

44-Acts-Pt15-Transcript

hi

this is Wesley your play and you went from there to there I'm brought the crowd down you're not going wonder what crowd down

yeah let's be fair

my job is to referee it again I thought what you're worried about the crowd Helen that's because you're not going to do that play the game yourself you let you do the convent century boy joke that's not part of what I'm saying can we hang up watch on TV for every call is a found a VTOL those guys before the game that every goals are foul they don't even have a part of the game allowing aa game are you to know I'm not through you've ruined every game excuse me you got you got

copy

Wow welcome back we haven't been together for about two weeks now we missed last week because of the Feast of Tabernacles and what a wonderful time we had in Jamaica where we kept the feast this year and if any of our Jamaican brethren are watching we just want to again I just thank you so much for such a wonderful feast but that opening segment you saw some very hot tempers and people very very engaged in the outcome and therefore very concerned about judgments that were being made about the the state of play that type of intensity is the type of intensity we're going to see now as we study Acts chapter 60 and in fact Oh x-15 I would say it's probably far more intense the the argument that we're going to encounter in acts 15 and in fact I think it might have some of us wondering based on the arguments that are presented

whether or not we should even be keeping the Feast of Tabernacles for those of you who are not familiar with the Feast of Tabernacles this is one of the annual Sabbath's as well as the last great day that we keep every year in addition to the weekly Sabbath and if you're a traditional Christian you're probably of the belief that these are done away and completely unnecessary and you would probably point to acts 15 as evidence that it's no longer necessary to keep the Mosaic law and so we're going to get into this very controversial scripture but before we do let's open with a word of prayer or Heavenly Father we thank you God and I just thank you so much for the wonderful blessing of keeping the Feast of Tabernacles in the last great day and the spiritual rejuvenation that we receive and the deeper learning that we receive as we obey you and keep your law and keep these holy days father we pray now that you'll bless our study as we resume our Wednesday night Bible study and delve into Acts chapter 15 we pray for understanding father and that that understanding would result in a better walk a closer walk with our Lord and Savior Jesus Christ in whose name we pray so let's begin and we missed last week but prior to that we were in acts 14 and just to pick up the latter part about 14 to remind you where we were the pole here after healing a layman and now these Jews come down from Antioch and Iconium and they persuaded the people and they actually stoned Paul thought that he was dead-- they drew him out of the city supposing that he was dead howbeit as the disciples stood round about him he rose up now whether he actually died and was resurrected or you know was so beaten up by these stones

that it he he was as good as dead in either case he stood up and then he came into the city and the next day he departed with Barnabas to Derby and when they had preached the gospel to that city and it taught many they returned again to Lystra and to Iconium and to Antioch and there's two Antioch here and then this first Antioch is Antioch in Turkey in the center of the map there we're going to see later on to your right believably you're right just above Jerusalem north of Jerusalem another Antioch which is in Syria but this Antioch is the one that's in Turkey and you can see Iconium and Lystra and Derby where they are going back and forth preaching the gospel and so here now when they preach the gospel to that city and had taught many they returned again to Lystra and to Iconium and then back to Antioch in Turkey or Asia Minor at the time confirming the souls of the disciples and exhorting them to continue in the faith and that we must and Paul is teaching now from example we must through much tribulation enter into the kingdom of God so this is not going to be you know I accept the Lord Jesus and just waltz into the kingdom Paul is making sure that the Brethren understand is going to be much opposition and they have to have backbone they have to have a stomach for this they have to set their mind in their heart towards the kingdom and not let anything dismayed them so it is through much tribulation that we will enter into the kingdom of God and when they had ordained them elders in every Church and had prayed with fasting they commended them to the Lord on whom they believed and notice here and I think I brought this out last

time that its elders plural in every Church it's not having ordained an elder in every Church its elders plural and it's really important that we have this plurality of eldership so that brethren are not looking to to one man and then are subjected to the whims of one man but rather they're always looking to Christ and you know ancient Israel Christ was their king but they wanted to be like everybody else and they wanted to have a visible King a man to rule over them and we can be like this as human beings as well it's important that we do not look too man we look to Christ and that the Brethren looked to Christ and with that plurality of eldership the elders can lead by their gifts and and allow other elders to lead by their gifts so that Jesus Christ is always leading the church and then in verse 24 and after they had passed through presidio they came to pamphylia and these are just certain provinces that you can see here lystra is just you can see antioch is actually just outside of Presidio and then purga is actually in pamphylia so after they had preached the word in peugeot they then went down to Italia which is in Greece now and from there they sailed to Antioch and you can see now that this is the other Antioch that is in Syria rather than the unti ottawa's in Asia Minor so now they're going to Antioch in Syria and from there they had recommended to the grace of God for the work yeah so from from Wednesday had been recommended to the grace of God for the work of God which they fulfilled so the Brethren then prayed for them and they're off now to begin the work of preaching to the Gentiles well that's where they had been recommended and when they were come and

