

# **The Jewish Final Solution to the World's Problem - Peter's Gospel vs. Paul's Gospel - Two different Gospels - LISTEN TO THIS MESSAGE!**

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[ 0 : 00 ]     The message this morning is two Gospels clearly revealed, and in the Scripture we'll be looking at today, there's mention of both Peter and Paul.

Please turn to Galatians chapter 2, and we'll be looking at verses 1 through 10 in Galatians chapter 2.

Then after an interval of fourteen years, I went up again to Jerusalem with Barnabas, taking Titus along also.

It was because of a revelation that I went up, and I submitted to them the gospel which I preach among the Gentiles.

But I did so in private to those who were of reputation, for fear that I might be running or had run in vain.

[ 1 : 15 ]     But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty, which we have in Christ Jesus, in order to bring us into bondage.

But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.

But from those who were of high reputation, what they were makes no difference to me. God shows no partiality.

God shows no partiality. God shows no partiality. God shows no partiality. But on the contrary, seeing that I had been entrusted with the gospel to the uncircumcised, just as Peter had been to the circumcised.

For he who effectively worked for Peter in his apostleship to the circumcised, effectively worked for me also to the Gentiles.

[ 2 : 39 ]     And recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, so that we might go to the Gentiles and they to the circumcised.

They only asked us to remember the poor, the very thing I also was eager to do. If I were to reword the title of the morning message, I would do that over.

I would change it by adding another word. It should be two different Gospels. Clearly revealed.

And I suspect that that right at the outset could raise some eyebrows. So let me clarify something right from the beginning. And that is, for our present day, in what is referred to as the age of grace, there is but one Gospel that is valid.

And that is the Gospel of the grace of God, defined by the Apostle Paul in 1 Corinthians chapter 15, when he says, I delivered unto you that which first of all I received, how that Christ died for our sins according to the Scriptures, that he was buried and rose again the third day according to the Scriptures.

[ 4 : 18 ] That is the only valid Gospel for proclamation today. It is, believe on the Lord Jesus Christ and thou shalt be saved.

That's the good news which we proclaim. But the word Gospel simply does mean good news. And it could mean good news about anything.

It all depends on what you're talking about that is good news. You see, the word Gospel was not originally a religious word that was coined just for the New Testament.

It was a word that was in existence long before the New Testament was ever written. And it literally means good news. Good news about anything. You got a promotion in your job?

That's the Gospel of your promotion. The good news of your promotion. Mrs. Smith finally had her baby? That's the good news about the baby being born. That's the Gospel. Although we now tend to confine the word to a religious meaning having to do with the death, burial, and resurrection of Christ and believing on him.

[ 5 : 23 ] So, what we are saying is, in keeping with the incredibly critical concept of the transition in the New Testament, for which failure to recognize will surely lead you down the wrong path.

And when you see the transition, how that there is movement from one particular emphasis in the Gospel to a different particular emphasis in the Gospel, you don't have to try to marry them and make them mesh, because they don't.

And they are not supposed to. They are two different sets of good news intended for two different audiences, but delivered at the same time.

That's where all the confusion comes in. So, what we are going to share with you this morning is something that is going to be, admittedly, difficult, if not impossible, for some of you to buy.

I say this from experience because that was what I experienced when I first heard it. And the main reason that I knew what I'm going to share with you now could not be true, the main reason I knew it wasn't true was because that's not what I'd always believed.

[ 6 : 51 ] Therefore, this new stuff makes it wrong. Can't be, because I've always believed thus and so. So, for some of you, I extend to you my sympathy, because in order for you to grasp this concept, you're going to have to do something that is more difficult than buying it.

And that is, you're going to have to buy out of what you already believe. And that is tough.

It is a lot harder to unlearn something than it is to embrace something new. Because if what you are embracing or considering embracing new is a contradiction to what you have already believed, guess which it is that almost always wins.

It's the old belief. The reason being, you're familiar with that. You're comfortable with that. You're already convinced that that's true. And then along comes this preacher with this dispensational or this progressive revelation and tries to upset your whole apple cart.

And I can understand fully if you go out of here saying, well, I just don't buy it. Hey, you have my sympathy. I know exactly where you're coming from. Because that's exactly where I was coming from.

[ 8 : 26 ] And then I was challenged to refute it. I was challenged by those who presented this material to me.

Okay, Mark, you don't believe this. You don't buy it. Okay? Show us, show us where it's wrong. Well, it's got to be wrong.

It's got to be wrong because it's not what I've always believed. So it's got to be wrong. Okay? Show us where it's wrong. And I tried and I tried and I tried and I tried.

