

? for questions; [ ] or \_\_\_\_\_ where greek text needs to be. nh = normative hermeneutic search for (**see**) (cf cf. c.f. ? )

A DISPENSATIONAL SURVEY OF SCRIPTURE  
CENTERED AROUND THE SEVEN ONES  
OF THE BODY OF CHRIST

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**PG1**

**Section 1. Prologue to Dispensational Study -- Principles and Data**

**I. Needed Principles** (not an exhaustive list)

**A. Doctrine of Scripture**

1. Inerrancy of original autographs: inerrant in all they affirm. Can't decide what they affirm without a hermeneutic. Doctrine of inerrancy includes the doctrine of the hermeneutic.
2. Normative hermeneutic: Unless context of the passage or parallel passages requires otherwise, normative usage of a word, phrase, grammatical construction, figure of speech, etc. should prevail. Burden of proof is on the exceptional usage.

(1) and (2) together: Scriptures are inerrant in all they affirm as interpreted by the normative hermeneutic.

3. The Holy Spirit communicates (1) and (2) at the new birth. Anyone who denies either (1) or (2) in all his mind is not saved.  
[For details and arguments, see pp. 1-4 of my outline on Dan 7-12. (This is also case for B-D below.) For now, note 2 Tim 2:15 (Greek text 'plow with straight furrows.'

**B. Ability, Obligation to Understand, Be Convicted of One's Hope**

1. General command to master Scriptures: e.g., Acts 17:11, 26:24; 2 Tim 2:15; etc. [Josh 1:8]
2. Commanded to have ἐπίγνωσις, detailed grasp, superknowledge of the Body's Hope, of the Pauline revelation, e.g., Eph 1:17-20 (esp. Greek Text); Col 2:2 (esp. Greek Text); 1 Tim 3:9; Rom 16:25; Eph 3:9; Phil 1:9 (esp. Greek Text); Col 1:23-28; etc.
3. Daniel commanded to have a detailed grasp of Israel's hope. Dan 7:16, 19; 8:16, 17, 19; 9:22-23; 10:14,21; 11:2; 12:3.
4. Regenerate wrestle with God: general principle of -- Matt 11:12, Matt 22:37; Luke 16:16; illustrated by Jacob in Gen 32:24-32.
5. One who is not interested in obtaining a detailed grasp of the hope of the dispensation in which he lives is unregenerate; one who never progresses toward that detailed grasp in his lifetime is a reprobate: Eph 1:17-20 Paul's prayer by the Spirit will be answered YES; 2 Tim 2:20, 3:7; Vessels of dishonor never progress toward ἐπίγνωσις; 2 Cor 4:4; 2 Thes 2:14 Body of Christ responds to Gospel of the Glory (= Hope).

**POINT** Doctrine of the Hope is part of perseverance of Saints. Eph 4:1-16 and see p. 23 below.

**C. Criteria of True Doctrinal Frameworks**

1. First Definition (Simplicity Criterion): Simplest framework accommodating all

- the pertinent Biblical data, esp. "difficult" data. Cf. 2 Tim 2:15 (Greek Text) 'Plow with straight furrows.' Reminder: Biblical data obtained through normative hermeneutic (I.A.2 above). No unnecessary complications introduced.
2. Second Definition (Clarity Criterion): Framework giving greatest clarity to all pertinent Biblical data. Truth explains, answers all old questions, raises and answers new questions, esp. "sticky" questions. Cf. Eph 1:17-20 True frameworks yield ἐπίγνωσις. Reminder: Biblical data obtained through normative hermeneutic (I.A.2 above).
  3. Alternate Criteria
    - a. Elegance, Beauty. Cf. Col 2:3; 1 Cor 3:9; Rom 10:15 truth is treasured.
    - b. Efficiency. Cf. God has the attribute of efficiency (for God has attributes of wisdom, power; also follows since God's actions are efficient {e.g., David, Goliath}).
  4. Corollary Principles
    - a. No {self} contradictions. Cf. Matt 12:25-26; 2 Cor 1: 7-20; James 1:8; etc.
    - b. No tautologous (or vacuous) frameworks or arguments. Cf. 2 Cor 10:12; John 5:31; 2 Cor 13:1; Matt 6:7.
  5. Secular confirmation: Einstein -- 'Truth should be as simple as possible, but not simpler'; Einstein -- 'The Lord is subtle, but not malicious'; G.H. Hardy -- 'There is no room for ugly mathematics.'
- D. Old Interpreted Before New
1. Old revelation was interpreted and understood in its own right by the normative hermeneutic by the original, regenerate hearers-readers before new revelation was given: this is corollary to I.A above.
  2. Old must therefore be interpreted and understood by normative hermeneutic before new is interpreted and understood (by the normative hermeneutic).
  3. In particular, old revelation on a given subject must be understood in its own right; it then sets the framework for incorporating new revelation on that subject, NEVER THE REVERSE; new enriches old (on a given subject).
  4. Illustrations
    - a. Daniel incorporates Matt 24; Luke 21; 2 Thess 2:4,8,9; Revelation; etc., not the reverse.
    - b. Ez 40-48; Is 2, 60; Zech 14; etc. incorporate Matt 5:5; Acts 3:21-ff.; 1 Pet 1:10, 2:12; etc., not the reverse.
    - c. the O.T. first interpreted in its own right will show that Paul is of a completely different dispensational framework.