had gathered the church together to now they've come back to Antioch where they were actually blessed to go out and preach the gospel to the Gentiles now they've come back there now rehearsing all that God had done with them and how he had opened the door of faith unto the Gentiles and there they about a long time that is in Antioch in Syria a long time with the disciples now we come into acts 15 and it says uncertain man and it says here came down from Judea so that's so Judea south we would actually think came up from Judea but I believe because Judea is higher up in terms of altitude that is that they're coming down from Judea they taught these same brethren these Gentile brethren these are Jews now coming in and they're saying except you be circumcised after the manner of Moses you cannot be saved it's impossible for you to be saved unless you are circumcised after the manner of Moses so that seems totally reasonable if we remember now that the circumcision the Covenant of circumcision came to Abraham in Genesis 17 and God said to Abraham you shall keep my covenant there for you and your seed after you in their generations this is my covenant which you shall keep between me and you and your seed after you every man child that is among you shall be circumcised and he shall be circumcised the flesh of your foreskin and it shall be a token of the Covenant between me and you and he that is eight days old shall be circumcised de mungyu every man child in your generations he that is born in the house or bought with money of any stranger which is not thy seed so even those that are not your seed that come into your household they also must be circumcised so so this is

not unreasonable if you are now in Christ and you're a child of Christ then you're a child of Abraham your grafted into Israel and this is the sign of the Covenant everybody in the Covenant is circumcised there's actually a token of the Covenant so now these Gentiles are coming in this is a new development in the life of Israel these Gentiles are being grafted into Israel and these people who are quite knowledgeable of the law are willing to accept the Gentiles with the proviso that they are circumcised to demonstrate that they are in fact in the Covenant so Paul and Barnabas then they're the ones that were given this mission to take the gospel to the Gentiles and it says when they're for Paul and Barnabas had no small dissension and dispute with them so so this is you know Luke is being very generous here by saying it was no small dissension and no small disputation you know today we might say it was a massive argument it was a huge debate and conflict that that occurred as a result of this Paul and Barnabas were very clear that circumcision was unnecessary for the new Gentile converts and as clear as they believed they were these men from Judah were equally clear that it is impossible for them to be saved unless they are part of the Covenant and they demonstrate their belief in their acceptance of the Covenant by Sid being circumcised so you know that again that opening argument segment that we saw that's really nothing compared to the argument that's occurring that's occurring here and certain other of them so because of this big argument they decide or determine that Paul and Barnabas should and certain other of them should go up to

jerusalem unto the Apostles and elders
about this question and get it sorted
out from from Jerusalem and then it says
in verse 3 and being brought on their
way by the church and sometimes we might
just read over that what that means is
the church collected money into finance
their travel from Antioch to Jerusalem
and if we just look at the map here Paul
is doing all of this work in the in the
Gentile cities and you'll see him going
right up into Antioch into Asia Minor
and the conium and Lystra and Derby and
then he's come back to Antioch where he
had begun his journey and now they're
saying you know what you need to go up
to Jerusalem so it's a real diversion
from his work in the Gentile world but
this is such a big question that they're
telling him you really need to go to
Jerusalem and sort this out so so they
gather the money for him to finance him
to be able to go to Jerusalem just to
end and talk to the Apostles and the
elders about this question and so being
brought on their way by the church they
passed through Venice that is phoenicia
and Samaria and so you can see from
Antioch to Jerusalem they go through
phoenicia and then they go through
Samaria in order to get to Jerusalem so
he says here declaring the conversion of
the Gentiles of a within the phoenicia
they're telling the story and within
Samaria they're explaining what's
happened with the conversion of the
Gentiles and they caused great joy unto
all the Brethren there and when they
came to Jerusalem they were received by
the church end of the Apostles and
elders and they declared all things that
God had done with them this was really
really miraculous and so everywhere
there go there just sharing the joy of

the fact that God really has opened the door of the Covenant to the Gentiles in the Gentile being brought in so they're now in Jerusalem sharing this with the church in Jerusalem as well as the Apostles and the elders but with in Jerusalem there rose up a certain sect of the Pharisees notice which believed so I think sometimes you just think you know Pharisees are against the church in this case these Pharisees were a part of the church these were Christian Pharisees and they very much believed in Christ and they're listening to everything that Paul and Barnabas have accomplished with the Gentiles and so they have a very clear a position on this and they say it's necessary it's needful to circumcise them and to command them to keep the law of Moses and no doubt the Brethren that came to Antioch from Judah would have been influenced by these leaders by these Pharisees and so when Paul and Barnabas come back to Jerusalem they are they're the ones that were the source of this opinion of being Pharisees and being very knowledgeable of the law that these new converts even though they're Gentile need to be circumcised and not only to be circumcised but to keep the law of Moses and this is now where we really get into this question about that is the law done away and many would look to ask 15 to say yes in fact the law of Moses has been done away so in verse 6 the Apostles and the elders came together to consider the matter so so now they're coming together in there they're going to see does in fact this issue makes sense for them to circumcise the disciple that the new disciples the Gentiles and when there had been much