It reminds me of that verse that was used to describe Saul of Tarsus when it says that he now preaches the faith he once sought to destroy.

Well, here I am. So, let me preface what I'm going to share with you with something else. And that is this. When you are trying to communicate the gospel to someone who is not a Christian and it just seems to roll right off.

[ 9 : 41 ] In other words, they just don't get it. I'm talking about the gospel. I'm talking about believe on the Lord Jesus Christ. He will save you from your sins. Many people who are unsaved, they have all kinds of questions, objections, etc.

And you give them the simple gospel. Christ died for your sins. You can be forgiven. You put your faith and trust in Jesus Christ and he will cleanse you and pardon you and make you his child and give you eternal life.

And I'm not ready for that. I can't get into that. I don't buy that. What about all the other religions?

And they come up with all of this. It just does not compute with them. And very often it doesn't. Sometimes for several hearings. And then one day.

It clicks. One day. They get it. Oh! And you know what the refrain often heard from them is later on?

[ 10 : 45 ] I can't believe I didn't understand that. I can't believe I didn't buy it. I can't believe I didn't believe. I can't believe I rejected it. I can't believe why I didn't embrace this earlier.

How did I miss it? It seems so simple. Now. And there is a parallel to being able to embrace these truths about these two different gospels that I'm going to share with you.

Some of you. Some of you. I'm just surmising based on the size of the audience. Some of you aren't going to get this at all. You're just not going to get it.

And you're thinking, I don't know why he's making such a big deal out of this. What difference does it make anyway? Who cares? Well. If you get it. You'll know why it makes such a difference.

You'll know why it's so important. And that will be evidence that you've gotten it. Because the fallout from understanding this as opposed to rejecting it or denying it is incredible.

[ 11 : 51 ] So. I would issue a challenge to you to try. To try and follow this.

And by the way. If you can come up. If you can come up with an objection. To what I say. To disprove something that I say. Please.

Let me in on it. Because I've been looking for objections to this for the last. I don't know. 20 years. And can't find any. But if you can come up with one. I'll go with it.

And what we're interested in is truth. And that's. That's. That's it. So. Let me say this. The Apostle Paul.

Is a different apostle. With a different message. The Apostle Paul. Is not. To be confused with. Or mixed. Or added to.

[ 12 : 49 ] The original 12 apostles. That. Our Lord chose. In the first place. Paul. Was not qualified. To be. Among. One of the original 12. And. Just. Well. I hadn't planned to do this. But let's do it. So I can establish this. Let's go back to the book of Acts.

Chapter 1. And I'll show you. Why the Apostle Paul. Was not qualified. To be one of the 12 apostles. His apostleship. Is completely different.

And it is later. This has to do. In Acts. Chapter 1. With the replacement. Of Judas Iscariot. He was the one. Who betrayed the Lord. And Jesus chose.

12 apostles. I suspect. It is because. There were 12 tribes. Of Israel. And he told. These 12 apostles. He said. You who have followed me.

[ 13 : 44 ] During my. Sojourn here. On earth. When. I. Do. Establish. The kingdom. Of heaven. You. Are going to sit.

On 12 thrones. Judging. The 12 tribes. Of Israel. So I think. We can safely gather. From that. That our Lord. Chose. 12 apostles.

Because there were. 12 tribes. Of Israel. And. They were going. To rule. And reign. On thrones. Under. The throne. And lordship. Of Christ himself.

During. The time. Of the kingdom. Being established. One of them. Disqualified himself. With his betrayal. And that was Judas. So now. The apostles. End up with.

11 apostles. Well. In accordance. With what Jesus said. We've got to have. 12 apostles. So. He's not here. He's already ascended.

[ 14 : 38 ] And has gone back to heaven. He left us in charge. And he made it clear. To us. That we are to conduct. His business here. While he's gone. So we need to replace.

Judas Iscariot. With the 12th apostle. So we will be in line. For that kingdom. When it is established. And. We begin reading. In verse 15. Where Peter.

And make no mistake about it. Peter is. The chief spokesperson. Of the 12th. Christ gave him. That position. Out of the three. Peter.

James. And John. The three. Were the. Were the crux. Of the 12th. And out of the three. Peter. Was the crux. Of the three. He was the chief spokesperson.

And we read. In verse 15. At this time. Peter stood up. In the midst. Of the brethren. A gathering. Of about 120 persons. Was there together. And said.

