

Place: Lurgan Baptist Church 27:9:2011

Reading: Acts 10: 1-33

THE CHURCH ABLAZE (Acts)

20. GOD'S KEY MAN

One reason I love to study the book of Acts is its uniqueness. *It is the sourcebook for the spread of early Christianity.* Without it we would know little about the apostolic church except what would be gleaned from Paul's epistles. It is the chronicle of the spreading flame of the Holy Spirit. It also a book with a splendid theme, tracing the work of the Holy Spirit through the birth, infancy, and adolescence of the Church. It's title could well be "*The Acts of the Holy Spirit through the apostles,*" or "*The Acts of the Risen or Glorified Christ through the apostles.*" Now this book forms the perfect counterpart and contrast to the Gospels. In the Gospels the Son of Man offered His life, in Acts the Son of God offered His power. The Gospels tell us of Christ crucified and risen, Acts speaks of Christ ascended and exalted. The Gospels model the Christian life as lived by the perfect Man, Acts models it as lived out by imperfect men. Now before we get into our study this I want to give some background information about the book of Acts. I want you to note,

(1) The AUTHOR of the Book:

Look if you will at (1:1) In an indirect way that verse

tells who wrote the book of Acts. Look at (Lk 1:3-4) Now Luke wrote his gospel for Theophilus. Then when he wrote a sequel, the book of Acts for Theophilus he referred to his gospel as "*the former treatise.*" (1:1) Now Luke is not mentioned often in the New Testament. He appears in three verses: (Col 4:14: 2 Tim 4:11: Phil 24) Consequently, little is known about him. Colossians tells us he was a medical doctor. Second Timothy says he was a companion to the imprisoned apostle Paul. The context of the Colossians reference suggests Luke was a Gentile, making him perhaps the only Gentile writer of the New Testament ! (1)

(2) The AIM of the Book:

Look at (1:1) again. Because Luke referred to his gospel as "*the former treatise,*" we can consider Acts to be the second volume of Luke's writings. The gospel of Luke deals with what Jesus "*began both to do and teach, until the day in which He was taken up,*" Acts deals with what Christ continued to do, after He was taken up, through the Holy Spirit in the lives of the apostles. (1:24 2:33,47) Now what Luke is saying is this. In the Gospel I showed you all that Christ *started* to do, in the book of Acts I am showing you all that Christ *continues* to do. The Gospel of Luke tells us of Christ's ministry while on earth in a *Physical Body*, the book of Acts tells us of Christ's ministry from heaven, through His *Spiritual Body*, the church.

My Christ is still alive and active. He just has a different body for ministry. You say, "*where is the*

body of Christ ?” Sitting in this building. Christ lives in us. (Col 1:27) Have you discovered that God does not want you to do anything for Him ? What He wants is that He would do something through you ? Now notice what Dr. Luke is saying, “ *I wrote the Gospel, that's what Jesus began to do, I am writing this book, that's what Jesus is continuing to do.*” So the **Aim** of this book is to show us Christ's ministry from heaven, through His Spiritual Body the church.

Chronologically arranged, the contents of the book cover a 30 year period, from about AD 30 when Christ ascends to heaven, to AD 60 when Paul takes the gospel to Rome. Where do the events in Acts take place ? Well, like a travelogue Acts tours the ancient world, taking us to Jerusalem to what is now Syria and Turkey, then hop scotching across the Mediterranean to Greece and finally Italy. **Geography is a key** to understanding the book, in fact, it is one of several ways to unlock its outline. Look at,

(3) The ANALYSIS of the Book:

Presented to us in (1:8) Now we could outline the book biographically, focusing on Peter in (Ch' 1-12) and Paul in (Ch's 13- 28), but the best way to outline the book is geographically, using (1:8) as a guide. Now this verse summarises the entire book. (Ch's 1-7) describe *the church established at Jerusalem*. In (Ch's 8 - 12) we see *the church scattered to Judea and Samaria*. Finally, in (Ch's 13 - 28) we see *the church extended to the remotest part of the earth*. Now when we read the book of Acts and compare the growth of the church in its early days with the growth of the

church today, its easy to look at the modern church with a critical spirit. But the fact is, that the early church was not as obedient as her growth might suggest. The church in Jerusalem was given her marching orders in (1:8) to take the gospel to “ *Jerusalem, and in all Judaea, and in Samaria and unto the uttermost part of the earth.*”

(Acts 6:7) tells us that the church began to multiply greatly in Jerusalem. **Phase One** of the church's outreach was well under way. But it was not until God sent a wave of persecution upon the church that it moved out of Jerusalem and into the surrounding and distant regions. You see, **Phase Two** got under way only as a result of persecution driving the church out of Jerusalem. And **Phase Three**, taking the gospel to “ *the uttermost part of the earth,*” that is, to the Gentiles only happened as result of a Gentile sending for Peter and asking to be told the message about Christ. And it's the story of this Gentile Cornelius and this Jew Peter that form the basis of our study this !