## II. Seven "Manys" of the Church which is Israel's Kingdom

PG3

- A. **Many distinct ethnic bodies** -- Jewish and non-Jewish Is 2:1-3; 14:1-4; 60:1-16; Joel 3:1; Amos 9:9-12; Zech 8:3, 13, 22, 23, 14:16-19; Rom 11:24-26 (many trees in future) These bodies are eternally distinct, not judicially before God, but administratively in relative authority (see C and H{5} below)
- B. **Many spirits**, i.e., holy angels are the spirits over Israel's kingdom (cf. II.D, II.B, II.G below also IV below)
1. Angels are spirits: Heb 1:13,14; Ez 1:21; 1 Kg 22:21-23; 2 Chr 18:20-22; 1 Sam 16:14-23, 18:10, 19:9; Ps 104:4 etc.
  2. God governs elect Jews through holy angels, reveals Scriptures through angels: Dan 7:16- , 8:17- , 9:21- , 10:10-12:13; Acts 7:53; Gal 3:19; Ez 2:2; Heb 2:2; Is 6:6, 7; etc. Note Heb 7:7 the one who blesses is of superior authority.
  3. God governs elect Gentiles through elect Jews: see C below.
- C. **Many distinct ethnic hopes** -- Jewish and non-Jewish -- in a political, earthly kingdom
1. 70 nations: Gen 10
  2. Examples: Israel, Egypt, Assyria -- Is 19:23-25
  3. Born-again Jews possess born-again Gentiles (recall the principle of Heb 7:7)
    - a. Personally as slave-masters: Is 14:1-3
    - b. Politically as the chief/supreme nation Amos 9:9-12; Is 60:1-6; 19:23-25; Joel 3:1
    - c. Spiritually as the prophetic/priestly nation (this point confirms {a,b} via Heb 7:7) Jews teach Word of God to Gentiles, otherwise Gentiles not understand; in Millennium, Jews sacrifice for Gentiles. Is 2:1-3, 19:23-25; Rom 11:24-26; Zech 8:3, 13, 22, 23, 14:16-19; Gen 12:3, 18:18, 22:17-18, 26:4, 28:14; Ex 19:5,6; Ez 40-46.
    - d. On the Earth: see above Scriptures, plus Gen 17:8; 2 Sam 7:16; Job 19:25-26; Is 9:6-7; Jer 23:5-6; Ps 25:13, 37:9, 11, 12; Ez 37:21-22; Ps 101:8 early = (in Hebrews) in the mornings, i.e., each morning; Ez 47:13-48:35; Dan 2:35, 44, 7:14.
    - e. Jews do (a-d) in perfect, righteous subjugation to the holy angels. See B above, D, G below; also H below.
  4. Summary: Elect Jews identified by Father's decree with Son as Messianic Lord of all the earth; their hope is to live in Israel and govern and bless elect Gentiles, and do all this in righteous subjugation to the elect angels, who in turn govern and bless the elect Jews. Elect Gentiles identified by Father's decree with Son as the Perfect Man; their hope is to fill the earth (Gen 1:28, 9:1) and live in righteous subjugation to elect Jews -- the righteous Assyrian in Assyria, the righteous Egyptian in Egypt, etc; the elect Jews in turn will govern and bless them.
- D. **Many lords**, i.e., holy angels are the lords over Israel's kingdom (cf. B above, G, H below, also IV below)
1. Angels are lords:  
Gen 19:2, 18 angels are Lot's Lords/priests



