

THE ACTS PERIOD, CONSIDERED

DID PAUL & PETER PREACH
DIFFERENT GOSPELS DURING ACTS?



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OVERVIEW
OF ACTS



PETER'S
MINISTRY



PAUL'S
MINISTRY



HOPE DURING
ACTS



PAUL vs PETER:
THE DISPUTE



ABRAHAMIC
BLESSINGS



SEED vs SEEDS
& EPHESIANS 2

Agenda

1. Overview of Acts, set the stage
2. Peter's ministry
3. Paul's ministry
4. Hope during Acts, Millennial vs New Earth?
5. Paul vs Peter: what was the dispute?
6. Abrahamic blessings. Seed vs seeds. & Ephesians 2



OVERVIEW OF ACTS, LET'S SET THE STAGE



- Restore again the Kingdom into **Israel**



- 40 days opened understanding, after in the Temple **continually**



- Obey those who sit in Moses' seat, but not according to their "**added**" customs



- Christ came not to abolish the Law, but to **fulfill it**



- Fulfillment in the Millennial kingdom under the priesthood of **Zadok**, not Moses and Aaron





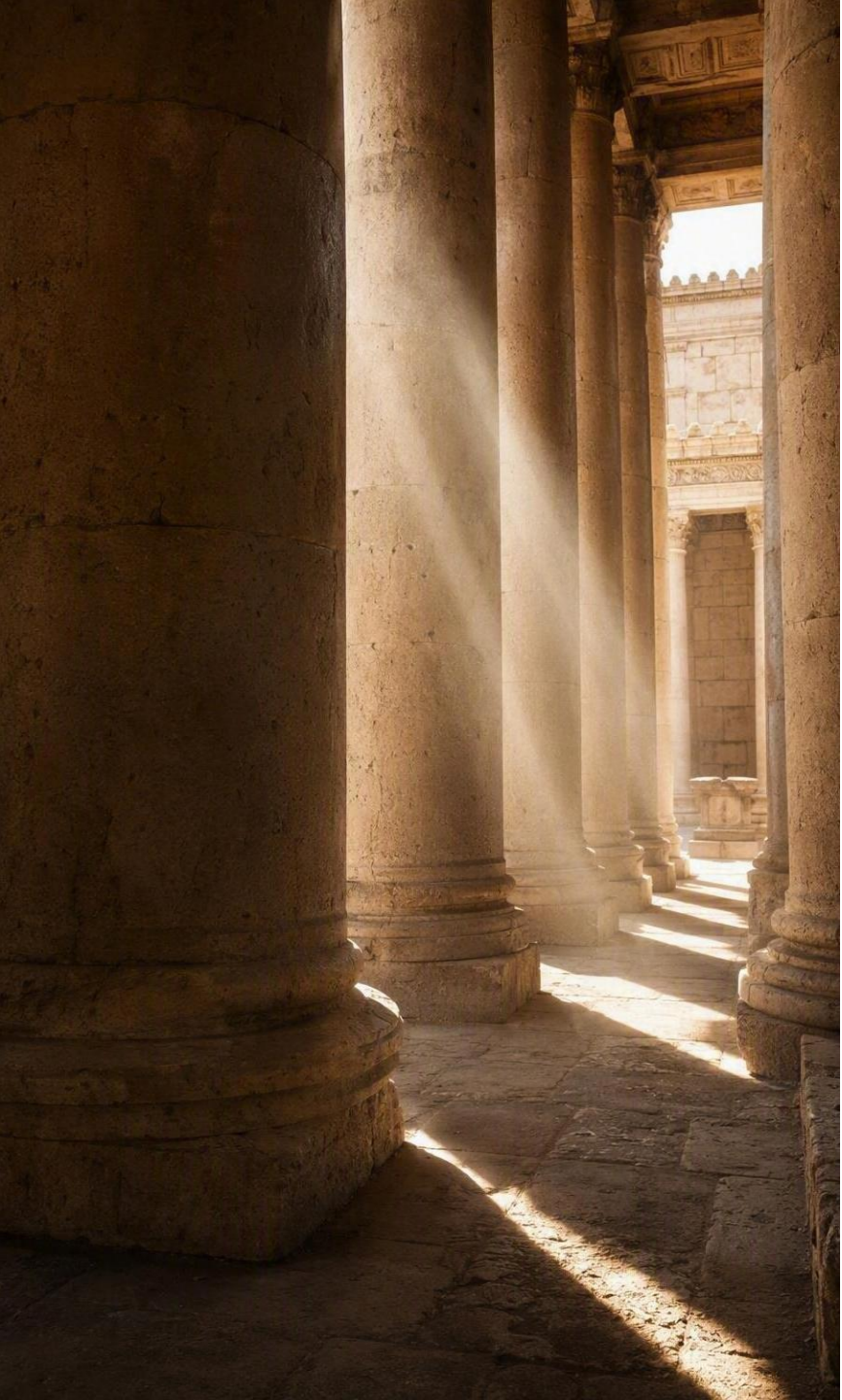
Acts period overview, set the stage (structure of Acts)

- Acts 1:1–8 – **Israel's kingdom anticipated**
 - Acts 1:9–2:13 – The Twelve equipped in Jerusalem
 - Acts 2:14–8:3 – Peter's witness to Israel
 - Acts 8:4–12:23 – Witness extends beyond Jerusalem
 - Acts 12:24–13:3 – Transition from Peter to Paul
 - Acts 13:4–28:22 – Paul witnesses from Antioch to Rome (to the nations)
- Acts 28:23–31 – **Israel's kingdom proclaimed; postponed at AD 70**
- **Opening:** “Restore again the kingdom to Israel?” (**Acts 1:6**)
Closing: Paul preaches “the kingdom of God” unhindered (**Acts 28:31**)



Acts period overview, set the stage

- Restore again the Kingdom to Israel
- Referring to **Amos 9:11-15, Isa. 11:1-12, Eze. 37:21-28**
 - Millennial, but looks to blessings on the New Earth **Isa. 65:17, Isa. 66:22**
- 40 days of opening their understanding
- **Luk 24:45** Then opened he their understanding, that they might understand the scriptures,
 - **Vs. 47** – remission of sins preached to all nations, beginning at Jerusalem



Acts period overview, set the stage

- **Act 1:3** To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:
- And after the 40 days and the Lord expounding to them out of the Law of Moses, prophets and psalms, they:
- ***Luk 24:53*** *And were continually in the temple, praising and blessing God. Amen.*



Acts period overview, set the stage (Temple worship)

- Why temple worship?
- **Mat 23:2-3** Saying, The scribes and the Pharisees sit in Moses' seat: 23 All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not.
- Respect the Law they read from Moses, but do not copy the lives of the men reading it.
- What we will see is that the Law of Moses was not the issue, it was the customs and traditions “added” to the Law.



