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# Three Rivers Fellowship

## The Pauline Bootcamp (Session 11)

***Pauline Witnessing in an Evangelical  
/ Fundamentalist World***

**Reformatted and Slightly Expanded Revision of  
Stephen E. Rodabaugh's Excellent Original Bootcamp  
Outline (1995, later updated [1998, 2006])  
May 10, 2024**

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## 1. Preliminary Note

This outline is a reformatted and slightly updated/corrected revision of the original outline authored by Stephen E. Rodabugh. The original outline is a wonderful work and categorically “hits the nail on the head” when it comes to Pauline witnessing.<sup>1</sup> This outline does not cover witnessing to the general or intellectual communities of the unbelieving world<sup>2</sup>, but mostly covers witnessing to the professing world of unregenerate and regenerate Evangelicals and Fundamentalists. This is a unique approach, and many may find challenging to their current belief structure. I<sup>3</sup> have added the Scriptural text to this outline for many of the relevant references discussed in this outline.

## 2. Introduction

From the previous sessions of this Pauline Bootcamp, two things should be manifestly clear:

1. Paul’s gospel is fundamentally different from the Jewish and Gentile ethnic gospels of the kingdom, that is, the gospel given to Paul (by the Savior Himself) is fundamentally different from the gospel preached by Christ and Peter and Noah and Job and Melchizedek on earth.
2. The leadership and seemingly most of the followership of the evangelical and fundamentalist world stand aggressively opposed to the distinctiveness of Paul’s gospel; and many of those supposedly in favor of some sort of distinctiveness of Paul’s gospel stand resolutely opposed to that difference being truly important and part of one’s salvation into the Body of Christ. This latter group holds that Paul’s gospel is only a matter of determining reward, but is not fundamental to salvation.

This session, together with the previous and succeeding sessions, examines the practical implications of Paul’s gospel; and this session is particularly devoted to the issue and necessity of proclaiming Paul’s gospel to an unsaved world, even to unsaved evangelicals and fundamentalists in that world. We affirm that the distinctiveness of Paul’s gospel is non-optional for salvation, that it is the very template of perseverance for the Body of Christ into its Hope in the Third Heaven.

The following questions are addressed in this session:

1. What is the distinctive Lordship of Christ to be proclaimed today?
2. What are the basic points of God’s sovereignty to be proclaimed today?

<sup>1</sup> For the original of the outline see <http://www.biblestudiesonline.info/TGF/bootcamp/pb11proclaiming.pdf>

<sup>2</sup> A good place to start with the general unbelieving world is Paul’s great sermon at the Areopagus on Mars Hill in Athens (Acts 17) where he addressed the general intellectual community at the main two points of contact they have in common with the Gospel: (1) The identifying of the unknown god and (2) doctrine of creation. Note their materialism w.r.t. the resurrection from among the dead.

<sup>3</sup> Robert E. Walsh [REW] is the “updater” of the original outline by Stephen E. Rodabugh. REW considers the original outline to be a wonderful work that is very helpful to the Body Saint struggling and interfacing to the Evangelical / Fundamentalist community. When one considers the time of Christ, from where did the overwhelming number of God’s Elect come? It would seem that they came from the Evangelical / Fundamentalist communities of their day, namely from among the so-called “conservative” religious groups. It would also seem that few came from the so-called “liberal” religious communities (e.g., Sadducees, Essenes, etc.).

3. What is the necessity of proclaiming the distinctiveness of Paul's gospel today?
4. What is the character and nature of the Anti-Body, that group of supposed "saints" in opposition to Paul's gospel?
5. What advice can be given for witnessing to seemingly unsaved evangelicals?

### 3. Proclaiming a Distinctive Lordship of Christ in Paul's Gospel

Each salvation economy shares a unique and distinct relationship to Christ as Lord. The Gentile Saint has a relationship to Christ as Lord-Last Adam (or Perfect Man); while Israel has a relationship to Christ as Lord-Messiah; and finally the Body saint has a relationship to Christ as Lord-Head. The sub-sections below illustrate these three distinctive relationships.

#### 3.1. Lordship of Christ in Paul's Gospel

Rom. **10:6–13** (in context, Paul's defense of Pauline Law by analogizing Moses' defense of Mosaic Law in Deut. 30:12–14).

