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Acts 15. Versus 23 through 35. These are God's words. They wrote this letter by them. The apostles, the elders, and the brethren. To the brethren who are of the Gentiles and Antioch, Syria and Silicia. Greetings. 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 him, we gave no such commandment It seemed good to us being assembled with one accord to send chosen men to you. With our beloved Barnabas and Paul. Men who have risked their lives. For the name of our Lord Jesus Christ. We have therefore sent Judas and Silas. Who will also report the same things?

By word of mouth. For it, seemed good to the Holy Spirit. And to us. To lay upon you. No, greater burden. Then these necessary things. That you abstain from things offer to idols. From blood. From things strangled. And from sexual immorality. If you keep yourselves from these. You will do well.

Farewell. So, when they were sent off, they came to Antioch And when they had gathered the multitude together, They delivered the letter. When they had read it, they rejoiced over its encouragement. Now, Judas, and Silas themselves being prophets. Also exhorted, and strengthened the brethren with many words, And after they had stayed there for a time.

They were sent back with greetings, from the brethren. To the Apostles. However, it seemed good to Silas to remain there. Paul and Barnabas also remained in Antioch. Teaching and preaching. The words of the Lord. With many. Others. Also. Thus ends this reading. Of the Word of God. Rejoice to come now and worship.

Him to hearing it. Preached. Please be seated.

We live in a world of sin and misery. This is not something that Believers have exclusive knowledge of In fact, the unbeliever is So aware of his sin and misery that he has continuously trying to find for himself or give himself peace. Peace with the God, who existence? He denies.

The knowledge of whom. Upon. The knowledge of whom he continually pushes down. Peace within himself. Peace with his neighbor. The problem is that the only way that any of this piece can be had is that peace that one may have with God alone through Jesus Christ, our Lord and his blood?

And yet that has not stopped. Men. From. Really from the garden until now or from the fall until now of saying peace peace where there is no peace. In fact, the first great piece that man thought that he had achieved, After the flood was a place called Babel, where man was actually united.

United in hating God in public. Puffing himself up united in wickedness and God in His mercy gave man a sword instead of peace. By confusing his tongues and separating him into competing people's. Lest man be further harmed by his unity and peace. Of course, you probably recognized that phrase, peace, peace, where there is no peace from the life of the

nation of Israel When they had preachers who had learned to do what Paul warns Timothy not to do.

To preach that with, for which the congregations ears are itching. The wounds of his people easily healed by flowery words and flowery feelings that don't have the truth of doctrine or the reality of repentance faith and reconciliation behind them. And so we have the same today. In both a world in which You hear people proclaiming peace and what they mean is the collective union.

Of all ideas over against the truth of God, the knowledge of God, the law of God, the gospel of God, the exclusive claims of Jesus Christ. Seeking to reforge as it were the peace, so-called of Babel. And then in the church's and even and especially in our nation in the Evangelical churches.

Whereas Rome declares peace. Where there is no peace by By setting itself up in competition with Jesus Christ and with His truth by church authority and His righteousness and reconciliation by the church's ability to dispense grace and promising, man, the ability to contribute his own attainment. The evangelical church does even worse It is peace without anything to produce at all.

It is just Peace as a feeling and an ignoring of error, so that no one has the truth. And we all just smile at one another. And declare peace where Jesus would declare things like this. I have against you and I am coming to you with the sword that comes out of my mouth and the way that he talks in The letters in the opening chapters of Revelation to such.

A seasons and mindsets of the church as dominate evangelicalism. But, Reconciliation in the church and peace in the church is real and it is a priority. How do we know that it's a priority? Well, one great way to know that it's a priority, is that Jesus on the night before he went to the cross.

For us, prayed largely for the peace of the church. That we would have a unity with one another that was like unto the unity within the godhead. That are unity with one another and with Christ would be a display and even a participation in the unity that God has in himself.

And so we came Last time. Two weeks ago into this passage and we had begun then, in verse 18. We had begun then in verse 18, but we are Thinking about the same passage, we came thinking about how God gave his church peace In the midst of its first great conflict or disturbance.

