

Cornelius Where Did He Belong ?

In this message, we will consider a Gentile who was brought to faith, and how those of the circumcision reacted to his salvation. At first mention of **Cornelius**, we see he was a good man and yet, he was **unsaved**:

Acts 10:1-2 There was a certain man in **Caesarea** (keep this particular city in mind) called **Cornelius**, a centurion (an officer in the Roman army) of the band called the Italian band,

- 2
- A devout man,
 - and one that feared God with all his house,
 - which gave much alms to the people,
 - and prayed to God always.

The Jews thought well of Cornelius. He appeared to be a righteous observer of God's divine laws, one who kept God's commands:

Acts 10:22 And they (the men Cornelius sent to get Peter) said, Cornelius the centurion,

- a just man,
- and one that feareth God,
- and of good report among all the nation of the Jews,

was warned from God by an holy angel to send for thee (Peter) into his (Cornelius') house, and to hear words of thee (Peter).

Cornelius had virtue; he performed his duty; he fasted and prayed.

God listened to his petition and answered his plea:

Acts 10:30-31 And 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,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

Even having all these good qualities, Cornelius was NOT saved then:

Acts 11:13-14 And he shewed us how he had seen an angel in his house, which stood and said unto him,
Send men to Joppa, and call for Simon, whose surname is Peter;
14 **Who shall tell thee words, whereby thou and all thy house shall be saved.**

Before we continue about Cornelius let's consider another devout man with the same qualities, the disciple **Ananias**:

Acts 22:12 And one **Ananias**,

- a devout man according to the law,
- having a good report of all the Jews which dwelt there,

Ananias was a learner, a student, whom the Lord sent as an answer to prayer from Saul, who had been the chief persecutor of the church:

Acts 9:10-22 And there was a certain **disciple** at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11 And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. (a miraculous healing)

Knowing Saul's reputation that he had jailed and wasted many of the **saints**, Ananias was initially **fearful** of Saul. But after the Lord assured him of Saul's election to His service, he went to help him:

13 Then Ananias answered, Lord, I have heard by many of this man (**Saul**), how much evil he hath done **to thy saints** at Jerusalem: (what believers were called in the church there, even as they are called today)

14 And here he hath authority from the chief priests to bind **all that call on thy name**. (see Acts 2:21, Psa 86:5, Joel 2:32, and Rom 10:12,13)

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: (Also see Acts 1:8, where no one is left out there either. Prophecy foretold Gentiles would also be included - Isa 60:1-4, Rom 1:16)

16 For I will shew him (**Saul**) how great things he must suffer for my name's sake.

The clarification was specifically made that it was **the same Lord Jesus** that appeared to Saul, that also told Ananias to go and heal him. 'Acts 9' and 'mid-Acts-ers' make a **false division** between '**earthly Jesus**' and '**the risen, glorified Lord**':

(Acts 9:) 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, **the Lord, even Jesus, that appeared unto thee** in the way as thou camest, **hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.**

Notice Saul was physically **healed**, filled with God's Spirit, **water baptized** to wash away his sins, and he **called on the name of the Lord** (Acts 22:16):

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was **baptized.**

1. Saul did not get his name changed until Acts 13:9. So God could not have started a 'new program' here with Paul, since he was still Saul.

2. If God started a 'new program' here, this would have been a logical place to have stopped including physical healing and water baptism.

Notice that after he ate a meal, Saul stayed with the **disciples**:

19 And when he had received meat, he was strengthened. Then was Saul certain days **with the disciples** which were at Damascus.

Notice **the content** of Saul's message about the **Same Person** as men before him preached:

20 And straightway he preached **Christ** in the synagogues, **that he is the Son of God.**

This was **the same truth** that John the Baptist had recognized:

John 1:34 And I saw, and bare record that **this is the Son of God.**

An Israelite, in whom was no guile, realized the truth of Who Jesus was:

John 1:49 Nathanael answered and saith unto him, Rabbi, **thou art the Son of God; thou art the King of Israel.**

Martha, the sister of Lazarus and Mary, confessed her faith in Jesus:

John 11:27 She saith unto him, Yea, Lord: **I believe that thou art the Christ, the Son of God,** which should come into the world.