Rom 10:6 But the righteousness based on faith speaks thus, "Do not say in your heart, 'Who will ascend into heaven?' (that is, to bring Christ down),  
 7 or 'Who will descend into the abyss?' (that is, to bring Christ up from the dead)."  
 8 But what does it say? "The word is near you, in your mouth and in your heart"-- that is, the word of faith which we are preaching,  
 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved;  
 10 for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.  
 11 For the Scripture says, "Whoever believes in Him will not be disappointed."  
 12 For there is no distinction between Jew and Greek; for the same *Lord* is Lord of all, abounding in riches for all who call upon Him;  
 13 for "Whoever will call upon the name of the LORD will be saved." (Rom 10:6-13 NAS)

1. Faith does not express itself symbolically or ceremonially: Verses 6–8. Recall that Christ is brought down ceremonially each year in His birth feast, Feast of Tabernacles, for He was born on the first day of the Feast and circumcised on the eighth day of the Feast; and recall that Christ is put to death, buried, and brought up from death and the abyss in his death, burial, and resurrection feasts, the Feasts of Passover, Unleavened Bread, First fruits, for He died at the very moment of the slaying of the Passover lamb, He was buried at the initiation of Unleavened Bread, and He rose at the very moment the sickle touched the barley at the initiation of First fruits and ascended at the very moment the grain was waved before Yahweh by the high priest. SO PETER AND ELECT ISRAEL DO NOT HAVE THIS KIND OF FAITH. Since the righteous Gentiles defer to Israel in ceremonial matters, since the righteous Gentiles celebrate Tabernacles (Zech. 14:16–21), and since Paul's implicit citation of these Feasts is in fact case law with the corollary that the faith being described here does not do ANY ceremonies, then the ELECT GENTILES DO NOT HAVE THIS KIND OF FAITH either.

2. Confession of "Lord Jesus" made to Christ privately and non-symbolically: Verse 9
3. Belief in the heart of the resurrection is private, not symbolic: Verse 9
4. Lordship of Christ is to **all-without-distinction** = Christ's Headship over the Body in which there are no groups whatsoever: Verse 12
5. Lordship of Christ is to the Body without distinction (neither Jew nor Greek) = Headship over the Body in which there are no groups whatsoever (case law, but also see Eph. 3:6, Col. 2:8–23; 3:11, Gal. 3:28): Verse 12
6. Citations of the Law are without Jewish context: Verses 11,13 (vs. 13 contains *call* in the Middle voice, making it a private matter between the sinner and the Christ)
7. Christ is Lord to the Body in the sense of being the Head of a non-ceremonial, non-symbolic, non-ethnic, non-earthly (Eph. 3:6, Col. 2:8–23; 3:11, Gal. 3:28), third heavenly (II Cor. 12:1–4), over-angelic Body (I Cor. 6:3, Eph. 2:6). This defines Lordship today and hence defines the confession of faith unto salvation today. Any other confession in the Body age is not out of the righteousness of faith, i.e. not out of faith, and hence is in sin (by Analogy Law applied to the transitional law of Rom.14:23 in context).

### 3.2. Lordship of Christ in Peter's Gospel (Israel's Gospel) and Confession

Matt. 16:13–20, Acts 2:14–40; 3:12–26.

Mat 16:13 Now when Jesus came into the district of Caesarea Philippi, He *began* asking His disciples, saying, "Who do people say that the Son of Man is?"

14 And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets."

15 He said to them, "But who do you say that I am?"

16 And Simon Peter answered and said, "Thou art the Christ, the Son of the living God."

17 And Jesus answered and said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal *this* to you, but My Father who is in heaven.

18 "And I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades shall not overpower it.

19 "I will give you the keys of the kingdom of heaven; and whatever you shall bind on earth shall be bound in heaven, and whatever you shall loose on earth shall be loosed in heaven."

20 Then He warned the disciples that they should tell no one that He was the Christ. (Mat 16:13-20 NAS)

1. Lordship in Peter's gospel is Messiahship over the Nation Israel: Matt. 16:16, Acts 2:36; 3:20.
2. Messiahship means the One Who saves the Elect of Israel into Israel's future earthly empire: Ps. 2: 1–12, Is. 53:1–12, Dan. 9:20–27, Mat. 16:19, Acts 2:30–36 (and note 46); 3:18–26 (cf. 2:16).

3. Messiahship is the gospel of the kingdom *from* the heavens: Mat. 5:3,5.
4. Christ is Lord to Israel in the sense of being the Messianic Deliverer of Israel (Luke 1:46–55, 68–79), an ethnic, earthly, ceremonial, ritualistic, lineal part of God's Elect. Those of Elect Israel must so confess him.