Nicolo Paganini, the great concert violinist, stood before a packed house, surrounded by a full orchestra. He played a number of difficult pieces, then came to one of his favourites, a violin concerto. Shortly after he was underway, as the Italian audience sat in rapt attention, one of the strings on his violin snapped. Relying on his genius, he improvised and played on the next three strings. *Shortly thereafter a second string broke on his instrument*. He again began to improvise and continued playing the piece. Almost at the end of the magnificent concerto, a third string snapped. Amazingly, he finished the piece on one

string. The audience stood to its feet and applauded until their hands were numb. They assumed the concert was over. But Paganini proceeded to play an encore with the full orchestra. He made more music out of one string than many violinists ever could on four.

Paganini took what appeared to be a difficult situation and turned it into a triumph. His attitude made all the difference. My no matter what we pursue in life, music, athletics, education, business, homemaking, politics, **attitude is the key**. Nowhere is this more important than in the spiritual life. It is possible for dynamic events to occur in our lives only to have them neutralised by a wrong attitude about something or someone. Our perceptions and misconceptions, what we view as possible or impossible, our prejudices or lack of them, make an awesome difference. ***This was certainly true in the life of the apostle Peter.*** Having begun his spiritual pursuits full of well-intentioned but self-sufficient presumption. (Lk 22:33) Peter plunged into the depths of despair when he denied His Lord three times But this resulted in spiritual progress because Peter learned firsthand the emptiness of fleshly dependence and the necessity of being filled with the Spirit.

And yet still, Peter was by no means perfect, and one of his biggest imperfections was his attitude towards the Gentiles. You see, Peter was heir to a strong tradition of prejudice that went back to Abraham and was exemplified in men like Jonah, who resisted bearing witness to the Gentiles and was actually angry with God when the Ninevites repented and escaped judgement. During Peter's time the Jewish midwives

were forbidden to aid a Gentile woman in childbirth, for they would thereby help propagate Gentile scum. And this bitter attitude even permeated the Hebrew - Christian community. The Risen Lords final words to his disciples had instructed them to be witnesses " *in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth,*" (1:8) But somehow the disciples missed the point. Perhaps some of them saw the mandate as meaning that the gospel would go to the Jews wherever in the world they might be. At any rate, six years after the Cross the Christian movement remained distinctly Jewish. But God was about to change all that. But before that could happen He had to change Peter. Now this has to be one of the most pivotal chapters in the entire Word of God. Some have called

(Acts 10-11) "**The Roman Pentecost,**" as it shows how the gospel invaded the heart of a Roman soldier and began the explosion of the gospel into the Gentle world. My what took place in (Ch 10) rocked the early church and actually threatened to divide it. Indeed if the events of this chapter had not taken place, chances are that the gospel of Jesus Christ would have never been brought to our shores.

Peter is presented to us here as **God's Key Man**. Do you recall what the Lord Jesus said to Peter, "*And I will give unto thee the keys of the kingdom of heaven.*" (Matt 16:19) Dr. David Jeremiah says, "***Much ink has been consumed over the last 1,900 years by interpreters offering their opinion on "the keys of the kingdom."***" Now a key is a badge of authority (Is 22:15 Lk 11:52) We use keys to open doors and

Peter was God's key man. Peter was given the privilege of opening the door of faith to the Jews (Ch 2) then in (Ch 8) he opened the door of faith to the Samaritans and now in (Ch 10) he opens the door of faith to the Gentiles. Peter was **God's Key man**. You see *God always prepares us for what He is preparing for us*. At the very same time God was speaking to Cornelius he was also preparing Peter, for God always prepares us for what He is preparing for us. Here we see that the Lord as it were lays His right hand on Cornelius and His left hand on Peter and brings them toward each other and prayer is answered. You see in (Ch 10) we find two men praying. In the first part of the chapter,

(10:1-8) we find Cornelius a Roman centurion praying. Then in (10:9) we find Peter praying and as the events of the chapter unfold Cornelius and Peter get together and prayer is answered. Is it not encouraging to know that when the Lord leads us to minister to someone, He has probably prepared that person to receive our ministry ? Just think how much more ministry God is willing to complete on the other end if we would take the initiative to reach out on our end.