John's gospel was written for **the very same purpose** of what Saul was preaching (Acts 9:20) just as soon as he was **saved** (when there was no mention of the mystery or the dispensation of the grace of God):

John 20:31 But these are written, that **ye might believe that Jesus is the Christ, the Son of God;** and that believing ye might have life through his name.

Let's go back to the account of Saul's conversion, where the **disciples** were astonished that the man (Saul) who imprisoned them, was **now** one of them:

Acts 9:21-22 But all that heard him were amazed, and said;
Is not this he that destroyed **them which called on this name**
in Jerusalem, and came hither for that intent,
that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews
which dwelt at Damascus, **proving that this is very Christ.**

Messiah (Messias) is the Hebrew word for the Greek word Christ
therefore, when Paul preached 'Christ' ... he was preaching 'Messiah':

John 1:41 He first findeth his own brother Simon, and saith unto him,
We have found **the Messias, which is, being interpreted, the Christ.**

John 4:25 The woman saith unto him, I know that **Messias** cometh,
which is called Christ: when he is come, he will tell us all things.

Jesus told Peter that He would build His church (see Matt 16:18-19) on
this very fact that He was the Christ that He was God's Son:

Matt 16:15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said,
Thou art the Christ, the Son of the living God.

Jesus spoke with Peter at another time when many of His disciples left Him:

John 6:68-69 Then Simon Peter answered him,
Lord, to whom shall we go? thou hast the words of eternal life.
69 And **we believe and are sure that**
thou art that Christ, the Son of the living God.

At Jesus' trial, the high priest questioned Him about **this very same issue.** It was **this very truth** that was used to convict Him to death:

Matt 26:63-66 But Jesus held his peace. And the high priest answered
and said unto him, I adjure thee by the living God,
that thou **tell us whether thou be the Christ, the Son of God.**

64 Jesus saith unto him, **Thou hast said:** nevertheless I say unto you,
Hereafter shall ye see the Son of man sitting on the right hand of power,
and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying,
He hath spoken blasphemy; what further need have we of wit-
nesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, **He is guilty of death.**

The Jews wanted to kill Jesus because He claimed to be the Son of God. That was **the same doctrine** that **Saul** began preaching in Acts 9:20,22:

John 19:7 The Jews answered him, We have a law, and by our law he ought to die, **because he made himself the Son of God.**

Saul's message that Jesus was the Christ, the Son of God, placed his name on the Jews' 'hit list,' used to hunt down the Lord's disciples. He was preaching about the same Christ (Messiah) that the apostles had preached before him:

Rom 16:7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were **in Christ before me.**

Gal 1:17 Neither went I up to Jerusalem to them which were **apostles before me;** but I went into Arabia, and returned again unto Damascus.

Saul, the hunter became Saul, the hunted:

Acts 9:23-30 And after that many days were fulfilled, **the Jews took counsel to kill him:**

24 But their laying await was known of Saul. And they watched the gates day and night **to kill him.**

25 Then the **disciples** took him by night, and let him down by the wall in a basket.

Saul had become one of the type of people that he had been chasing, **but they didn't trust him until Barnabas confirmed him:**

26 And when Saul was come to Jerusalem, he assayed (**attempted**) **to join himself to the disciples:** but they **were all afraid of him, and believed not that he was a disciple.**

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And **he was with them (the disciples) coming in and going out** at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but **they went about to slay him.**

30 Which when the brethren knew, they brought him down to **Caesarea,** (Here was Saul -- already saved -- in the same place as **Cornelius** when he needed a preacher to come to him. If God started a 'new program' with Paul, he was already there in Caesarea, to bring in his 1st Gentile convert. But God sent PETER instead.) and **sent him forth to Tarsus.**

Saul stayed in Tarsus and the scriptures are **completely SILENT** about him from Acts 9:30, until Barnabas went to get him in Acts 11:25:

Acts 11:25 Then departed Barnabas to Tarsus, for to seek Saul:

The reason that the 'mid-Acts-ers' **identify themselves** as 'mid-Acts' is because **they believe** that Acts 9 is where a NEW church started. They think a **new church** (which they call 'the church, the body of Christ') began in Acts 9, with the salvation and commissioning of Saul.

