Crossroads International Church Singapore Dr. Rick Griffith

2 May 2021 Message 14 of 23

NLT 30 Minutes

Title

**Don’t Be Law Abiding**

***Acts 15:1-35***

**Topic:** Law

**Subject:** What do we need to know about our salvation by faith?

Question

Sin

Accurate

Bridges

**Complement:** Don’t be law abiding— trust Christ by grace through faith for unity.

**Purpose:** The listeners will affirm grace over obeying the law of Moses.

**Attribute:** God of Grace

**Meditation:** Acts 15:11

**Reading:** Acts 15:1-5

**Benediction:** 1 Thess 5:28

**Songs:** Grace Alone, Only by Grace, The Lord is my Salvation (Getty), Amazing Grace/My Chains are Gone

# Introduction

### Interest: [Confusion over salvation in the OT and NT has led to four views.]

#### How do we get right with God?

#### God is holy and we are sinful—so we are separated from God.

#### So how do we bridge that gap? Religion won’t do it—nor good works, nor morality, nor the right philosophy.

#### Maybe seeing how people were saved in the OT might help—so which of these four views is the most accurate? Were people put in a right relationship with God by…

##### Works in the OT but faith in the NT?

##### Faith + Works in the OT but now by faith alone?

##### Or by Faith Alone in both the OT and NT?

##### Or by Faith + Works in both testaments?

##### What color are you? Tell the person next to you!

Relate to Law

### Need: What is the Christian’s relationship to the Law? Should we be law abiding?

#### Do *you* know how to relate the OT and NT for Christians?

#### I was confused how the law of Moses applied to me even after my ThM degree. So I wrote a 424-page PhD dissertation on the Sabbath! My wife correctly observed that I lost a lot of rest studying rest!

#### It helped me see the centrality of the cross—how people before Jesus believed by looking toward the cross while those of us after Jesus look back at the cross. In other words…

Cross

### Background: Salvation has always been by grace though faith! So I think the blue is right.

Series

Subject

Grace via Faith

NT Overview

### Subject: But how do we affirm grace? In what ways can we support salvation by faith?

#### Our series on Acts has emphasized the Good News on the Move as God’s work.

#### We have studied our way up through Acts 13–14 that Matt covered last week. That’s why I put “Matt” here—because Matthew likely wrote his gospel at this time.

#### So the first of four missionary journeys is behind us in our series, where Paul expanded the kingdom message to Galatia.

AD 48-49

• Hook

Gal 5:1 Yoke

• Arrows

#### After that first journey, confused Jewish teachers followed up his journey and confused the Galatians, telling them that they needed to be circumcised like the Jews.

#### So Paul wrote the letter to the Galatians, where he told them clearly that circumcision was like the yoke one puts on oxen—“So Christ has truly set us free. Now make sure that you stay free, and don’t get tied up in slavery to the law.”

#### But after this came a very important event before the second journey that clarified grace for the early church—so we will study this today in Acts 15.

### Preview: Here we’ll see *three ways to affirm grace*.

3 Ways

### Text: Acts 15:1-35 records how God used conflict over grace to turn division into unity.

Grace

(What is the first way to affirm grace?)

• MP

# I. Expect attacks against grace (15:1-5).

MPI

[Many oppose the truth of simple trust giving us a right relationship with God.]

## Gentile believers in Antioch became confused whether they must obey the law of Moses to be saved (15:1-5).

1-5

### Unauthorized Jewish teachers from Jerusalem traveled north to Antioch and taught circumcision for salvation (15:1).

AD 49

### Paul and Barnabas unsuccessfully debated this works salvation (15:2a).

### So Paul and Barnabas traveled to Jerusalem and en route encouraged the Jewish congregations with Gentile salvation (12:2b-4).

### At Jerusalem, some believing Pharisees mistakenly taught that Gentiles must be circumcised and obey the law of Moses (15:5).

### Paul had already opposed circumcision for salvation to the Galatians (5:1-4). But this letter was not known yet to the churches of Jerusalem and Antioch.

Gal 5:1-4

Many Oppose

## Many people oppose salvation by faith today.

Christian Legalists

### Some churches add to faith and thus ruin it—like True Jesus Church that requires:

• Identify  
• Baptism

• Tongues

• Faith

True Jesus

• Commune  
• Reception

#### Baptism—Church of Christ too

#### Foot washing

#### Transubstantiation

#### Tongues—United Pentecostal Church too

• Salvation

#### But faith in Christ is not mentioned!

Legalism  
(3 slides)

### People like legalism as a tangible measure where we get credit and have easy decisions but ultimately due to pride. I become the focal point in legalism—what I do, what I accomplish, what I can take glory for, what I should be rewarded for.