Dan 10:16, 17, 19, 12:8 Gabriel is Daniel's lord

Is 6:6, 7 Seraph is Isaiah's priest/lord

Ps 136:3 angels are the psalmist's lords

Zech 6:4 angels is Zechariah's lord (see 5:10 also)

1 Cor 8:5 heavenly lords, = holy angels for Israel, = demons for pagans

In each case, context shows that the angel in question is created, i.e., not Angel Jehovah (or Jehovah the Word).

2. God governs elect Jews (and hence the redeemed Gentiles) through angels. See II.B.2 above as well as II.B.1 above
  3. See II.B.3 above
- E. **Many faiths** -- Jewish faith and non-Jewish faiths (cf. IV. E below)
1. Jewish faith
    - a. Objective Jewish faith. This faith includes the Doctrine of the Hope (C above) and its practical implications of being in the Land, confessing Messiah through all the sacrifices (only in the Millennial phase) and ceremonies (Ez 40-46), and being charismatically empowered by the angels (the spirits, lords, and gods, {see H below}) to be rulers, priests, and prophets for the righteous Gentiles.
    - b. Subjective Jewish faith. The sovereign empowerment by the Holy Spirit of God in the inner man so that the elect Jews as a covenant nation will believe, confess, and do these things in righteousness (Ez 36:26-27; Ps 51:10, 17-19).
  2. Non-Jewish faiths
    - a. Objective non-Jewish faith. The faith of the elect Egyptians [Assyrians, etc.] includes the Doctrine of the Hope (C above) and its practical implications of being in Egypt [Assyria, etc., resp.], serving Israel and attending to her physical-financial needs (Is 60:1-16), ceremonially confessing allegiance to Israel (Zech 14:16-19), and in all these things confessing the God of Israel to be the true God.
    - b. Subjective non-Jewish faiths. The sovereign empowerment by the Holy Spirit of God in the inner man so that the elect Egyptians [Assyrians, etc., resp.] will believe, confess, and do these things in righteousness.
  3. Historical examples (cf. IV.E.5 below)
    - a. Proselytes of righteousness: viewed as Jews. E.g., Ex 12:48
    - b. Proselytes of the gate = saved Gentiles. E.g., Josh 9:27 Gibeonites Jonah Ninevites
    - c. Distinction of faiths: Jewish, non-Jewish. E.g., Ex 12:49 One Law within Land
- F. **Many baptisms** -- see IV.F below, p. 73
1. Definition of "baptize" in extended sense: an activity which experientially identifies two things in some respect or which ceremonially celebrates that identification using water.
  2. Fundamental reference (root idea): 1 Cor 10:2 baptism of Israel into Moses (identified with)
  3. General reference: Heb 9:10 (Greek text) diverse baptisms (That βαπτισμός which occurs here is equivalent to βάπτισμα, see (5) below (b); βάπτισμα in 1 Cor 10:2).

The diverse baptisms of the law celebrate the baptism of 1 Cor 10:2 (of Israel into Moses)

4. Some of the baptisms of Moses which are NOT "hygienic"
  - a. Identification with the priesthood: the induction Ex 30:17-1, 40:12; Lev 8:6.
  - b. Continual hand, foot baptisms of priests Ex 30:18-21, 40:30-32
  - c. Day of Atonement baptisms Lev 16:4, 24, 26, 29.
  - d. House baptisms Lev 14:48-53
  - e. Diet baptisms Lev 11:23-28, 17:23-28, 22:6.
5. Some of the baptisms added by the rabbis -- these were of MEN, not of God
  - a. Before meal baptisms: Mark 7:2-6 (root verb in 2, 3, 5, 6 is νίπτω)
  - b. Utensil, table baptisms: Mark 7:4,8 verb is βαπτίζω; noun is βαπτισμός (only here and Heb 6:2, 9:10).