But as we already read through Acts 9, there was **NO mention of the beginning of a different church**. This is totally fabricated doctrine with no scripture.

There was a church **before** Saul was saved (that he persecuted):

Acts 8:1-3 And Saul was consenting unto his death. And at that time there was a great persecution against **the church which was at Jerusalem**; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of **the church**, entering into every house, and haling men and women committed them to prison.

.... and the church was still there **after** Saul was saved:

Acts 11:22-26 Then tidings of these things came unto the ears of **the church which was in Jerusalem**: and they sent forth Barnabas, that he should go as far as Antioch.

'Mid-Acts-ers' classify 'that' church as 'the kingdom church' and say 'we' are not in it. They create a section called 'grace' that they separate exclusively to Paul yet Barnabas witnessed **the GRACE of God** at Antioch while Saul was still back in Tarsus and had never even left there:

23 Who, when he came, **and had seen the grace of God**, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Then Barnabas got Saul and gathered him with the church. There is **NO VERSE** in scripture that says anything about **the church** being a **different church**. It was just in a **different CITY**, also made up of **disciples**:

Acts 11:26 And when he (Barnabas) had found him (Saul), he (Barnabas) brought him (Saul) unto Antioch. And it came to pass, that **a whole year they assembled themselves with the church**, and taught much people. And **the disciples were called Christians first in Antioch**.

Saul became a part of the very people he had been persecuting:

Gal 1:23 But they had heard only, That **he which persecuted us in times past now preacheth the faith which once he destroyed**.

It is easy to see WHY the 'Acts 9-ers' (or 'mid-Acts-ers') say you cannot 'get doctrine' out of Acts. They say Acts is a good place to 'break your spiritual neck.' Acts messes up their paradine. God said TO get doctrine there:

2 Tim 3:16 **All scripture** is given by inspiration of God, and **is profitable for doctrine**, for reproof, for correction, for instruction in righteousness:

Peter -- not Saul/Paul -- went to Cornelius, a Gentile who was the 1st Gentile named after the New Testament blood was shed and especially 'in the face' of 'mid-Acts-ers,' **AFTER Saul/Paul** was saved. We will see what message of salvation **PETER** took to **CORNELIUS, a GENTILE**.

Referring back to what took place in Acts chapter 11, Peter said:

Acts 15:7 And when there had been much disputing, **Peter** rose up, and said unto them, Men and brethren, ye know how that a good while ago **God made choice among us**, (What did God choose to do? Who did God pick out to go to the Gentile Cornelius?) that **the Gentiles by my (Peter's) mouth should hear the word of the gospel, and believe**.

Watch for **COMMON ELEMENTS** in **Peter's** gospel

- that were also in **Paul's** epistles,
- and some of them were also in the **Old Testament prophets**.

Peter was sent by God to a Gentile,

Paul was chosen by God 'in general' as the Gentiles' apostle:

Rom 11:13 For I speak to you Gentiles, inasmuch as **I (Paul) am the apostle of the Gentiles**, I magnify mine office:

Old Testament prophets often wrote of God's salvation offer to the Gentiles. Look how **many times** God 'mixed prophecy' in Paul's writings:

Rom 15:8-12 Now I say that **Jesus Christ** was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 **And that the Gentiles might glorify God for his mercy; as it is written,** For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; **in him shall the Gentiles trust.**

Now let's go back to **Cornelius** in **Acts 10** (and hold your place there).

We will look at every verse PETER spoke to CORNELIUS, and reference where PAUL wrote the same thing:

- God is **not partial** to any person:

Here's Peter to Cornelius: **Acts 10:34-43** Then Peter opened his mouth, and said, Of a truth I perceive that **God is no respecter of persons:**

Here's Paul: **Rom 2:11** For there is no respect of persons with God.