MPI

(So expect attacks against grace, OK? But what is the second way to affirm grace?)

# II. Uphold grace equally (15:6-18).

Grace  
• MPII

Jew-Gentile Cross

• 9

• 11

6-18

No Legalism

Law Good

Universal

Traditional

• Moral?

Tattoo

• Tithe

• Sabbath

Think?

• Living Under Law

Jesus…  
Abolished

Col 2:16-17

10 in NT No Sabbath

Tablets

Clip

• Law Abiding

• Idols

• Pork

Do you abide?

• Gal 3:28

[Jews and Gentiles have identical way to be saved—belief in Jesus.]

## The Council affirmed grace for Jew and Gentile alike (15:6-18).

### Peter asserted that Jews and Gentiles are saved by grace through faith (15:6-11).

### Paul and Barnabas shared how God miraculously confirmed Gentile salvation (15:12).

### James taught Gentile salvation now by their future millennial salvation (15:13-18).

## All believers have the same way to Jesus—by simple trust in him.

### Galatians 3:28 affirms no difference in the way of salvation.

### Do you abide by the law?

### What do you think?

#### How much should you follow the OT today?

#### Can you eat pork?

#### Must you follow the Sabbath? (Here’s a hint—today is Sunday!)

#### Should you worship idols? (OK, that one is easy.)

#### Must Christians tithe?

#### Should you be a law abiding Christian?

#### Can you have a tattoo? What if it is a Jesus tattoo?!

#### Can you men clip the edge of your beard?

### The key issue of debate concerns the Ten Commandments.

#### But are the Ten Commandments moral law?

#### Here they are as a refresher—but do you follow the Sabbath?

#### Moral laws are universal.

#### Nine of the ten commandments are repeated in the NT—all but the Sabbath.

#### The law is good.

#### But the law of Moses is a shadow of what we have in Jesus.

#### So don’t be a legalist!

### We don’t need to abide by the law of Moses.

#### Jesus was the end of the law (Rom 10:4).

#### Jesus nailed the law to the cross (Col 2:14).

#### Jesus abolished “in his flesh the law with its commandments and regulations” (Eph 2:15 NIV).

Idol-Blood-Immoral

How Affirm?

1 Cor 9:20

Freedom

• Morality

• MPIII

Grace

19-35

#### Paul said he was not subject to the law (1 Cor 9:20).

(What is the third and final way to affirm grace?)

# III. Uphold morality for unity (15:19-35).

[Believing in Christ should lead us to ethical living that brings harmony.]

## Jerusalem’s leaders preserved a unified church by prohibiting Gentiles from idolatry, eating blood, and immorality (15:19-35).

### James proposed to prohibit Gentiles from idolatry, eating blood, and immorality (15:19-21).

### The Council wrote the Gentile believers to obey these three moral obligations (15:22-29).

AD 49  
• Grace!

### The result was a unified and encouraged church of both Jews and Gentiles (15:30-35).

## These practices show our salvation with moral living that unifies.

Idol-Blood-Immoral

### Doing more than this would make it difficult for Gentiles who trust Christ (15:19).

### Doing less than this would make it difficult for Jewish believers to accept the new Gentile believers (15:21).

### These three requirements are moral commands applicable to all people in all ages—universal prohibitions.

#### Idolatry is wrong as we must worship the one, true God.

#### Blood is our life (Lev 17)—so we don’t eat blood.

#### Sex is reserved for marriage between a man and woman.

(So what have we learned about grace? The issue was permanently settled: GRACE, not LAW! How can we affirm grace instead of obeying the law of Moses?)

# Conclusion

MI

### Don’t be law abiding— trust Christ by grace through faith for unity (Main Idea).

Turtle

### You are like a turtle on a fencepost—it didn’t get there by itself, and you didn’t get grace by your own efforts.

YOU?

Morality

Attacks

Equally

Jesus

### Exhortation: How can *you* better affirm grace? Where does this show up in your own life?

#### How are you attacking grace with legalism?

#### From whom are you withholding grace? Do you think anyone is too far from God to ever turn around?

#### How can you better show grace in moral living?

### Jesus is the final sacrifice pointed to by the law of Moses.

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### Barnabas and Paul had just returned from their first missionary journey that resulted in many Gentiles trusting Christ.