But my whenever you find people who are praying, people who are excited about open doors, you also find people with closed minds. People, who stand in the way of progress. Was this not exactly what happened in this very chapter ? God told Peter that the Gentiles would be reached with the gospel. At first Peter had a closed mind himself. In (10:14) Peter said, " *Not so, Lord: for I have never eaten anything that is common*

or unclean." Then in (Ch 11) Peter ran into some people with closed minds and he had to defend himself. Now the history of the church is the record of the conflict between closed minds and open doors. It's interesting to note throughout the book of Acts that someone is usually trying to close the door. (Ch 11 & 15) I wonder are you excited because of "*new doors,*" of opportunity opened in answer to prayer or is your mind closed as to what God can do. Peter was **Gods Key Man**. God was using him to open doors. Now what are the marks of a key Christian ? Well, look at Peter in (Ch 10) for he illustrates these marks. Notice,

(1) THE VISION THAT PETER SAW

The sun was reflecting off the Mediterranean Sea, and perhaps Peter's thoughts travelled across the sea as he wondered about the remotest parts of the earth. He fell into a "*trance,*" and saw a great sheet from heaven filled with all kinds of animals for him to look at. (1) The word "*trance,*" in (10:10) is ekstasis made up of two words. Literally, it means "*To stand outside oneself.*" Peter seemed to be removed from himself and his surroundings in order to see something God wanted to show him. (22:17) Now,

(a) WHEN DID THIS VISION COME ?

(1) It came when Peter was PRAYING:

(10:9) What was Peter praying about when he was on the housetop that noontide ? We don't know, but we do

know he was hungry. Did his hunger remind him of something that Christ said in (Jn 4:34) " *My meat is to do the will of Him that sent me, and to finish His work. Say not ye, there are yet four months and then cometh harvest ? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.*" I wonder if, while Peter was hungry, he was thinking about that experience he had with the Lord Jesus when He said, " *Peter, open your eyes now and look there is going to be a harvest.*" Was Peter praying about the harvest ? Was he praying about lost souls ? (1)

(2) It came when Peter was praying at the SIXTH Hour:

(10:9) Do you recall that when it was the sixth hour when Christ was crucified and darkness covered the whole land ? (Mk 15:33) I wonder was Peter thinking about those three hours of darkness when the Lord Jesus hung on the Cross and was made sin for us ? Perhaps Peter was praying, " *O, Lord you died for the whole world, help us to reach out and win the world for You.*" (1) (2)

(3) It came when Peter was praying at the sixth hour in JOPPA:

(10:5) Now every Bible student knows that Joppa was the place from which Jonah sailed in his attempt to escape from God. God said, " *Jonah, go to the Gentiles.*" Jonah said, " *I'm a Jew. I'm not going to the Gentiles.*" (Jonah 1:3) My I'm not sure what Peter

was praying about but I have a suspicion that he was praying about reaching out and winning lost souls to the Lord. You see Cornelius was praying the day before. Here you have a seeking sinner and a praying saint and God gets the two of them together. Is this one of the reasons why we don't see more folk come to Christ ? We are not praying about it. Sure we pray about everything and anything except souls seeking the Lord. My are we not supposed to pray that God' Word will have free course and touch the hearts of sinners ? Are we not supposed to pray for our loved ones who are lost ? (Lk 23:34 Rom 10:1) Whether Peter was praying for lost souls or not one thing is sure. This vision came to him in the place of prayer. And where better can we acquire a vision of fallen humanity but in the place of prayer. For its in the realm of the real that temporal things fade and eternal things flourish. (a)

(b) WHAT DID THIS VISION MEAN ?

It simply meant that the Gentiles were now to be part of the church. Peter says in (10:28) look at (10:34) Peter had opened the door of faith to the **Jews** in (Ch 2) to the **Samaritans** in (Ch 8) but now he's going to open the door of faith to the **Gentiles**. To you and I. Now you can always tell a " **key,**" **Christian by his eyes. He sees the vision.** Now God is not going to send a sheet from down from heaven filled with all kinds of animals fro us to look at, but the Lord wants us to see the need. It was said of the Lord Jesus " *But when He saw the multitudes He was moved with compassion on them, because they fainted, and were*

scattered abroad as sheep having no shepherd." (Matt 9:36) The Lord wants us to see this lost world as a flock that needs shepherding and as a field that needs harvesting.