disputing and again I just take you back to the opening sequence and you see the kind of intensity and emotion that people have over sports well this is life and death this this is there the religious life is everything and and we don't want to read over how intense this argumentation would have so there's a lot of argumentation and conflict in Antioch and now the same thing has occurred again in Jerusalem because it is such a hot and critical matter so when there had been much disputing after that it says that Peter rose up and said unto them men and brethren so so they've gone back and forth back and forth they're arguing they're hearing the different points of view the Pharisees are very strong about what needs to be done Paul and Barnabas are not having it they're very clear about what needs to be done and finally after all of this back and forth Peter rose up and said to them men and brethren you know how that a good while ago God made a choice among us that the Gentiles by my mouth should hear the word of the gospel and believe and God which knows the hearts bear them witness giving them the Holy Spirit as he did unto us so the same way that we received the Holy Spirit he's explaining to them this is the same way that they received the Holy Spirit remember in acts 10 when we were there that when he went to Cornelius is home while Peter yet spoke these words words the Holy Spirit fell on them which heard the word and they of the circumcision which believed they were astonished because these were Gentiles and it was very clear that they had received the Holy Spirit as many and there were six six of these Jews that went with Peter because that on the

Gentiles also was poured out the gift of the Holy Spirit and noticed this that they knew that they had the holy spirit for they heard them speak with tongues and magnify God so the very same phenomenon that happened on Pentecost in Acts chapter 2 when when all the Brethren the Jewish brethren then spoke in tongues and had as a result of receiving the Holy Spirit the very same thing happened here in Acts chapter 10 so it was evident to them it was more than evident to them that God in fact had given the Holy Spirit to the Gentiles and then he Peter then asks can any man forbid water that these Gentile should not be baptized which have received the Holy Spirit as well as us and or the same way as us so back now to Acts chapter 15 so he has put no difference between us and them so Peter is saying after listening to all this back and forth that you know what the Gentiles received the Holy Spirit the same way we did and it is God that has put no difference between us and them purifying their hearts not by the law and this is again what what traditional Christians will point to an end with with with great merit that justification is not by the law that that their hearts are purified by faith the same way Abraham had his righteousness attributed to him by faith not by works of the law now therefore this is what Peter's question to them why do you tempt God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear so so they were not able to keep the law our fathers were not able to keep the law and now you want to put this yoke on these new Gentile converts and we ourselves couldn't keep this yoke but we

believe that through the grace of the lord Jesus Christ we shall be saved not through the works of the law but rather through the grace of the lord our lord Jesus Christ that's how we believe that we shall be saved even as they so so we believe this and there are Gentiles and we can't keep the law so if we believe that we're going to be saved by grace through faith by grace why would we force the Gentiles now to try to be saved through the works of the law so all the multitude kept silence and then they gave audience to Barnabas and Paul so a lot of arguments finally Peter stands up says they they've received the Holy Spirit and we believe that we're saved by faith through grace or by grace through faith and we don't believe that the works are going to save us that the works of the law going to save us why would we burden the Gentiles with this so now they're basically saying Paul and Barnabas are right so all the multitude now kept silence and gave audience the Barnabas and Paul and they declared what miracles and wonders God had wrought among the Gentiles by them and after they had held their peace now James answers so James now is the host in Jerusalem and no doubt that the Pharisees were in his congregation and those men of Judah that went up to Antioch were far from his congregation as well so here is the host he says men and brethren listen to me Simon Simeon that is Peter has declared how God at the first did visit the Gentiles to take out of them a people for his name so that experience that Peter had with the vision and with Cornelius he repeats this and to this agree the words of the prophets so now he's reinforcing Peter's experience with

the words of the prophets as it is written after this will I return and build again the tabernacle of David which has fallen down and I will build again the ruins thereof and I will set it up so remember that they were looking to Christ to say will you at this time restore the kingdom to Israel so they know that David is going to be resurrected he's going to be installed as the king over Israel and then that's part of the the restoration of the kingdom of God and so seeing the Gentiles now coming into Israel James is saying this is what the Prophet said that i will build again the tabernacle of David which is fallen down and I will build again the ruins their up and I will set it up that the residue of men might seek after the Lord and all the Gentiles