And what we find is that as peace comes first and foremost in Christ, it comes therefore by truth. The truth about who God is and what God has been doing is doing and will complete doing The truth of who Christ is what he has done, what he has done, what he has accomplished and how the ideas and efforts of man must never be allowed to enter into or compete with or be laid down alongside the good news of what Jesus has done the Galatian problem.

The theology that these same Judaizers had gone up and troubled antioch about brought as we noted last week, the pronouncement of anathema, a hell, Verse upon those who taught that doctrine and peace in the church was not forged by saying, well everyone has different levels of understanding of the gospel and what these brothers say is, okay to and trying to find a middle way.

Peace was brought by scriptural theological correction. Of the error that was being talked. It was Peace was forged from the scripture. And, Since we have at least the illusion of more time

by not having Consider the first point as we come. To the second and third points of the sermon this morning.

Do want to bring our attention again to first Corinthians chapter 1. We will often by way of shorthand when talking about the unity of the church summarize. That God wants us to think the same things and speak the same things and come to the same. Judgments that this is.

The unity that he wants us to have in the church. But it does us good to come back to the passage every once in a while. And and see that this theological unity by coming to the same conclusions from the Bible. Is, how God? Makes his church to enjoy the reality of the peace that he has forged and accomplished in Christ.

So, first Corinthians 1 verse 10. Now I plead with you brethren by the name of our Lord, Jesus Christ. And much of what we have said about the reconciliation and the exclusivity of Christ, as the one who makes that reconciliation is included there, even in that, in the name of our Lord, Jesus Christ that you all speak the same thing and that there being no divisions among you.

But that you be perfectly joined together in the same mind. So speak the same thing and think the same thing. And then, Not only do they speak of course what the Lord says. He's not saying, you know, come to an agreement with one another about what you want to speak and come to agreement with one another about what you want to think.

No. Be brought into subjection to what the Lord says and speak that. Gonna be brought into subjection to what the Lord says and think that. Be brought into subjection to what the Lord says to do about it. And conclude to do that And so finish. And in the same judgment.

So, speak the same thing. Be joined be perfectly joined together in the same mind and in the same judgment or As the Jerusalem synod, implies it in the letter that we have just had read in our hearing and which we are hearing preached this morning and afternoon. It seemed good to the Holy Spirit.

And to us. There's an implied, therefore isn't there? They're not saying, well, the Holy Spirit consulted with us and between the Holy Spirit and what seemed good to him and then what seemed good to us. We came to this conclusion together. No, when they say it seemed good to the Holy Spirit and to us they're saying it seemed good to us because that's what the Holy Spirit has taught in his work.

As we saw when we were considering the conduct of the Council itself and how they came to the decision and how even with apostles who are full of the Holy Spirit, giving testimony and reasoning. The question was exegetically decided from Scripture. At the last. And so Christian unity comes through the perfecting, through the improving of doctrine, according to the Bible.

Think the same thing, speak the same thing. Speak the same speak. The same thing. Think the same thing and come to the same judgments. This we see also, In another great passage on the application of the reconciliation that we have. In Jesus Christ in Ephesians chapter 4 And Ephesians chapter 4.

When you get to this point in Ephesians 4, you'll remember that we had the great plan of God from before all eternity in chapter 1, which corresponds In in Acts 15 to that known to God, from eternity, are all his works. And this covenant theology, that is the doctrinal or theological recognition that God had determined outside of time in himself to To carry out this redemption that would, that would be known by man through these various administrations as as the Jerusalem Senate.

Recognizes in its use of the covenant under Moses and the Covenant under Noah as we heard last time in considering why the specific decisions and the specific. Stipulations. And now of course, the Covenant of grace, Under the Lord, Jesus Christ as prophet and priest and king. And so, you have in chapter 1, that same Covenant theology and Ephesians chapter 1, that same covenant theology that has been the scriptural theological basis of the decision of the Jerusalem Senate and then in chapter two, what do you have?