[ 15 : 34 ] Brethren. The scripture. Had to be fulfilled. Which the Holy Spirit. Foretold. By the mouth of David. Concerning Judas. Who became. A guide.

To those. Who arrested Jesus. For he. Was counted. Among us. That is. He was one of our 12. And he received. His portion. In this ministry.

Now this man. Acquired a field. With the price. Of his wickedness. And falling headlong. Burst open. In the middle. And all his bowels. Gushed out. A rather sordid. Kind of commentary.

On the demise. And the finality. Of Judas. In verse 19. Says. And it became known. To all. Who were living. In Jerusalem. So that.

In their own language. That field. Was called. Hacaldama. That is. The field of blood. For it is written. In the book of Psalms. Let his homestead. Be made desolate.

[ 16 : 30 ] And let no man. Dwell in it. And his office. Let another man take. This is found. In the. In the Psalms. Way back. In Psalm 69. Hundreds of years.

Before Judas Iscariot. Of course. Was ever born. And then in verse 21. Peter continues. By saying. It is therefore. Necessary. That of the men.

Who have. Accompanied us. All the time. That the Lord Jesus. Went in. And out. Among us. That was about.

Three years. Maybe three and a half years. That Jesus. Ministered publicly. Here on earth. And the twelve. Were privy. To that ministry. They were with him.

On a daily basis. They knew full well. What he taught. And they saw the miracles. That he performed. And he is talking about. Beginning with the baptism of John.

[ 17 : 24 ] This means. From the very earliest time. That Jesus began. His earthly ministry. Which was begun with what? The baptism of John.

John. Was baptizing. In Jordan. And people were coming to him. Jesus came to him. And asked to be baptized of John. You'll recall what John said.

He said. I can't baptize you. I'm not worthy to baptize you. I need to be baptized. And Jesus said. Suffer it now to be so. For thus it becomes us to fulfill all righteousness. And John baptized Jesus.

That was the official. Beginning. Of Jesus. Earthly ministry. As the Messiah. It was also. His official beginning.

As a priest. Because the priest. In the Old Testament. Who had to be of the tribe of Levi. Was to become. Thirty years of age. Before he could be inducted.

[ 18 : 22 ] Into the priesthood. And when he was. He would go through. A series of ceremonial. Washings. Or cleansings. And they are called. Baptisms. And they are in the plural.

It wasn't just one baptism. It was several washings. Jesus is now. Thirty years of age. And even though. He is not of the tribe of Levi. He has a special priesthood.

After the order of Melchizedek. That is spelled out. In. In Hebrews. And also in Genesis. So that was his official beginning. And he was baptized.

In water. By John. For a completely different reason. Than anybody else. Because all of the other Jews. And they were all Jews. No Gentiles.

All of the other Jews. Who came to John. For baptism. Came for the sole purpose. Of. Cleansing. Confessing their sin.

[ 19 : 21 ] And. As a result. They were to be. Forgiven. Of their sin. And. John said. I baptize with water. And those who came to him.

Confessed their sin. Repented of their sin. And. Were. Identified. With that believing remnant. Of Israel. Jesus. Had no sin.

To confess. And this is one reason. That John. Wouldn't baptize him. Because. The. The baptism. Was. Unto. Repentance. And the remission. Of sins. That was.

John's. Particular message. But Jesus. Didn't qualify. For that. And that's exactly. Why John. Wouldn't baptize him. And then Jesus. Said. It becomes us.

To fulfill. All righteousness. And what he meant. By that. Was simply this. As a loyal. Obedient. Son. Of the law. Of Moses. It is essential.

[ 20 : 15 ] That I submit. Myself. To every ordinance. That the law. Requires. And. I am going. To do this. And John. Said. I baptize him. So that he. Might be.

Introduced. And known. To Israel. As the Messiah. So. Let me put it. This way. No one. Was ever. Baptized. In water. For the reason.

That Jesus. Was. Because his. Baptism. Even though. It was. Administered. The same way. By the same. Person. John. It had a. Completely different. Significance.

Than all the. Baptisms. Of the others. Whom John. Baptized. So now. He is. He is. He is. Indicating here. That it was. Beginning. With the baptism. Of John. This is the very earliest time. Until the day.

That he was taken up from us. That is the ascension. And these. These eleven. Actually twelve.

[ 21 : 09 ] Because Judas. Was with Jesus. Along with the other eleven. Almost for the entire. Three and a half years. And it was only. In connection. With the last few days.

Of his life. On earth. That Judas. Would not be here. He would have already. Committed suicide. So we've got a time frame here. Beginning with the baptism of John.