Acts period overview, set the stage (Temple worship)

- Does the NT confirm obedience to the Law of Moses? Yes
- **Luk 10:25-28** {25} And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? {26} He said unto him, What is written in the law? how readest thou? {27} And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. {28} And he said unto him, Thou hast answered right: this do, and thou shalt live.



Acts period overview, set the stage (Temple worship)

- Does the NT confirm obedience to the Law of Moses? Yes
- **Mat 8:4** And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.



Acts period overview, set the stage (Temple worship)

- Does the NT confirm obedience to the Law of Moses? Yes
- **Mat 5:17-18 NIV {17}** "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. {18} For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.
- ***In the Millennial kingdom - the Law continues, but under the order of Zadok, not Moses or Aaron***



Acts period overview, set the stage (Temple worship)

- Does the NT confirm obedience to the Law of Moses? Yes
- **Act 15:21 KJV {21}** For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.
- James speaking.
- ***Moses was still being publicly taught throughout the synagogues. This provides historical background for what "Moses' seat" looked like in practice.***



Acts period overview, set the stage (Temple worship)

- Does the OT confirm obedience to the Law of Moses? Yes
- **Deu 17:9-11 KJV** {9} And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: {10} And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: {11} According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [to] the right hand, nor [to] the left.



Acts period overview, set the stage (Temple worship)

- Does the OT confirm obedience to the Law of Moses? Yes
- **Lev 10:11 KJV** {11} And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.
- Lord speaking to Aaron
- The priests were authorized teachers of Moses' law.
- Jesus' statement assumes that same principle.

PETER'S MINISTRY



- Peter visits Cornelius and says it's **“unlawful”** for him to enter his house



- The Greek **“unlawful”** is where we get **themis**, which means **“traditions, customs”**



- The Greek **nomos** is **“law”** in Law of Moses



- OT **never** forbid this.



- Peter was carried away by the **“added traditions, customs”** of the Law of Moses



- Paul had to **rebuke** him to his face regarding.



- Paul and Peter preached **one gospel**, namely – Christ died for our sins



- Only Paul commissioned with the gospel of the **Grace of God**, which Peter preached to Cornelius at the first



Peter's ministry

Acts 10



Peter and Cornelius

Act 10:28 And he said unto them, Ye know how that it is an **unlawful** thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

- Unlawful concerning the Law of Moses?
- Unlawful ***a-themitos*** ἀθέμιτος
- In some Greek lexicons, Homer, classical Greek it often means: "right, custom, established order, what is sanctioned by tradition."

Peter's ministry Acts 10



Peter and Cornelius

Act 10:28 And he said unto them, Ye know how that it is an **unlawful** thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

- “Law” as in Law of Moses is:
- $\text{nomos } \nu\acute{o}\mu\omicron\varsigma$

Peter's ministry

Acts 10



Peter and Cornelius

- Peter was carried away by the “traditions” of the leaders of Israel.
- ***Matt. 15:3, 6, 9 - “Why do ye transgress the commandment of God by your tradition?...Thus have ye made the commandment of God of none effect by your tradition...teaching for doctrines the commandments of men”***
- The Law of Moses never forbid Israel to come into contact of one of another nation.

Peter's ministry

Acts 10



What did the law say about an uncircumcised Gentile?

- Gen. 17:14; Exo. 12:42-48; Eze. 44:7,9; Lev. 22:10, 25
- The Law barred the uncircumcised to the Passover meal, sanctuary service, priestly food.

Peter's ministry

Acts 10



What did the law say about an uncircumcised Gentile?

- No command anywhere in Moses forbidding an Israelite to enter a Gentile's house, eat with him, or “keep company” with him.
- Peter erred in Galatians
- Deu. 14:21; Deu. 23:7; Deu. 15:3; Deu. 23:10; Lev. 25:47; 1Ki. 41-43

What Was Difficult About Paul's Teaching? (2 Peter 3:15-16)

- **Justified by faith, not Law** Abraham already showed this. Gentiles blessed w/out circumcision – Acts 15 settled it.
- **God accepted uncircumcised Gentiles** Acts 10 fixed a tradition, not the Law
- **God accepting uncircumcised God-fearing Gentiles** Acts 10 corrected traditional Jewish views about Gentile uncleanness, not the Law itself.
- **Jews and Gentiles eating together** Peter's problem was custom, not Moses.
- **Israel hardened while nations blessed – Ro. 11, the real difficulty** The mystery was not that Gentiles could be blessed, but that they were sharing Israel's blessings while national Israel was being hardened
- **Bottom Line:** The OT already taught Gentile blessing. The difficulty in Paul's letters was understanding how Gentiles could receive Israel's blessings through faith apart from circumcision, Jewish customs, and the Law of Moses.

Peter's ministry

Acts 10



What gospel did Peter preach?

Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

- 2nd Greek “gospel” supplied.
- One “good news” 1 Co. 15:3-4 (Christ died for our sins)
- ***Literally: “that I have been entrusted with the gospel of the uncircumcision, just as Peter [with that] of the circumcision.”***
- Gospel of the Grace of God – more on later

Peter's ministry

Acts 10



The gospel preached where?

Gal 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

- One apostleship
- One to the circumcision (in the land) – Peter, James, John
- One to the gentiles (nations, includes Jews and Non-Jews)

Peter's ministry

Acts 10



The gospel preached where?

Gal 2:9 YLT and having known the grace that was given to me, James, and Cephas, and John, who were esteemed to be pillars, a right hand of fellowship they did give to me, and to Barnabas, that we to the nations, and they to the circumcision [may go],

- Peter, James, John = remained in the land
- Paul & Barnabas = surrounding nations (to the Jew first and also to the Greek)

PAUL'S MINISTRY



- Paul preached the gospel that Christ **died** for our sins, was buried and **resurrected**



- He went to the **Jew** first, and also to the **Gentile**



- He was the apostle to the Gentiles; this was the gospel of the **grace of God**



- Paul and Peter preached the same good news of Christ's **death, burial** and **resurrection**



- Peter in Acts 15 says Jews saved same way Gentiles save; **via faith**



- But, Gentiles did not have to follow **Law of Moses** nor **circumcise**



Paul's ministry



What gospel did Paul preach?