### 3.3. Lordship of Christ in the Gentile Gospel and Confession

Preliminary Comments:

1. Examples of Gentile saints include Abel, Noah, Job, Cornelius, righteous Ninevites, etc.
2. The Gentile Confession is Christ as Lord as the *Last Adam* (righteous spiritual man), which includes Christ as *Creator* and *Redeemer*.

Job 14:10–17; **19:25–27**, I Cor. **15:45**, Rev. **14:6–7**.

Job 19:25 "And as for me, I know that **my Redeemer lives**, and at the last He will take His stand on the earth.

26 "Even after my skin is destroyed, yet from my flesh I shall see God.

27 Whom I myself shall behold, and whom my eyes shall see and not another. My heart faints within me. (Job 19:25-27 NAS)

1 Cor 15:45 So also it is written, "The first man, Adam, became a living soul." The **last Adam** became a life-giving spirit. (1Co 15:45 NAS)

Rev 14:6 And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people;

7 and he said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; and **worship Him who made the heaven and the earth and sea and springs of waters.**" (Rev 14:6-7 NAS)

This is the Lordship of Christ as confessed by the Righteous of the Nations who will inherit the various regions of the renewed earth under the hegemony of Elect Israel (Gen. 1:28; 9:1, Is. 19:23–25, Acts 17:26), each of them an ethnic, earthly, ceremonial, ritualistic, lineal part of God's Elect (Job 1:5; 42:8–10, Gen. 14:18–20, Zech. 14:16–21).

Those of each Elect Nation must so confess him (as the Last Adam [man]).

## 4. Proclaiming the Five Basic Points of Paul's Gospel

We sketch using only Ephesians; other epistles and/or combinations of other epistles can easily be used and are left to the reader.

1. **Total Depravity Today:** No one is able to confess Christ as Head of the Body as defined in Section 3.1 above from within the energy of their Adamic nature: Eph 2:1–9.

2. **Unconditional Election Today:** The Father unconditionally chose certain members of humanity to be the fullness of His Son's humanity as His Body as defined in Section 3.1 above: Eph. 1:3–5, 22–23.
3. **Unconditional Atonement Today:** The Son unconditionally and judicially secured His Body as defined in Section 3.1 above by representing them before God as their Lord-Head as defined in Section 3.1 above: Eph. 1:6–8,11; 2:11–22.
4. **Unconditional Regeneration Today:** The Spirit unconditionally regenerates the Son's Body as defined in Section 3.1 above to faith and confession of Christ as defined in Section 3.1 above: Eph. 1:8–9,11; 13–14,18–19 (Greek); 2:4–9.
5. **Perseverance of the Elect Today:** The members of the Body as defined in Section 3.1 above will persevere and progress in the gospel given in Paul's epistles and outlined in Section 3.1 above: Eph. 1:17–19; 2:10 (preceding context); 3:14–21 (in context of 3:1-10); 4:1–6; 6:10–18.
  - A. An integral part of progress in the Pauline gospel or Mystery is in the understanding of it: Eph. 1:17–19; 3:4 (in context), 18 (in context). Also see outline of previous session dealing with Pauline Epignosis.
  - B. An integral part of progress in the Pauline gospel or Mystery is in the proclamation of it: Eph. 6:18–20 (cf. I Cor. 11:1, Phil. 3:17; 4:9, etc.). Also see more below on proclamation.
  - C. An integral part of progress in the Pauline gospel or Mystery is in the honoring of it: both in public doctrine and behavior (Eph. 4:1–6; 6:10–18) and in private life and behavior (most of Eph. 4–6). Also see outline of next session.<sup>4</sup>

## 5. Opposition to Paul's Gospel from the Anti-Body

### 5.1. The Formation of the Anti-Body

The Anti-Body is formed in accordance with the Anti-Mystery or Lawless Mystery of the Lawless One

**II Thes. 2:3–16.** The following points follow from this passage:

- 2 Thes 2:3 Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction,  
 4 who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.  
 5 Do you not remember that while I was still with you, I was telling you these things?  
 6 And you know what restrains him now, so that in his time he may be revealed.

<sup>4</sup> The Work of Honoring Paul's Gospel: Holydays, Rituals, and Symbols. See <http://www.biblestudiesonline.info/TGF/bootcamp/pb12hono.htm>.

