



**(SLIDE #1) "GREAT EVENTS OF THE BIBLE -- THE POINTED JERUSALEM DIALOGUE!"**

**(Slide #2) Introduction:**

- A. (►) Remember The Lord's Promised Mission To Saul Who Became The Apostle Paul.
  - 1. Ac. 22:10 "there [in Damascus] you will be told all things which are appointed for you to do."
  - 2. Ac. 26:16-13 "I have appeared to you for this purpose, to make you a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you. <sup>17</sup>I will deliver you from the *Jewish* people, as well as *from* the Gentiles, to whom I now send you, <sup>18</sup>to open their eyes, *in order* to turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me."
- B. (►) Then Try To Comprehend Peter's Taking The Gospel To The House Of Cornelius.
  - 1. What supernatural events -- trance, vision, Peter and Cornelius meeting, the baptism of the Holy Spirit upon the Gentiles of Cornelius' house, and Peter staying with, eating with, and fellowshipping the Gentiles! Ac. 10
    - a. This was SO contrary to the history of Jews for 1,500 years!
    - b. And Peter had a lot of explaining to do when he returned to Jerusalem!
  - 2. Many Christians COULD NOT FATHOM Peter's actions!
- C. (►) Imagine The Reaction Of Jews When Paul And Barnabas Returned From The First Missionary Trip After Having Turned To Take The Gospel To The Gentiles:
  - 1. Because of the unbelief of the Jews, they pointedly told the unbelieving Jews, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles." Ac. 13:46
  - 2. Reactions to this event:
    - a. The Gentiles and the Church at Antioch were elated!
    - b. Some Jews in Jerusalem were confused; others were unhappy; those of separatist Jewish culture demanded that these new Gentile converts be

circumcised so they could be “real Christians;” the real “children of God!”

- c. This caused great consternation among the new Gentile converts:
  - 1. “Are we REALLY saved?”
  - 2. “WHY would the Jewish Christians reject us?”
  - 3. “Is there more that we have to do to be acceptable to God?”
  - 4. “We want to please God; we DO NOT want to become Jews!”
  - 5. Some may have said, “HOW DARE them not accept us!”

D. **(Slide #3)** Observation About The Title: I Do Not Call This What Most People Call It, “The Jerusalem Conference” Because I Think It Implies A WRONG Connotation And Purpose Of This Meeting! I Have Entitled This Lesson “The Jerusalem Dialogue! [More Later In The Lesson.]

E. (►) The Text For This Sermon -- Ac. 15:1-35

**I. (Slide #4) The Jews’ Opposition To Paul And Silas Baptizing Gentiles; The Dissension; The Trip To Jerusalem. 1-5**

- A. “And certain *men* came down from Judea and taught the brethren, ‘Unless you are circumcised according to the custom of Moses, you cannot be saved.’<sup>2</sup>Therefore, when Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas and certain others of them should go up to Jerusalem, to the apostles and elders, about this question. <sup>3</sup>So, being sent on their way by the church, they passed through Phoenicia and Samaria, describing the conversion of the Gentiles; and they caused great joy to all the brethren. <sup>4</sup>And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. <sup>5</sup>But some of the sect of the Pharisees who believed rose up, saying, ‘It is necessary to circumcise them, and to command *them* to keep the law of Moses.’”

**B. Jews From Judea Came Down To Antioch And Caused Confusion. 1**

- 1. Were these Jews Christians?
  - a. Most assume so; likely they were Pharisees who have become Christians; however, they have lots of struggles and misunderstandings.
  - b. Observe verse 5 -- “some of the sect of the Pharisees who believed” were the oppositionists when Paul and Barnabas arrived in Jerusalem.
  - c. Their teaching: they taught the Gentile Christians, “You CANNOT be saved unless you are circumcised in accordance with the Law of Moses!”
    - 1. These Jewish Christians were struggling with their relationship to both the Law of Moses and to the Law of Christ.