Gal 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as [the gospel] of the circumcision [was] unto Peter;

- This gospel none other than **1 Co. 15:3-4**
- **1Co 15:3-8** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; {4} And that he was buried, and that he rose again the third day according to the scriptures: {5} And that he was seen of Cephas, then of the twelve: {6} After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. {7} After that, he was seen of James; then of all the apostles. {8} And last of all he was seen of me also, as of one born out of due time.

Paul's ministry



What gospel did Paul preach?

- But in Galatians and elsewhere, Paul defended his office as the apostle to the Gentiles.
- In Galatians 1, Paul says if anyone preach any other gospel than what he preached, let him be accursed.
- He also says this “other gospel” is not really a gospel, good news.
- These were those of Acts 15:1

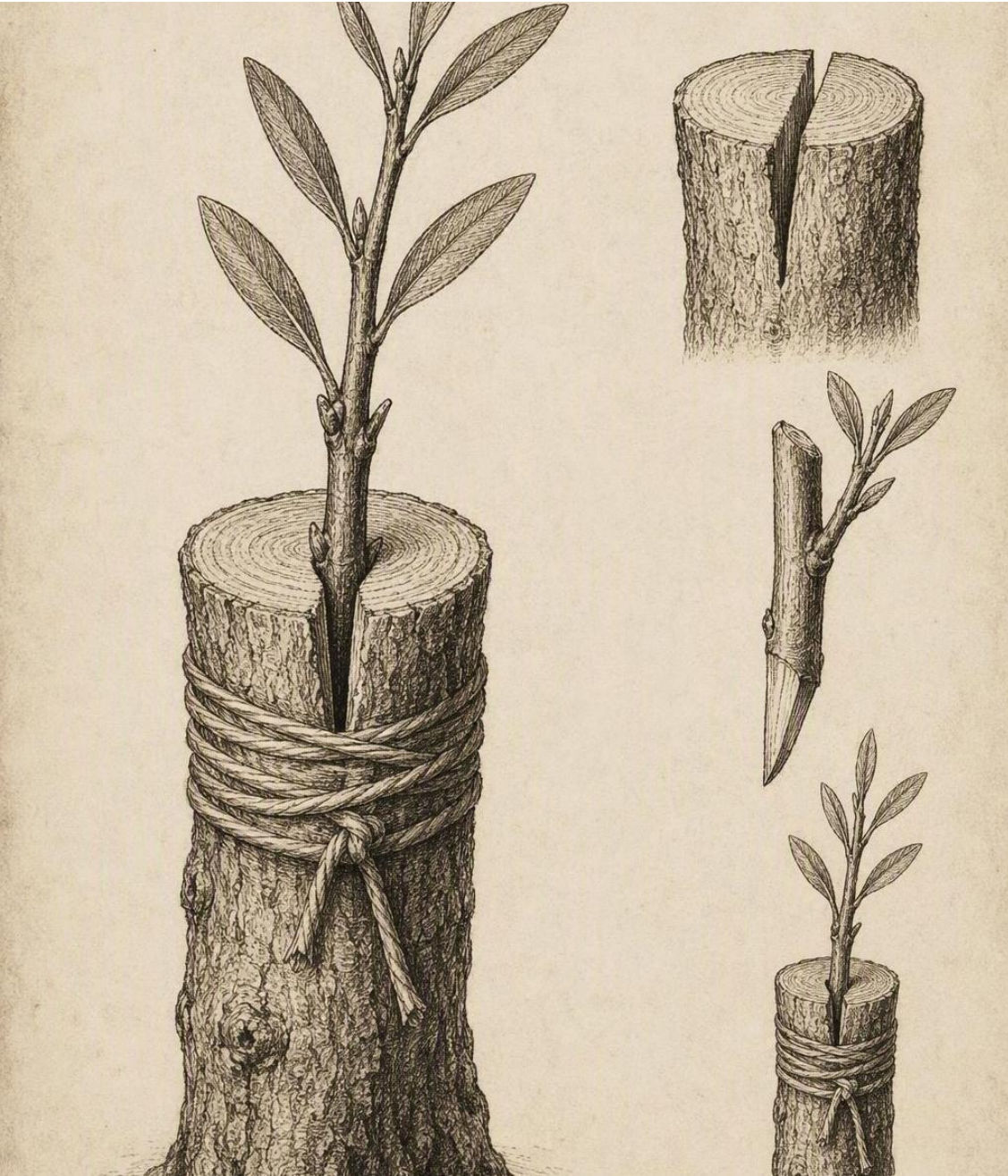
Paul's ministry



Acts 15 council

- **Act 15:1, 11** And certain men which came down from Judaea taught the brethren, [and said], Except ye be circumcised after the manner of Moses, ye cannot be saved. ... {11} ***But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.***
- Jews, Gentiles – saved by Grace, the gospel...BUT
- **The Jew, continue to follow the Law of Moses and circumcision.**
- **The Gentile – not so. This, the gospel of the Grace of God.**

Paul's ministry



What was the gospel of the grace of God?

Act 20:24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

- Oscar Baker called this Paul's gospel to the Gentile - in that they could be partakers of Israel's covenant blessing, without Law keeping or circumcision.
- He said Peter preached this first to Cornelius.

Paul's ministry



Paul was the apostle to the Gentiles.