My do you see that ? Are you the kind of believer who, because you pray, has seen the vision of a lost world ?

You can always tell a key Christian by his eyes. A key Christian sees the vision. There is a job to be done. There are people to be reached with the gospel. (1)

(2) THE VOICE THAT PETER HEARD

You can tell a key Christian not only by his eyes but also by his ears, he hears the voice. Look at what Peter says in (11:7) You see this voice,

(a) **REVEALED THE MIND OF GOD:**

Look if you will at (10:13) Do you recall that God laid down certain dietary restrictions for Israel ? (Lev 20:25-26) describes His reason for giving those certain restrictions. Look at that passage for a moment. *You see it was imperative that Israel be kept separate from her idolatrous neighbours, and such restrictions would hinder social intercourse with them.* Orthodox Jews today abide by those same Kosher standards pertaining to food. But since the coming of the New Covenant, and the calling of a new people, the church, the day of those restrictions was over as Peter soon discovered. My as far as God was concerned what was forbidden by the Mosaic law was now past,

finished with. The old distinction of clean and unclean, Jew and Gentile were no longer valid. (Rom 14:14 1 Tim 4:4 Titus 1:5) Indeed there is an interesting phrase in (10:20) "*doubting nothing.*" Do you know what that means ? "*Making no difference.*" You'll find it again in (11:12) and a similar word is used in (11:2) "*Contended with him,*" that is made a difference.

But Peter was no longer to make any distinction between Jew and Gentile. Indeed he was to get rid of his natural prejudice. Now do we need to hear this ? Of course we do. My how many times must God expose our prejudices before we learn that all people are equal before Him ? Alexander Whyte the Scottish preacher of a previous generation says this,

All mankind, indeed, except Peter and a few of his friends, were bound up together in one abominable bundle. And Peter was standing above them, scouting at and spitting on them all. All so like ourselves. For, how we also bundle up whole nations of men and throw them into that same unclean sheet. Whole churches that we know nothing about but their bad names that we have given them, are in our sheet of excommunication also. All the other denominations of Christians in our land are common and unclean to us. Every party outside of our own party in the political state also They are four-footed beasts and creeping things. Indeed, there are very few men alive, and especially those who, live near us, who are not sometimes in the sheet of our scorn.

My we too write off whole churches simply by what we have heard about them. We too mentally excommunicate those who do not agree with us in one small issue or another. Our sheets easily fill with educational, racial, cultural, and spiritual rejects and we cry, "*By no means Lord, they are not my type.*" My who is in the "**sheet of our scorn ?**" Someone of a different culture or colour ? Someone with a past or lifestyle foreign to ours ? The Lord accepts them through Christ, will we accept them also ? "*Rise, Peter kill and eat.*" (10:13) Could it be that God is asking you to do something, go somewhere, speak to someone against whom you have a natural prejudice ? Like Peter are you twisting and turning ? This voice (a) But it,

(b) PROVOKED THE MAN OF GOD:

Look if you will at (10:14) "*Not so Lord.*" (Lev 11: 20:25 Deut 14:3) "*Lord, you know that Moses has prescribed certain animals fit for food and others unfit.*" "*And the voice spake unto him again the second time, what God hath cleansed that call not thou common.*" (10:15) You see, Peter's response was a bit of a contradiction. For if Jesus Christ is Lord one cannot say "*not so,*" and if one says "*not so,*" He cannot be Lord. Dr. Graham Scroggie spoke on one occasion on the Lordship of Christ. At the close of the service he was approached by a young lady, a believer whom God had spoken to in the service. "*And why don't you surrender,*" enquired Scroggie. "*Well,*" she said, "*I am afraid I should have to do two things.*" "*What are they,*" asked Scroggie. "*I play the piano in*

the concert hall and I afraid that I would have to give that up." "*And the other ?*" "*I am afraid that God would send me to China as a missionary.*"

