God's Light Meant to Be Shared

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References: Acts 10, Acts 10:34-44; Luke 1:1-2; 2 Peter 1:16; 1 John 1:1; Hebrews 1:3; Isaiah 53:5; 1 Corinthians 15:6; Luke 24:27; John 5:39; Micah 5:2; Isaiah 7:14; Zechariah 12:10; Isaiah 46:10; John 14:6; John 6:44; Acts 10:2; John 3:19; Ephesians 5:8; Philippians 2:15; 1 Peter 2:9; John 1:5

Introduction

Good morning. It's great to be with you here. And thanks for that good answer. I said, "Good morning," and I heard a lot of good mornings. Yes, it's a beautiful morning. And it is beautiful to be able to remember what our Lord has done for us, Jesus Christ.

And as Harold just commented, we come from South America. I'll just do a little introduction of who we are. My parents were Canadian missionaries down to South America. They are still living in South America, in Uruguay. They were commended by a church in Toronto fifty-three years ago. So when they go down to Uruguay fifty-three years ago, I was already going with them. I was born in Uruguay, I was made in Canada, so I flew in my mom's tummy. And so I am Uruguayan also—not just Canadian, but Uruguayan.

And I was raised, did all my school studies, initially worked in Uruguay, married Leticia from Uruguay. She comes from an Italian-Spanish background; that's what Uruguay is, it's kind of like a little Europe in South America. So we've been married almost twenty-nine years. We have two daughters, Amy and Annie. Amy is married to a Uruguayan, and they live in Uruguay. They have a little daughter, so we are proud grandparents of a seventeen-month-old girl that's not a baby—she's running around and doing a lot of different things, trying, experimenting, and she's full of energy. And we have our second daughter that's in Canada. She has continued her studies here. She's twenty-three. So Amy's twenty-seven, Annie's twenty-three, and we're very grateful for what the Lord has done in their lives. They follow the Lord. They serve in the local assemblies. So we are very blessed to see that.

About almost three years ago, MSC reached out to us and asked us if we would consider coming to Canada to serve with them. So if you have any questions about MSC, you just ask Harold. He's been a good friend of MSC for I don't know how many years.

The Reality of Light

Well, it's a blessing to be with you. And I want to share with you from the Word of God from Acts 10.

A few years ago, there was a study done on people who had lived their whole lives in spaces with very little natural light. You may have heard about this study: people that lived in basements, tightly closed apartments, places where sunlight barely came in. And what researchers found was fascinating. Over time, people didn't just adapt to darkness—they began to prefer it. Bright light actually felt uncomfortable, and to some of these people, it even felt painful.

But here's the twist: when those same people were gradually reintroduced to sunlight, something changed. Their bodies adjusted, and they realized what they had been missing all along. Energy increased, mood lifted, clarity returned. Light didn't just help them see; it helped them **live**.

I'm not sure how many of you have read or studied about and kind of investigated what C.S. Lewis has written, but I find him a real fascinating and interesting person to read all about. And he wrote the following:

> "I believe in Christianity as I believe that the sun has risen, not only because I see it, but because by it, I see everything else."

That's what light does. It just doesn't add something to your life; it redefines everything in your life. That's what light does. And this is what we're going to find in Acts 10. There is a tension, an encounter between Cornelius and Peter, which is quite interesting. And we're going to just kind of go through some of that, and I'm going to share some thoughts on these verses here in Acts 10.

Cornelius is living in a spiritual dimness—not because he's evil, but because he doesn't yet know the full light of Christ. Peter, on the other hand, has the light, but he's hesitant to step into unfamiliar spaces to share it. So God orchestrates a moment where light breaks into darkness in this passage—not through argument, not through pressure, but through witness.

So here's the big idea that I want to share with you: God's light is meant to be shared, and He uses ordinary people to carry extraordinary truth to those that are around us.

So let's read in Acts 10:34:

> [Acts 10:34-39 NKJV]
> 34 Then Peter opened his mouth and said: "In truth I perceive that God shows no
> partiality. 35 But in every nation whoever fears Him and works righteousness is
> accepted by Him. 36 The word which God sent to the children of Israel, preaching
> peace through Jesus Christ--He is Lord of all-- 37 that word you know, which was
> proclaimed throughout all Judea, and began from Galilee after the baptism which
> John preached: 38 how God anointed Jesus of Nazareth with the Holy Spirit and
> with power, who went about doing good and healing all who were oppressed by the
> devil, for God was with Him. 39 And we are witnesses of all things which He did
> both in the land of the Jews and in Jerusalem, whom they killed by hanging on a
> tree.

Verse 40—and this is what we have celebrated today:

> [Acts 10:40-44 NKJV]
> 40 Him God raised up on the third day, and showed Him openly, 41 not to all the
> people, but to witnesses chosen before by God, even to us who ate and drank with
> Him after He arose from the dead. 42 And He commanded us to preach to the
> people, and to testify that it is He who was ordained by God to be Judge of the
> living and the dead. 43 To Him all the prophets witness that, through His name,
> whoever believes in Him will receive remission of sins." 44 While Peter was still
> speaking these words, the Holy Spirit fell upon all those who heard the word.