2. It was SO traumatic for them to accept that everything they had been taught in the past was no longer in effect.
3. They were trying to force Gentile Christians to submit to principles from both Laws as they were attempting to practice themselves.
4. The Jews told the Gentiles, “You must believe in Christ, follow His commandments, be baptized, and simultaneously keep the Law of Moses (at least the command of circumcision) before you can be saved!
5. You might describe their teaching as: “He who believes and is baptized AND KEEPS THE LAW OF MOSES (or at least circumcision from the Law) will be saved!”
- d. Paul describes their actions in Gal. 2:4 (1-5):
  1. They were false brethren.
  2. They came under false pretenses.
  3. They demanded that the Gentiles be enslaved to the requirements of the Law of Moses.
2. These members from the Jerusalem congregation were causing great distress in the church at Antioch.
3. Therefore, the elders at Antioch sent Paul and Barnabas to Jerusalem to challenge the Apostles and Elders to put an end to the confusion being caused by members from the Jerusalem congregation, the demands of the arrogant Jews, and their refusal to fellowship these new Gentile Christians.

**C. Paul And Barnabas Strongly Disputed These Jews’ Teachings. 2**

1. These Jews may have been completely sincere; however, they were demanding requirements of the Law of Moses upon these Gentiles; Jews had been freed from those requirements; Gentiles had never been under them! Gal 2:1-6
2. Their message in essence was, “Gentiles cannot be truly saved unless they are circumcised.”
3. Paul and Barnabas challenged these men and their demands they were placing upon Gentiles.
  - a. There was “no small dissension and dispute.”
  - b. Words:
    1. “stavsew~” -- discord, dissension, strong dispute
    2. “zhthvsew~” -- disputing and questioning; debate.”
4. Later Paul told about his adamant refusal to have Titus circumcised when the Jews demanded that he must be circumcised to obey the Law of Moses.

D. The Brethren In Antioch Sent Paul And Barnabas Along With Others, Including Titus, To Jerusalem To Meet With The Apostles And Elders There To Discuss And To Deal With This Divisive Problem. (2-3)

1. Thus, they sent Paul and Barnabas along with several brethren from the congregation to Jerusalem to meet the Apostles and elders.
2. This was a trip of approximately 300 miles.
3. Many call this event “The Jerusalem Conference.”
  - a. Was this an attempt to seek the Apostles advice if Gentiles really could be Christians? ABSOLUTELY NOT!!!
  - b. Was it because brethren in Antioch were leery of Paul’s Apostolic authority and advice? No way!
  - c. Was it that the brethren in Antioch felt that the Apostles and elders in Jerusalem were so much wiser than Paul? No way!
4. Rather, the elders at Antioch realized the magnitude of this problem -- it originated in Jerusalem; it was going to affect congregation after congregation; NOW was the time to address and to answer this problem.
5. Some believe that this IS the visit of Gal. 2:1-10; others say it is not. We will proceed under the assumption that it IS the same visit.
  - a. “Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with *me*. <sup>2</sup>And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. <sup>3</sup>Yet not even Titus who *was* with me, being a Greek, was compelled to be circumcised. <sup>4</sup>And *this occurred* because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage), <sup>5</sup>to whom we did not yield submission even for an hour, that the truth of the gospel might continue with you.” Gal. 2:1-5
  - b. If true, Paul not only went because the brethren in Antioch asked him to go; God by revelation told him to go. Gal. 2:2
6. As they traveled from Antioch up to Jerusalem, Paul informed people in Phoenicia and Samaria of the Gospel being preached to the Gentiles and their conversion on the First Missionary Journey; this caused great rejoicing among the brethren.

E. Their Arrival At Jerusalem. 4,5

1. When Paul, Barnabas and the other brethren from Antioch came to Jerusalem the church, the Apostles, and the elders welcomed them.
  - a. Observe that the Apostles were there; the Church ALSO had elders. 11:30; 15:2,4,6,22,23; 16:4
  - b. This was Paul’s third trip to Jerusalem:

1. Barnabas took Saul there several years after his conversion. Ac. 9:26; Gal. 1:18-24
  2. Barnabas and Saul took relief from the Gentile Christians to their Judean brethren. Ac. 11:29,30
  3. And now, they were addressing the Jews refusal to accept Gentiles as faithful Christians. Ac. 15; Gal. 2:1-10
2. And then Paul and Barnabas gave a detailed record of all that they had been doing. Most likely their report would have been a detailed recap of the mission trip that they had just finished, with particular interest on the Gentile conversions on that trip.
  3. Pharisees who had become believers demanded that these new Gentile Christian had to be circumcised and had to keep the Law of Moses. 5
    - a. This seems to be pictured in the demand on Titus that he HAD to be circumcised!
    - b. These Jews obviously believed that the Law of Moses was STILL in effect!