7 For the mystery of lawlessness is already at work; only he who now restrains *will do so* until he is taken out of the way.  
 8 And then that lawless one will be revealed whom the Lord will slay with the breath of His mouth and bring to an end by the appearance of His coming;  
 9 *that is*, the one whose coming is in accord with the activity of Satan, with all power and signs and false wonders,  
 10 and with all the deception of wickedness for those who perish, because they did not receive the love of the truth so as to be saved.  
 11 And for this reason God will send upon them a deluding influence so that they might believe what is false,  
 12 in order that they all may be judged who did not believe the truth but took pleasure in wickedness.  
 13 But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.  
 14 And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.  
 15 So then, brethren, stand firm and hold to the traditions which you were taught, whether by word *of mouth* or by letter from us.  
 16 Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,  
 17 comfort and strengthen your hearts in every good work and word. (2Th 2:3-17 NAS)

The Mystery of Lawlessness<sup>5</sup> runs concurrently with the true Mystery of Paul’s gospel, i.e., throughout the present dispensation (Body-age). See Verse 7; also Verse 11 (*is sending*).

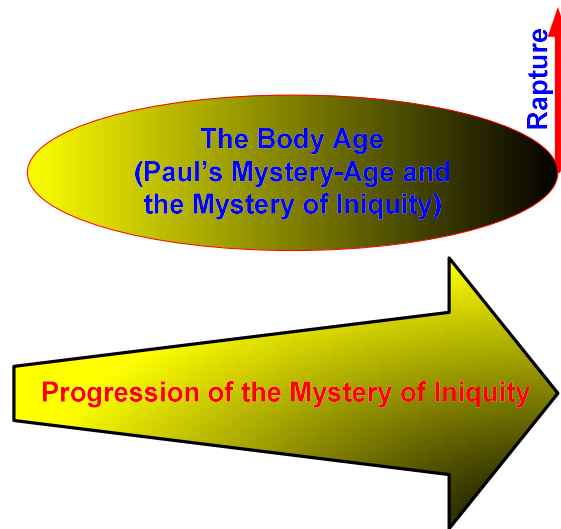


Figure 1. The Concurrent Relationship of the Body Gospel and Anti-Body Gospel

1. The Mystery of Lawlessness is doctrine formed by the Lawless One, namely Satan (later Antichrist with regard to the Earthly Kingdom)<sup>6</sup>, to oppose the true

<sup>5</sup> For a more detailed analysis of the Mystery of Iniquity (Lawlessness) see the REW's presentation entitled, *The Mystery of Iniquity*, Pittsburgh Bible Study Group, 2013.

<sup>6</sup> AntiChrist does not play a role in *forming* the Anti-Mystery since he cannot exist during the Body Age. Rather, AntiChrist is *handed* the already-existing Anti-Mystery (Mystery of Iniquity) where he will take and further pervert it to be the Anti-Kingdom Gospel of Israel's Third Generation.



Mystery revealed by Christ to Paul (Gal. 1, Eph. 3, etc). The former might be dubbed the “Anti-Mystery”. It is **THE LIE** (Verse 11). Some conservative evangelicals take this to be the Doctrine of Evolution; but while the Doctrine of Evolution is anti-Pauline and PART of the LIE, the contention that Evolution-alone IS the LIE is in fact part of the LIE, showing again, that such conservative evangelicals behave perhaps unwittingly like the Anti-Body.

2. Those formed by the Mystery of Lawlessness stand in opposition to those formed by Paul’s gospel. Since the latter are by Scripture called the Body of Christ, then the former are by us called the “Anti-Body of Anti-Christ”. See Verses 10–12; cf. 13–16.
3. This dispensation has two great purposes.
  - a. To form the Body of Christ, which as the expression of Christ’s authority will (after the rapture of the Body) supervise (from the 3rd heaven) the angelic restoration and implementation of Israel’s future empire.
  - b. To form the demonically possessed (Eph. 6:12) Anti-Body opposing Paul’s gospel. After the Rapture, Satan uses the Mystery of Iniquity (Anti-Body gospel) to form the counterfeit to the Kingdom gospel of Israel’s Third Generation.

This Anti-Gospel will include false miracles, false messiahs and so prepare the way for Nephilimic Anti-Christ and his demonic kingdom. Remember: it is the Anti-Body (of the Body age) who gives literal birth to both Elect Israel and Elect Nations AND Nephilimic Israel (including Anti-Christ and False Prophet) in the Third Generation (*here by Anti-Body it is meant that reprobate Israelites from within the Body Age will sire and give birth to Elect Israel AFTER the Rapture*).