You have the doctrine of that reconciliation through the blood of Christ that God is the one who has broken down the wall of separation. God is the one who has gotten rid of the division between Between Gentile believer and Jubilever how by bringing both into reconciliation with himself, through the one blood and that it is impossible, for those who are both reconciled to the same God, through the same blood and being brought nearer and nearer in their experience of that reconciliation, being brought nearer and nearer to him, not to be brought nearer and nearer to one another If you have two distant points and they are being, they're both being brought near to the same point.

They are necessarily brought near to one another. And so reconciliation between God and believer is enjoyed and experienced in part in our lives by reconciliation with one another. Now. This unity of doctrine being expressed in unity of experience in the interchange between those two is Is the great subject of the first half of Ephesians chapter 4.

I therefore the prisoner of the Lord beseech you to walk worthy of the calling with which you were called with all lowliness and gentleness with long suffering, bearing with one another in love endeavoring to keep the unity of the Spirit. In the bond of peace. And so there's a unity that the Holy Spirit forges as he binds us to one another in the peace that we have with God and the peace that we have with one another in Jesus Christ.

And that has been the subject of Acts chapter 15. It seemed good to the Holy Spirit and to us to lay upon you. No greater burden than these necessary things. So it's the spirit to His decided these things. How do we know he's decided The Bible? And how did we pick or understand, which things will be the ones that if you keep these, you will do well as as the text that we have.

Just read says Because they are necessary things. They are not compromises that have been hashed out. Among men. They are. Biblically theologically required by God. The keeping of God's moral law. The recognition. That all the nations are under the covenant of grace, even in the Noahic administration. Because we are all the children of Noah.

And that too was an administration. Of the covenant of grace. And so this this doctrine that the Spirit forges and that as he works out in us, he produces the character of Christ. When God says, have this mind that is in you, in Christ Jesus. And he talks about humbling ourselves and and preferring one another to ourselves, it is not merely affectional.

It is not merely in the way we feel and the way we will and act with one another, it is supremely doctrinal. It has to do with the divinity of Christ and the incarnation and the accursedness of his death and his exaltation. And that all of this has been done for the glory of his name, Philippians chapter 2 And yet it is experienced and expressed in our lives.

By things like preferring one another And being lowly and gentle of spirit with one another because we are all in dependence, upon and devoted to, and delighting in The glory of the Christ. The God who has saved us in this way. And that is how gentleness and lowliness longsuffering and bearing with one another in love.

Is produced. And so he starts to talk about doctrinal unity. There is one body and one spirit just as you were called in one, hope of your calling one Lord, one faith, one baptism, one God and Father of all Who is above all and through all, and in you all?

Veiled reference there or maybe not that veiled to the Father and the Son and the spirit. And what does he go on? For the rest of the first half of Ephesians 4 to describe, He describes a body that is being built up into Christ by each member each joint, supplying, that, that part of the structure that that weight-bearing and functionality that God has given every member of the body.

He does his part and we speak the truth to one another in love. But how do we know? What is that truth? Which we speak in love? Well, the ascendant Christ. The enthroned Christ has given gifts among men. Apostles and prophets and evangelists by whom he has given us the scriptures and Pastor teachers.

Whom he redeems and gifts, and graces, and calls to do that shepherding teaching work. So that the church has doctrinal unity and doctrinal, precision, and doctrinal stability, And is not tossed to and fro. By winds of doctrine or waves of doctrine.

Peace comes first and foremost in Christ. And therefore, By truth. And therefore, Not only. But truth. I have. Had the Grievous. Experience. Of being among congregations, that had forged. And almost theological uniformity. Which isn't a bad thing as we've just been hearing in and of itself. But in which, there was Coldness towards God.

Hardness of heart towards one another. Even theological precision. Became. Jousting competitions. Lord's day afternoons or email chains. In which? The fact that Right doctrine as a mechanism by which the Holy Spirit produces or makes the peace of Christ to be experienced. Was. Was divorced from the Christ, whose peace.