## **II. (Slide #5) Peter's Inspired Advice. 6-11**

A. Text: "Now the apostles and elders came together to consider this matter. <sup>7</sup>And when there had been much dispute, Peter rose up and said to them: 'Men and brethren, you know that a good while ago God chose among us, that by my mouth the Gentiles should hear the word of the gospel and believe. <sup>8</sup>So God, who knows the heart, acknowledged them by giving them the Holy Spirit, just as *He did* to us, <sup>9</sup>and made no distinction between us and them, purifying their hearts by faith. <sup>10</sup>Now therefore, why do you test God by putting a yoke on the neck of the disciples which neither our fathers nor we were able to bear? <sup>11</sup>But we believe that through the grace of the Lord Jesus Christ we shall be saved in the same manner as they.'"

### **B. The Apostles And Elders Assembled To Consider This Issue. 6**

1. This meeting is NOT a judgment upon Paul's work.
2. Rather, it is to compare the teachings of the Jewish brethren and Paul's teaching to the Gentiles; it was to straighten out the Jews' misconceptions that Gentiles had to obey the Law of Moses in order to be saved.
3. It was NOT to decide if Paul's preaching was Scriptural! IT CERTAINLY WAS -- THE HOLY SPIRIT gave him the Message!
4. It was NOT to decide if Gentiles had to be circumcised or not!

### **C. There Was MUCH Dispute At The Beginning Of This Gathering.**

1. The Greek word “zhthvsew~” -- disputing and questioning.”
2. This is the same word used in verse 2.

**D. Peter’s Speech: 7-11**

1. Interestingly, Peter is the FIRST one to speak.
2. Peter obviously was aware of God’s acceptance of the Gentiles:
  - a. He received the vision from God that confirmed this truth.
  - b. He observed the baptism of the Holy Spirit upon the Gentiles at Cornelius’ house. This was DIVINE evidence of God’s acceptance of the Gentiles.
  - c. Therefore, Peter baptized them!
3. He knew that these events came from God who is the “heart knower!” See 1:24
4. God put NO DIFFERENCE between Jews and Gentiles; He purified their hearts BY FAITH! Peter KNEW that Gentiles could be Christians without ANY response to ANY PART of the Law of Moses. God chose to convert Gentiles by their faith in Christ, NOT by obedience to the Law of Moses.
5. He accused the Jews of tempting God by placing a yoke upon the neck of the Gentile brethren that neither God had put upon them nor the Jewish forefathers nor the present generation could bear! 10
6. Peter concluded by affirming that it is only by the grace of God that Jews or Gentiles could be saved! 11

**III. (►) Paul And Barnabas Recounted Their Work Paul And Barnabas Recounted Their Work Among The Gentiles. 12**

- A. Text: “Then all the multitude kept silent and listened to Barnabas and Paul declaring how many miracles and wonders God had worked through them among the Gentiles.” 12
- B. **After Peter’s Speech The Gathering Seems To Settle Down And To Become Less Contentious; They Kept Silent And Listened.**
- C. **Then, Paul and Barnabas Had The Opportunity To Speak.**
  1. Observe that here Barnabas is mentioned before Paul.
    - a. Why? Likely it is because the Jews saw Barnabas as the one respect for so long.
    - b. Remember he was a member there.

- c. Too, he had brought Paul to them!
  - d. He is called “our beloved Barnabas.” 25
2. They informed the Jewish crowd of the miracles and wonders that God had worked through them among the Gentiles.