Until the day. That he was taken up from us. One of these. Should become a witness. With us. Of his resurrection. And all that means is. Out of all of those.

Who were accompanying Jesus. From his baptism on. And we don't know. How many there were. We don't know. How many there were. But from those that were there.

And it could have numbered. Could have numbered. In the hundreds. We don't know. But from however many there were. Jesus chose. Jesus chose. Twelve. And he designated them.

[ 22 : 06 ] As apostles. That's different from a disciple. A disciple is merely a follower. Or a learner. But an apostle. Is one who is sent.

By an authority. With the authority. Of the one sending him. It's kind of like our concept. Of an ambassador. When we send an ambassador. To England. And he speaks on behalf.

Of the United States. It is just as if. He is speaking. For the whole country. He is a representative. An apostle. Was one who was sent. And sent.

With the authority. Of the one who sent him. So. There were twelve. Like that. And. Paul.

Does not qualify. We do not know. Whether Saul of Tarsus. Had even seen Jesus before. He encountered him.

[ 23 : 04 ] On the road to Damascus. Now he may have. But we have no record of it. So as far as. He. Meeting the qualifications. Of being one.

Who was. With Jesus. From the time. He was baptized. Until the time. He was taken up. At the ascension. Paul. Saul of Tarsus.

Is eliminated. He doesn't meet. Those qualifications. And. The text. Makes it quite clear. That these twelve. Were filled. With the spirit of God.

And I do not think. We can charge these men. With acting. Rashly. Or prematurely. By taking it upon themselves. To appoint this man. Because after all.

They chose Matthias. And Joseph. I think. And then. They cast lots. To see which one. The Lord would choose. And the Lord chose. Matthias. And he became. The replacement. For Judas.

[ 23 : 58 ] And I do not think. There is any way. That we can say. These men. Who were filled. With the spirit of God. Acted presumptuously. Or out of the will of God. Especially. When you consider.

That Christ. Had delegated. The authority. To them. To do this. Very kind of thing. And they were simply. Carrying it out. And I make this case. To say. In opposition.

To some. Who say. Well. Actually. Paul. Was supposed to be. The replacement. For Judas. But the twelve. Just got anxious. And they ran ahead of God.

And they appointed someone. That. Wasn't supposed to be the guy. And God wanted Paul. No. No. No. No. No. And as far as I'm concerned.

And the proof of that. Is in the fact. That Paul. His message. And his audience. Are going to be radically different.

[ 24 : 52 ] From that. Which the twelve had. Because the twelve were raised up. For a particular message. To a particular people. And the message was this. Repent. For the kingdom.

Of heaven. Is at hand. Get ready. To receive the Messiah. And please understand. That message. Meant absolutely. Nothing.

To anyone. Who was not a Jew. That message. Had significance. Only. If you were a Jew. Because. It was to the Jew.

Through Abraham. Isaac. And Jacob. That this promise. Of a kingdom. Was given. And they were going to rule. And reign. With the Messiah. Reigning. On the throne.

Of his father. David. For this. Millennial period. And this. Meant. Something. Of tremendous. Significance. But only. To the Jew.

[ 25 : 48 ] The Gentiles. They were into paganism. Idolatry. They were completely. Oblivious of this. They knew next to nothing. About it. The message. Was tailor-made.

For those of his. In fact. Jesus even told them. When he chose them. Don't. Go. To the Gentiles. Don't. Go. To the Samaritans. Confine.

Your ministry. To the lost sheep. Of the house of Israel. Said that in chapter 10. Of Matthew. Very clearly. He delineated. His audience. For them. And they were to limit. Because. The message.

Didn't mean. Didn't mean anything. To anyone. Who was not a Jew. But if you were a Jew. It meant everything. Because that. Embraced. The coming. Of the Messiah.

The restoration. And. Regeneration. Of the whole earth. And of all humanity. And it would be the Messiah. Who was going to be. The one who did that.

[ 26 : 41 ] And if you were not a Jew. You were not plugged into this content at all. It meant absolutely nothing to you. But it meant everything. To the Jewish people. So.

Verse 25 says. That to occupy this ministry. And apostleship. From which Judas turned aside.

To go to his own place. And they drew lots for them. And the lot fell to Matthias. And he was numbered with the eleven apostles. He became the official replacement. And I don't think there is any reason.

To discount that at all. And some say. Well. It was Matthias. To prove that Matthias was not the guy. You don't find anything else mentioned about him. All the rest of the Bible.