They were supposed to be experiencing And so there wasn't gentleness and loneliness of spirit. Thankfully, Thankfully, what the Spirit produces in the passage before us. Is a piece that comes through truth because it is in Christ. But therefore is also a truth that is put in to action. Because it comes.

In a Christ, who is God, the second person of the Trinity, really did become a man. And live obediently and die at turningly and rise victoriously and take his seat on the throne of heaven. He is, and he acts. And all true doctrine. In order to be good. Doctrine.

Must not be just embraced intellectually and repeated propositionally. But embraced as a reality and experienced and expressed in the life. Christ is Christ is and Christ does. And so, Where we saw at first that the spirit produces peace in his church. Through truth. We see this This Lord's day that the spirit produces this piece, not only through truth.

But also, Through his providential care in the church. And through his gracious works in believer's hearts and lives and relationships. This is behind. How the Council decides? To communicate the decision. And especially how the Jerusalem Church decides to communicate the council or the synods decision. In the first place.

And then in the second place, How we see that decision carried out. So the decide to write a letter, And to send people in person, You don't always have to choose one or the other. Perhaps you have had a very important thing to say to somebody or a very hard thing to say to somebody and it is The sort of thing that is difficult to be precise about It is Not bad to do both to write out what you're going to say.

And then to go, say it in person. So that they can see not only the carefully thought out and Carefully worded text but also perceive in the manner and in the man as he As he presents it. What is? What is said, So they conclude to write this letter and to send it.

By Judas. And Silas this Barsabus. Judas, this Barsabus and Silas. Along with Paul, and Barnabas. So first, they're going to communicate by letter. Let's take a look then at how the letter reflects the unity that the Holy Spirit has taught them from the scripture is the plan of all God's church of this tree.

That is the Christ. The tree that has the Christ root and has had up until this point these Israelite branches and there are Israelite branches that are being cut out and there are wild branches that are being grafted in to the Christ root. And of course, we're using the Romans chapter 11 language of describing the same thing, How do they communicate it?

Well, they begin. The apostles. The elders. And the brethren. That is to say that the Apostles and elders, are the synod, the council that have decided this, but the whole church, Has submitted to has embraced the decision of those whom the Lord has set over them. You see that?

To some extent in verse 22. Then it please the apostles and elders with the whole church to send. So the the Jerusalem synod has made its conclusion and now not only the apostles and elders. From their church and the apostles and elders from. From Antioch, but especially from their church but the whole church that was there has already joined themselves to and submitted themselves to this decision of the synod and it pleased them.

And so the letter comes not just from the Apostles and elders, but also the brethren And they address it. Not just from them but to the brethren who are of the Gentiles and Antioch, Syria and Cilicia. So there's an implication in the From. Section of the letter. Now, some of you children since And God's mercy to you.

You are schooled by parents. Who remember what? Grammar and composition instruction was like, I don't know if it's still even happens and in the schools but when I was growing up, we learned how to write letters. And as a result, my children are learning how to write letters. Or have learned in some cases, and You put.

You know, who it's from, You put who it's to, and they say, from the apostles, the elders, and the brethren, And what's the implication? The implication is if there are any church members from the Jerusalem Church that come down to Antioch. I know it's north but it's Geologically down.

Or topographically. However they if any members from our church come come down. To you from Antioch now. And they say differently than this, they're speaking against the accepted doctrine of our entire church. They're out of step with the synod. They're out of step. With the members of our church and what we are generally as a congregation please to do.

These are still centers. This is still a church like those, you see addressed in other letters in the New Testament. Those you see addressed and Jesus's own Messages and letters at the beginning of Revelation. We're not to think that That there were no members, who dissented from this in heart mind or practice at all.

But the way they write the letter, Puts those who are still hostile to the gentles or gentles the Gentiles. Those who are still hostile to them, or want to demand. That ceremonial law from the Mosaic administration be kept by them. It puts those, it puts those men outside the fellowship

of the church in the way that they think in the way that they speak about this issue, So, even the way that they write the letter is designed to forge the unity.