upon whom my name is called says the Lord who does all these things so so James is now saying it's in the bits in the prophets that the Gentiles would come into Israel and and he was actually quoting here from the Book of Amos and if we read here in Amos 9 verses 11 and 12 in that day will I raise up the tabernacle of David that is fallen and close up the breaches thereof and I will raise up his ruins and i will build it as in the days of old that they may possess the remnant of Edom and of all the heathen which are called by my name says the Lord that does this so so James is actually saying to the Pharisees and the other brethren there this is the presence of the Gentiles within Israel in these last days because remember that the Holy Spirit was poured out and Peter said this is what was spoken of by Joel and that was an end time prophecy so they're now believing that they are very

close to the return of Christ and the establishment of the kingdom of God and so James is saying this is actually a very good thing to see the Gentiles coming into Israel because it means that the king the kingdom of God is near and the tabernacle of David will be raised up and we will possess the remnant of Edom instead of having the Romans and the or or Herod ruling over them they would then the idea from aidonia the they would have the rule over them and all the healin and so this is this is very good news and so back to acts 15 he says known unto God or all his works from the beginning of the world that this was prophesied from the beginning and so we should welcome it therefore my judgment is this that we trouble not them which from among the Gentiles are turned to God so so they're coming into the church they've turned to God let's not put this tremendous burden of circumcision and keeping the Mosaic law on them but that we write unto them and this is what they should do instead that they have stained from pollutions of idols and from fornication and from things strangled and from blood so there's how many things here for things we're going to write to them and say abstained from pollutions of idols from fornication or sexual immorality from things strangled and from blood for things so the Ten Commandments are done away the Sabbath is done away the the annual Sabbath's that some of us are religiously observing that we just came back from keeping the Feast of Tabernacles in the last great day dunaway that these are the only things that maybe if you're Jewish you can keep these things but if you're a Gentile the only things you

need to worry about our pollutions of idols sexual immorality animals that have been strangled and from blood now part of this is picked up from what's called the Noahide laws so the covenant with Noah that the Jews actually promote this belief that Gentiles do not have to keep the Ten Commandments is actually the Jews themselves that say they have to keep the Ten Commandments but Gentiles don't that instead there are seven laws that were given to Noah and then these four things that they identify here in acts 15 are coming from these noahide laws and so believe in God don't worship idols don't blaspheme his name don't murder don't commit sexual immorality don't steal pursue justice and don't eat the flesh of an animal that is still alive so respect all creatures so what they're saying here is that Noah or the covenant with Noah was for all mankind and so as Gentiles turn to god they have to observe the laws that were given to noah but for the jews they will observe the Ten Commandment and and and the end the holy days but Gentiles don't have to do this so let's continue then part of this ideology or philosophy of the Jews is actually based in in the belief that they are superior to the Gentiles and as Gentiles come into the church that's great but they're actually coming into the church to serve the Jews and you'll see this here for example and this this rabbi here is a very well-known easy dead now rabbi Schneerson renowned and highly respected and so that was his judgment that Gentiles just have to keep the laws given to Noah in the noah covenant and then another Jewish rabbi rabbi ovadia yosef he actually makes it clear why the Gentiles don't have to keep the law why

they should just keep the noise covenant is that Gentiles exist only to serve Jews that the sole purpose of non-jews is to serve Jews and and he goes on to say that that they are just to be slaves gent the purpose of Gentiles is to be slaves to the Jews and so this this notion that Gentiles only have to keep the Noahide laws and you'll have Pentecostals and you know traditional Christians arguing for this it's actually an insult to Gentiles and these rabbis will quote scriptures like Isaiah 60 verse 10 that says the sons of Gentiles shall build up your walls and their kings shall minister unto you for in my wrath i smote you but in my favor have I had mercy on you and there are many other scriptures like this that show that in the end time Gentiles are there to serve Israel and is not without the intention of the study today it's going to what these scriptures are really saying but the point that I'm making here is that this belief that Gentiles don't have to keep the commandments was actually promulgated by the Jews to say that Gentiles are inferior yes they can come into the church

but but we're actually inferior to the Jews so let's let's get into this now what what does this really mean when when he's saying or in the scripture says you know there's only these four things that they need to do what is this all about you know it is it correct in that we can throw out the law let's just back up a little bit and first let's understand that circumcision is really the buckle on the belt it's what keeps the whole system together and so when they speak of the law they're speaking not only of the Ten Commandments they're