- Many believing Jews opposed this and the matter was taken up in Acts 15.
- Paul defends this office in Galatians, mainly written to Gentiles.
- ***The gospel of the Grace of God is the gospel as it came to the nations...same message as to the Jews, but on different terms...no law, no circumcision.***

Paul's ministry



Law vs Grace during Acts

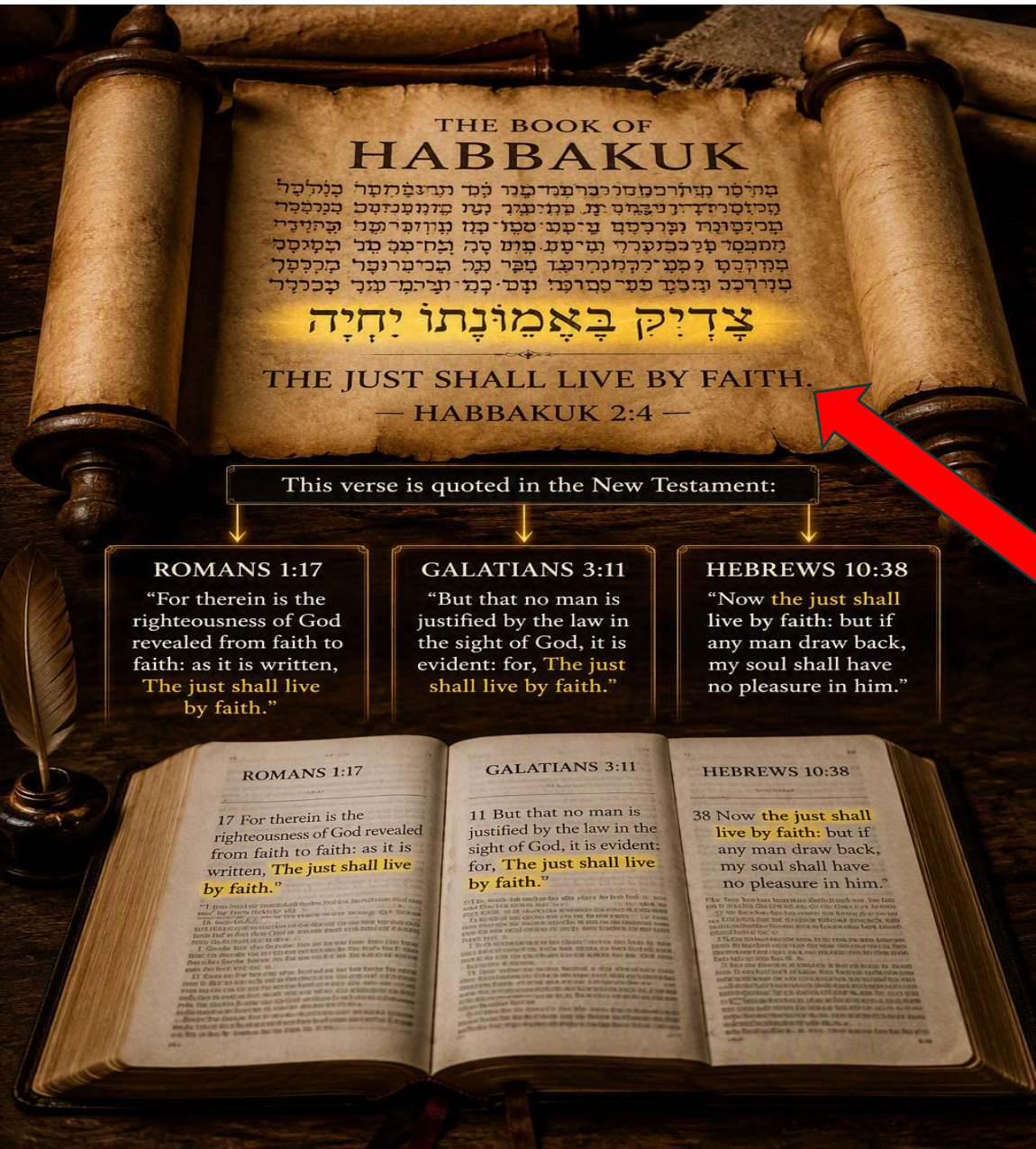
- **Gal 2:16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.
- ***The Law could never justify and those who insisted that Gentiles should follow the customs of Moses and circumcision, were not preaching a gospel.***

