

Acts 15: 1-31

SUBJECT: The All-  
Sufficient Saviour

[The First Jm. Conference]

5/4/98

(67)

Acts 15:1-31

OUR ALL-SUFFICIENT SAVIOR

[The First Jerusalem Conference]

This conference Acts 15:1-31  
Paul's journey, inside conference Gal. 2:1-10

I. The Background of the Conference

1. Paul and Barnabas declare what they had done  
14:27 to Antioch report, but missing journey directly sent  
15:4 to Jerusalem <sup>after arrival</sup> <sup>of the church</sup> <sup>at X</sup>

2. The challenge of the part of the Pharisees, legalists  
15:1 at Antioch, during journey 14:28  
15:5 at Jer.

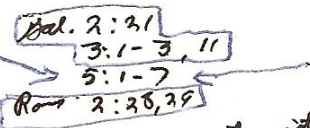
(1) Difficult to say, whether greater opponents as believers or unbelievers  
is a sort of the church.  
emphasizing circumcision.

(2) Their doctrine that  
Voice of teachers here > "Ex capt. -- 15:1 ---"  
you must believe in X (or see how) but you must do more  
must be circumcised  
only law, messiah  
god to build in X, believe in, Abraham, law...  
then will result. whenever you will church.

(3) Circumcision behind it centuri (several hundred years ago)  
but is loyal, biblical balance to laws, trade, tradition  
Established by Abraham that himself. Rom. 12:9-14  
not a Roman institution, therefore, it is not made by human authority  
Language will not be clear. No section needs  
1. John 7:22-23 sanctity of Sabbath not resolved by freedom  
2. Ex. 12:48 no circumcision not the law  
3. Th. 4:596 John to 13th century <sup>name of Jesus?</sup> <sup>language local</sup>  
4. 3:21 Jesus <sup>name Jesus in "Jesus."</sup>

(4) The power, thrust, of this judicial act  
 Gal. 2: 11-15 were after the conference  
 Paul being Peter  
 Peter, sometimes at Rome said at trial 7 years  
 often followed, even Paul's way  
 [to be limited, in person with a number of men. II P. 4: 15]

3. The lines distinctly, vigorously drawn  
 at Antioch at 15: 3  
 To the Galatians



By not a series of acts, ritual, use means  
 by is 7th spirit, 1st act, 1st of truth  
 of faith, hope

## II The Speaker At The Conference

1. Paul  
 (1) Who answers as Pharise with his Rabbinical, Talmudic leaning or culture?  
 The very phrase, the best a Pharise? or Pharise (Phil. 3: 5, 6)  
 the star pupil? or just Rabban Gamaliel  
 Now know what he meant. Acts 9: 17 "He is a chosen vessel."  
 God will always find his own people, clasp  
 "Known when his men are  
 He who found water in the rock, <sup>any in the desert</sup>  
 will always find his disciples. <sup>to Boaz, David</sup> to Boaz, David, David

(2) Gal. 2: 2 "want of my remission?"  
 God said "No!"  
 Angel said "Go with you."  
 2: 1, 3-5 jointly to Titus.  
 as infidel detail. <sup>you 10: said to nobody</sup> <sup>great 18: 4</sup>

(3) The mighty gospel  
 Gal. 2: 16  
 3: 24-29

The gospel is greater than the law, <sup>abolition</sup> superseded it  
 abrogated its rites, ceremonies, ordinances  
 circumstances, like of typical acts. <sup>as a spiritual, typical signifier</sup>  
 The moral spiritual righteousness <sup>is more than</sup> <sup>symbolic</sup> <sup>signifier</sup>  
 not done away in sense of violent abolition, but <sup>abolished</sup>

- |     |                |                |
|-----|----------------|----------------|
| ( ) | human          | spirit         |
| ( ) | manhood        | infancy        |
| ( ) | the gods or    | adult          |
| ( ) | in mortality   | corruption     |
| ( ) | Paul's baptism | Paul's baptism |
| ( ) | River & 16     | Boaz           |

2. Peter  
 Has been talking to Paul (Gal. 2:2) and to the  
 G & 15:10? or more? but, explicit definition of Judaea's

3. James, pastor  
 The final answer  
 Acts 15:12: The Gentiles to come to the full, really  
 said) circumcise, not, circumcise.

III. All This Out, Oath!

1. No. must present all present things with us.  
 2. What must I do for oath?  
 3. You must believe in X and do good works  
 4. . . . . . help to make land, take your  
 5. . . . . . keep us safe  
 6. . . . . . A bishop, say so.

2. Shall the law of X have any added to it by man's hand?  
 of law which requires the cutting of hair  
 the observance of it not used  
 does it die in vain.  
 But I alone, sufficient. Gal. 2:20

3. In Heaven:  
 7 are saved. All they to the full and to death, the  
 the reverse of heaven  
 the reverse of heaven  
 No. 5:9, 12

(or 11th & 12th)

4/18



The Jerusalem Conference. To Jer. where coming from.

5:4 Paul, Barnabas declare what they both do. 14:27  
5:5 Pharisees. Difficult to say whether greater  
opponents as believers or unbelievers. Hinderance in unity of the church.

These two - the Pharisees and Paul. Theology, Rabbinical  
learning, culture. Who answers them Pharisees? A very fine  
of the blood, a Pharisee, the Pharisee... [Phil 3: 5, 6]. You know  
what Paul meant, "He is a chosen vessel unto me." He will  
always find his own people, champions. He knows where his men  
are. He will bring them up from Asiatic capitals to the Judean  
mountains. He will find water in the rock & honey in the desert  
will find his champions who, outside Jerusalem, his commandments  
for my camp, a witness for my content. Paul stoned. rose again

5:6 the question. Circumcision, believe it, culture, some  
history: it is, legal, legal decisions to laws, traditions. Not a  
man in it, tradition, therefore, not set aside by human authority.  
Established by Almighty Himself. Gen. 17: 10, 13, 14. Language  
was not be clearer. No exception made. In decision, legal,  
circumcision. Sanctity of Sabbath not violated by performance, thus  
it: Mt. Eating, Passover - no man eat it except he has  
been circumcised. G. 12: 48  
Sage / MT. John the Baptist 1: 24  
Jesus himself. 2: 21 24.

The answer of Paul.

Gal. 2:8, 11, 12. The gospel, Paul.

2:2 went up by "revolution"? God said "go," the angels said "we go with thee." The gospel is greater than the law; by superseding it, abrogates the rites, ceremonies, ordinances, Circumcision, like many typical rites, has a spiritual significance. The moment the spiritual significance realized, the mere type, symbol, is done away. Not done away in sense of violent abolition, but abolished as the moon tide abolishes the chains; the moon abolishes springs, manhood abolishes infancy. Ages move calmly, melting into one another. The days do not contradict the ages gone, but ripen them, presents them in maturity.

2:3 Titus with him. Bound to him - "having begun in the spirit, now made perfect in the flesh?" 3:3  
[?] the infidel - challenge & debate. 80 verses? [Christ opposed,]

5:7 Titus.

He had been talking to some one else - to Paul in private interview (Gal 2:2) - and to God.

He had and complete despondency, Judas'ism, "a yoke" the law with its tyrannous demands - we cry out for mercy, pity, grace. Thus salvation by grace... 15: 10, 11.

5:13 James

Pastor of the church. Presiding over the Council.

The question settled for time immemorial - known of God, revealed in the Holy Scriptures. Quoted Acts 9:11, 12. The Apostle to come to the Jew. with his soul, in words of his reign, law.