He was just a nobody. But you know. You could say the same thing. About. Eight of the other apostles. They aren't mentioned anywhere in the rest of scripture either. So does that mean there were a bunch of nobodies?

[ 27 : 39 ] Of course not. It means that God had something different. Totally different in mind. That even the Jew.

Had never thought of. Not in his wildest imagination. So let me say. By way of some. By way of some. Considerations for you to mentally go over.

When we say that there were two different gospels. Two different messages. It is important to note. That the centerpiece.

Of Paul's message. Was the same as the centerpiece. Of Peter's message. They both focused squarely. Upon the person of Christ.

But. While Peter. And the twelve. Were to exclusively limit. Limit. Their ministry. To the Jews. Paul's ministry.

[ 28 : 40 ] Was to the Jew. And. The Gentile. We see that. In. Acts. Chapter 9. Where. God reveals. To Ananias.

That he had called. Saul of Tarsus. To. Represent him. That is Christ. Before. Gentiles. Kings.

And the sons of Israel. Gentile. He's going to have a variegated. In other words. Paul the apostle. Is going to preach to everybody. Jew. And Gentile. That is radically different.

Remember. We pointed out. The distinction. And the difference. When God used Peter. To go to the house of Cornelius. Because Cornelius. Was not a Jew. And this was a huge breakthrough.

This is covered in our. Previous message. And I would really encourage you. To get it. I think you would. Find it very enlightening. Peter and the twelve. Worked. Within the confines.

- [ 29 : 36 ] Of the law of Moses. Given by God. To Israel. Alone. That too. Is very important. To note. This. Was.
- A. Jewish people. With a Jewish message. Delivered. Through. A Jewish lawgiver. By the name of Moses. And all. Of the law.
- Of Moses. Was expressly. Given. To the Jewish people. Not given. To the rest of the world. Given to the Jewish people. And they.
- Worked within the confines. Of that law. Of Moses. But the apostle Paul. Never sought. To impose. The law of Moses. On Gentiles. But freely.
- Acknowledged. That it was not. To be imposed. Upon them. Beginning. With not. Requiring. Gentiles. To be circumcised. Folks. This is a kind of content.
- [ 30 : 33 ] That can just. Roll off your back. Like water off a duck's back. But. It is really. Really important. We've. Got to nail down. These distinctions. Because they are.
- Absolutely vital. The law of Moses. Given for every. Jew's obedience. Of course.
- Began. With circumcision. A little Jewish. Baby boy. Was eight days old. When he was circumcised. And officially. Introduced. To the commonwealth.
- Of Israel. And after that. It was. Keep the Sabbath. It was. Observe the law. It was. Sacrifice animals. It was. Keep the Passover. It was. Keep the feast. Of Pentecost. The feast.
- The patriarchals. All the rest of it. The kosher died. And everything. This was all. Gentiles. Were never into this. Gentiles. Gentiles. Were referred to the Jews. As dogs. And one of the reasons.
- [ 31 : 25 ] They called them dogs. Was because Gentiles. Would eat everything. Gentiles. Would even eat a pig. Gentiles. Would eat a ham sandwich. Gentiles.
- Would eat bacon. For breakfast. And to the Jew. That was. Oh. That was. Absolutely. Unthinkable. Now. When Paul.
- The apostle. Preached this gospel. To the Gentiles. To the non-Jews. He never told them. Now look. You people. Who are not Jews. If you want to be rightly.
- Related to God. You got to become a Jew. You got to be circumcised. You got to keep the Sabbath. You got. No. No. No. No. No.
- None of that. None of that. What did he tell them to do? Believe on the Lord Jesus Christ. And thou shalt be saved. No circumcision.
- [ 32 : 18 ] No Sabbath keeping. What? It's called. The gospel. Of the grace of God.
- The free grace of God. No hoops to jump through. You just believe. As an act of your volition. You admit your sin.
- You admit your inability. To rescue yourself from your sin. And you believe that Jesus Christ died in your place. For your sin.
- And you put your faith and trust and confidence. In him. As your savior. And. God saves you. God forgives you.
- That's the gospel of the grace of God. Plus. Nothing. Jesus. And Jesus. Alone. Is sufficient.
- [ 33 : 16 ] Do you have him? Does he have you? That's all that matters. Paul never sought to impose the law of Moses on Gentiles.
- But freely acknowledged it was not to be imposed upon them. Beginning with not requiring Gentiles to be circumcised. Now. Here's the rub.
- Listen up. Both of these programs. For the Jew. And the Gentile. Were operating.

Side by side. While the twelve were preaching to the Jews. Repent. For the kingdom of heaven is at hand. You crucified the Messiah.