Paul's ministry

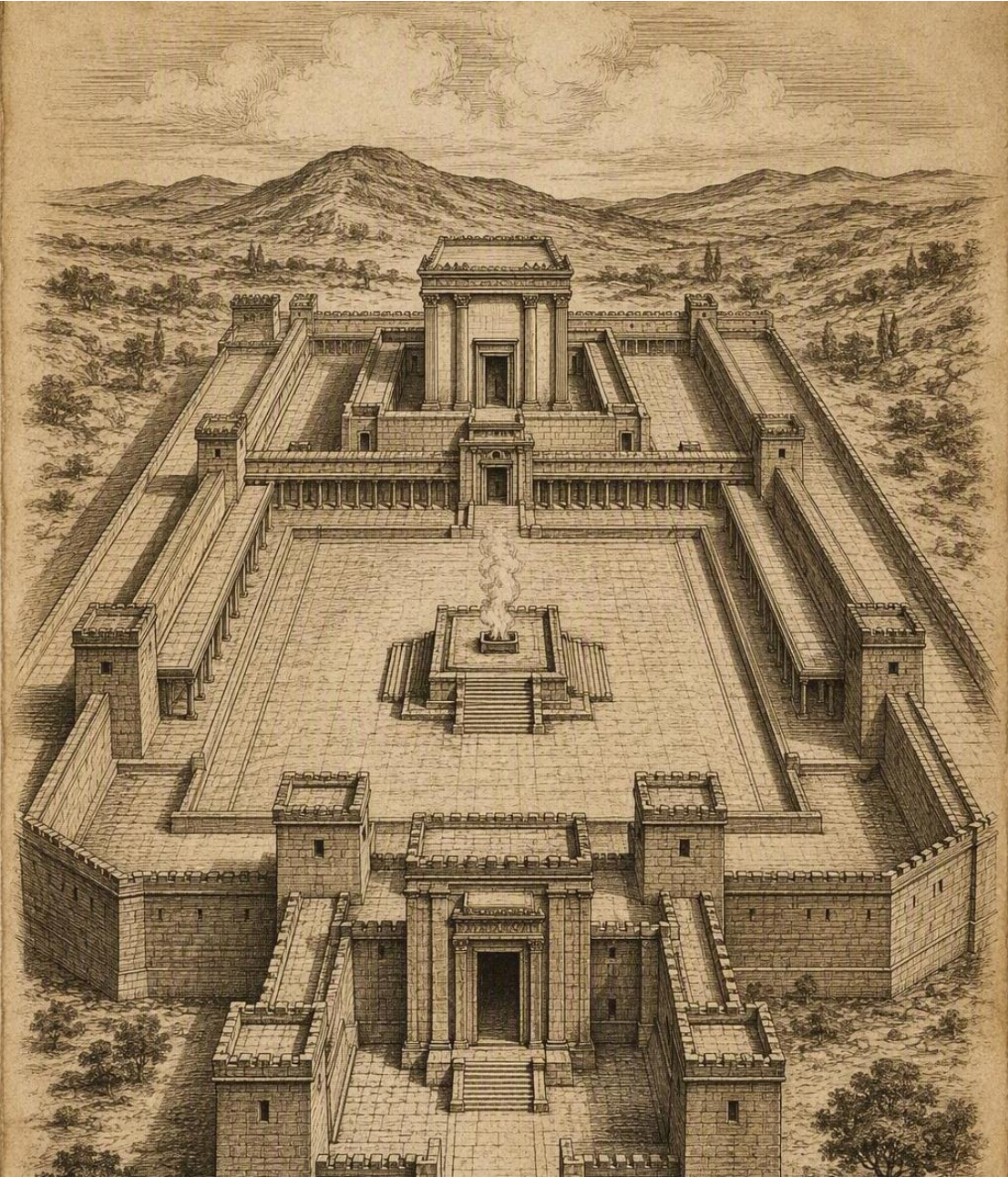
Law vs Grace during Acts

- Galatians 3:10 - When speaking of observing the Law – Paul is talking about observing the **Law as a “means of salvation”; a means of “obtaining righteousness”**. The Law could **NEVER** justify, ie declare a sinner righteous before God.

- Ro. 3:21 - The righteousness of God now being revealed is the same righteousness the Law and Prophets had always testified about.**



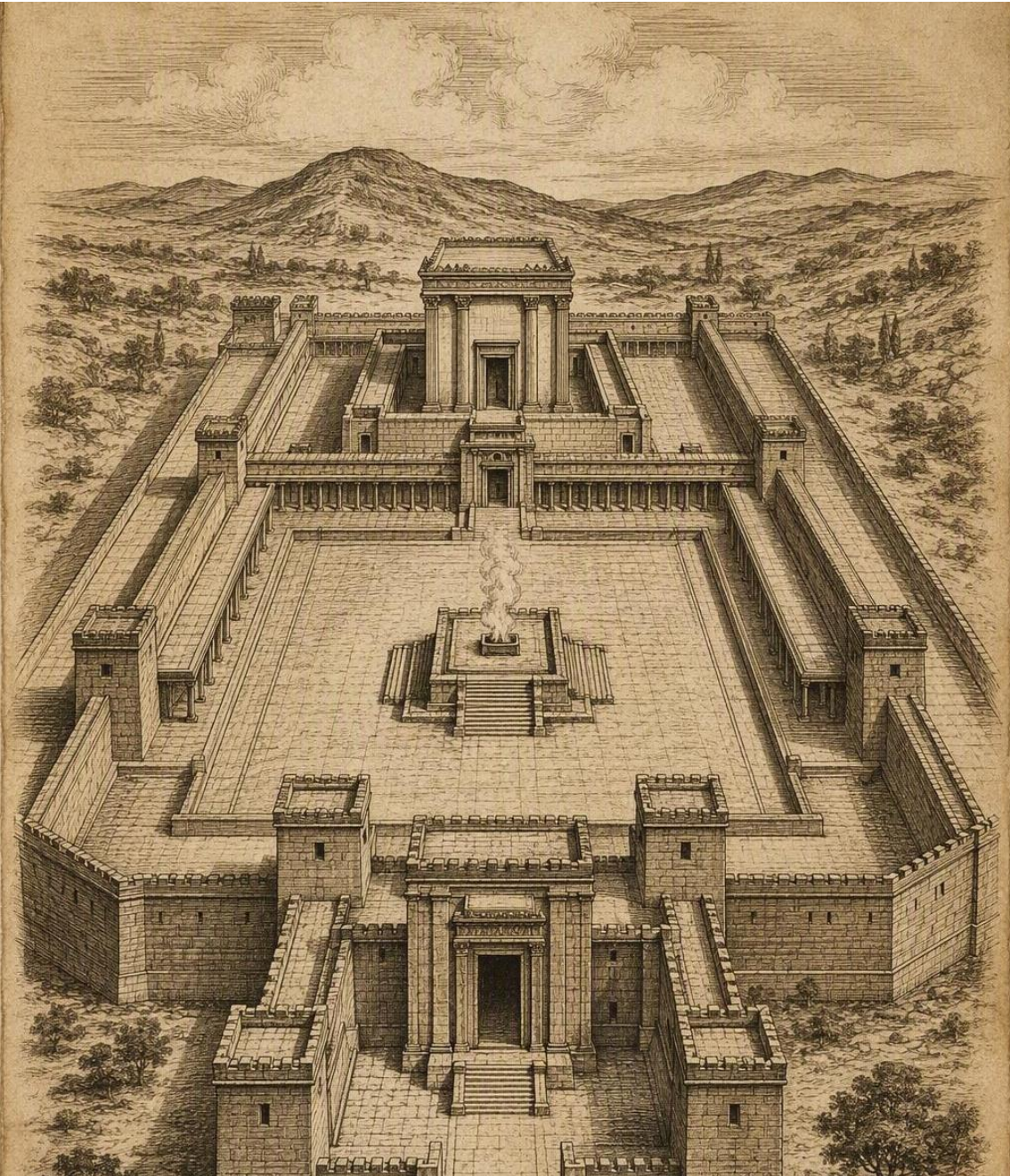
Paul's ministry



Why did Israel continue to follow customs according to Moses & circumcise?

- Because they were never commanded not to – this was decided in Acts 15
- ***The Law continues in worship during Millennial kingdom, but under the order of Zadok and the prince, not Moses and Aaron.***

Paul's ministry



Why did Israel continue to follow customs according to Moses & circumcise?

- The church during Acts had a Millennial hope:

- ***Romans 15***

"I will praise You among the nations."

"Let the nations rejoice together with His people."

"Let all the nations praise the Lord."

"The Root of Jesse will come and rule over the nations, and the nations will place their hope in Him."

Paul's ministry



Act 26:7 Unto which [promise] our twelve tribes, instantly serving [God] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

Act 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

PAUL VS PETER: WHAT WAS THE DISPUTE?