### The church was thus beginning to shift from being a Jewish majority church to one where non-Jews believed in Jesus as Messiah also.

# Purpose: Why is this passage in the Bible?

### How people come into a right relationship with God is one of the most fundamental issues we face.

### We need to affirm that all people—Jew and Gentile alike—are saved by the grace of our Lord Jesus (Acts 15:11) though faith (Acts 15:9b). Faith alone by grace alone in Christ alone to the glory of God alone.

### This means that the law of Moses plays no role in our salvation, whether we obey the OT or do not obey its dictates.

# Background: What historical context helps us understand this passage?

### The gospel expansion to the Gentile world posed a major question for Jewish Christians: How much of the OT do *Gentiles* need to obey to be saved? The answer in Acts 15 is *NONE. Salvation is by grace through faith in our Lord Jesus Christ alone.*

### Jews had circumcised their baby boys for 2000 years since the time of Abraham, so traditions of two millennia don’t die quickly.

### For the most part, the Pharisees were a very orthodox group.

#### Jesus hardly ever confronted them on their doctrine as they shared with Jesus a belief in the Law, angels, the sovereignty of God, and other important doctrines.

#### The main issue Jesus had with them was that the Pharisees did not practice what they preached.

#### But our Lord certainly would have disagreed with them on this teaching that one is saved by obeying the law of Moses!

# Questions

### Were the Jerusalem teachers who went to Antioch genuine Christians (1)?

#### They hadn’t used the word “Christian” for Jews then—or even now where Jews who believe in Jesus are called Messianic Jews.

#### But their concept of how one is saved was tragically flawed. They picked one key OT teaching and made it a requirement for salvation.

### Why was this such a big deal? Why not just agree to disagree (15:2-5)?

#### The answer is hinted at in verse 5, where it’s not just circumcision but the entire law of Moses that must be followed.

#### These Pharisees were flawed even in their understanding of the OT, thinking that salvation came by obeying the law of Moses. Where, then, is faith? This is a works-based salvation.

#### These false teachers were correct that there are not two ways of salvation—faith and works—but they were badly mistaken that even they came into a right relationship with God based on the OT law.

#### Instead, there is but one way of salvation. All Jews and Gentiles alike are saved by grace (Acts 15:11).

#### This issue had the potential of splitting the church into two—a flawed Jewish church and an orthodox Gentile church.

### Did Paul and Barnabas try to resolve this issue in Antioch (2a)? Yes, but all they did was to “dispute and debate” the issue.

### Why did Paul and Barnabas travel to Jerusalem to address the issue (2b)?

#### The Mother Church there had the apostles and elders who received appointment by Jesus himself and also prophetic revelation after Christ ascended.

#### Besides that, these false teachers in Antioch had come from Jerusalem, so Paul and Barnabas went to the source of the problem rather than relying on hearsay.

#### They also wisely brought others from Antioch with them to verify what happened.

### What role did Peter have to address this issue (6-11)?

#### He had opened the doors of salvation to the Gentiles in Acts 10.

#### Therefore, Peter was a key witness about how God had saved the first Gentiles.

### What role did James play (12-21)?

#### James was the undisputed leader of the church at Jerusalem. Perhaps this was partly due to being the half-brother to Jesus‚ as he was the son of both Joseph and Mary.

#### James also wrote his epistle—probably around this time.

### Why did James refer in 15:14 to the Gentile salvation when “God first intervened” (NIV) or “the time God first visited the Gentiles” (NLT)?

#### This highlighted that Paul and Barnabas were not the first ones to lead Gentiles to Christ since Peter led Cornelius to Jesus in Acts 10.

#### Now, Cornelius was never circumcised—so why should they do it to the other Gentiles?

### What the point James made about Gentiles in Amos 9 quote (15:16-18)?

#### God has long promised Gentile inclusion—see Gen 12:3.

#### After the return of Jesus when he will rule (Acts 15:16), Gentiles will continue to seek God (15:17).

#### Since Cornelius had remained a Gentile after conversion, and Gentiles will be saved as Gentiles in the Millennium, they should be accepted as Gentiles now and not be forced to become Jews through circumcision or obeying the law of Moses.