**Very Important Linguistic Point** -- Luke 7:29; Mark 7:4,8 contain either explicitly or in root form all Greek N.T. words for "baptize" and "baptism." These two references show that in a ceremonial context, all are synonymous, in particular (in ceremonial context) we have

<p>νίπτω = βαπτίζω βάπτισμα = βαπτισμός</p>
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Related Comment LXX canon never uses βαπτίζω nor its derivatives, only νίπτω (e.g., in Ex 30:18) and its derivatives. Yet Heb 9:10 describes these washings as βαπτισμοις, another proof of the above box for both Greek N.T. and LXX.

- c. Baptisms of Gentile proselytes of the gate (and hence of the proselytes of righteousness). Recall II.E.3 above.
  - (1) The Babylonian Talmud, R. Dr. I. Epstein, Ed., Soncino Press, London: Part IV Seder Nezikin, 1935, Volume 8: 'Eduyyoth, page 32; Part III Seder Nashim, 1936, Volume 1: Yebamoth, pages 311, 313, 314.
  - (2) Custom apparently in force from about the Captivity on: see comments on dating of sayings of the Mishnah in The Mishnah: Oral Traditions of Judaism, E.J. Lipman, Norton Co., NY, 1970, pages 17-26.
6. Messianic baptisms: instituted by John, Christ, and the 12 -- See IV ? below.
7. Millennial baptisms
  - a. Divinely clean water of the kingdom: Ez 47:1-12
  - b. Mosaic Ceremonies as described in Mosaic Law carry over to Millennium unless Ezekiel (or Zechariah or ...) states differently. Hence many baptisms in the kingdom.
    - (1) Immediate from Principle I.D above: Ezekiel details only those Mosaic ceremonies needing "strengthening" (see Ez 40-46); baptisms are to be "strengthened" using the divine water of the sanctuary-river

(Ez 47:1-12).

- (2) Immediate from grammar/syntax of Col 2:17 in the context of Col 2:11, 12, 14, 16; i.e., Mosaic ceremonies are but a shadow of the Millennial ceremonies.

The Following Table Suffices:

THE SHADOWS Mosaic ceremony mentioned or alluded to in <u>Col 2:11-16</u>	THINGS TO COME Glorious Millennial ceremony of which the Mosaic ceremony is but a shadow
(a) Circumcision, imperfectly enforced	(a) Circumcision, perfectly enforced <u>Ez 44:9</u>
(b) Baptism, in dirty water	(b) Baptism, in the sanctuary-river cf. <u>Ez 36:25, 47:1-5, 9, 11</u> ; <u>Heb 10:22</u> .
(c) Food, drink ordinances	(c) read <u>Ez 45:21, 23, 31</u> .
(d) Feasts and holidays	(d) read <u>Ez 45:21, 25</u> ; <u>Zech 14:16-19</u> (even Gentiles celebrate Tabernacles)
(e) New moons, sabbaths	(e) read <u>Ez 46:4-7</u> All done centered around magnificent Millennial Sanctuary.

- c. Related point to that of II.F.7.b.(1), II.F.7.b.(2), namely, the Mosaic civil law is but a shadow of Christ's Millennial law. Preliminary result: Matt 8:4 proves Christ upheld Mosaic Law during His earthly ministry. Therefore Matt 5:17-48 is Millennial. Further note in 5:17 Christ is not destroying the Mosaic law, but is going to fill it up to the full (fulfill of 5:17 {in Greek text} is not the same word as fulfill of 5:18). Thus Mosaic law but a shadow of Christ's law. The severity of Millennial law is testified to by the psalmist -- Ps 2:8, 9 rod of iron, severity for Gentiles; Ps 101:8 early = (in Hebrew) in the mornings, i.e., each morning, Christ kills unrepentant Jews (all of them), severity for Jews. "Each morning" fits beautifully with Matt 5:25 "Agree quickly". Other details are given in the following table:

<p style="text-align: center;"><b>THE SHADOWS</b></p> <p style="text-align: center;">Mosaic statute mentioned in <u>Matt 5:21-48</u></p>	<p style="text-align: center;"><b>THINGS TO COME</b></p> <p style="text-align: center;">Christ's filled-up-to-the-full statute, of which the Mosaic statute is but a shadow</p>
<p>(a) A Murderer is executed (for the act)</p>	<p>(a) One thinking an unrepented-of murderous (unjustified) thought is executed: <u>Matt 5:22</u></p>
<p>(b) Adulterer is executed (for the act)</p>	<p>(b) One thinking an unrepented-of adulterous thought is executed: <u>Matt 5:28-30</u></p>
<p>(c) Male can divorce at whim</p>	<p>(c) Male can divorce only for cause of fornication: <u>Matt 5:31, 32</u></p>
<p>(d) Oaths are proper if performed</p>	<p>(d) Only proper oaths permitted: <u>Matt 5:33-37</u></p>
<p>(e) Victim may exact vengeance equal to his loss</p>	<p>(e) No vengeance of any kind whatsoever; NO SELF-DEFENSE OF ANY KIND WHATSOEVER: <u>Matt 5:38-42</u> {simply because of (a) above: God will exact penalty}</p>
<p>(f) Love neighbor, hate enemy</p>	<p>(f) Love all = do good to all, neighbor and enemy {from (a): God will take care of enemy}: <u>Matt 5:43-48</u></p>

8. The Inner Baptism -- the inner washing by the Holy Spirit is regeneration and continued spiritual renewal. This baptism has been operative throughout all of salvation-history with all the elect of all the ages as its conferees -- in particular the elect Jews and Gentiles of Israel's kingdom are all baptized inwardly by the Holy Spirit in His good time. This is a benefit secured by Christ for His people of all the ages.
  - a. Ps 51:2, 6, 7, 10, 19:12, 73:13, 119:9, 25. Note the inner baptism results in obedience to the doctrine which God has commanded of that individual.
  - b. The equivalent doctrine of The Inner Circumcision -- the circumcision of the mind. Deut. 30:6, Eze. 36:26-27, Jer. 32:39, 9:26; Ez 11:19, 44:7, 9 (We see this doctrine is known by Stephen, cf Acts 7:51). Again, this is regeneration-spiritual renewal by the Holy Spirit.
  - c. The equivalent doctrine of the indwelling of the Holy Spirit is likewise well known to the Jewish saints — Isa. 57:15; 63:11.
  - d. The equivalent doctrine of the New Birth by the Holy Spirit, or regeneration was well known in the OT.
    - (1) Christ expected Nicodemus as the teacher of Israel to know of the New Birth. See John 3:3 seq.
    - (2) OT passages which contain the idea of the new birth as contained in the phrases "sons of God" (as applied to men) and "our Father:" Isa. 63:16; 64:8; Jer. 3:19; Hos. 1:10
  - e. The equivalent doctrine of Law written in the heart: Ps. 37:29-31; Isa. 51:7; Jer. 31:33.

Compare this section with Rom.2:28,29, a passage in which Paul IS NOT SPIRITUALIZING ISRAEL AS REPRESENTING THE CHURCH, but rather, is teaching who is a true born again Jew as opposed to a Jew according to the flesh.

9. The Charismatic Baptisms. These are the supernatural empowerments of body and intellect. They are administered by the Holy Spirit through the Spirits = angels to the Jews and Gentiles of Israel's kingdom. They have operated throughout Israel's history and future kingdom and will be especially prominent in Israel's end times and future earthly kingdom.
  - a. Joel 2:28-32, Num 24:7, etc. Note Joel 2:28-32 is a separate chapter in the Hebrew text.
  - b. Method (i.e., through angels): see B above, H(2)(c) p.14, IV.B(2) below, especially p.48.
10. Method of baptism: sprinkling for the ceremonial baptisms
  - a. Jews bathed in running water: by sprinkling or pouring (see any text on Palestinian customs) Now see e.g., Lev 11:23-28
  - b. Ceremonial baptisms (of Moses) by sprinkling-pouring: use of laver Ex 30:18, 40:7,11; Lev 14:48-53; 1 Kg 7:23-40.
  - c. Similarly for rabbinical baptisms: Mark 7:2-8
  - d. Similarly for Millennial baptisms: Ez 36:25, 47:1-5, 9, 11.
  - e. Concerning charismatic baptisms: Christ baptizing with the power of Holy

Spirit is described as "pouring" Acts 2:33 "shed forth" = (in Greek) "poured forth" cf. Joel 2:28-32; Num 24:7.