speaking of the civil laws as well as the ceremonial law so there's a whole system of legal codes that they refer to when they call the law and circumcision is really a manifestation of one's commitment not just to the Ten Commandments but to the whole system and what they were very very concerned about was the Gentiles coming into the church who have a religious orientation and bringing these religious practices with them into the church and so those four things that they decide they need to really focus on these four things with the Gentiles this was the issue of their day you know if they're Gentiles were coming into our church today there may be certain things that we are very concerned about that we would say you know make sure we write to them about the Sabbath because they don't know about the Sabbath or there may be other issues that are very prominent you know in fact today we have a lot of issues around gender whether you know non-binary that they're not male nor female and so we might really emphasize sexual purity for people coming into the church today so the issue of their day was Gentiles involved in temple worship and these four conditions that they're laying out our particular of particular concern to the Pharisees and to the Jews there

day that they're going to bring their religious training into the church into the synagogue and they're going to defile the Israel because they're going to bring their idol worship they're going to bring the food ceremonies that they have they're going to bring their sexual immorality that's involved in temple worship and they're going to bring these things into the semi log and

so it was very very concerning to them that they make it very clear that they cannot make the church impure so let's let's just read on here that acts 15 with that understanding that they write these four things and really verse 21 is the key to the whole issue that you know going to write to them in verse 20 that they abstain from pollutions of idols from fornication from things strangled and from blood and they notice in verse 21 they don't have to write to them about the Sabbath and about the Ten Commandments in about the Holy Days for Moses of all time has in every city in every city then that preach him so wherever these Gentiles are in every city there are teachers who teach Moses is law being read in the synagogue's every Sabbath day so in fact rather than acts 15 proving that the Sabbath is done away it actually reinforces that the Sabbath must be kept and these new converts as they come in because they're keeping the Sabbath and they'll be in the synagogue's every week we don't have to burden them with with everything let's just make sure they're very clear about these things because these Gentile converts are coming from a a system of religious worship that is going to defile us if we allow them to bring these things into the church so you know Moses that the Ten Commandments are being taught every week so as they go they're going to learn these Ten Commandments and you know we want to say that the commandments are done away so they didn't say don't lie they didn't say don't covet your neighbor's goods they didn't say don't steal they didn't say you know make sure you honor your father and mother they didn't say don't kill they

didn't say that you know don't take the name of the Lord our God in vain does it mean that all these things are okay or is this just a convenient way of trying to throw out the Sabbath day so again it's very clear that the Sabbath is not done away the Holy set the holy time that God has pronounced from the beginning of creation remains wholly and so every week on the Sabbath day these new converts they'll go to the synagogue and they'll get the rest of the system and the rest of the understanding there but these particular things are highly offensive and are grave concern to the Pharisees the believing Pharisees and the believing Jews that as these Gentiles come in so it's very clear for Paul now when we read what he wrote in Galatians where he's coming from he's saying it's important to stand fast in the Liberty wherewith Christ has made us free and not to be entangled again with the yoke of bondage so this now is referring to the ceremonial laws behold I Paul say unto you that if you be circumcised Christ shall profit you nothing and this is why Paul and Barnabas were so adamant and so intense in their opposition to the Pharisees saying that they must be circumcised they must embrace the whole Mosaic law and demonstrate their acceptance of the Covenant by being circumcised because they were basically saying that you cannot be saved unless you're circumcised anyway and you do these works of the law and Paul is saying this is crazy that you're now you have a substitute for Christ and you're saying that without this substitute or without the law without this circumcision you can't be saved when Christ is all we need to be saved so he says here you

know if you if you go ahead and buy into this then Christ will profit you nothing for I testify again to every man that is circumcised that he is a debtor to do the whole law so if you are looking to your circumcision as your salvation well then you get everything that goes with the circumcision because again we said that the circumcision is just the the buckle on the belt in but it's the whole system is the whole law that you now have to embrace that you're saying this is how you're going to be saved and Christ has become of no effect unto you whoever you are that are justified by the law because you've fallen from grace for we through the spirit wait for the hope of righteousness by faith and again in Galatians 6 verse 11 so it's all about the he's driving that it's all about Christ and believing in his crucifixion not in the works of the law and he says here you see how large a letter I've written with my own hand so he wants them to know this is his personal writing they would have an immense ooh ensis who would be like a scribe for him but he's now signing off the letter with his own hand and we know he had some sort of I problem from what happened in Damascus or on the way to Damascus so now he's riding with his own hand so they know it's him and he's saying as many as desire to make a fair show in the flesh they constrain you they're forcing you to be circumcised only lest they should suffer persecution for the cross of Christ so it's very important to them that these converts are circumcised so that they're not persecuted by the other Jews who are hostile to say that they forsaken the Covenant and so they're really just making merchandise of the Gentile