That the Spirit has given them by the doctrine that has formed the letter. But not just in the From section, but in the two section, To the brethren. In antiochia and cilicia. That is to say. The Jerusalem church members are not above. The Antioch church members. The Jerusalem apostles are not above the Apostle.

Paul. Or his teammate in Apostolic ministry, Barnabas The Jerusalem elders are not above the Antioch elders. Or the listra or Derby or aconium. And, and so forth. Elders. And so, even in the from section in the two sections and you read the two sections to the brethren who are Of the Gentiles.

An antiochians. Now, we know that in these congregations Not just an Antioch but also in the in the places to which Paul and Barnabas have already ministered in their first missionary journey, we know that there are Israelites and Gentiles in all of this congregations. But who are the ones?

That are specifically greeted. The Gentiles. And be like, if One of your friends who is, you know, relatively famous to this congregation. I'm trying not to do it in the first person. But they were to write. A letter to the church and then they were to especially single out you You say?

That's that's really that's really neat to impressive and and they're encouraging you to have affection for them. I will use a. First person one, you know, a couple years ago, Ralph Davis. Came and did our conference and That the Q&A. Someone asked him. What sort of student I was in seminary.

And he gave a little bit of an answer. And then, He as he often does is very incisive recognized, I was happening and it says, which is to say I'm very Pro James. In order to kind of back up the local minister and And strengthen the ministry of the Word in this place.

The Jerusalem Senate now. Is writing to this church and Antioch and with the Israelite brethren listening to the letter being read, The letter is addressed, especially to the Gentile members calling them brethren In which the Jerusalem Synod are saying. We are very pro. That Gentile members of your church.

You should esteem them. Like we esteem them. You should recognize them the way we recognize them. You should love them the way we love them. And you should refuse. To lay burdens upon them. The way we refuse to lay burdens upon them. You see how much can be done just in the two and from Or the from and to Portion of a letter and how much was done.

Even. By this letter, We see it in other places When Peter writes To churches and he tells them that they have obtained, a like precious faith. With his own. Or he writes to elders, specifically in first Peter 5 and he refers to himself in that context, not as an apostle.

But as A fellow elder. And so they are communicating and we've gone over. Much of the content. We're not going to redo that from the last sermon. It's available. You can download that. But they're communicating even by the composition. Of the letter, The way it's written. The application of the content of the letter.

That we have a peace with God that is in Jesus Christ alone to which no work or status in the church by the Christians on earth. Can add. But that we embrace in our exercise and response to that peace of God that we have with one another in Jesus Christ.

And they did this not just communicating by way of letter, but by way of the men who carried the letter, In this case, Judas and Silas. And please the Apostles, and the elders, with the whole church to send chosen men of their company. To Antioch with Paul and Barnabas namely Judas who is also named Barcabus and Silas leading men among the brethren so they picked men who are already.

As we find out later profits, teachers they're among the pastor teachers in the Jerusalem Church and they take some of their most faithful elders. Some of the most two of their most effective ministers and they give them up for a while. And they send them to this congregation with which recently there's been conflict.

This is a big sacrifice. For the Jerusalem Church. It's a big sacrifice for any church. To take some of its most faithful shepherds. It's most most faithful and effective and skillful, teachers and preachers and send them to someone else for a while. And yet they take them and and they send them as we see in the letter because they in themselves and their mouths will reflect the genuineness, the sincerity of what's written in the text of the letter that they proclaim verse 27.

We have therefore sent Judas and Silas, who will also report the same things. By word of mouth. And so they're chosen men verse 22, send chosen men. Chosen men Verse 25, it seemed good to us being assembled with one accord to send chosen men, why? Because as we heard last week and we won't Repeat all of it.

The ones who had come down there were self-chosen There were ones to whom we gave no such commandment They're all sorts of people in the churches for for thousands of years now. Who have not been. Called and graced and gifted and recognized in the manner that Scripture has instructed.