Here's OT: **Deut 10:17** For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which **regardeth not persons**, nor taketh reward:

- God accepts people **in every nation:**

Here's Peter to Cornelius: **Acts 10:35** But in every nation he that feareth him, and worketh righteousness, is accepted with him.

Here's Paul: **Acts 13:26** Men and brethren, children of the stock of Abraham, and **whosoever among you feareth God**, to you is the word of this salvation sent.

Rom 2:10 But glory, honour, and peace, **to every man that worketh good**, to the Jew first, and also to the Gentile:

Even though there was a **difference** between Jew and Gentile in time past, (Eph 2:11-12), God accepts anyone who believes in Christ by faith:

Eph 1:6 To the praise of the glory of his grace, wherein **he hath made us accepted in the beloved.**

Rom 16:26 (the mystery) But now is made manifest,
 and by the scriptures of the prophets,
 according to the commandment of the everlasting God,
 made known to all nations for the obedience of faith:
 (also see Rom 1:5 and Gal 3:8)

- There is **peace** with God through Jesus Christ:

Here's Peter to Cornelius: **Acts 10:36-38** The word which God sent unto the children of Israel, **preaching peace by Jesus Christ**: (he is Lord of all:)

37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached;
 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Here's Paul: **Eph 2:14-17** For **he is our peace**, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so **making peace**;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and **preached peace** to you which were afar off, and to them that were nigh.

_Rom 10:13-15 For **whosoever shall call upon the name of the Lord shall be saved**. (Paul quoting Old Testament Joel 2:32, and Peter quoted it in Acts 2:21)

14 How then shall they **call on him** in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? **as it is written**, How beautiful are the feet of them that **preach the gospel of peace**, and bring glad tidings of good things! (also Eph 6:15)

Paul quoted the Old Testament prophecy, showing the preaching of peace:

Here's OT: **Isa 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that **publisheth peace**;
 that bringeth good tidings of good, that **publisheth salvation**;
 that saith unto Zion, Thy God reigneth!

- The Jews killed Jesus and God resurrected Him on the 3rd day:

Here's Peter to Cornelius: **Acts 10:39-41** And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they **slew and hanged on a tree:**

40 **Him God raised up the third day**, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead.

Here's Paul (different words, but same facts, here in Acts, where 'mid-Acts-ers' say not to get doctrine): **Acts 13:27-30** For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet **the voices of the prophets** which are read every sabbath day, they have fulfilled them in condemning him.

28 And though they found no cause of death in him, yet desired they Pilate that **he should be slain.**

29 And when they had **fulfilled all that was written of him, they took him down from the tree**, and laid him in a sepulchre.

30 But **God raised him from the dead:**

Paul used different words than Peter, but the same conclusion:

1 Cor 15:3-4 For I delivered unto you first of all that which I also received, how that **Christ died for our sins according to the scriptures;**

4 And that he was buried, and that **he rose again the third day according to the scriptures:** (This 'gospel' is not new, it was in the scriptures.)

Gal 3:13-14 Christ hath redeemed us from the curse of the law, being made a curse for us: **for it is written, Cursed is every one that hangeth on a tree:** (Here God is 'mixing' prophecy with mystery again.)

14 That **the blessing of Abraham might come on the Gentiles through Jesus Christ;** that we might receive the promise of the Spirit through faith. (I don't care what the 'mid-Acts-ers' say God says **Abraham is the father of all them that believe in Rom 4:11 and 16).**

- God appointed Jesus to judge the alive and the dead when He comes:

Here's Peter to Cornelius: **Acts 10:42** And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be **the Judge of quick and dead.**

Here's Paul: **2 Tim 4:1** I charge thee therefore before God, and **the Lord Jesus Christ, who shall judge the quick and the dead** at his appearing and his kingdom;

Here's OT: Psa 96:13 Before the LORD: for he cometh,
for **he cometh to judge the earth: he shall judge** the world with
righteousness, and the people with his truth.

- Anyone who trusted Christ would be forgiven:

Here's Peter speaking TO Cornelius:

Acts 10:43 To him give all the prophets witness, that through his name
whosoever believeth in him shall receive remission of sins.