4. Paul’s gospel is precise, clear, and light; The Lie is murky and ill-defined and dark. Paul’s gospel declares the distinctive character of the Body *vis-a-vis* the rest of God’s Elect; The Lie declares that there is no real distinction, or that possible distinctives are not really important and not part of salvation today. Paul’s gospel, and Scripture generally, are specifically-detailedly-precisely knowable and accessible by the normative hermeneutic (or grammatico-historical method); The Lie declares that all such is “head knowledge” and coldness toward a “God” who loves all men without exception and simply wants our devotion. Paul’s gospel declares Christ as Lord as defined in Section 3.1 above; The Lie preaches Christ as a murky, all-purpose, Dispensationally indistinct Lord with an ill-defined relationship to His people today, and this confession is made or often confirmed by coming forward or raising one’s hand or being baptized or charismatic gifts or ... Paul’s gospel preaches “Yea” is “Yea” and “Nay” is “Nay”; The Lie preaches the “black-white, square-round ball” (borrowed from DJR [David J. Rodabaugh]). Cf. II Tim. 2:25 (Greek); 3:7 (Greek).

- Pauline issues are a fundamental, non-optional, important part of what documents the Body *vis-a-vis* the Anti-Body: I Cor. 11:19.

### 5.1. The Leadership and Membership of Anti-Body is Demonic

- Leadership are ministers of Satan: II Cor. 11:12–15.
- Opposers of the Mystery / distinctiveness of Paul's gospel are demonic: Eph. 2:2; 6:12, II Tim. 3:8.
- The Anti-Body develops in stages: e.g. I Tim. 4:1–5, II Tim. 3:1–4:3.

Possible case-study: Acts 16:16–18.

### 5.2. The Anti-Body Opposed Paul

- Supposed "saints": II Tim. 1:15.
- Foremost among the ancient Anti-Body were these six:
  - Phygelus and Hermogenes (II Tim. 1:15) [abandoned Paul's gospel]
  - Hymanaeus and Philetus (II Tim. 2:17) [in context denied the pre-trib rapture]
  - Demas (II Tim. 4:10) [abandoned Paul and his ministry and gospel]
  - Alexander (II Tim. 4:14); cf. I Tim. 1:20 [did much harm to Paul]
- The leadership of the present day Anti-Body *includes* all who are opposed to Paul's distinctive gospel., including many among the leadership of evangelicals and fundamentalists.

## 6. Necessity of Proclamation of Paul's Gospel

- Paul's Commission to Proclaim Mystery of Body: Rom. 2:16; 16:25, **I Cor. 2:4–16**, Gal. 1:1–12, Eph. 3:1–10, Col. 1:23–29, I Thes. 1:5, II Thes. 2:14, II Tim. 1:8–12; 4:17, Tit. 1:1–3.
- Paul's Commission to Proclaim Distinctiveness of Mystery of Body: Rom. 16:25, **Gal. 2:1–7**.
- Necessity of Body's Emulation of Paul: Rom. 16:17, **I Cor. 11:1**, Phil. 3:17; 4:9, I Thes. 1:6–7, II Thes. 2:15; 3:6–7.

1 Cor 11:1 Be ye followers of me, even as I also *am* of Christ.

- Important Instances of [κήρυγμα & κηρύσσω] (*make public, declare openly, proclaim*): Rom. 16:25, **Gal. 2:2**, Col. 1:23, II Tim. 4:17, Tit. 1:3.

## 7. Witnessing to Unsaved Evangelicals and Fundamentalists

### 1. God Saves Evangelicals and Fundamentalists!

God is able to save anyone in the Body-age (where Christ is Head of the Body) in accordance with Paul's gospel, even anti-Pauline evangelicals and fundamentalists. Paul was a rabbinical evangelical and God was pleased to save him in accordance with the Mystery (Gal. 1:11–17, Phil. 3:4–6, I Tim. 1:12–17). In fact, there are no groups before God today, so there is no group of evangelicals or fundamentalists, just individuals before God today, some of whom are evangelicals or fundamentalists.

### 2. Salvation unto Christ as Head According to God's Mercy

As members of the Body, we have not believed the precious, distinctive Mystery out of any innate goodness of our own, so we must not be proud: I Cor. 4:7, Eph. 2:1–10. Furthermore, we are still progressing in this sacred deposit (Phil. 1:9).