I'd like to note three things. There's much more to be said about this text that we've just read, but there are three highlights that I would like to share with you this morning:
1. The personal witness of the saints
2. The prophetic witness of the Scriptures
3. The powerful witness of the Spirit

1. The Personal Witness of the Saints

So first of all, the personal witness of the saints. In verse 39 we read, "We are witnesses of all things which He did." Peter is saying, "We are witnesses," and he is saying it to Cornelius: "We are witnesses of everything Jesus did."

So Peter doesn't start with philosophy; he starts with his own experience. Those who follow Jesus do not build on abstract theory; it is rooted in eyewitness testimony.

Luke chapter 1—Luke is the doctor who wrote Acts, and he also wrote the Gospel of Luke. And he says there in chapter 1, in describing the Gospel and the accounts of the Gospel in verses 1 and 2, and he speaks of those who were eyewitnesses.

Second Peter—Peter himself in his letter—writes:

> [2 Peter 1:16 NKJV]
> For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty.

John, also who was an eyewitness, in chapter 1, verse 1, adds:

> [1 John 1:1 NKJV]
> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life--

So apart from Luke, all of these men—Luke, we know that he was a medical doctor, so he was a well-prepared person with a lot of studies. But the rest of the ones that we have mentioned, they were not polished influencers. They were ordinary people: fishermen, skeptics, tax collectors, zealots.

And here's something very important: in a world that often treats truth as subjective —"What's true for you? Okay, that's okay. This is my truth. That's your truth"—that's how the world often treats truth. Christianity makes a bold claim: truth is rooted in **reality**, not preference. It is based on reality. It is something seen, heard, and experienced. This is what Peter is sharing with Cornelius.

C.S. Lewis, who started as an atheist and considered himself an atheist, said his conversion to Jesus Christ was not an emotional escapism. He described himself as the most reluctant convert in all England, because he became convinced not by wishful thinking, but by evidence he could not ignore.

For the disciples, again, their testimony centers, as C.S. Lewis experienced it himself, on these realities. And Peter states them clearly in Acts chapter 10.

Peter says, "They saw His life." Verse 38: "He went about doing good." We have seen His glory on the mount, remember? Hebrews also states that the radiance of God's glory was shown in the person of Jesus Christ. Jesus didn't just teach good ideas. He embodied a different kind of humanity, a kind of humanity that all those who saw Him probably, and deep inside, would have wanted for themselves. Jesus was the Son of God, and He walked in holiness. He was a person full of grace, a person full of peace, but power at the same time; gentle with people and caring, full of compassion. They saw His life. And Peter is telling Cornelius, "We saw all what He did and who He was."

Peter also states as a witness in verse 39: they put Him to death. We saw what happened. We saw how Jesus, as it was prophesied by Isaiah seven hundred years before, was pierced for our transgressions. Well, He was the one that went to the cross. We saw Him. We saw His death. He Himself bore our sins in His body. And the cross answers one of Cornelius's and all of humanity's deepest questions: How can justice coexist with mercy? At the cross, justice was satisfied and mercy extended. And Peter was sharing this testimony with Cornelius.

So they saw His life. They saw His death.

In verses 40 and 41, they saw His resurrection. And Peter is stating this. Peter is telling Cornelius, "We saw Him in resurrection." God raised Him. He appeared to more than five hundred people, declared the Son of God with power by the resurrection. The resurrection is not just a spiritual symbol; it is a historical claim with massive implications. And that's where our faith is based on, evangelism. If not, Paul says, it would be vain. But the resurrection of Jesus Christ is where we stand firm in our hope. If it's true, everything Jesus said is validated. If it's false, followers of Christ and their hope would just collapse. Paul goes into some profound analysis in 1 Corinthians chapter 15; you may want to consider reading those verses.

Peter is telling Cornelius, "I am a witness of His life, death, and resurrection." Your witness matters. And he bases it on experience, his personal experience. And we can do the same. We have experienced forgiveness. We have the peace of God. His transforming power, we enjoy it permanently. This is a beautiful experience that we live.

And we don't have to be lawyers. We are not called to be lawyers to defend a cause, because there's no cause that we have to defend. Truth defends itself. The person of Jesus Christ is solid. And we can be authentic, humble, and real witnesses of what Jesus has done for us. The personal witness of the saints.

2. The Prophetic Witness of the Scriptures

Now, I would like to share the second point with you: the prophetic witness of the Scriptures.

We read in verse 43, "All the prophets witness that through His name..." Peter, as a witness of Christ, shifts from experience to Scriptures. Peter shares with Cornelius what he saw, what he lived with Jesus Christ. And now, from his experience, he goes to the prophetic witness of the Scriptures. Because followers of Christ, we have to understand it's not just about a feeling, something that we felt at a certain moment. It is something that is grounded.

Jesus showed the two disciples on their way to Emmaus in Luke 24 how all Scripture pointed to Himself. In John chapter 5, the Gospel, verse 39, John captures one of the many moments of Jesus' teachings where Jesus Himself said:

> [John 5:39 NKJV]
> You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.

