

1. Acts chapters 10 and 11 both record a vision given to Peter in which a great sheet was lowered from Heaven containing, “all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.” Upon seeing this vision, he also heard a voice ordering him, “Rise Peter, kill and eat.” The accounts of this vision are often used as evidence to claim that Jesus abolished the Father’s dietary laws outlined in Leviticus 11 and that all animals are now free to be eaten. However, a proper understanding of this vision can be gained by simply reading the entire chapter in context and allowing scripture to explain itself.
2. The first 8 verses of Acts chapter 10 introduce a god fearing Roman centurion named Cornelius who is visited by an angel of the Lord. The angel directs Cornelius to send for Peter and have come speak to his household. According to Acts 11:14 we learn Cornelius is told that Peter will declare to you a message by which you will be saved, you and all your household.’ Cornelius obeys the angel’s instructions and immediately sends three men to retrieve Peter.
3. Continuing on in Acts 10 we read that the next day Peter had gone up onto the roof to pray. While doing so he became hungry and wanted something to eat, but while they were preparing it, he fell into a trance. It is then he sees the well known vision of the animals in the sheet and hears the voice telling him, “Rise Peter, Kill and eat!”
4. It is first worth noting Peter’s immediate response to the vision. In verse 14, after being told to kill and eat he replies, “Not so, Lord; for I have never eaten any thing that is common or unclean.” This is extremely significant because the vision is taking place **after** Yeshua’s resurrection from the grave and ascension into Heaven. It is widely believed and commonly taught that in Mark 7, Yeshua himself declared that all foods are clean. However if this were the case, then Peter should have seen this command to kill and eat as a confirming witness to all animals now being considered clean.
5. Instead, we see by his answer that Peter had continued to follow the dietary laws for nearly a decade after Yeshua’s ascension. Furthermore, he believed so strongly in obeying these dietary laws, that when he was

given contradictory instructions, he immediately rejected them. As one of Yeshua's closest followers, we must take Peter's actions into account and ask ourselves if we have perhaps misunderstood something. For more on the topic of the dietary instructions that our Father has lovingly provided for us, please see my video [The Biblical Diet](#)

6. Peter received this vision three times, and each time after he refused saying, "Not so, Lord; for I have never eaten any thing that is common or unclean" the Father responded with "What God has made clean, do not call common," It is revealed later in the chapter that Peter receiving this vision three times is actually quite symbolic.
7. Perhaps the most important issue that should give us pause in rushing to an interpretation of Peter's vision is found in Acts 10:17. Peter himself was "inwardly perplexed as to what the vision that he had seen might mean." If the man who received the vision did not immediately understand its meaning, especially as pertaining to the dietary laws, can we really be certain this was the Father's intention? This is why reading the entire chapter for context is so important.
8. In verse 19, as Peter continues to ponder the vision, Cornelius' three men arrive at the house. In verse 20, the Spirit tells Peter, Rise and go down and accompany them without hesitation, for I have sent them." The ESV translation of this verse contains a footnote on the word hesitation stating that the verse could also be read as "accompany them, making no distinction" And indeed, when we look at the Greek word **dē-ä-krē'-nō** that gets rendered as hesitation, we see that it's primary Biblical usage is actually "to separate, make a distinction, discriminate, to prefer" This agrees perfectly with Acts 11:12 when Peter is sharing his testimony of these events and he states, "And the Spirit told me to go with them, making no distinction." Once again, the Greek word **dē-ä-krē'-nō** is used here. This is noteworthy because, as we will see, it is essentially foreshadowing the true meaning of the vision.
9. Cornelius's three men stay the night with Peter and they all leave together the next day for Caesarea. It is only upon arriving at the house of Cornelius, two full days after having had the vision, that Peter finally

shares what the Father has revealed to him through it. Acts 10:28 | And he said to them, “You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any **person** common or unclean.

10. It must be noted that there is no scripture anywhere in the Bible that commands a Jew to not associate with a Gentile. This is a manmade law which is part of the Jewish Oral Tradition referred to as the Talmud. The Pharisees were very often guilty of allowing these manmade traditions to become more important than the actual commandments of God and frequently pressured Jewish citizens to stringently adhere to them as well. This is what Peter is referring to when he mentions that it is unlawful for a Jew to visit anyone of another nation. And just as Yeshua repeatedly rebuked the Pharisees over these manmade laws, here the Father is using Peter’s vision to teach against them as well.
11. So the text itself reveals quite clearly that Peter’s vision had nothing to do with the clean and unclean laws or even with food at all. It was a revelation that the Father was now going to offer the free gift of salvation to the gentiles, provided that they too were willing to fear God and be obedient. Peter explains this fact in Acts 10:34-35 “Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him. This is why the angel told Peter to go with the gentile men, making no distinction. Without this instruction, Peter might have instinctively refused to travel with three gentile men to visit the home of a Roman centurion.
12. Acts 10 culminates with Cornelius and his household all receiving the holy spirit and being baptized. After a few days, Peter went to Jerusalem and in Acts 11 we read that he was confronted by a group of Pharisees who criticized him for having eaten with gentiles, and thus breaking their manmade doctrines. Peter retells the entire story of his vision, of speaking to Cornelius’s household, and of baptizing them after they had received the Holy Spirit. In Acts 11:17, Peter shares his final realization, “If then God gave the same gift to them as he gave to us when we believed in the Lord Jesus Christ, who was I that I could stand in God’s way?” So Peter’s own conclusion on the matter includes nothing regarding a change in the dietary laws, but rather an

acceptance of the fact that the Most High God was welcoming gentiles into His set-apart family.

13. But even more incredible is the reaction of the Pharisees in the very next verse. When they heard these things they fell silent. And they glorified God, saying, “Then to the Gentiles also God has granted repentance that leads to life.” These religious leaders, who had just criticized Peter for eating with gentiles, are now also recognizing, based exclusively on Peter’s testimony regarding his vision, that the Father is allowing gentiles to enter into the covenant relationship.
14. So let’s quickly review. Peter received a vision of a sheet being lowered from Heaven full of animals and heard the command, “Rise Peter, Kill and Eat.” Peter promptly refuses this order and admits he’s never eaten anything unclean. The Father then responds by saying “What God has made clean, do not call common.” Immediately after receiving this vision three times, three gentiles arrived at the door, asking him to come preach to a family of gentile believers. In the entire chapter of Acts 10 there is almost no mention of food or eating. In verse 28, Peter very plainly reveals that the vision is about gentiles and then states, Truly I understand that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him.” When Peter shares his testimony with Pharisees who strictly enforce manmade laws requiring segregation from gentiles, they also acknowledge that God has granted to the gentiles repentance that leads to life.
15. When all of this is taken into account, we are forced to simply acknowledge that this vision had nothing to do with the food laws changing, but rather, with the invitation for gentile believers to enter into covenant with the Most High God and thus become siblings with the Father’s chosen people. And considering that a great many of us are, in fact, gentile believers ourselves, we should celebrate this vision and the good news that it proclaims to us all.
16. If you enjoyed this video, I would greatly appreciate you giving it a thumbs up and consider sharing it with anyone who might also be interested. If you haven’t already, please consider subscribing to help

me build the audience here and give these videos greater visibility. My goal with Turning to Torah is to lovingly and humbly explore important aspects of our Hebraic faith and encourage all believers, particularly those still in the mainstream church, to learn to show love to the Father through obedience to his Torah. I plan to keep most of the videos on this channel under 15 minutes, making them easy to share and discuss with friends and family.