#### IV. (►) James Gives His Advice. 13-21

- A. Text: “<sup>13</sup>And after they had become silent, James answered, saying, ‘Men *and* brethren, listen to me: <sup>14</sup>Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. <sup>15</sup>And with this the words of the prophets agree, just as it is written: <sup>16</sup>*‘After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; <sup>17</sup>So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things.’*”  
<sup>18</sup>Known to God from eternity are all His works. <sup>19</sup>Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, <sup>20</sup>but that we write to them to abstain from things polluted by idols, *from* sexual immorality, *from* things strangled, and *from* blood. <sup>21</sup>For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.””

#### B. When Barnabas And Paul Finished, James Then Spoke. 13

- 1. He was an influential member of the Jerusalem Church.
- 2. He was the Lord’s brother; he was very respected.

#### C. His Speech:

- 1. **He acknowledged agreement with and acceptance of Peter’s explanation of the conversion of the Gentiles.** 14. See 11:1-18
- 2. **He declared that God’s acceptance of Gentiles was fulfillment of prophecies by O.T. prophets!** 15-18
  - a. He cited one example in Amos 9:11,12 in verses 16-18.
  - b. *‘After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; <sup>17</sup>So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things.’*”
  - c. The declaration was that David’s tabernacle would be re-built; then the Gentiles would be brought to God as well! This had always been in God’s plan!
  - d. His conclusion was that the Jews had NO RIGHT to trouble Gentile Christians with ANY unrequired and unnecessary requirements.

#### 3. James presented his conclusion:

- a. We should not trouble those Gentiles who are turning to God to become Christians.
- b. He suggested that they write a letter suggesting what the Gentiles should do.
  1. Some believe that these were just suggestions to build good will between the Jews and Gentiles; it's the idea that if the Gentiles avoided these things, they would not offend their Jewish brethren.
  2. HOWEVER, James says these were "necessary things." 28
  3. Things Gentiles should avoid:
    - a. **Things polluted by idols.**
      1. These were the defilements of idolatry.
      2. Many believe this refers to meat offered to idols.
    - b. **Sexual immorality.**
      1. This is the Greek word "porneiva~.
      2. This is "fornication."
      3. Many Gentiles were idolaters who practiced fornication in the worship of their idols.
      4. I Thess. 4:3-5 "For this is the will of God, your sanctification: that you should abstain from sexual immorality; <sup>4</sup>that each of you should know how to possess his own vessel in sanctification and honor, <sup>5</sup>not in passion of lust, like the Gentiles who do not know God;"
    - c. **Things strangled.**
      1. Many animals killed in idolatrous worship were strangled.
      2. Therefore the blood would not be drained from the meat.
    - d. **Blood.**
      1. Many idolaters ate meat with the blood not drained well.
      2. Others literally drank blood in their pagan worship services.
  4. **James affirmed that if the Gentiles kept these necessary requirements, they would be doing well in the sight of God!**
    - a. Was James giving Gentiles these requirements as tenets of the Law of Moses? ABSOLUTELY NOT!
    - b. All four of these principles were a part of God's Laws to those under the Patriarchal Law, the Mosaic Law, and the Christian Dispensation.
    - c. Question: how does James' advice "jive" with Paul's advice in I Cor. 8:4-13?
      1. James is telling these Gentile brethren not to practice idolatry!
      2. Paul later affirms that there is nothing spiritually sinful about eating food (as nourishment) that had been offered to idols, that such was a matter of expedience.
- c. **The Jews would need no such letter; they knew how God had always felt about these things; they knew His restrictions! They had read about them in the Pentateuch and in Scriptures of the Law of Moses. 21**



**V. (Slide #6) The Circular Letter From The Apostles And Elders To The Church At Antioch And Other Congregations. The Report To The Church In Antioch; The Reaction. 22-35**