The Bible doesn't vaguely hint at Jesus; it consistently points to Him. Even through the Old Testament, it's full of references to Jesus Christ, the Messiah that would come: Micah, Bethlehem; Isaiah chapter 7, the virgin birth; the suffering servant in Isaiah 53; Psalm 22, the crucifixion and the imagery of the crucifixion, even though crucifixion didn't exist when that was written, but there you have the imagery; Zechariah, the pierced one; Daniel, the timing of the Messiah.

This isn't coincidence; it's convergence. God is speaking down through history, even from the Old Testament to this day. History is not random; it's directed. God is behind the scene. He's the Creator. And as Isaiah states in Isaiah chapter 46, if I'm not mistaken, God declares the end from the beginning.

In today's culture, where many say truth is relative—"Believe whatever works for you; spirituality is a personal preference"—have you struggled yourself with some of these thoughts? Or have some people that surround you in your work and your studies deal with these thoughts and questions in their mind? Well, all of those worldviews struggle with consistency. Because if truth is relative, all of those statements cannot be absolutely true. And that's what makes the inner being of a person so empty when they cannot answer these questions and come to a certain truth and be able to rely on it and believe it.

Well, as followers of Jesus—and we've seen Peter taking Cornelius from his own experience to Scripture, something that is personal but also is based on the prophetic word of God in Scriptures—he is just taking him through and making him realize that Jesus is the truth, He is life, and He is the way.

So truth is not just a concept. It's a **Person**. And that's where Peter is taking Cornelius.

3. The Powerful Witness of the Spirit

I would love to talk much more about this, but I have a few minutes to finish. And I want to finish with this third point, which is very important: the powerful witness of the Spirit.

This is where everything changes, because ultimately, people are not argued into the kingdom of God. They are awakened by the Holy Spirit. Spiritual truth is discerned spiritually, not just intellectually. No one can come unless the Father draws them to Jesus; we read that in John 6. And the Spirit works in three directions—we see this in Scriptures:
* First, the Spirit witnesses to us.
* But also the Spirit witnesses in us.
* And the Spirit witnesses through us.

And this is a beautiful experience that, as followers of Jesus Christ, we can live and experience.

We shall not force anything upon anybody. We don't have to do that. We are a signpost, not a bulldozer. Sometimes I remember when I was young, I liked to argue, and I liked to get into philosophical discussions, and just kind of get a bit of the apologetics out, and polished, and studied, and redefined, and argue, and come here and there in good discussions with many people. But there was a day that I realized it was the Holy Spirit that had to work in the heart of the people. So I'm a signal, a signpost, talking about the truth of Jesus Christ. I don't have to be a bulldozer. We don't have to be perfect; we just have to be available to people.

The interesting thing, going back to Cornelius, is that we see in chapter 10, in verse 2, right at the beginning, that he was already seeking God. And this is a very important detail when I was studying this topic. This means if you're a follower of Jesus Christ, when you share your faith, as Peter was doing to Cornelius, you're often stepping into something God has already been doing. God already was working in the life of Cornelius. And there was a moment that He used Peter to come into the life of Cornelius and speak the truth of Jesus Christ.

So this reminds us that we are not starting the story when we begin talking with a person—you're joining it. God has already been active working in the life of a person before you step in and share the truth of the Gospel.

Stepping into the Light

Remember those people who lived in the dark when we started? At first, light felt uncomfortable. "People loved darkness rather than light"—we read that in Scriptures in John chapter 3. "You were once in darkness, but now you are in the light in the Lord," Paul says.

When someone steps into the light, everything changes. They see clearly. They live differently. They realize what they were missing.

And here's the question that I would like to raise this morning: Have you stepped into the light? Not just grown up around it, not just hearing about it, but personally responding to Jesus Christ, confessing and believing in Him. Everyone who calls upon Him shall be heard; He listens.

And if you have already come to the light and know Jesus Christ as your Savior, then you are part of the story, just like Peter. You are the light of the world. As Paul says, shine—shine as lights in the world. Because somewhere in your world now, someone probably is living like Cornelius in the dim or in the darkness. And God wants to use you—your story, your voice, your witness—to open that window to the Gospel so they can see the light of Jesus Christ coming in.

Closing Prayer

Let's pray.

Father, what a privilege it is to see the light, the true light of Jesus Christ. Thank You for opening our eyes and bringing us out of darkness into marvelous light. Lord, this light is not ours to keep. You have entrusted us to share, just as Peter did with Cornelius.

So we ask, open doors before us. Give us courage, compassion, clarity to speak the Gospel, the good news of salvation for sinners. Lead us to those who are searching, those who are broken, and those still walking in darkness. Your Word says the light shines in the darkness, and the darkness has not overcome it. We hold on to that physical and spiritual reality today.

No heart is too hard, no life too far gone, no darkness too deep for Your light to reach. Use us, Lord, as bright lights. Let our lives, our words, and our love point people to Jesus Christ. And in His name we pray today. Amen.

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