That God sent to be our savior. But if you will reverse yourself. God will send him back. And he will establish that kingdom. The opportunity is still open to you Israel.

[ 34 : 17 ] And if you will believe on Jesus as the Messiah. And be baptized with John's baptism. You will come in good standing with God.

That's the message that the twelve was proclaiming to the Jews. But that's not at all what Paul was proclaiming to non-Jews. At the same time.

At the same time. Now can you not see. There are two different good news. Two different gospels.

Operating side by side. And do you not see the inevitable confusion that is going to exist. Well. What is it?

Do we have to be circumcised? Well. No. Well. If you're a Jew. Then you should. Well. Actually. Listen. You want to muddy the waters further? Let's do that. Actually.

[ 35 : 16 ] Not even the Jew. Had to continue those things. This law of Moses. Moses. And all its requirements. Were now.

Passé. Not. Only. For the Gentile. To whom they were never given. But even for the Jew. To whom they were given. Now you talk about muddying the water further.

What does this mean? What. What. The law of Moses. The Jew regarded as not only sacred. But eternal. And the idea that the law.

The law of Moses. Is going to come to an end. That's crazy. God is eternal. And his law is eternal. No it isn't. In fact.

He even said. In Jeremiah 31. And verse 31. That the time is coming. When I am going to give. A new covenant.

[ 36 : 22 ] To Judah. And to Israel. Listen. Not. Like. My. Former covenant. Which. They. Broke. I'm going to give them a new covenant.

And I will write my law in their hearts. And they will be obedient. He is saying. The time is coming. When the law of Moses. Is going to be passe. It will not be enforced.

Any longer. And you know. When I think that really happened. I can't prove it. But I don't know what else. The significance would be. When Jesus died on that cross. On that hill.

Outside Jerusalem. A number of things happened. Instantaneously. The sun refused to shine. A thick darkness settled over the land.

There was an earthquake. And wonder of wonders. A curtain. In the temple. That separated.

[ 37 : 20 ] The holy place. From the most holy place. Was ripped right into. Just like. Listen. This wasn't. A flimsy little curtain.

Like the draperies. Hanging here. This. Was an intricately. Thick. Woven. Curtain. That was. Several feet high.

And it stretched. All the way across. And no one. Was. Allowed to go. Beyond that curtain. Except the high priest. Once a year. Not without blood.

Dead. And he would go into the. Most holy place. This is where the ark of the covenant was. This is where God. Said he would meet with Israel. And the high priest.

Would go in there. One day a year. Behind that curtain. Anyone else go in there. Even the high priest. Any other day of the year. He'd be struck dead. Immediately.

- [ 38 : 15 ] Just like that. Struck dead. He could go in. Once a year. Where he. Made sacrifice. For the sins of the nation. And that was good.
- For one more year. The next year. It's called Yom Kippur. It's the day of atonement. He would go in. Next year. Same thing. All over again. And all he could do.
- Was cover. The sins of the nation. Could never take them away. That's what gives such significance. To John the Baptist's statement. When he said. Behold the Lamb of God. That takes away.
- The sin of the world. Jesus isn't going to just. Cover yourself. Then. He's going to take it away. Remove it. As far as the east is. From the west. And when Jesus Christ died.
- Upon that cross. The veil. In the temple. Was ripped. Torn in two. From top to bottom. And it was nothing more.
- [ 39 : 15 ] Than God saying. I'm finished. With this. This is over. And done with. And done with. Now. The way of access. To God.
- Into the Holy of Holies. Is wide open. And you can. And you can come. To God. Through Christ. No matter. Who you are. Or where you are.
- Jew. Or Gentile. The curtain. Is ripped. There's no barrier. There any longer. Jesus Christ. Has become. The new. And living way. In his own body.
- That is to say. His flesh. And that old system. With the sacrifices. The animals. And everything. That's all done away. It all ended. When that supreme sacrifice.
- Was made. And Christ said. Father. Into thy hands. I commend my spirit. It is finished. And he died. That opened up.
- [ 40 : 10 ] God's way of salvation. To Jew. And Gentile. Now. Not even the Jew. Has to function. Under the law.
- Of Moses. Any longer. Because. It is passe. It is done away with. But you know. The Jew never knew that. And the Jews. To this day. Still don't know it.
- They still keep kosher. They still observe the Sabbath. At least. The reform. Or not the reform. But the orthodox Jews. Do. So. We've got these. Two different programs.
- And Peter. And the twelve. Never sought. To impose. The law of Moses. On the Jews. Because they were already. Observing it. That was just.
- Axiomatic. For them. But neither did Peter. And the twelve. Inform the Jews. That they could now. Disregard the law. Because. I don't think Peter. Understood that himself.
- [ 41 : 09 ] That's why he had such difficulty. With that sheet. Let down from heaven. Rise Peter. Kill and eat. No. No. I've never eaten anything. Unclean. Unclean. And the boys said.
- What God has cleansed. Don't you call unclean. And what that means is. Through the death. Of Jesus Christ. God has. Provided.
- Reconciliation. For the entire world. Jesus died. For the sins. Of every single. Man. Woman. And child. Making the way.
- Of access. Open to him. So you can come to God. Through Christ. No matter who you are. No matter your background. No matter how much your sin. No matter how great your sin. No matter what your problems.
- No matter. You come to God. Through him. He is that new. And living way. When Paul met. With the twelve. In Galatians chapter two.
- [ 42 : 05 ] That's the passage. That was read earlier. And if you'll turn to that. I want to close with it. Because it is a real clincher. In my estimation. Galatians chapter two. We read that.
- Paul says he went up. Because of revelation. And he says. I submitted unto them. And look at this. Look at the wording carefully. I'm in verse two. Of Galatians two.