brethren so that they can display them to the other Jews they don't want to suffer for Christ for neither they themselves who are circumcised keep the law so nobody is able to keep the whole law and they don't do it but they desire to have you circumcised that they make glory in your flesh so it's just a carnal thing that they wanted Gloria but God forbid that I should glory except in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world for in Christ Jesus neither circumcision availeth anything nor uncircumcision but a new creature and as many as walk according to this rule peace be on them and mercy and upon the Israel of God for hence from henceforth let no man trouble me for I bear in my body the marks of the Lord Jesus so you know this is not a convenience for him saying you know you don't need to be circumcised you know they may bear in their body the mark of circumcision but he's been stoned basically to death been persecuted left right and center all because of this incredible conviction that he has that all that is necessary is the death burial and resurrection of Christ to accept the blood of Christ to accept Jesus Christ as one's personal Savior the works of the law cannot save one but then he goes on here therefore my sentence is that we do not trouble them which from among the Gentiles are turned to God but that we write unto them and again the same for things that they abstained from pollutions of idols from sexual immorality from things strangled and from blood so yes so Moses that was preaching this now does that mean then that it's okay to sin is Paul saying great you can go ahead and sin no look

what he says in Romans 6 what shall we say then shall we continue in sin that grace may abound god forbid absolutely not there is no way that paul is endorsing the breaking of the commandments the moral law so so there's the civil law there's the ceremonial laws those things are no longer required with the crucifixion of Christ but once we accept Christ as our Savior he expects us to keep the moral law so what shall we say could continue in sin absolutely not god forbid impossible how shall we that are dead to sin live any longer therein so the moral law is absolutely required and Paul is not arguing against the moral law lot of people confuse him and think that he's arguing against the moral law look at how the book ends with with or the whole Bible ends with revelation 22 Christ has I come quickly and my reward is with me to give unto every man according as his work shall be I am Alpha and Omega the beginning and the end the first and the last blessed are they that do His commandments Oh John is writing at the very end of the book last chapter of the Bible were blessed if we do His commandments so all those people who say the law is done away we don't need to keep the Sabbath we don't need to keep the Ten Commandments we don't care about the annual Sabbath's you're not blessed it's plain and simple god forbid that we would do away with his Commandments this is this is what's required of us because this is how God helps us to build godly character this is how God with the Holy Spirit transforms our hearts gives us deeper understanding and a greater conviction and love not only for him but for each other blessed are they that do His

commandments that they may have right to the Tree of Life and may enter in through the gates into the city those who don't keep the commandments outside are dogs and sorcerers and whoremongers and murderers and idolaters and whoever loves it makes a lie so this is a very serious issue now why the Pharisees were so concerned about these four particular issues that as i mentioned we're involved with the pagan temple worship and as these Gentiles were coming into the church the Pharisees and the Jews were particularly unnerved by the presence of Gentiles in the synagogues and the presence of Gentiles in Israel because of these four particular issues and these issues are coming from Leviticus so the Pharisees would be very knowledgeable of the laws of purity and in Leviticus in chapter 17 and verse 10 you def look you know look at all of chapter 17 and all of chapter 18 because it deals with strangers coming into Israel and it says here in verse 10 and whatsoever man there be of the house of Israel or of strangers that sojourn among you so when the Gentiles are with you in Israel these this is the part of the law that is most relevant that eats any manner of blood I will even set my face against that soul that eats blood and I will cut him off from among his people so this is why the Pharisees were particularly sensitive to two strangers coming in among them that are not aware of the law for the life of the flesh is in the blood and I have given it to you upon the altar to make atonement for your souls for it is the blood that makes an atonement for the Soul therefore I said unto the children of Israel no soul of you shall eat blood neither shall any stranger that is among

you shall eat blood so so they know the law they're not to eat it and neither the Gentiles that come among them should eat it and whatsoever man there be of the children of Israel or of the strangers that sojourn among you which hunts and catches any beast or fowl that may be eaten he shall even pour out the blood thereof and cover the blood with dust for it is the life of all flesh the blood of it is for the life thereof therefore I said to the children of Israel II repeats it again you shall eat the blood of no manner of flesh for the life of all flesh is the blood thereof whoever eats it shall be cut off and every soul that eats that which dies of itself or that which was torn with beasts whether it be of your own country or a stranger so this is the law there's you know the law applies to Israel but here God is showing the part of the law that applies to strangers as well so as the Gentiles come in the Pharisees are very sensitive to this law that is applicable he shall both wash his clothes and bathe himself in water and be unclean until the evening then shall he be clean and it goes on then to a sexual purity and there's a whole list of laws around sexual purity that apply not only to Israel but to strangers that sojourn among them more and so for example he says moreover you shall not lie carnally with your neighbor's wife to defile yourself with her to file not youth verse 24 of chapter 18 do not defile yourself in any of these things for in all these the nations are defiled which I cast out before you so all of the gentile nations are defiled with these things God then spews them out of the land brings Israel into the land and

