

Dispensational Breakdown from Acts - Rev 22  
 1) Gentiles become part of body of Christ (vs 14)  
 2) Will Return after finished w/ church (vs 16)  
 3) Restoration of Israel/estab. of Kingdom (vs 16)  
 4) Gentile keep identity in millerium  
 1 Cor 15:8 Paul born 15 15) out of due time  
 (God divides time but not with walls) Cornelius (Individuals)

Hazared their lives  
 3:50 persecution  
 14:19 stoned Paul  
 2 Cor 11:23-26 in deaths oft  
 Calvinist uses to apply to salvation or damnation of individuals (not context)

He moved from Jerusalem to Antioch

[15 33]

THE ACTS.

Fulness of the Gentiles (See notes begin Hebrews) - In Christ-Individual  
 - Gentiles lose their identity  
 Tribulation skipped (7 years)  
 2nd Coming  
 Millennium Davidic King  
 Amos 9:11 In that day  
 Isa 2:2-3 all nations  
 Isa 11:10-12 Gentiles seek  
 Isa 60:1-5 G shall come  
 Isa 66:23 all flesh  
 After Return - All Gentile seek after LORD

at the first did visit the Gentiles, to take out of them a people for his name.  
 Remnant Gathered  
 15 And to this agree the words of the prophets; as it is written, JEW  
 16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:  
 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Gentile  
 A.D. 52  
 Undermine  
 a Lit. for the first time, i.e. in the house of Cornelius  
 vs. 8-11;  
 Acts 10:34-48; 11:12-18.  
 b Kingdom (N.T.), vs. 14:17; Rev. 3:21; (Lk. 1:31-33; 1 Cor. 15:24.)  
 c Jehovah. vs. 16:17; Amos 9:11,12.  
 d Israel (prophecies), vs. 14-17; Rom. 9:1-8; (Gen. 12:2,3; Rom. 11:26.)  
 e i.e. ages.  
 f judgment.  
 g Elders. vs. 2, 4,6,22,23; Acts 16:4; (Acts 11:30; Tit. 1:5-9.)  
 h Gal. 5:2,4.  
 i Mt. 5:17,20; Col. 2:14; Heb. 10:1.  
 j Acts 13:50; 14:19; 1 Cor. 15:30; 2 Cor. 11:23,26.  
 k Holy Spirit (N.T.), vs. 8, 28; Acts 16:6, 7. (Mt. 1:18; Acts 2:4.)  
 l things sacrificed.  
 m 1 Cor. 8; 10:19-22.  
 n Gen. 9:4; Lev. 22:8.  
 o 1 Cor. 5:1,13; 7:2; 1 Thes. 4:3-8.  
 p It shall be well with you.  
 q Acts 11:23.  
 r 1 Cor. 14:3 defines the N.T. gift of prophecy.

are of the Gentiles in Antioch and Syria and Cilicia:  
 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: But sanctioned  
 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,  
 26 Men that have hazarded their lives for the name of our Lord Jesus Christ.  
 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

15:1 Certain men fr. Judea  
 Gal 1:7 trouble you  
 But church in Jerusalem did not stop them, but censure them No!  
 - Resolved disagreement w/ common agreement  
 1 Cor 15:19 most miserable if only hope in this life  
 Neh 4:11 slay them

1. Salvation is by grace through faith  
 2. LAW (keeping) is:  
 a. unbearable burden (vs 10)  
 b. nothing but trouble (vs 19)  
 Gal 2:21 do not frustrate GRACE of God

18 Known unto God are all his works from the beginning of the world.  
 CALVINIST - Context  
 (2) The Gentiles are not under the law.  
 God knows how he will deal through history

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: Universally Understood  
 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood - testimony/witness (because)  
 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren:  
 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which

But Gentile believers must not give offence to godly Jews.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;  
 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.  
 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:  
 31 Which when they had read, they rejoiced for the consolation. - Comfort, alleviation  
 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. - With signs (mk 16:7b)  
 33 And after they had tarried there a space, they were let go in

(two witnesses)  
 VS 1 issue SALVATION now - doing well -

Wix 'turning to God'  
 Standards of Righteousness  
 All 4 commandments also predate the law.  
 Gen 17:1 Abram - I am  
 Gen 20:3 Abimelech - Sarah  
 Gen 9:4 God flooded earth  
 For testimonies sake - no credible hearing by Jews  
 Gen 9:4 No blood - aek

UNITY  
 v. 23 could be brother or same.  
 1) apostles  
 2) elders  
 3) brethren  
 4) Holy Ghost (vs 29)

ent, or church-age. The church is the ecclesia - the "called-out assembly." Precisely this has been in progress since Pentecost. The Gospel has never anywhere converted all, but everywhere has called out some. (2) "After this [viz. the out-calling] I will return." James quotes from Amos 9. 11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfilment of the Davidic Covenant (e.g. Isa. 11. 1, 10-12; Jer. 23. 5-8). (3) "And will build again the tabernacle of David," i.e. re-establish the Davidic rule over Israel (2 Sam. 7. 8-17; Lk. 1. 31-33). (4) "That the residue of men [Israelites] may seek after the Lord" (cf. Zech. 12. 7, 8; 13. 1, 2). (5) "And all the Gentiles," etc. (cf. Mic. 4. 2; Zech. 8. 21, 22). This is also the order of Rom. 11. 24-27.  
 The scope of the decision goes far beyond the mere question of circumcision. The whole question of the relation of the law to Gentile believers had been put in issue (v. 5), and their exemption is declared in the decision (vs. 19, 24). The decision might be otherwise stated in the terms of Rom. 6. 14: "Ye are not under the law, but under grace." Gentile believers were to show grace by abstaining from the practices offensive to godly Jews (vs. 20, 21, 28, 29; cf. Rom. 14. 12-17; 1 Cor. 8. 1-13).

LAW decision Reached