

# Chapter 15

- ▶ 15:1–3
  - Conflict in Antioch
- ▶ 15:4–29
  - The meeting in Jerusalem
- ▶ 15:30–35
  - Teaching & encouragement in Antioch
- ▶ 15:36–41
  - Division over John Mark and new journeys



# The Issue

- ▶ What the issue is and what it is not
- ▶ Effect of this issue in Antioch
- ▶ How the issue was dealt with in Antioch
- ▶ Seriousness of the issue
  - What is at stake?
  - Impacts of a heresy



# The Solution

- ▶ Sent to Jerusalem
  - By whom and why?
- ▶ A private meeting
- ▶ A general meeting
- ▶ What the meeting is not
  - An attempt by apostles to determine truth
- ▶ The addresses to the multitude
- ▶ The conclusion
- ▶ The letter
- ▶ The effect of the letter



# Another Preaching Trip

- ▶ Pauls' Desire
- ▶ Division over John Mark
- ▶ Barnabas & John
- ▶ Paul & Silas
  - Silvanus – the Roman name for Silas
    - Acts 15
    - 2 Corinthians 1:19
    - 1 Thessalonians 1:1
    - 2 Thessalonians 1:1
    - 1 Peter 5:12




# Peter & Preaching to the Gentiles

- ▶ The apostles, including Peter, were commissioned by Jesus to preach to ALL nations
  - Matthew 28:18
  - Mark 16:15
- ▶ Peter preached that the gospel was for all nations
  - Acts 2:39
- ▶ Luke tells us of 4 supernatural events involved in Peter concluding that the Gentiles should receive the gospel
  - Peter's vision (10:9–16); verse 17 – Peter wondered what this meant
  - The Spirit instructed him to go with the men sent by Cornelius; the Spirit says He had sent those men (10:19–20)
  - The story of the angel's appearance to Cornelius; Cornelius was to hear words from Peter (10:22, 30–33)
  - The Holy Spirit fell on Cornelius and all those who heard the word (10:44; 11:15)



# Peter & Preaching to the Gentiles

- ▶ Peter's conclusion after the first three events: verses 34–35.
    - And then Peter preached the gospel to them
    - Necessary Inference
  - ▶ Peter's and 6 Jewish brethren's conclusion in 10:47–48:
    - These Gentiles should be baptized
    - Necessary Inference
  - ▶ The conclusion of those of the circumcision in Jerusalem who contended with Peter about Peter going in to uncircumcised men
    - 11:18 – “Then God has also granted to the Gentiles repentance to life”
    - Necessary Inference
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# Peter's Speech in Acts 15:7-11

- ▶ Peter preached the gospel to the Gentiles – referring to Cornelius
  - Not because God directly told him to preach the gospel to them.
  - But God did choose him to do this
  - Peter did not circumcise them
- ▶ God acknowledged (bore witness) to them by giving them the Holy Spirit just as He did to us (apostles).
  - This meant God “made no distinction between us and them”
- ▶ Peter necessarily implies in order for the church to necessarily infer: Peter preached the gospel to the Gentiles without binding circumcision, and God put His stamp of approval on this through the miraculous manifestation of the Holy Spirit. Therefore, circumcision is not required for salvation.
- ▶ Besides that, it would be making trial of God to bind on the Gentiles the Law of Moses which no Jew was able to bear
- ▶ Therefore:
  - We (Jews) shall be saved in the same manner as they (Gentiles), that is, without circumcision



# Peter's Speech in Acts 15:7-11

- ▶ Peter's speech is an argument based on necessary implication
    - The church was to necessarily infer what Peter necessarily implied
  - ▶ By necessary implication of supernatural events, Peter was led to preach to the Gentiles
  - ▶ By necessary implication, the Jews in Jerusalem to whom Peter relayed the events in chapter 11 were led to conclude that salvation has come to the Gentiles
  - ▶ By necessary implication, the church in Jerusalem was led by Peter to conclude that Gentiles are saved without circumcision
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