Whom the Lord has set over his church as preachers and teachers, There's all sorts of self-chosen men. And now, they write books. And web pages and Wikipedias. And there's a church history full. Of others. Other self-chosen men's books. And how very many. Do themselves. Great theological harm. By Google Theology or thank God, this is not a thing anymore.

But some of you are old enough to have done it to yourselves or seen others. Do it to yourself. Christian bookstore theology.

No they're they're sending chosen men. Men, whose doctrine is reliable men, whose characters reliable men who have been ordained to their office of preaching and teaching in a proper and biblical way. Men by whom Jesus is keeping His church from being tossed to and fro by winds and waves of doctrine.

So that they may speak the truth to one another in love and these men Judas and Silas, they are speaking truth as Christ forged men who who when he forges men through his truth. He produces that love And so rather than that, which is not truth at all being presented as truth and that which is a worldly aping, imitating of love, but isn't love at all.

And just consider our culture and our churches. Those who shout love the most violently. I was recently at a meeting where people shouted love violently with great. Hatred to those whom they were saying were on unloving. But genuine truth and genuine love. Come from Christ alone. And so we should expect them to come by the ministry that Christ has ordained.

And that Christ attends with his spirit. That's what Judas and Silas are going for. Chosen men. Who will be in their persons, who they will, be able to see and hear on their mouths. Very similar to the Psalm, by which we are called to worship. You know, less than an hour ago.

We're talks about the rejoicing of the lips and the rejoicing of the soul. That there is a physical observable component to what Judas and Silas is doing that. They could literally see On the men's faces, as their mouths were producing the same words that were written in the text.

So there's great wisdom, here, isn't there? The desire to. Communicate in reality and to communicate in the personal interaction. What the doctrine that has been decided. Has determined. The two. Go together and they would indeed continue to enjoy their ministry versus 32 and 33 Judas, and Silas themselves being prophets.

Also exhorted, and strengthened the brethren, with many words, And so they're not only able.

They're not only able to read the letter and tell them the particular conclusions. They're able to do what we hope by God's help we have had done. And unfold that covenant of redemption and the covenant of grace. And how the The. The production of moral law, keeping by the work of Christ, and them would set them over against a sexually immoral culture and an idolatrous culture.

And how recognition that this is a work that God has been determined to bring to the nations. And the administration under Christ is something that goes back to the garden and it goes back to the first proclamation of the gospel at the fall and it goes back to Noah.

And the this. Abstaining from blood and things strangled aren't just random things to appease some Jews. But they are recognitions of a work, a redeeming work for all the nations that God, who decided to do. So in himself, has been planning and to do throughout all of the administrations of the Covenant of grace.

That would be a very long letter. If the Jerusalem Synod was going to, Be putting all that in but they don't need a very long letter. They already have a long Bible. The same Bible under the authority of which and from the theology of which the Synod made its decision.

And so they don't just send a letter with some particulars of the decision they send preachers. Who are both going to be able to communicate in their manner and in their love and in their own affection, as they communicate with the letter says, but then they'll be able to stay And preach and pastor and show these things, not just from Amos.

Which was quoted in. In. At least this account of the Senate, but from all the scripture, So that believers aren't holding on to their theology, piecemeal, by by the collection of things. For instance, that are put in a confession or a catechism. The Lord didn't just. You give us to.

Have a pattern of sound words and say, all right, this is a summary of what the Bible says. No, he sends. Men whom he has steeped in his word and gifted and called to show all of the truth from all of the work. So that as you grow in your understanding of the Bible, as a whole, and how each part fits with all the rest, and as the spirit applies to you how to live in light of that truth.

God is communicating to you. By the use of Not just a paper letter. But by men, through whom he proclaims, And he's producing in, you. Not just intellectual agreement with what the Bible says. But the actual life of Jesus in you. And as your mind is conformed, more and more to Christ Your whole character, your whole life is conformed, more and more.

To Christ. Well, this isn't just the communication by men, isn't just communication by way of Judas and Silas. It's also communication by way of Paul and Barnabas. There are

acknowledging the unity of God in the providence of the Holy Spirit. With our beloved Barnabas and Paul. Now, this is true in two ways.

