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HOW SIMON PETER'S SERMON WAS INTERRUPTED BY THE
GENTILE PENTECOST

A STUDY OF THE BOOK OF THE ACTS
NUMBER 41
ACTS 10:43-48

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We have studied the message Simon Peter delivered in the house of Cornelius who was a Roman army officer. Cornelius was a Gentile, but he had positive volition toward God. Peter had preached a sermon about Jesus and when he came to the words "Whosoever believeth" immediately these Gentiles realized they were included in the plan of God. The "Whosoever" was the word they wanted to hear and immediately they accepted Christ.

ACTS 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The Old Testament writers testified about Jesus as the Christ. They preached about the coming cross and they looked forward to the cross. All their rituals and the furniture of the Tabernacle spoke of Christ. Look how they spoke of Christ in prophesy.

ISAIAH 7:14 "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Since deity cannot die, Jesus had to become a man in order to die. Isaiah says that he did just that.

ISAIAH 9:6-7 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." In this verse the "Child is born" refers to the humanity of Christ. The words "Son is given" refers to the deity of Christ.

ISAIAH 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." Notice Isaiah says, "In his deaths". That Hebrew word for death is plural. So Isaiah says here that Christ died twice. He died physically and he died spiritually. The sins of the whole world were poured out on Christ when he cried, "My God, My God, why hast thou forsaken me". For the time the sins were being poured out on him the Holy Spirit was withdrawn from him. But after he bore our sins, and before he died he said, "Father, I now dismiss my human spirit". He was back in fellowship with God his Father and with the Holy Spirit. So Christ died twice in order that we might be born twice. So Simon Peter made the point in his sermon that all the Old Testament writers gave witness to Christ. In the Old Testament and in the New Testament people were saved exactly the same way. When Jesus died on the cross every sin of the whole human race was covered.

1 JOHN 2:2 "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." When in his sermon Peter used the phrase "Whosoever believeth", it was a dramatic present tense and the language means that the moment a person believes that very moment he is saved, and saved forever.

Faith is the absence of human merit. Grace means that God does all the work in salvation and God gets all the credit and man receives eternal life. In legalistic religion man does the work, man gets the credit and God is supposed to get the results. Believe is a non-meritorious verb and means that we get no merit for believing, but the merit is in the object of our faith.

Outline of Mark's Gospel

In some ways, verses 34-43 just give an outline of the Gospel of Mark. The other Gospel writers were eye witnesses, but not Mark. No doubt Simon Peter told Mark many of the things he wrote down in his Gospel. Notice how these verses follow the outline of the Gospel of Mark--

1. He described the forerunner.
2. Next came the ministry of Christ.
3. Then the crucifixion and resurrection.
4. The command of the Ascended Christ.
5. The conclusion.

This is an outline of Mark's Gospel and is also an outline of the sermon Peter preached to these Gentiles. And now notice--right as Peter was preaching their response to his invitation broke up the sermon.

The Interruption In The Gentile Pentecost

In the Pentecost at Jerusalem some months before this, we had Jews only and it appeared that a Jewish monopoly was in the making. But in Acts 8 we had a Samaritan Pentecost. Now the Samaritans were half-Jew and half-Gentile. But here we see the Gentile Pentecost and these people are full Gentiles. The middle wall of partition was broken down. Jews and Gentiles were both included in the plan of salvation. The same thing that happened in Jerusalem some months before, and the thing that happened in Samaria, had now happened in the house of Cornelius. The Holy Spirit interrupted the sermon of Peter. "Whosoever believeth" was all they needed to hear and they responded with belief in Christ. The Gentile Pentecost was underway.

(Note--In your King James version you will read Holy Ghost and sometime Holy Spirit. Always they mean exactly the same. There is no such thing as Holy Ghost. Some of the translators used the term "Holy Spirit" and some used "Holy Ghost" but they all come from the very same word "Pneuma" and it means air or wind. It is the blowing wind.

ACTS 10:44 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." In conversion, in regeneration, the Holy Spirit always falls on the believers.

1. Regeneration. In regeneration the Holy Spirit is the agent.
TITUS 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"
JOHN 3:8 "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."
2. The baptism of the Spirit. The Holy Spirit enters believers into union with Christ.
1 CORINTHIANS 12:13 "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."
3. At conversion the Holy Spirit indwells every believer.
4. At conversion the Holy Spirit seals every believer.
This is the security angle. Once you are saved you can never be lost.
5. A spiritual gift is given to each believer.
Some get more spiritual gifts than others, but God gives according to his wisdom.