### There were only three prohibitions for Gentiles then that are good for us now (15:20, 29):

#### Idolatry: Don’t eat food sacrificed to idols.

#### Blood: Don’t eat blood from strangled animals.

#### Sex: Don’t sleep with anyone other than your spouse.

### Why prohibit these three practices (19-21)?

#### Doing more than this would make it difficult for Gentiles who trust Christ (15:19).

#### Doing less than this would make it difficult for Jewish believers to accept the new Gentile believers (15:21).

#### These three requirements are moral commands applicable to all people in all ages—universal prohibitions.

##### Idolatry is wrong as we must worship the one, true God.

##### Blood is our life (Lev 17).

##### Sex since Eden has been reserved for marriage.

# Tentative Subject/Complement Statements

Possible Sermon Titles:

The Jer Council

Guarding the Gospel

Getting Legal About Legalism

Hindering Hinderances

Removing Barriers to the Gospel

Don’t Be Law Abiding

# Outlines

### New Testament Survey (Rick Griffith)

# III. Believers should witness to all the world because God expanded the kingdom message to Rome to reach the end of the known world (Acts 9–28).

## God saved Saul who preached even beyond Judea and Samaria in Damascus of Syria as God's tool to reach Jews and especially Gentiles (9:1-31).

*Progress Report #4: “Then the church throughout Judea, Galilee and Samaria enjoyed a time of peace. It was strengthened; and encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord” (9:31).*

## God protected believers in Samaria and in Gentile cities of Caesarea and Antioch despite Jerusalem church racism as he was committed to the uttermost part (9:32–12:24).

### Peter reached Gentiles in Joppa, Lydda, and Caesarea [all in Samaria] despite racist Jerusalem believers as God’s kingdom message is for all (9:32–11:18).

### The Gentile church in Antioch alleviated famine in the Jerusalem church to show God's blessing on its ministry (11:19-29).

### God avenged Herod's murder of James and imprisonment of Peter at Jerusalem in Peter's miraculous escape and Herod's death by worms (12:1-24).

*Progress Report #5: “But the word of God continued to increase and spread” (12:24).*

## God expanded the church to Asia Minor in Paul and Barnabas’s two missionary journeys and the Jerusalem Council approved witness to Gentiles (12:25–16:5).

### The first missionary journey of Paul and Barnabas extended the kingdom message to Cyprus and Asia Minor (12:25–14:28).

### The Jerusalem Council decision not to require the Law for Gentiles was directed by God to expand the kingdom message through the Roman Empire (15:1-35).

### The second missionary journey of Paul and Silas strengthened Asia Minor churches and Barnabas and John Mark went to Cyprus due to a ministry conflict (15:36–16:5).

(Note: Second Missionary Journey = Acts 15:36–18:22)

*Progress Report #6: “So the churches were strengthened in the faith and grew in numbers” (16:5).*

## God extended the church to the Aegean area after keeping Paul from Asia so he could first evangelize Macedonia and Achaia (16:6–19:20).

### Paul was called to Macedonia after Phrygia and Galatia but kept from Asia by the Spirit as God planned the kingdom message first to reach Europe (16:6-10).

### The second missionary journey became the third as God directed Paul, Silas, Luke, and Timothy to extend the church into Macedonia, Achaia, and Ephesus (16:11–19:20).

#### The end of the second missionary journey extended the church into Macedonia and Achaia (16:11–18:22).

##### Luke helped Paul plant churches in the Macedonian cities of Philippi, Thessalonica, and Berea (16:11–17:15).

##### Paul evangelized Athens and Corinth in Achaia and then left Priscilla and Aquila in Ephesus while he returned to Antioch (17:16–18:22).

#### The third missionary journey began by confirming churches in Galatia, Phrygia, and Ephesus with miracles and exorcisms (18:23–19:20).

*(Note: Third Missionary Journey = Acts 18:23–21:16)*

*Progress Report #7: “In this way the Word of the Lord spread widely and grew in power” (19:20)*

## God extended the kingdom message to Roman rulers after Paul’s third missionary journey led to his trip to Rome as a prisoner (19:21–28:31).

### Paul’s third journey had Luke and started no new churches but strengthened Aegean area believers, especially in Ephesus, until it ended in Jerusalem (19:21–21:16).

#### The uproar at Ephesus proved Christianity innocent of wrongdoing but idolatry useless (19:21-41).

#### Paul bade farewell to the Ephesian church by exhorting the elders to care for the flock in light of future apostasy (20:1-38).

#### Paul continued to Jerusalem despite prophecies of suffering ahead of him (21:1-16).

### Paul's journey to Rome had three captivities where God extended the kingdom message among rulers to Rome as a sending base to the end of the world (21:17–28:31).

#### Paul's Jerusalem captivity spread the gospel to his own Jewish people, a Roman officer, and a new Sanhedrin with Roman protection to Caesarea (21:17–23:22).

