

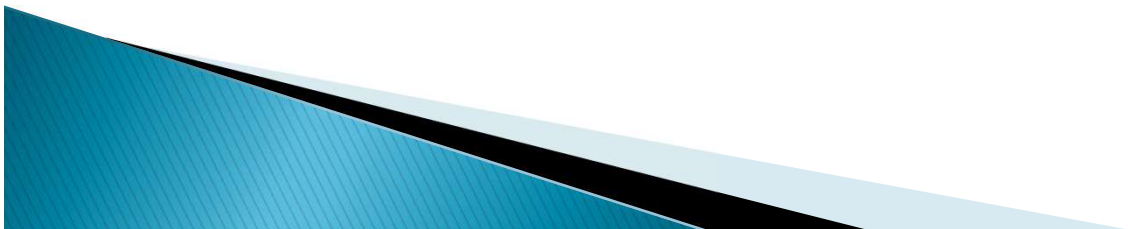
Chapter 15

- ▶ 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




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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Necessary Inference

- ▶ Necessary inference is based on a necessary implication
- ▶ Communication consists of a message, a sender, and a receiver
- ▶ The sender can imply, but the receiver can only infer
- ▶ Inference = a conclusion reached on the basis of evidence and reasoning
- ▶ Necessary inference = the inference is necessary; the conclusion is essential
- ▶ We as the receiver can only necessarily infer what the sender necessarily implied
- ▶ The authority of a necessary inference is drawn from the author rather than the one who inferred it
- ▶ Is everything we do religiously today done by necessary inference?




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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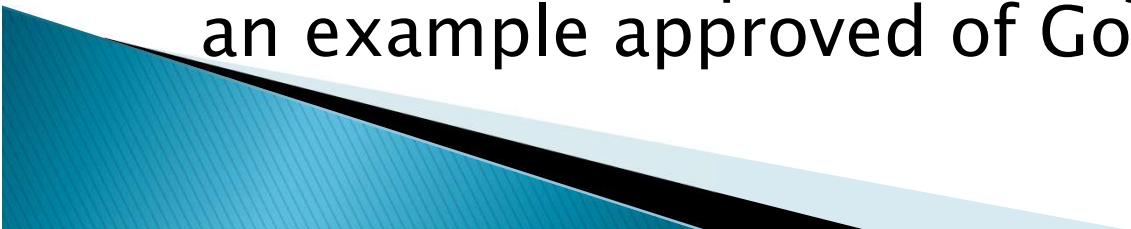
Barnabas' & Paul's Speech in Acts 15:12

▶ Remember

- Their preaching trip began as a Jewish mission
- Turned to the Gentiles in Antioch of Pisidia
- Upon Barnabas' and Paul's return to Antioch of Syria, they spoke to the church of
 - God's approval of their work (14:27)
 - The opening of the door of faith to the Gentiles



Barnabas' & Paul's Speech in Acts 15:12


- ▶ The apostles' action of preaching to the Gentiles was approved by God
 - ▶ Paul & Barnabas expected the church to receive the truth about circumcision based upon Paul's and Barnabas' approved example
 - ▶ It is an approved example not because Paul and Barnabas spoke about the events
 - It is an approved example because of the power of God that accompanied and confirmed the events/preaching
 - It would not have mattered who told about the events. The important thing is the events were an example approved of God.
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Barnabas' & Paul's Speech in Acts 15:12


- ▶ Is the God-approved example cited by Paul and Barnabas enough to answer the issue?
 - Yes!
- ▶ By a God-approved example, you can know the truth of the matter



James' Speech in Acts 15:13–21

- ▶ The necessary inference from Peter's speech was a premise or starting point for what James said
 - ▶ James points to Old Testament Scripture, citing a statement of God that the Gentiles would be called by His name
 - ▶ God made a direct statement regarding this issue
 - ▶ James showed that a direct statement of God harmonizes or “agrees” with the necessary inference of Peter's speech and the approved example in Paul's and Barnabas' speech
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The Principle of Silence