Here is Peter telling ABOUT his encounter with Cornelius:

Acts 15:9-11 And put **no difference** between us and them, purifying
their hearts by faith. (Peter said there's no difference before Paul said it.)

10 Now therefore why tempt ye God, to put a yoke upon the neck of the
disciples, which neither our fathers nor we were able to bear?

11 But we believe that **through the grace of the Lord Jesus Christ**
we shall be saved, even as they.

Here's Paul:

Acts 13:38-39 Be it known unto you therefore, men and brethren, that
through this man is preached unto you the forgiveness of sins:

39 And **by him all that believe are justified from all things, from**
which ye could not be justified by the law of Moses.

Here is Paul specifically testifying that he was saying the same
things that the prophets said:

Acts 26:22-23 Having therefore obtained help of God, I continue unto
this day, witnessing both to small and great, **saying none other things**
than those which the prophets and Moses did say should come:

23 That Christ should suffer, and that he should be the first that should
rise from the dead, and should shew light unto the people, and to the
Gentiles.

Jesus gave record of these truths that were prophesied about Himself
in the scriptures to the 2 men on the road to Emmaus in

_Luke 24:25-27 Then he said unto them, O fools, and slow of heart
to believe **all that the prophets have spoken:**

26 Ought not **Christ to have suffered** these things,
and **to enter into his glory?**

27 And beginning at Moses and all the prophets, he expounded unto
them in all the scriptures the things concerning himself.

Jesus also confirmed the prophecies in the Old Testament when He appeared to His 11 disciples in

Luke 24:44-47 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were **written in the law of Moses, and in the prophets, and in the psalms, concerning me.**

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that **repentance and remission of sins should be preached in his name among all nations,** beginning at Jerusalem.

Through-out the whole Bible are many prophetic writings of Christ:

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Remember, we looked at each verse PETER spoke to CORNELIUS, and we found verses where PAUL wrote the same thing.

The question at the message title was,

“Cornelius Where Does He Belong?”

The problem is

‘mid-Acts-ers’ **divide** the church into **different churches**

namely, as they call them:

- **the ‘kingdom’ church --**

which they believe was **before Saul-Paul** was saved in Acts 9

- and • **the ‘body of Christ’ church --**

which they believe **began with Saul-Paul** in Acts 9.

*Their **doctrine** of different churches*

*creates a big problem with **Cornelius**.*

*They **scramble** trying to decide **where he belongs**.*

'Mid-Acts-ers' **want** to put Cornelius in the 'kingdom' church

because he was **PETER's convert** (not Paul's)

but here is the problem that assignment makes for them:

Cornelius was saved (in Acts 10) **AFTER** 'mid-Acts-ers' say

the body of Christ began with Paul in Acts 9

which would mean that God **worked backwards**

to place a Gentile into a 'previous kingdom program church'

that He had put away when He changed to a new, different church.

If 'mid-Acts-ers' put Cornelius in the 'body of Christ' church

because he was saved (Acts 10) **AFTER they say**

the 'body of Christ' church began in Acts 9

here is the problem that makes for them:

Cornelius was **PETER's convert** (not Paul's)

which would mean that God **used PETER instead of Paul**

to put the 1st named Gentile into the 'body of Christ' church

which church they think Peter had no connection with.

'Mid-Acts-ers' teach that Peter preached a different gospel than Paul

thus, to them, Peter could not possibly have led the 1st named Gentile into the body of Christ, which they see as Paul's commission.

This question is properly answered by realizing that Cornelius belongs with the church --- the same church --- that ALL believers are in.

There is no division in scripture that creates **different churches**.

There is no reason to make **different churches**.

There is one faith, and everyone who believes in Christ is in it:

Eph 4:5 One Lord, **one faith**, one baptism,

In this study, we have examined **each verse** that Peter spoke to Cornelius and then we found where Paul said the very same thing. Even if the words were slightly different, the **meanings** were the same, and they had the same conclusion. *Where did Cornelius belong? In the church, with Peter, Paul, and the rest of the believers!*

What boils down to is believing God's word and not men's paradine!

This is David Dowell, saying, "Think about it!"

Romans 4:3