- Not two gospels – both preached Christ **died** for our sins, was buried and **rose again**



- The clash was at the table in **Antioch**, not in doctrine



- Peter withdrew from eating with **Gentiles**, fearing them of the **circumcision**



- The men who caused it had **no commission** from James (Acts 15:24)



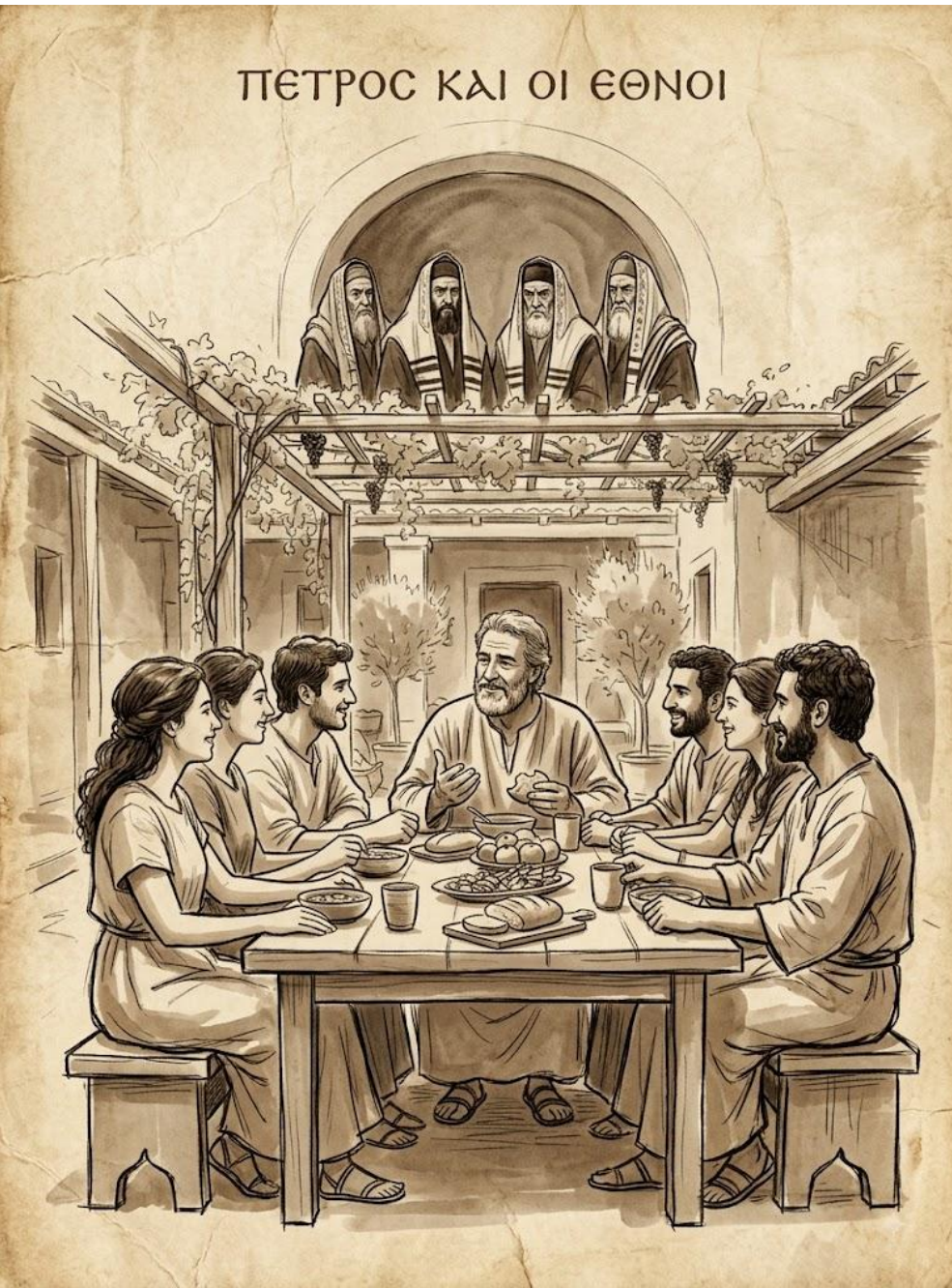
- Peter's failure was **conduct**, not teaching



- His example **pressured** Gentiles to live as **Jews**



Paul vs Peter



Why did Paul rebuke Peter publicly?

- **Gal 2:12, 14** For before **that certain came from James**, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. ... 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Why did Paul rebuke Peter publicly?

- **1st: Act 15:24** 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:
- ***James authorized no such men***