#### Paul's Caesarean captivity extended the kingdom message to Governor Felix, Porcius Festus, and King Agrippa II all under Roman support (23:23–26:32).

#### Paul's captivity in Rome extended the gospel to Gentile passengers and Malta dwellers en route to Jews and Gentiles unhindered in Rome (Acts 27–28).

*Progress Report #8: “For two whole years Paul stayed there [in Rome] in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ” (28:30-31).*

### Toussaint, “Acts,” *Bible Knowledge Commentary*

### Wiersbe, *Bible Exposition Commentary*

# Possible Illustrations

### How many Christian traditions must new converts follow? Christmas? Easter? Sunday worship? Preaching? Pulpit? Praying with eyes closed?

### Samuel Smadja taught in Jerusalem that he and Messianic Jews follow Seven the Jewish Feasts.

#### Our tour group had looked forward to getting taught by Samuel for several days—but now that we were actually in Jerusalem, that evening had finally come.

#### Our tour group had been traveling around Israel for a week and were trying to get a handle on differences between Judaism and Christianity, but now was our chance to ask this mature Messianic Jew, Samuel Smadja, our many questions.

#### Samuel proceeded to explain how important the annual feasts were to him, so in response, one of my Singaporean group members asked him, “So you still celebrate Passover now even after accepting Jesus as Messiah?”

#### He looked at her dumbfounded. “Well, why wouldn’t we? These are annual celebrations of our history as Jews. By accepting Jesus we are not *less* Jewish. Actually, we are *more* Jewish in that we see Jesus as the fulfillment of our hopes.”

#### “But do you celebrate Christmas?” my tour member pressed.

#### “No,” he replied. “Passover is commanded in the Bible, but Christmas is never commanded. We stick to the Bible.”

#### That sounded like a pretty tight argument to the group—but there was one fatal flaw—Colossians 2:16-17 commands us to follow our consciences on annual, monthly, and weekly Jewish celebrations. That means if you want to practice the annual Jewish feast, you may do so—and the same for new moon celebrations and the weekly Sabbath.

#### But do not enforce these on Gentiles today since they are only a shadow of what we have in Christ.

### Signs of the covenants

### Writing my dissertation on the Sabbath solved my dilemma about the OT law as I saw it not applied to the present age.

### The True Jesus Church teaches a false Jesus by requiring Sabbath for salvation.

### One treat on a trip I led to Jerusalem was to visit a Messianic synagogue. We were ushered up to the balcony, which I thought a bit strange since the NT is quite clear that there is no division between Jew and Gentile in the church. So I asked my Jewish tour guide about it, “Uh, can you tell me why us Gentiles are put far up in the balcony instead on the main floor with the Jewish believers?” “Oh,” he replied, “You are welcome to sit in the main section on the ground floor if you wish. We just thought you might want the headsets in the balcony where the service in Hebrew is translated to English.” I gave a big sigh!

# PPT Text Boxes

Title

# Possible Applications

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### Imagine if the early Jewish church decided to put you and me and all Gentiles under the Mosaic Law:

#### Every man among us would need to be circumcised.

#### No pork, no bacon, no ham—bummer!

#### We must observe all seven Jewish feasts each year—our vacation weeks must be during Unleavened Bread and the week of Tabernacles.

#### We could do no work at all from Friday night to Saturday night, no matter our job. Rest is good, but it would have to be on the Sabbath.

#### The Law has 613 commandments that would be on us!

### But how freeing! Only three prohibitions for Gentiles then are good for us now:

#### Don’t eat food sacrificed to idols.

#### Don’t eat blood.

#### Don’t sleep with anyone other than your spouse.

**Don’t Be Law Abiding**

***Acts 15:1-35***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way Jerusalem leaders affirmed grace instead of salvation by the law of Moses was to affirm both Gentiles and morality.

# I. The problem Gentile believers in Antioch faced was whether they must obey the law of Moses to be saved (15:1-5).

## Unauthorized Jewish teachers from Jerusalem traveled north to Antioch and taught circumcision for salvation (15:1).

## Paul and Barnabas unsuccessfully debated this works salvation (15:2a).

## So Paul and Barnabas traveled to Jerusalem and en route encouraged the Jewish congregations with Gentile salvation (12:2b-4).

## At Jerusalem, some believing Pharisees mistakenly taught that Gentiles must be circumcised and obey the law of Moses (15:5).

# II. The way Jerusalem’s leaders solved the law of Moses crisis was to affirm salvation by faith for Jew and Gentile alike (15:6-18).