A. Text: “Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, *namely*, Judas who was also named Barsabas, and Silas, leading men among the brethren. <sup>23</sup>They wrote this, *letter* by them: ‘The apostles, the elders, and the brethren, To the brethren who are of the Gentiles in Antioch, Syria, and Cilicia: Greetings. <sup>24</sup>Since we have heard that some who went out from us have troubled you with words, unsettling your souls, saying, ‘*You must* be circumcised and keep the law’—to whom we gave no *such* commandment—seemed good to us, being assembled with one accord, to send chosen men to you with our beloved Barnabas and Paul, <sup>26</sup>men who have risked their lives for the name of our Lord Jesus Christ. <sup>27</sup>We have therefore sent Judas and Silas, who will also report the same things by word of mouth. <sup>28</sup>For it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things: <sup>29</sup>that you abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.’ <sup>30</sup>So when they were sent off, they came to Antioch; and when they had gathered the multitude together, they delivered the letter. <sup>31</sup>When they had read it, they rejoiced over its encouragement. <sup>32</sup>Now Judas and Silas, themselves being prophets also, exhorted and strengthened the brethren with many words. <sup>33</sup>And after they had stayed *there* for a time, they were sent back with greetings from the brethren to the apostles. <sup>34</sup>However, it seemed good to Silas to remain there. <sup>35</sup>Paul and Barnabas also remained in Antioch, teaching and preaching the word of the Lord, with many others also.”

**B. The Apostles, Elders, And Church At Jerusalem Selected Two Of Their Own Brethren To Return To Antioch With Paul And Barnabas. 22**

1. These brethren Judas, surnamed Barsabas, and Silas.
2. These were very respected men, leading men of the congregation to return with Paul, Barnabas, and the other brethren from Antioch.
3. They were carrying a letter from the Apostles addressing this dispute.

**C. Content Of The Letter. 23-29**

1. The letter was addressed from the Apostles, Elders, and brethren. 23
2. It was sent to their Gentile brethren in Antioch, in Syria, and in Cilicia.
3. Thus, this was a “circular letter;” it had a must more widespread audience than just the city of Antioch.

4. Message of the letter: 24-29
  - a. They realized that some brethren from Jerusalem have come to Antioch and have troubled them.
  - b. Those Jews unsettled these Gentile brethren by demanding that they be circumcised and that they keep the Law of Moses; however, the Apostles had not commissioned those Jews to come to Antioch or to proclaim such a message! 24
  - c. They sent some of their own brethren from Jerusalem to verify the veracity of their advice. 25
  - d. They commend Barnabas and Paul, men who had put their lives in jeopardy by proclaiming the Gospel. 25,26
  - e. Their representatives, Judas and Silas would confirm what Paul and Barnabas and the other brethren from Antioch would report. 27
  - f. The Holy Spirit and the Apostles affirmed that the Gentiles should only abstain from things offered to idols, from blood, from things strangled, and from sexual immorality. If they kept these things, they would be doing well!
  
- D. **When The Entourage Returned From Jerusalem, They Called The Church Together And Delivered The Letter From The Apostles, Elders, And Jerusalem Church To Them. 30**
  
- E. **When The Gentiles Read That Letter, They Rejoiced Because Of Its Exhortation. 31**
  
- F. **Judas And Silas, Both Prophets, Exhorted And Strengthened The Gentiles Christians In Antioch. 32**
  
- G. **After Awhile, The Gentiles Dismissed Them; They Could Now Return To Their Brethren In Jerusalem; However, Silas Chose To Stay In Antioch. This Decision Would Have Vital Impact Upon Paul's Second Missionary Journey Plans. 33,34**
  
- H. **Paul And Barnabas Also Remained In Antioch Teaching And Preaching The Word Along With Many Others. 35. Remember That There Were Many Prophets There Previously! 13:1**

**VI. (Slide #7) Lessons From The Conflict At Antioch And The Jerusalem Dialogue:**

A. (►) For People To Grasp The Bible And The Will Of Jesus Christ In The Church Today, They MUST Understand The Difference In The Laws Of The Old Testament -- Patriarchal AND ESPECIALLY The Mosaic Law, And The Law Of Christ In The New Testament!

1. The Law of Moses ended when Jesus died on the Cross. Eph. 2:15; Col. 2:14
2. Yet, Jews who had lived under it COULD NOT FATHOM that happening!
3. In their mind the Law of Moses was still in effect!
4. Too, the Temple still stood in Jerusalem, priests still conducted worship based upon that Law, the feast days were still observed; in their mind NOTHING HAD CHANGED!
5. Therefore, they were still trying to follow the Law of Moses.