### 3. Presuppositional Approach

See Section 4 above. Enter into witnessing knowing what your presuppositions are, namely the Scriptures according to the normative hermeneutic (*Scriptura sola*) and the fundamentally distinct truth of Paul's gospel; and recognize that every man's *Imago Dei* is shaped by the Holy Spirit in accordance with the dispensation in which that person lives, so that EVERY person alive today KNOWS in his/her spirit (though not precisely knowing) that Paul is fundamentally distinctively true, so that each person's opposition to Paul's gospel is inconsistent with what they themselves recognize to be true, so that each person's opposition to Paul's gospel is not based upon intellectual argument or Biblical exegesis but upon their own depravity and Adamic opposition to the Christ of Paul's gospel.

### 4. Gentle Approach

II Cor. 6:1–4, Phil. 2:15, II Tim. 2:25 (Greek—middle voice for *oppose*); cf. Matt. 10:16.

2 Tim 2:24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

### 5. Assessment, Evaluation, and Strategy.

(a) If the evangelical/fundamentalist is merely questioning, he/she may be confused as we once were (and to a certain degree still are), in which case:

- a. Establish groundwork of the approach to Scripture according to the normative hermeneutic—this is precisely the proper sense of *Scriptura*

*so/a*. If this is refused, then the conversation is over, and it is your place to immediately warn them in accordance with (c) below.

- b. If the groundwork of the hermeneutic be accepted, then explain the content of Paul's gospel.
  - c. Make the case for the fundamental distinctiveness of Paul's gospel and why it is important to one's salvation. Show the futility of other views using both parts of the strategy of Prov. 26:4,5.
  - d. Call on them to submit to Christ as Head of the Body (this can be done without personal offence, e.g., "the gospel given to Paul calls us to acknowledge Christ as our personal Head and be identified with Him as part of the non-ceremonial, third heavenly, ... Body of Christ).
  - e. When they show interest in themselves, then give them more and more to get them on their way into "Arabia" for three years like our brother Paul!
- (b) If the evangelical/fundamentalist is contentious and possibly ill-informed, (a) above may be followed.
- (c) If the evangelical/fundamentalist is contentious and you are sure that they are reasonably well-informed, then you must warn them, without pronouncing a judgment on them (that is the Lord's place alone—Rom. 12:19–21), that if "one" (note the abstract usage) knowingly refuses, unto the grave, Christ as Head as distinctively defined in Paul's epistles, then that individual comes under the judgment of Rom. 2:16 and will burn forever in the Lake of God-Fire. Now is the Day of Salvation in accordance with the Mystery (II Cor. 6:2).
- (d) Our Pauline witness is nothing if we do not practice separation: I Cor. 11:19, II Cor. 6:1–18. This is **no** partnership with those in opposition to Paul's gospel (e.g. the Seven Ones).
- (e) In all things, we are to be measured against the benchmark which Christ Himself set up in the ministry of Paul: Rom. 16:17, I Cor. 11:1, Phil. 3:17; 4:9, I Thes. 1:6–7, II Thes. 2:15; 3:6–7.

## 8. Summary

Each Dispensation (namely, Gentile, Jew, and the Body of Christ), in a sense, has its own "Mystery of Lawlessness, although in the case of the Gentile and Jewish Dispensations the Satanic Gospel was certainly no "mystery". Each Dispensation has its own Gospel that preaches their relationship to Christ.

1. Gentiles, where Christ is their Last Adam (Man)
2. Jews, where Christ is their Messiah.
3. Body, where Christ is our Head.

The goal of Satan in each dispensation is to “invent” a gospel that counterfeits, slanders, and attempts to “hide” the real gospel of that particular dispensation.

For the Gentiles, Satan corrupted the entire environment of the Antediluvian world and even “after that” with the destruction of the “Baramin” and binary distinction of Gender (the latter two are also part of the Body counterfeit).

Israel experienced everything that would keep them from their eternal hope as the priestly nation, including a false priesthood, immoral kings, and false prophets. By the time we get to the time of Messiah the entire religious organization was taken over by ministers of Satan (Caiaphas, Annas, Rabbis, Pharisees, Sadducees, etc.).

Today’s Anti-Gospel is any gospel that opposes Paul’s Gospel, the Gospel that Paul received from the Savior Himself.

May the Lord guide the reader in all things and all truth according to today’s gospel, Paul’s Gospel.