is the tongue that you learned from your mother. And so when I read here that they shall speak with new tongues, that cannot mean to me that they would babble in some kind of unintelligible sounds. No, that is not it. They would speak with languages that were new to them, languages that they had not been taught in, that were strange to them. When you are not taught in a language, when it is new to you, you may not learn it well. I was taught in Spanish at one time. I will admit I did not learn it well. I have to confess I have forgotten most of it. Yet I cannot say that Spanish is a new language to me. If I took it up again, I would be starting with what I already know, with the familiarity I already have. But these people could speak with languages with which they had no familiarity, languages that they could not have identified, languages that they had never studied. They would speak with new tongues.

- c. Take up serpents would demonstrate their complete control over nature.
  - d. Poison could be an attempt to assassinate them, or simply bad water.
  - e. Heal the sick. This was their privilege.
4. That the message was confirmed, always confirmed, we are told in verse 19. The Lord was then received up into heaven and sat on the right hand of God.
  5. They went forth and proclaimed everywhere. This is God's Word, and you can believe it just as much as you can believe any portion of His word. That they went forth and preached everywhere, and the Lord confirmed the words with signs following. They did as instructed!
- B. John 14:12-13. This is a record of things that happened near the end of the earthly ministry of Jesus Christ. The Lord was speaking to the eleven disciples. Matthias had not yet been chosen. Judas is out of the picture. The works that I do shall he do also, and greater works!
1. Verse 13. Whatsoever ye ask in my name. This has nothing to do with prayer. Nothing to do with prayer whatsoever. These men were God's workmen. If you ask anything in My name I will do it. That is the way God confirmed the word of these apostles. All they had to do as they went forth, as they preached the word, all that had to do is to ask of God, and whatever they asked of God, he would do it.
  2. This is not a promise made to you or me. This does not apply in this dispensation of grace. You are not one of these eleven apostles who are spoken to here. You have no such commission from God, nor any such promise.
  3. We can see the message they proclaimed was always going to be confirmed.
- C. Acts 2:32-33. These people did not just have to hear and believe. These people saw something. These people were not among that number who, having not seen, yet have believed (John 20:29). Peter was able to say to them that God has shed forth this which you both see and hear. These people both saw and heard. The message was always confirmed by signs and wonders. See also verses 42-43. That shows you the confirmation of the message throughout the Acts period.

IV. Conclusion: We will continue through the book of Acts and see the confirmation of the message in our next study.