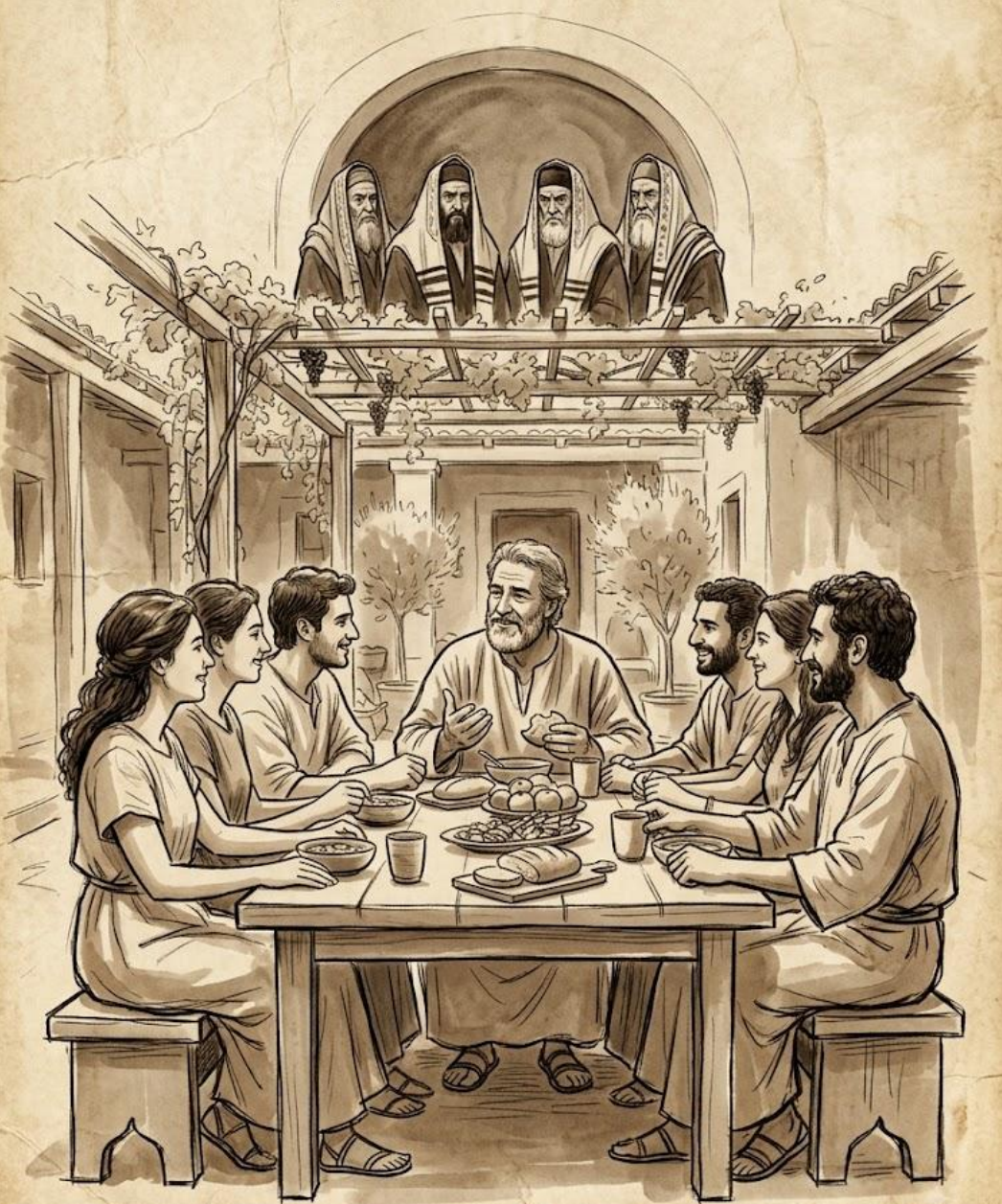


Paul vs Peter

Why did Paul rebuke Peter publicly?

- **2nd:** In Gal. 2, Peter's problem was his **conduct**, not his teaching. He stopped eating with Gentiles because he feared "them of the circumcision." He never taught Acts 15:1. Acts 15:24 condemns that teaching; Gal. 2 exposes the behavior that gave it a place.

ΠΕΤΡΟΣ ΚΑΙ ΟΙ ΕΘΝΟΙ



Paul vs Peter

Why did Paul rebuke Peter publicly?

- **3rd:** Peter's problem was what he **did**, not what he taught. He quit eating with Gentiles because he was afraid of the circumcision group. He never said Gentiles must be circumcised.



GALATIANS 2:15–16

THE “KNOWING” SHOWS PETER WAS AMONG THOSE WHO KNEW



The issue was not doctrine, but conduct under pressure.

GALATIANS 2:15–16 (KJV)

- 15** We [who are] Jews by nature, and not sinners of the Gentiles,
- 16** Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

ONE CONTINUOUS FLOW (v.14–16)

v.14
I said to Cephas
before them all...
If you, being a Jew...

v.15
We who are
Jews by nature...

v.16
Knowing that a man
is not justified by
works of law...

The participle εἰδότες (eidotes) — “knowing” — is nominative plural masculine. It agrees with the implied subject of verse 15: “Ἡμεῖς φύσει Ἰουδαῖοι (“We who are Jews by nature”).

WHAT THE “KNOWING” SHOWS



Peter **KNEW** the Law could never justify. He proclaimed it in his ministry, his letters, and in the Acts 15 decision.



Those of Acts 15:1 taught otherwise. They insisted Gentiles must be circumcised and keep the Law to be saved.



The pressure affected Peter’s **CONDUCT**, not his **DOCTRINE**. He gave way to their pressure and acted inconsistently.

DOCTRINE IN THE HEART ≠ CONDUCT IN THE MOMENT

WHO IS THE “WE”?

- 1 Paul and Peter
- 2 Paul, Peter, and other Jewish believers
- 3 Paul speaking generally of Jews who believed



Whichever view is taken, PETER IS INCLUDED because Paul is addressing Peter and contrasts:

YOU (Peter)
v.14

WE JEWS
v.15

KNOWING
v.16

PAUL’S REASONING TO PETER



- 1 Peter, you and I are Jews by nature.
- 2 We know a man is not justified by works of law, but by the faith of Christ.
- 3 Therefore, your behavior is inconsistent with the truth we both know.

WHAT THE GREEK CLEARLY SUPPORTS



The speaker includes himself in the group that already knows this truth. The natural reading of the flow is that Peter is among those who knew justification is not by works of law.

SUMMARY

Peter was among those who knew justification was not by works of law. His inconsistency was a matter of conduct under pressure, not a change in doctrine.



KEY TAKEAWAYS



Paul confronted Peter **PUBLICLY** for his inconsistent behavior (Gal. 2:14)



Peter was included in the “we” who knew that justification is by faith in Christ, not by works of law.



The issue was the **PRESSURE** of false teachers, not a lack of doctrinal understanding.



The “knowing” (εἰδότες) ties Peter to the truth they already both confessed.



Truth known must be lived out consistently.

ABRAHAMIC BLESSINGS: SEED & SEEDS



- Abrahamic promises are **2 fold**



- Hebrew “seed” is **plural** in promises to Abraham



- Hebrew “seed” is **singular** in promises to Abraham



- Paul in Galatians, written mainly to Gentiles – focuses on the **seed**, **singular** – as the ultimate fulfillment of those promises



ABRAHAMIC BLESSINGS

2 FOLD PROMISES: SEED (SINGULAR) / SEED (PLURAL)

"In you all the families of the earth shall be blessed." GENESIS 12:3

1 SEED (SINGULAR) CHRIST – THE ULTIMATE HEIR

The promise ultimately fulfilled in One, the focal point of the Abrahamic promise.

PROMISE FOUND IN:

Genesis 22:18

Galatians 3:16

Paul writes mainly to gentiles in Galatians, so he focuses on the singular Seed as the ultimate heir and focal point of the Abrahamic promise.

FOCUS: The ultimate heir and fulfillment of the promise – **CHRIST**.

PAUL WRITES MAINLY TO GENTILES IN GALATIANS, so he focuses on the singular Seed as the ultimate heir and focal point of the Abrahamic promise.