Opening his Bible at this very passage Scroggie explained to this Christian that a slave never dictates. And to say, "*not so,*" and then use the word "*Lord,*" is impossible. "*Now,*" said Scroggie, "*I want you to cross out the words 'not so,' and leave the word 'Lord,' or else cross out the word 'Lord,' and leave 'not so.'*" For two hours that girl struggled. When Scroggie returned he looked over her shoulder and saw the tear stained page but the words "**not so,**" were crossed out. With a radiance in her eyes she left and went home repeating to herself the one word "*Lord.*" No longer would she dictate. She was now His disciple and He was truly her Lord. My what about you ? Is God calling you to make a journey ? Maybe the Lords asking you to take the gospel to people whom He's now preparing ? I wonder if we don't have unsaved people in our neighbourhood just like Cornelius ? Moral, respectable: religious people but they are not saved and in their hearts they are praying, "*O Lord send someone to show me how to be saved ?*" Having seen the vision and heard the voice, how will you respond ? Will it be "*not so,*" or will it be "*Lord,*" ? How did Peter respond ? Well, notice not only (1) (2)

(3) THE VENTURE THAT PETER MADE

You can always tell a key Christian by his eyes, he sees the vision, and by his ears, he hears the voice.

But you can always tell a key Christian by his feet, he makes the venture. Peter got up and went. The Spirit told him to go doubting nothing. So he went. Peter went because he feared God more than he feared man. You see as far as Peter was concerned,

(a) THE FEAR OF MAN WAS SECONDARY:

Now let's try and put ourselves into this situation. The gap between Jew and Gentile was great.

Alfred Edersheim in his book, "**The Life and Times of Jesus the Messiah**," describes the extent of the inbred prejudice that Jews held against Gentiles. He says this,

Every Gentile child, so soon as born, was to be regarded as unclean they and theirs were defiled: their houses unclean, as containing idols or things dedicated to them: their feasts, their joyous occasions, their very contact, was polluted by idolatry: and there was no security, if a heathen were left alone in a room, that he might not defile the wine or meat on the table, or the oil and wheat in the store. Milk drawn by a heathen, if a Jew had not been present to watch it, bread and oil prepared by them, were unlawful, even to put ones nose to heathen wine was strictly prohibited.

Now I have quoted that to let you see where Peter was coming from. You see, the Jews considered themselves to be at a level higher than the rest of humanity. If you were a Jew, you were special. If you were not a Jew,

that is a Gentile, you were a dog. In the mind of the Jews, there were only two categories of human beings, Jews and everyone else. We get a hint of the animosity between Jew and Gentile in (10:28 Gal 2:12) The Jews were accused of being haters of the human race, and therefore it was no small thing for Peter to go to the Gentiles, and as he went he undoubtedly knew that he would be called into question for his action. And so he was. Look at (11:2-3) You see the legalists in the church had closed minds and they "**contended**," with Peter. They wanted to make a distinction between Jewish believers and Gentile believers. They said, "*Peter you were wrong. A Gentile must become a Jew before he can become a Christian.*" Peter said, "*No, the Holy Spirit said its not that way that all. We are not going to make any difference. Who was I that I could withstand God ?*" (11:12-18) My the point is that Peter went to the Gentiles undoubtedly knowing that he would receive criticism for what he did but he went because he feared God more than he feared man. Are you reluctant to make a venture God wants you to make because of "**the fear of man ?**" Because you know that you will be criticised and opposed even by Christian people ? My there are always "*sanctified obstructionists*," who stand in the way of progress. They are sincere but they are bound and shackled to the past. They are sincere but they are bound by tradition that they cannot change. I wonder is there a Peter seeking to do Gods will and you're criticising and hindering him ? As far as Peter was concerned the fear of man was secondary because,

(b) THE FEAR OF GOD WAS SUPREME:

The angels must have watched Simon the tanner's home carefully that night. How would Peter respond to the heavenly vision ? Hallelujah, he obeyed. He took a glorious first step and invited the visitors in. He would formerly thought of these Gentile men as unclean, and now he was inviting them to stay overnight in Simon the tanners home. The Jewish phase of the church thus came to an end, and a new attitude began to sweep the church. My do we see those around us as potential heirs of grace ? Do we view those who are different from us, and who do things we do not approve of as candidates for the kingdom ? Our attitude makes all the difference. If we are anti-Semitic, we will never lead a Jew to Christ. If we have written off a relative, he or she may be written off for eternity. If we are elitists, most of the world will never experience grace through us ! Now you can always tell **a key Christian by his feet. He makes the venture.**

At one time Peter had Wayward Feet but Andrew brought him to the Saviour. (Jn 1:42) And then one night Peter had some Wet Feet because he was walking on the water. (Matt 14:29) Then he had Washed Feet when the Saviour knelt before him and washed his feet. (Jn 13:1) Then he had Wandering Feet when he denied His Lord. (Lk 22:57) But, here Peter has Willing Feet, for " *how beautiful are the feet of them that preach the gospel of peace.*" (Rom 10:15) Now according to (8:40) Philip the evangelist, was already in Caesarea. Could he not have told Cornelius how to be saved ? God said, " *No, My messenger is Peter. I gave Peter the keys. Peter is the one who is*

going to open the door to the Gentiles."