One they're affirming, their love for Barnabas and Paul. If you if you have any doubt, Over the recent argument from the between the Jews who had come down to Antioch from Jerusalem on the one side and Paul and Barnabas on the other side listened to how we talk about Barnabas and Paul, They're our beloved Barnabas and Paul But this was true in more ways than one, especially for Barnabas.

Barnabas was originally named a renamed Barnabas, son, of encouragement, by these apostles, by these elders. The Jerusalem Church is his home church. He's the one whom they sent to Antioch when they heard that believers from From Cilicia and Cyrene had come to Antioch and that the Lord had blessed their ministry by bringing many to the faith and they sent Barnabas.

And there's sending Barnabas again with the same love as which they sent him in the first place. And so Barnabas and Paul are Acknowledged. By the Council and they're also adored our beloved Barnabas and they're also admired. Verse 26 men who have risked their lives. For the name of our Lord Jesus Christ.

You know, there are men who use the name of the Lord Jesus Christ, and there are men who risk their lives for their use of the name of the Lord Jesus Christ. Well, the worst things that's happened to You know, Fox's martyrs is. It gets, you know, updated and you throw anabaptist heretics in there and, you know, modern Updates will also include all kinds of heretical so-called missionaries and there are many people who suffer for wrong doctrine.

And our zealously committed to it. You see this in all of the wrong, religions of the world, People will be very, very religiously committed to their false religion and you see it in a subset of Christianity. Those who rather than the one Lord and one faith, and one baptism, and one hope of our calling and one God and one Father.

With a really suffering suffering for is they're one heresy. Because they claim to be in the, the stream of Christian teaching, but they've come up with with some unique bent on it. And then they suffer for what they say is the name. Of the Lord Jesus Christ. And they want to identify themselves with the true martyrs.

Throughout the history of the church. Well, that's not What was happening to Barnabas and Paul. They say men who have risked their lives for the name of our Lord. Jesus Christ. They have the Lord, right? They have Jesus, right? They have Christ, right? And perhaps no church has suffered so much as the Jerusalem Church.

And so there's a unity and a sympathy, and an admiration. In their suffering together for the same thing in different places. With one another. There's an admiration. There. And so, the decision Is communicated by letter and by men. The carrying out of The decision. This is really just what did the spirit produced?

He produced peace through purity of doctrine. Both. Both regions here. Would have their doctrine improved. There would be a new awareness and remembrance and recognition in their Bibles in the Jerusalem church. That this unity of God's redeemed, among all the nations is not plan. B, it's been plan A from within God himself known to God from eternity or his works.

And he's been telling us about it. It's not plan B, but it's plan A that he's been talking about in the scripture from the beginning of Genesis on, And so it's been decided and got in God

himself and it's been in communicated in the whole Bible. How that would have enriched the Jerusalem churches, understanding of the Lord Jesus Christ from all the scriptures.

Let's think about it, most of us. Did not grow up as some of these dear children are growing up. Knowing. And knowing, and breathing, week by week in the assembly day by day. In our homes, you know, the eternal plan of God to save and the unity of his people through throughout history and the richness of every part of Scripture for the knowledge of Jesus Christ.

Many of us. Most of us even those who had begun in the churches, what happened, We grew up, hearing the gospels preached and visiting Philippians and Colossians sometimes. And Ephesians when you need it encouragement, not Galatians so much. But, you know, it kind of this like, really abbreviated canon of of the few Romans good, but it was really abbreviated canon of the few books of the Bible that we ever hear from or, or hear preached.

And then what? What happened as As the Lord brought you to read more Scripture, perhaps. I know for many, many of you the Home. The trying to preach and a biblical proportion, has opened up the richness of Christ from all the Bible. Since since the Lord brought us together, it's not something I grew up with either.

There was a point in your Christian life. When you have that richness. Added. By a greater understanding of Christ, from the whole Bible. God did that for the Jerusalem church through this trouble. And the richness for the Gentiles of understanding even more what he was doing for them in the Mosaic administration of the Covenant of grace.