2 FOLD PROMISES

2 SEED (PLURAL) THE NATION – ISRAEL

A multitude from the promise – the nation descended from Abraham.

PROMISES FOUND IN:

Genesis 13:15–16
Genesis 15:5
Genesis 17:7–8
Genesis 22:17
Genesis 26:4
Genesis 28:14

Israel, seed as to many, will be associated with seed as to singular.

ISAIAH 60:1, 3

FOCUS: The nation of Israel – a multitude from the promise.

ISAIAH 60:1,3

Israel, seed as to many, will be associated with seed as to singular.
"Arise, shine; for your light has come. (v.1)
"Nations shall come to your light, and kings to the brightness of your rising." (v.3)

THE PROMISE IS 2 FOLD – BUT THE FULFILLMENT IS ONE.
CHRIST, THE SEED.

ONE PROMISE

All the families of the earth shall be blessed through Abraham.

TWO FULFILLMENTS

Singular in Christ.
Plural in Israel.

ONE COVENANT

God's faithful covenant from generation to generation.

THE COVENANT IS SURE.
THE PROMISES ARE YES AND AMEN.
2 CORINTHIANS 1:20

IN SUMMARY:



- Overview of Acts, **set the stage**



- **Peter's** ministry



- **Paul's** ministry



- Hope during Acts, **Millennial vs New Earth?**



- **Paul vs Peter:**
what was the dispute?



- Abrahamic blessings.
Seed vs seeds. &
Ephesians 2





ACTS CONSIDERED

ONE GOSPEL • KINGDOM HOPE • GRACE TO THE NATIONS

THE LAW OF MOSES WAS NOT THE ISSUE. HUMAN TRADITIONS WERE THE ISSUE.

1 ACTS OVERVIEW SETTING THE STAGE



- Kingdom restoration anticipated. (Acts 1:6)
- Christ spent forty days teaching things concerning the Kingdom of God. (Acts 1:3)
- Temple worship continued among the believers.
- Moses continued to be publicly read and taught. (Acts 13:15)
- The Law of Moses was respected; traditions added to it became the issue.

ACTS OPENS WITH THE KINGDOM IN VIEW AND CLOSES WITH THE KINGDOM OF GOD BEING PROCLAIMED.
(Acts 1:6 → Acts 28:31)

2 PETER'S MINISTRY TRADITION VS. MOSES



- Peter described association with Gentiles as "unlawful." (Acts 10:28)
- The term points to accepted custom and tradition rather than the Law of Moses.
- Moses never prohibited ordinary association with Gentiles.
- Peter had absorbed traditions that extended beyond Scripture.
- God corrected Peter's view concerning Gentiles.

"God hath shewed me that I should not call any man common or unclean." — ACTS 10:28

PETER'S PROBLEM WAS TRADITION, NOT MOSES.

3 PAUL'S MINISTRY THE GOSPEL OF THE GRACE OF GOD



ONE GOSPEL



1 CORINTHIANS 15:3-4

THE GOSPEL OF THE GRACE OF GOD BROUGHT ISRAEL'S COVENANT BLESSING TO GENTILES WITHOUT CIRCUMCISION OR LAW-KEEPING.

- Paul proclaimed the same death, burial, and resurrection gospel.
- Paul was entrusted with ministry to the nations. (Acts 9:15; 22:21)
- Acts 15 confirmed salvation by grace.
- Gentiles were not required to be circumcised.
- Gentiles were not placed under the Law of Moses.
- Same saving gospel. Different terms for Gentile participation.

4 HOPE DURING ACTS MILLENNIAL KINGDOM OR NEW EARTH?



- Amos 9, Isaiah 11, and Ezekiel 37 establish the Kingdom expectation.
- Isaiah 65 and 66 connect that hope to New Earth blessings.
- The Acts church looked forward within Israel's prophetic program.
- The Millennial hope remained central throughout Acts.

ACTS BELIEVERS LIVED WITHIN ISRAEL'S PROPHETIC KINGDOM HOPE.

5 PAUL VS. PETER WHAT WAS THE DISPUTE?



- James authorized no such men. (Acts 15:24)
- Peter never taught the doctrine of Acts 15:1.
- Acts 15 condemns the teaching that Gentiles must be circumcised to be saved.
- Peter withdrew from Gentile fellowship out of fear of the circumcision group.
- Paul's rebuke addressed conduct, not doctrine.
- Peter's behavior conflicted with the truth of the gospel.

NOT TWO COMPETING GOSPELS

ONE GOSPEL • DIFFERENT SPHERES OF MINISTRY

PETER'S PROBLEM WAS WHAT PETER DID, NOT WHAT PETER TAUGHT.

6 ABRAHAMIC BLESSINGS SEED VS. SEEDS



- Abrahamic blessing belongs within the prophetic program.
- The distinction between seed and seeds is important.
- The relationship between Israel and the nations is considered.
- Gentile blessing flows from the promises given to Abraham.

ABRAHAMIC BLESSING AND GENTILE PARTICIPATION BELONG WITHIN ISRAEL'S PROPHETIC KINGDOM PROGRAM.

BEYOND ACTS (ASIDE) EPHESIANS 2 A CALLING FAR ABOVE ALL HEAVENS

ISRAEL'S PROPHETIC PROGRAM



TEMPLE



HOLY PLACE



HOLY OF HOLIES

EPHESIANS 2



HEAVENLY
PLACES



FAR ABOVE
ALL HEAVENS



AT THE
FATHER'S
RIGHT HAND

- Not Abrahamic blessing.
- Not Millennial blessing.
- Not New Earth inheritance.
- Believers are brought near to the Father.
- Seated together in heavenly places in Christ.

EPHESIANS 2 REVEALS A DISTINCT HEAVENLY CALLING AND SPHERE OF BLESSING, FAR ABOVE ALL HEAVENS.

KEY CONCLUSIONS



The Law of Moses was not the issue.



Human traditions were the issue.



Peter and Paul proclaimed the same saving gospel.



Gentiles received blessing apart from circumcision and law-keeping.



Acts operated within Israel's prophetic Kingdom hope.



Paul rebuked Peter's conduct, not Peter's doctrine.



NOT TWO
COMPETING
GOSPELS.



Ephesians 2 presents a distinct heavenly calling, far above all heavens.