Are you getting the marks of a key Christian ? You can tell a key Christian by his **Eyes: He sees the Vision:** By his **Ears: he hears the Voice:** by his **Feet: he makes the venture.** But finally, you can tell a key Christian, by his **Lips: he shares the victory.** For notice,

(4) THE VICTORY THAT PETER SHARED

I tell you few preachers have ever had a more receptive audience than the apostle on that day. Peter was prepared, the people were prepared and the Holy Spirit was in control from beginning to end. It was the first time the gospel had ever been preached to the Gentiles. After a brief introduction, (10:34-37) Peter touched on,

(a) CHRIST'S VIRTUOUS LIFE:

Peter says, " *Who went about doing good and healing all that were oppressed.*" (10:38) You see the apostles saw this. Peter said, " *Don't tell me He didn't turn the water into wine for I drank some of it.*" (Jn 2:10) " *Don't tell me He didn't walk on the water for I was out there with Him.*" (Matt 14:29) " *Don't tell me I didn't raise that little girl for I talked with her.*" (Lk 8:54) " *Don't tell all those miracles were not real for I was there.*" " *I was an eye-witness of His Majesty and when He was transfigured I heard God speak from heaven, ' this is my beloved Son in whom I am well pleased.'*"

(b) CHRIST'S VICARIOUS DEATH:

He says, " *Whom they slew and hanged on a tree.*"
(10:39) Peter says, " *We were there, standing back in the crowd. We saw them as they drove those nails into his hands and feet. We heard Him cry, ' Father into Thy hands I commend my spirit.'* We saw Him die " *the just for the unjust.*" (1 Pet 3:18) My do you see the full Christology of Peter's message ? (a) (b)

(c) CHRIST'S VICTORIOUS RESURRECTION:

" *Him God raised up the third day* " (10:40)
" *Cornelius this is not fable this is fact. God raised Him from the dead. How do I know ? I saw Him.*" " *Well, how do you know Peter, it was not an hallucination. I'll tell you how it was not an hallucination. We all saw him. You don't get eleven men to hallucinate at the one time. But not only that 500 saw Him at once.*" My can you imagine a courtroom where you are trying to testify to the historical fact of something and you bring in 500 witnesses who say, " *we all saw the same thing.*" " *But Peter, maybe it was a ghost.*" Peter says, " *It was not a ghost for we sat down and ate with Him. We touched and handled Him.*" (10:41) My the Lord Jesus actually, bodily, victoriously came out of that tomb. " *Cornelius, we're telling you what our eyes have seen and what our hearts have experienced.*"

(d) CHRIST'S VISIBLE RETURN:

Jesus Christ will be to every person either deliverer or judge. (Rev 19:11) My Peter never got finished his message. Cornelius and his household heard that " *everyone who believes in Him receives forgiveness of sins,*" and they responded in faith. They were born again on the spot. And Peter and his six friends were amazed that the Gentiles were saved and had received the Holy Spirit and the proof of that was that they were speaking in tongues. Now this passage does not teach that speaking in tongues is normally to be expected with the coming of the Spirit. My the Spirit granted it on this occasion as visible proof that He indwelt these Gentiles. What happened in Cornelius's house was the same thing that happened in Jerusalem when Peter preached to the Jews at Pentecost and the Holy Spirit was poured out. ((15:7-9) The Holy Spirit was given to the Gentiles as He was given to the Jews. This meant that God was including Cornelius and his household in the church. ***There would not be two churches a Jewish church and a Gentile church. There would be one comprised of believers from both groups.*** And it was important the Gentiles enter the church on an equal footing with the Jews, by the reception of the gift of the Holy Spirit. But notice there was not only the Baptism of the Holy Spirit, there was the Baptism of Water. Look if you will at (10:47) And the obvious answer was " *No.*" My baptism is not about salvation or going to heaven but its about being obedient to the Lord. Have you obeyed His command to be baptised ?

Peter was God's Key Man. Are you a key Christian ? Are you opening doors or closing doors ?

You can always tell a key Christian, by his ***EYES: he sees the VISION: by his EARS: he hears the VOICE: by his FEET: he makes the VENTURE: by his LIPS: he shares the VICTORY !*** Are you doing this ?