now when Gentile start coming into Israel the juice are very worried that it's because of these things the Gentiles were spewed out it's because of these things they themselves were spewed out because of the intervention of Cyrus they were able to come back into the land and they are highly sensitive now to their mistakes of getting involved in these things and now they're highly sensitive to the Gentiles coming into the church and exposing them to this risk of defilement and all these things that the nation's do these things in their in their temple worship and so these people who are religiously minded now coming into the church thinking this is how to worship Yahweh they can't have this verse 26 you shall therefore keep my statutes and my judgments and you shall not commit any of these abominations and who shouldn't commit these abominations neither any of your own nation nor any stranger that sojourns among you so the Pharisees are very clear and this was the compromise then that okay if the Gentiles are going to come in let's be super super sensitive to the fact that they don't defile the church and and God is very clear in the law that these are the things that cause them to be spewed out of the land these are the things that caught Israel to be spewed out of the land and now as Gentiles are coming back into Israel who are back in the land they can't have this there's no way they're going to repeat the mistakes of the past for all these abominations have the men of the land done which were before you and the land is defiled that the land spew not you out also when you defile it as it spewed out the nations that were before you so they know

they're in the land and there were nations in there before that were vomited out for whosoever shall commit any of these abominations even the souls that commit them shall be cut off from among their people therefore shall you keep my ordinance that you commit not any one of these and they don't commit any one of these abominable customs customs so they had to do with food it had to do with blood it had to do with sexual purity or sexual immorality I should say that all of these things that were customs of the Gentiles don't commit them and now the Gentiles are coming into the church which we're committed before you that you defiled now yourself there in I am the lord your god and so that's why they really highlighted those specific things because there was ultra sensitivity based on the law of purity in Leviticus 17 and 18 and the applicable applicable Atia of those laws to Gentiles now if we can address that then everything else is secondary and everything else they can pick up during the weekly Sabbath services from the teachers that are going to be teaching the law of Moses and so that's why they highlight those things and then they say will just highlight those things that are critical because Moses of all time has in every city then that preach him being read in the synagogue's every Sabbath day so they're going to pick up everything else later but these particular customs that they have in their religious systems we can't have them in our religious system then please did the Apostles and the elder so the Apostles in the elders were happy with this with the whole church so everybody was happy there's this intense argument

the Pharisees didn't just roll over and say oh okay no problem they were they were believers they're not just uh you know the Pharisees that are just a problem that just up as opposing the church now these are part of the church they're Pharisees that believe in Jesus Christ but they were particularly concerned about the law the of look at the laws of purity and so this judgment to say okay let's apply the laws in Leviticus 17 and 18 to these Gentiles that are coming in so they know we don't we don't welcome their pagan customs of religious immoral worship when they go to their temple when they come to our temple or our synagogue let's be very clear to them what's required and then as they're in the synagogue they'll learn everything else so pleased everybody and so today send chosen men of their own company to Antioch with Paul and Barnabas so chosen men namely Judas surnamed barsabbas and Silas chief men among the Brethren so these were men that were very influential and so because of their influence and there were the respect that everyone has for them they're going to send them to reinforce the message with Paul and Barnabas and so they wrote letters by them after this manner the Apostles and elders and brethren send greeting unto the Brethren which are of the Gentiles in Antioch and Syria and Cilicia for as much as we have heard just look at this for as much as we have heard that certain which went out from us have troubled you with words so they were really troubled by this requirement as adults to be circumcised and it was a big worry for them and all the burden of the law that goes with coming into the covenant of being circumcised and having

that burden of the law in them so you know we know that certain people went out from us here in Jerusalem and they've troubled you with words subverting your souls saying you must be circumcised and keep the law to whom we gave no such commandment that just that they just came to these conclusions themselves it didn't come from us the Apostles it seemed good to us being assembled with one Accord to send chosen men unto you with our beloved Barnabas and Paul so we want to just reinforce what Barnabas and Paul have been saying to you all along men that have hazarded their lives in the name of our Lord Jesus Christ so these are men that have really shown commitment to to this way of life even to the point of hazarding they're risking their lives we have sent there for Judas and Silas who shall also tell you the same things by mouth so they've got the letter and they're also going to have these men after they receive the letter these men are going to preach to them and explain and expound in more detail the very same thing that is in the letter for it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things so this is the conclusion that they've come to so after all of this back and forth they come to the conclusion which Peter actually pointed out that the Holy Spirit was granted to the Gentiles without them having to keep the law and the very same way the Jews received the Holy Spirit who were circumcised the Gentiles received the Holy Spirit the very same way and they were not circumcised so clearly the Holy Spirit was happy not to our dog was happy to give them the holy spirit and