ACTS 10:45 "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." The Jews present were astonished. For they saw exactly the same thing happen here which had happened in the Jewish Pentecost at Jerusalem.

The Doctrine Of The Holy Spirit Falling On Them

1. Every believer is entered into union with Christ.
2. Every believer begins the Christian life with the indwelling and the filling of the Holy Spirit.
Each time the believer sins and gets out of fellowship with God he must confess his sin, and get back into fellowship.
So here these Gentiles were filled with the Holy Spirit the moment they believed.
3. The Christian filled with the Holy Spirit cannot fall into sin and retain the power of the Spirit.
4. The new believer is always indwelt with the Holy Spirit but only filled with the Spirit when in fellowship.
5. The first time the believer sins he loses the filling of the Spirit.
6. The filling of the Holy Spirit is revived when the believer rebounds.

Now these Jewish Christians were shocked when they saw the same thing happen to the Gentiles that had happened to the Jews in Jerusalem. You see they thought only Jews could be saved, but now they see Gentiles have been genuinely converted.

ACTS 10:46 "For they heard them speak with tongues, and magnify God. Then answered Peter." Just as had happened in the Jerusalem Pentecost, these new Christians could speak in other languages.

1. The discipline which God would bring upon the Jews is involved in the use of the gift of tongues.
2. The warning and sign of discipline to the Jews was the gift of tongues.
ISAIAH 28:9-11 "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people." This passage from Isaiah was quoted in 1 Corinthians 14. The Jews were to have forty years of warning before the destruction of Jerusalem and the period of discipline which would come to them. This warning was the use of Gentile languages or tongues.
3. This warning is quoted in 1 CORINTHIANS 14:21-22 "In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." In other words, the passage in Isaiah 28:9-11 is more fully explained in 1 Corinthians 14.
4. The purpose of this warning and signs was to turn cursing into blessing. The Jews are going to be under discipline from 70 A.D. until the second coming of Christ. In the destruction of Jerusalem, two million died and ninety-seven thousand were taken slaves. The believers had left Jerusalem and the tongues was a sign to warn them of this coming catastrophe.
5. Once discipline came to the Jews the sign of tongues was discontinued. Since 70 A.D. there never has been a bonafied use of tongues. At that time the use of tongues was discontinued.
1 CORINTHIANS 13:8-10 "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Tongues was the first spiritual gift to be discontinued.

1 John 1.

6. Some sort of the use of tongues continued after 70 A.D. but this was a Satanic operation.
2 THESSALONIANS 2:9 "Even him, whose coming is after the working of Satan with all power and signs and lying wonders"
7. Tongues as a movement is erroneously perpetrated after the destruction of Jerusalem as an expression of emotion.
2 CORINTHIANS 6:11-12 "O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels."
ROMANS 16:17-18 "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."
8. We see the mechanics of tongues as a Satanic operation.
ISAIAH 8:19 "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"
ISAIAH 29:4 "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Demons come to control the vocal cords and cause people to speak in tongues.

ACTS 10:47 "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Please notice something here--Gentiles were saved before water baptism was ever brought into the picture.

Let us review the seven different baptisms--

1. Real baptisms
 - a. The baptism of Moses.
1 CORINTHIANS 10:2 "And were all baptized unto Moses in the cloud and in the sea"
 - b. The baptism of the cross.
MATTHEW 20:22 "But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."
 - c. The baptism of fire.
LUKE 3:16 "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire"
 - d. The baptism of the Spirit.
ACTS 1:5 "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."
2. Ritual water baptism
 - a. The baptism of John.
 This represented the coming of the Kingdom of God.
ACTS 1:5 "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."
 - b. The baptism of Jesus.
 This represented Jesus doing the Father's will.
MATTHEW 3:16 "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him"
 - c. The baptism of the believer.
MATTHEW 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"
 Water baptism is our identification with Christ as Saviour.

Baptism means down with human good and up with divine good. Salvation comes before baptism and water baptism is for those who understand the meaning of belief in Jesus Christ.

ACTS 10:48 "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." So here we have the wonderful story of the Gentile Pentecost. Not just Jews, but Gentiles could also be saved. This is a great lesson for all of us for most all of us are Gentiles. We can truly sing "He Included Me".