## Peter asserted that Jews and Gentiles are saved by grace through faith (15:6-11).

## Paul and Barnabas shared how God miraculously confirmed Gentile salvation (15:12).

## James taught Gentile salvation now by their future millennial salvation (15:13-18).

# III. The way Jerusalem’s leaders preserved a unified church was to prohibit Gentiles from idolatry, eating blood, and immorality (15:19-35).

## James proposed to prohibit Gentiles from idolatry, eating blood, and immorality (15:19-21).

## The Council wrote the Gentile believers to obey these three moral obligations (15:22-29).

## The result was a unified and encouraged church of both Jews and Gentiles (15:30-35).

**Purpose or Desired Listener Response (Step 4)**

The listeners will affirm grace over obeying the law of Moses.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Confusion over salvation in the OT and NT has led to four views.

### Need: What is the Christian’s relationship to the Law? Should we be law abiding?

### Background: Salvation has always been by grace though faith!

### Subject: But how do we affirm grace?

### Preview: Here we’ll see *three ways to affirm grace*.

### Text: Acts 15:1-35 records how God used conflict over grace to turn division into unity.

(What is the first way to affirm grace?)

# I. Expect attacks against grace (15:1-5).

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### So Paul and Barnabas traveled to Jerusalem and en route encouraged the Jewish congregations with Gentile salvation (12:2b-4).

### At Jerusalem, some believing Pharisees mistakenly taught that Gentiles must be circumcised and obey the law of Moses (15:5).

### Paul had already opposed circumcision for salvation to the Galatians (5:1-4). But this letter was not known yet to the churches of Jerusalem and Antioch.

## Many people oppose salvation by faith today.

### Some churches add to faith and thus ruin it—like True Jesus Church.

### People like legalism ultimately due to pride.

(What is the second way to affirm grace?)

# II. Uphold grace equally (15:6-18).

## The Council affirmed grace for Jew and Gentile alike (15:6-18).

### Peter asserted that Jews and Gentiles are saved by grace through faith (15:6-11).

### Paul and Barnabas shared how God miraculously confirmed Gentile salvation (15:12).

### James taught Gentile salvation now by their future millennial salvation (15:13-18).

## All believers have the same way to Jesus—by simple trust in him.

### Galatians 3:28 affirms no difference in the way of salvation.

### We don’t need to abide by the law of Moses.

#### Jesus was the end of the law (Rom 10:4).

#### Jesus nailed the law to the cross (Col 2:14).

#### Jesus abolished “in his flesh the law with its commandments and regulations” (Eph 2:15 NIV).

#### Paul said he was not subject to the law (1 Cor 9:20).

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### Blood is our life (Lev 17)—so we don’t eat blood.

### Sex is reserved for marriage between a man and woman.

(So what have we learned about grace? The issue was permanently settled: GRACE, not LAW! How can we affirm grace instead of obeying the law of Moses?)

# Conclusion

### Don’t be law abiding— trust Christ by grace through faith for unity (Main Idea).

### You are like a turtle on a fencepost—it didn’t get there by itself, and you didn’t get grace by your own efforts.

### Exhortation: How can *you* better affirm grace?

#### How are you attacking grace with legalism?

#### From whom are you withholding grace?

#### How can you better show grace in moral living?

### Jesus is the final sacrifice pointed to by the law of Moses.

### Prayer





**Rick Griffith**

2 May 2021

Message 14 of 23

**Don’t Be Law Abiding**

***Acts 15:1-35***

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### But salvation has always been by grace though faith!

### But how do we affirm grace?

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#### Jesus abolished “in his flesh the law with its commandments and regulations” (Eph 2:15 NIV).

#### Paul said he was not subject to the law (1 Cor 9:20).

# III. Uphold morality for unity (15:19-35).

## Jerusalem’s leaders preserved a unified church by prohibiting Gentiles from idolatry, eating blood, and immorality (15:19-35).

## These practices show our salvation with moral living that unifies.

### Idolatry is wrong as we must worship the one, true God.

### Blood is our life (Lev 17)—so we don’t eat blood.

### Sex is reserved for marriage between a man and woman.

# Conclusion

### Don’t be law abiding— trust Christ by grace through faith for unity (Main Idea).

### Exhortation: How can *you* better affirm grace?

#### How are you attacking grace with legalism?

#### From whom are you withholding grace?

#### How can you better show grace in moral living?

### Jesus is the final sacrifice pointed to by the law of Moses.

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