That this is their heritage too and they're not connected to it by circumcision and they're not connected to it by the holiness code and they're not connected to it by feasts and calendar. They're connected to it by Christ. The everlasting God. Who had determined in himself to save them.

And so, the richness of what? God had done through Israel would be improved. So, peace through purity of doctrine and richness of doctrine. Piece through the encouraging and rejoicing. Verse 31 when they when they had read it and when Judas. And And Silas Reid, the The letter from the Council.

There's their choicing when they had read it, they rejoiced. Over its encouragement. I hope that you have had the experience and if not that you will have it often. Of coming out of a season of conflict and that there's agreement through improved doctrine and there's encouragement and increased reconciliation and nearness.

And you come out rejoicing over, what? The Lord has done. Piece through one cohesive ministry, and two great centers. Judas and Silas being able to just plug in and start preaching and teaching an Antioch. The way they were preaching and teaching in Jerusalem, And the confidence that would give them.

In Antioch, that this is the same ministry that Christ is giving His church all over the world. Was one of the Great blessings of interacting in in my own life, having interacted with indigenous reform, churches from other countries. That we're preaching the same gospel from the same Scriptures. With the same application.

Even piece through reciprocal, greetings. They send the brothers back in verse 33. Verse 34, by the way, comes to us from Jerome's Latin and Erasmus's. Use of it. It's not in the it's not in the majority text. Probably trying to figure out how Silas was there again? When When Paul is looking, He might have remained there the entire time.

Although, verse 33, says they were sent back with greetings or he might have gone up and come back down. However, it was, but notice that you have the greetings in the letter, And then by the time, Judas and Silas go back. They go back with, greetings from Antioch. They're recognized as Antioch's pastors and teachers, do know.

The, the Church of Antioch might send a letter with them. They doesn't say that they did, but if they had, if they sent a letter with them, they would say our beloved Judas. And Silas. The way the church in Jerusalem had sent to Antioch and said, Our beloved Barnabas and Paul And so, you see, The fruit.

Of what the Lord, what the Spirit produced? Not just by the Senate and its decision, not just by the letter. Which summarized that decision not just. But also, but also by the men. Whom the church in the wisdom and application that the Spirit gave them for applying it. The men by whom.

They sent the letter. So would we have peace in the church? And if we agree with Jesus in John 17 Philippians do regions to Ephesians 4, First Corinthians 1 and that's just The highlights that we hit together. The last hour or so. If we would have peace in the church, Then let us be instructed.

From this, passage the spirit who gives it in Christ, works it especially by scripture truth. Like we heard two weeks ago time. But also, In his, providential care in the church. As he graciously works and believer's hearts and lives. And relationships. That we together might strive. Not for the glossing over of differences.

But for further precision and purification of doctrine, But that it might be worked out. In humility. Gratitude. The exalting of Christ alone, the refusal to add anything to his work. The gentleness and loneliness of spirit that was in him and that will be in us. If he is really applying himself to us by his spirit, As a spirit works in our hearts.

And our lives. And our relationships. And then, let's pray.

We thank you, Lord that You who have reconciled us to yourself in Christ? Reconcile us also to one another. We who have the first fruits, the spirit grown. For that adoption of sons. That is the redemption of our body. That comes in the day when those whom you justified.

You will also have glorified. And as you continue to do your sanctified work, we pray that we would experience it. Not only in our Growth theologically But in our, Growth and character and conduct with one another that we might be conformed to Christ in any way in every way.

That those whom you for new, And thus have come to faith in the Lord Jesus Christ. That we will find ourselves. Not to have been predestined, merely to be forgiven. To be conformed to the image of your son. So that as your spirit works among us, we pray, That it would be more and more evident.

In this congregation, that Jesus is the firstborn among many brethren. In whom, You create this increasing likeness. As you make each of us more like unto Christ. Grant it. We pray in his name, grant it for His glory. And your glory in him. Amen.