- ▶ Acts 15:24
 - ▶ “Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘You must be circumcised and keep the law’ – **to whom we gave no such commandment...**’
 - ▶ Jerusalem was silent – “gave no such commandment,” but that silence did not give the teachers the right to teach what they were teaching
 - These teachers were teaching without commandment
 - These teachers were speaking where God was silent
 - ▶ Two possible attitudes:
 - What is not explicitly forbidden is authorized
 - The Bible does not teach this approach
 - What is written is what authorizes
 - The Bible teaches this approach
 - Acts 15:24 is one example
 - Even the great commission in Matthew 28:20 teaches this principle
 - ▶ God’s silence does not grant authority
 - ▶ We must respect the silence of God to please Him!
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Three Methods of Determining the Truth

- ▶ These 3 methods in Acts 15
- ▶ What God necessarily implied that men should necessarily infer
- ▶ What God approved – activities or events approved by God
- ▶ What God directly stated
 - Sometimes facts, sometimes commands
- ▶ Each could logically stand on its own
 - Not all three necessary before a truth can be learned
- ▶ All should harmonize to one truth




Is This Method of Determining Truth Applicable Today?

- ▶ It is more than just applicable
- ▶ It is THE way to determine truth today
- ▶ The church listened to the inspired men
- ▶ The inspired men gave no new revelation
 - Peter used a known event
 - Paul and Barnabas recounted what had already occurred
 - James appealed to Old Testament Scripture
- ▶ The inspired men performed no sign, miracle, or wonder
- ▶ The church listened to the inspired men
- ▶ We listen to the inspired men today through the New Testament Scriptures

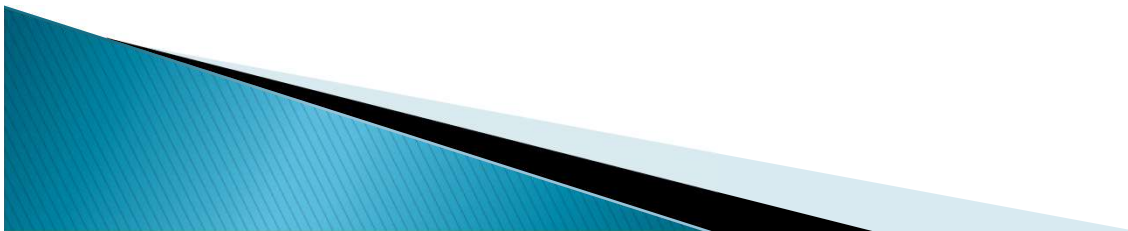


Is This Method of Determining Truth Applicable Today?

- ▶ The inspired men showed the church that the truth was evident by necessarily inferring what the confirmation of the Holy Spirit necessarily implied
 - ▶ The inspired men showed the church that the truth was evident from God-approved example of Paul and Barnabas
 - ▶ The inspired men showed the church that the truth was evident from statements in the God-breathed Old Testament Scriptures
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Is This Method of Determining Truth Applicable Today?

- ▶ We have all of the confirmed word of God and the confirmed events *that we need* in order to make necessary inferences to know truth
- ▶ We have all of the God-approved examples *that we need* to follow and/or to learn truth
- ▶ We have all of the God-breathed Scriptures with direct statements or commands *that we need* to know and follow
- ▶ I know we have all we need of these because:
 - I believe 2 Peter 1:1–3
 - I believe Jude 3



Going to the Inspired about the Lord's Supper

- ▶ Find all that is written that pertains to this subject
- ▶ Matthew 26, Mark 14, Luke 22
- ▶ Acts 2:42
- ▶ Acts 20:7
- ▶ Exodus 20:8–10
- ▶ 1 Corinthians 10
- ▶ 1 Corinthians 11
- ▶ 1 Corinthians 16



Going to the Inspired about the Lord's Supper

- ▶ What do we know by
 - Statements & commands?
 - Approved examples?
 - Necessary conclusions?
- ▶ Instituted by Jesus with the eleven disciples
 - Not a law of Moses practice
 - What:
 - Unleavened bread, because of the days of the Passover
 - Fruit of the vine – juice of the grape
- ▶ Disciples in Acts 2 continually steadfastly in it
- ▶ Disciples in Troas came together on the first day of the week to break bread
 - How often is a first day of the week?
 - Exodus 20:8
- ▶ Uniformity in practice
 - 1 Corinthians 4:17
- ▶ “Came together as a church,” “in one place,” to eat the Lord's Supper
- ▶ Not a common meal, which is to be eaten at home
- ▶ Eat in remembrance, discerning the Lord's body, proclaiming the Lord's death till he comes