B. (►) When People Leave A False Religion, It Can Be REALLY HARD For Them To Leave Some Of Their Beliefs And To Just Follow Jesus.

1. Worship practices can be SO different.
2. Church organization can be SO different.
3. Human traditions may have been exalted and promoted as THE way to honor God:
  - a. Feasts
  - b. Celebrations
  - c. Beliefs
4. Many doctrines will be SO different, even contradictory!
5. Scriptures:
  - a. Col. 2:16,17 "So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, <sup>17</sup>which are a shadow of things to come, but the substance is of Christ."
  - b. Worship of angels -- Col. 2:18
  - c. Col. 2:20-22 "do you subject yourselves to regulations-- <sup>21</sup>'Do not touch, do not taste, do not handle,' <sup>22</sup>which all concern things which perish with the using--according to the commandments and doctrines of men?"

- C. (Slide #8) Pointed Discussions Can Resolve Doctrinal Struggles:
1. Paul and Barnabas reported what God had done on the First Missionary Journey among the Gentiles! 4
  2. Peter reminded all of the what God had done through him at the house of Cornelius! 7-11
    - a. He reminded them of the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius. Ac. 10
    - b. He charged them with trying to put a yoke on the necks of the Gentile Christians -- trying to bind what God HAD NOT BOUND!
    - c. He declared that the Gentiles were saved just like the Jews were saved.
  3. Paul and Barnabas gave more reports about the miracles and wonders that God had performed through them among the Gentiles. 12
  4. James, the Lord's brother, urged them to accept God's Will among the Gentiles; he urged that they caution the Gentiles to abstain from sinful actions that idolaters typically practiced: Ac. 15:20
    - a. Idolatry
    - b. Sexual immorality
    - c. Eating strangled animal's meat
    - d. Blood
- D. (►) Witnesses Vouched The Credibility Of The Message -- The Leaders In Jerusalem Acknowledge That It Is God's Will For Gentiles To Be Christians!
1. The Apostles, the elders, and the Jerusalem congregation sent trusted men, Judas called Barsabas and Silas, to acknowledge that the congregation in Jerusalem certainly accepted God's Will and accepted Gentiles as brethren in Christ. They also took the letter encouraging the Gentiles to abstain from idolatrous practices.
  2. The letter: Ac. 15:23-29
  3. It was a "circular letter;" it had a must more widespread audience than just the city of Antioch. It was sent to their Gentile brethren in Antioch, in Syria, and in Cilicia.
  4. Judas returned to Jerusalem to update the congregation there of the Gentiles joy when they heard that they were accepted as fellow Christians; Silas remained in Antioch (this will be important for the next sermon!)
  5. And as Paul began the Second Missionary Journey, he shared the communication from the church at Jerusalem reminding Gentiles that they were truly accepted as members of the Body of Christ!

- E. (►) Brethren Must Have Some Patience With New Christians; However They Must Not Be Allowed To Cause Division In The Body Of Christ!
  - 1. Sometimes new Christians will make suggestions that are simply unscriptural!
    - a. And they may not be rebels when they make those suggestions.
    - b. They may just be thinking about a solution.
  - 2. If they have the right heart, they will ask questions, seek to understand, and always try to be submissive to the Will of God.
  - 3. However, new Christians cannot be allowed to be divisive and bring in false doctrines!!!
  
- F. (►) We MUST NOT BIND Upon Others What Christ Has Not Bound!
  - 1. We simply do not have the right!
  - 2. We cannot bind man's doctrines on brethren; we cannot bind O.T. principles upon man today!
  - 3. Too, we must not let people think that they can refuse to do what Christ commanded or that they can change His Will and be acceptable to Him!
  - 4. At the same time we must teach and bind exactly what Christ HAS bound and have NO RIGHT to minimize It at all!
  
- G. (Slide #9) One Of The GREAT Truths Of This Chapter -- The Autonomy Of Congregations; They Have NO RIGHT To Bind Their Opinions Upon Other Congregations!