He said. I submitted unto them. Now he's talking about Jerusalem. Which is of course. The capital of Judaism. I submitted unto them.

The gospel. The good news. Which I preach. Among the Gentiles. Well Paul. Wasn't that the same thing. That you would be preaching to the Jews.

No. No. That's the whole point. That's why he is going up. To get clearance from them. He doesn't need their authority.

[ 43 : 01 ] But he does want their blessing. He's already got his authority. He got that from the God who called him. But he doesn't want the twelve. Countermanding what he is preaching.

He wants the twelve on his side. And he's going to gain them. The text goes on to say. I did so in private to those who were of reputation. For fear that I might be running.

Or I had run in vain. In other words. This is not a public thing. Paul went to Jerusalem. And as soon as he got there. He somehow got word to the twelve apostles. And it was this.

Hey fellas. I really would appreciate a meeting with you. Is there any chance that we could get together. At Joe's restaurant. Down on Fifth Avenue here in Jerusalem.

At about one o'clock in the afternoon. On such and such a date. Could you guys make it. Could you meet me there. Yeah. Sure. We'll meet you there. So they all get together. And he's doing this privately. This is not a public thing.

[ 44 : 00 ] This is not a public thing. And he says. For fear that I might be running. Or had run in vain. What does that mean? First of all.

It has nothing at all to do with running. It has everything to do with. Functioning. Operating. As an apostle. And what I have been preaching to the Gentiles.

Is not. What the twelve. Have been preaching to the Jews. We've got two different messages here. It's true. That Jesus. The Messiah.

Is the centerpiece. Of both messages. But that's the only commonality. And everything else is different. And then he makes it clear here.

And he says. Even Titus. Who was with me. Though he was a Greek. Was compelled to be circumcised. Do you see how telling that is? They did not require Titus.

[ 45 : 01 ] To be circumcised. And that's very significant. And then he talks about the false brethren. Who sneaked in. And he said. We did not yield in subjection to them. In order to bring us.

Do you know what they wanted to do? They wanted Paul. To bring the Gentiles. Under the law. Of Moses. And Paul is saying.

No. No. Nothing doing. That's not the commission. God gave to me. It is simply. Believe on the Lord Jesus Christ. And thou shalt be saved.

I can't try to impose. The law of Moses on them. And he said. We did not yield in subjection to them. For even an hour. So that the truth.

Of the gospel. Might remain with you. But from those. Who were of high reputation. And I think they were. The leadership of the twelve. What they were. Makes no difference to me. God shows no partiality.

[ 45 : 56 ] Those who were of reputation. Contributed nothing to me. All that means is. Those who were of the twelve. They were not able to tell me anything. I didn't already know. They didn't brief him.

And give him new information. He already had new information. In fact. He had new information. They didn't have. And he goes on to say. On the contrary. And folks.

This is a clincher. I don't know how in the world. Anybody can deny the simplicity. And the straightforwardness. Of this text. On the contrary. Seeing.

Agreeing. Understanding. Knowing. Realizing. That I. Paul. Had been entrusted. With the good news. The gospel to the.

Uncircumcised. Who are they? Gentiles. Just as. Peter. With. The gospel. To. The. Circumcised.

[ 46 : 52 ] Who are they? They are Jews. So what do we got? Got two different gospels. Two different sets of good news. Christ is the core of both of them.