not burden them with any other requirements and so they're saying we've come to the same conclusion that if the hope you can receive the Holy Spirit being uncircumcised there's no need for us to burden you with anything else except these necessary things he's saying here work week from Jerusalem are going to lay upon you no greater burden than these necessary things and again he goes through the requirements outlined in Leviticus 17 and 18 to have Gentiles as part of Israel that you have stained from meats offered to idols and again these are religious ceremonial issues and from blood and from things strangled and from sexual impurity from which if you keep yourselves you shall do well fear you well and so they don't need to say anything else because as long as these particular things are adhered to they'll be welcomed in the synagogues and they'll learn foreign unto the Apostles notwithstanding it please Silas to abide there still so everybody then left but Silas stayed there and I guess he was working with the Brethren there and reinforcing them Paul also and Barnabas continued in Antioch that's Antioch in Syria teaching and preaching the word of the Lord with many others also so again they're preaching the word of the Lord these are the details now they're going to be going into the rest of the law what's required how salvation works how truly it's a gift of God and and there's nothing that we add to the blood of Christ that's what makes us pure but how once we accept Christ as Savior we don't call him Lord Lord and then do whatever we want we call him Lord Lord and then we do as he commands we do the things he commands us and so they'll be explaining

all this to the Brethren and some days after Paul said unto Barnabas let us go again and visit our brethren in every city where we have preached the Lord preach the word of the Lord and see how they do so again he wants to retrace his steps and just check up on the congregation's make sure that they're doing well and just ensure that you know everything that has been taught is in fact being lived and so he says the Barnabas let's go back and do this let's go back and visit our brethren in every city where we have preached the word the Lord and see how they do and Barnabas determined to take with them John whose surname was mark but Paul did not think it was good to take him with them who departed from them in pamphylia and went not with them to the work so earlier and actively was chapter 13 we saw where John Mark left and you know he went back to his mother's house and that sort of unreliability that that demonstration of weakness remember Paul when he had confirmed the Brethren here he said to them we must through much tribulation enter into the kingdom of God so you know no man putting his hand to the plow and looking back is worthy of the kingdom and so Paul is very clear Skye's too young and he's not committed he's unreliable and we were going to be facing some very very dangerous situations we're going to be facing situations where a brother will betray brother and we can't have in our midst somebody who is weak and so he is determined that John Mark should not come with them Barnabas however this seems like this this chapter is full of conflict Barnabas however is determined that John Mark should come with them and so the contention was so sharp between

them that this was a really hot issue Barnabas really believes that John Mark is fine now and he should come and it's going to be good for him and it's going to be good for them a pall on the other hand is of the exact opposite opinion this is the worst thing they can do this is the last guy that they want on the team so because the contention was so sharp between them they depart they split apart one from the other and so Barnabas took mark and sailed on to Cyprus so you can see again where they were in antioch and how Barnabas tensile sales to the island of Cyprus and Paul chose Silas and left being recommended by the Brethren unto the grace of God so it's really interesting here how Barnabas you know when no one would accept Paul no one trusted Paul Barnabas could see it clearly this is a man that has the gift of discernment he could see what was in Paul and he's the one that confirmed Paul to the Brethren and although everybody was afraid of him and everybody was arguing with Barnabas Barnabas stood up for Paul and now John Mark is in a situation Paul was in for a different reason but here he's not trusted either and Barnabas again see something in John Mark and he's standing up for him and standing up for him so much that the the bond of as co-workers and I know what it's like to have men that you know we work well together and we enjoy working together and there's a you know different gifts that complement each other and we can get work done and so Paul and Barnabas had this ability to complement each other and do great work but Barnabas was so committed to John marks reinstatement as a co-worker that and it probably he knew what it would mean if John Mark was

rejected that he absolutely stood up for John Mark to the point where Paul and Barnabas had to separate and so Paul chose Silas and left and being recommended by the Brethren unto the grace of God and he went through Syria and Cilicia confirming the churches so he went north to Silesia north of Antioch and through Syria where as Barnabas went west to the island of Cyprus and that's how they then separated and now for the rest of the book of Acts we never hear from Barnabas again not that Barnabas didn't do important work but that he wasn't with Paul and remember Luke is writing this to Theophilus to support Paul's ministry and so now Barnabas fades out of the picture but what away he exits and what are what a tremendous man and we know we need more of this in the church where we can discern the good I think a lot of people who say they have the gift of discernment all they do is criticize and all they do is point out flaws in others we need people with the gift of discernment that can actually see the assets and the benefits of others and then like like Barnabas commit and support them so what a wonderful chapter I hope you enjoyed it I hope you got as much out of it as I did and and certainly the law is not done away God's moral code is God's moral code and we need to live by it but we are not saved by the law were saved by grace were saved 30 through faith were saved solely by the blood of Christ by his death burial and resurrection but once we accept him as our Savior we call him Lord and we do as he commands so looking forward to fellow shipping with you on the chat and look forward to speaking with you again next week god bless