But that's the only commonality. Everything else is different. For he who effectually worked for Peter. In his apostleship. To the circumcised. Christ. Effectually worked for me.

Also to the Gentiles. Folks. This is fantastic stuff. This is. This is just. So. Incontrovertible.

And recognizing. Look at this. Recognizing. The grace. That had been given to me. By whom? By Christ.

James. And Cephas. And John. Cephas is another name for Peter. Do you know who these three are? We would call these. The big three. They're the big three.

[ 47 : 50 ] Of the twelve. Peter. James. And John. And it says. They gave to me. And Barnabas. The right. Hand. Of fellowship.

What that meant was. They were saying. Hey. Paul. We're with you. Go get them. We're on your side.

We'll support you. We'll back you. Go after those Gentiles. That God has commissioned to you. Gave the right hand of fellowship.

That. We. Barnabas and Paul. That we might go to the Gentiles. And they. Peter. James.

And John. And the rest of the twelve. To the circumcised. That's their audience. Paul's audience. Is everybody else.

[ 48 : 48 ] They only ask us to remember the poor. The very thing I also. Was eager. To do. That was the only thing they had to add. And Paul says. We were already doing that.

That wasn't an issue. Now. Can you see. I trust. With some degree. Of clarity. Two different gospels. Two different people. Operating.

At the same time. And do you know. What folks do today. They try to take. Those two different gospels. And somehow. Make them.

Into. One. You can't do that. It's impossible. You can't say. Well you have to be circumcised. But you don't have to be circumcised.

Well you have to keep the Sabbath. But you don't have to keep the Sabbath. Well you have to observe. Animal sacrifices. But you don't. No. No. No. No. No. You can't do that. So what we are saying is.

[ 49 : 46 ] Peter's message. That he is delivering to the Gentile. Is all predicated. Upon the potentiality. And the possibility. Of Israel.

As a nation. Embracing. That message. And Jesus. As their Messiah. And if they did. And if they would. God would send Jesus back. But they didn't.

They didn't. And as a result. Of their rejection. God began. Withdrawing. The opportunity.

And the gospel. Of the kingdom. To the nation. Of Israel. And the gospel. Of the grace of God. To be delivered. To Gentiles.

Without any. Encumbrances. Of the law of Moses. Began. To become. Front. And center. And it became. The dominant message. And you know what?

[ 50 : 42 ] It's still. The dominant message. Today. This is the gospel. That Paul preached. And even later. He's going to refer to it as.

My. Gospel. What. In the world. Gives him the brass. To call this. My. Gospel.

Well he does. And with good reason. And we'll see how that plays out. In our next session together. Would you stand with me please?

Father. We recognize. That. This content. Which seems. So very clear. To us. Who are familiar with it.

And look at it. On the page. Just seems so obvious. That we don't understand. How anybody. Can not see it. But then we recall. How it was with us.

[ 51 : 42 ] When we first heard this message. We didn't see it either. And it did not compute. With what we had already believed. And it set up. Tension. In our minds and hearts.

But father. Our only prayer. Is that everyone. Who is hearing these things. Will be as noble. As the Bereans. To search the scriptures. And see.

Whether these things. Are so. We recognize. Fall all too well. That there is much. That we don't know. And don't understand. About this blessed book.

But we do have. A solemn obligation. To proclaim. What we do know. And have come to appreciate. And embrace. So for any. Who may be struggling.

With these issues. And seeing them. As difficult. We just pray. That they will. Have an open heart. An open mind. And that. Anything. That is uttered here.

[ 52 : 40 ] That they can. Refute. We want them to do it. And we want to be in. On that refutation. Because we certainly. Don't want to teach anything. That isn't true.

So we pray. For open hearts. And open minds. To the truth. And give us the ability. To recognize it. When we see it. And to thank you for it. Most of all. How grateful we are.

That when that temple. And the. That veil in the temple. Was rent from top to bottom. It was your way of saying. That there are no obstacles. Between us.

And you. That Jesus Christ. Has removed them. By being made. Sin for us. So we are free. To come to you.

Through Christ. And our prayer. Is that any here. Who have never done that. We'll see the necessity. For it. And experience. The blessedness.

[ 53 : 39 ] Of forgiveness. Of sin. And enter into. The joy of the Lord. That indeed. Is our prayer. We pray. That you will. Provide these. Dear ones. With information.

That is needed. And answers. To their questions. That will enable them. To do that. We'll be so thankful. In Christ's name. Amen. Amen.