Comment: Concerning the baptism of women proselytes, the Talmud mentions method of immersion. This could be for purposes of modesty or even hygiene (since the context is also discussing the baptism of a menstruating woman) See The Babylonian Talmud, op.cit., Part III Seder Nashim, 1936, Volume 1: Yebamoth, pg. 311. It says the woman is to have the water up to her neck.

11. Kindred doctrine of Many (more than one) Circumcisions

Circumcision of the flesh: Gen 17:12, etc.

Circumcision of mind-heart: (8)(6) above.

That the Doctrine of Many Baptisms is related to the Doctrine of Many Circumcisions is not surprising since

a. Inner Baptism = Regeneration = Inner circumcision.

b. Both baptism and circumcision are acts of identification -- see (1) above

PG8.1

- G. **Many gods**, i.e., holy angels are the gods over Israel's kingdom (cf. B, D above, H below; also IV below)
1. angels are gods:

Ps 8:5 Hebrew text reads: "a little lower than the gods". In the Jewish point of view, angels are gods over men, The LXX reads "a little less than angels", a reading precisely quoted in Heb 2:7. As the first passage in the psalms dealing with the "gods", Ps 8:5 seems to provide a key for interpreting the passages cited below.

Ps 82:1 By parallelism, gods = congregation of the mighty ones. Note Hebrew word for "mighty one" is another word for "god" -- LXX translates "mighty ones" by "gods". The congregation of the mighty ones or gods is the angelic hosts surrounding the Throne of God" cf. Dan 7:9,10.

Ps 82:6 By parallelism, gods = sons of the Most High (Hebrew text).

- a. "sons of the Most High" means same thing as "sons of god". But phrase "son(s) of god" is used in O.T. only of angels, e.g., Job 1:6, 2:1, 38:7; Dan 3:25, 28; etc. So "gods" = "angels".
- b. Consistent with Ps 8:5.
- c. This interpretation of Ps 82:6 helps to explain 1 Cor 8:5;  
(1) No one is god by nature except God Himself (Gal 4:8).  
(2) There are heavenly beings commissioned (or called) to be gods over earthly affairs, i.e., the angelic hosts. Ps 82:6 records the angels being commissioned by God to be gods.
- d. This interpretation of Ps 82:6 helps explain John 10:34-6 -- we do this in detail pp. 15 below.

Rebuttal Are the "gods" of Exo. 21:6, 22:8, 9, 28; not men, human rulers? So it is in Ps 82:1, 6. Do not verses 2-4 favor this in Psalm 82?

Answer This does not countermand the evidence presented above under Ps 82:1,6. Furthermore:

- (1) The O.T. clearly teaches that angels are gods, princes in charge of human rulers; see Dan. 10:13, 20, 21, 12:1; Isa. 14:9-23; Eze. 28:1-19; Ps. 8:5.
- (2) Context of Ps 82 does not require "gods" be only men; on the contrary, Ps 82:7 would then say "men shall die like men" which seems pointless. What Ps 82:7 says is that wicked angels perish eternally just like wicked men" this is fate of Satan and Satan-Incarnate in Isa. 14:9-23; Eze. 28:1-19; note "die" in Ps 82:7 is - נ which does not necessarily mean "physically die", e.g., Eze 18:31; 33:11 "perish eternally", Amos 2:2, 2 Sam 20:19, Hos 2:3 "destroy", Hos 13:1 "perish spiritually", 1

Sam 25:37; Prov 5:23, 10:21; "fail", Prov 21:25 "bring failure", etc.  
Also note - ׀ in Ez 28:8,10.

Ps 86:8 This is exactly parallel to Ps 89:6 which forces "gods" of Ps 86:8 to be the "sons of God (Hebrew text) in heaven" of Ps 89:6. But "sons of God in heaven" = "angels". Michael, one of the "gods", has the name "who is like God?"

Ps 95:3 See Dan 11:36 below, p. 13;

Ps 96:4 gods of Israel = holy angels, gods of pagans = idols and demons behind the idols (Ps 96:5). The ancient scribes understood this for the LXX reads in Ps 96:4, 5 "He [the Lord] is terrible above all the gods. For all the gods of the nations are DEMONS: but the Lord made the heavens" and hence He made the angelic gods and so is far above them all -- cf. Eph 1:21.



Ps 97:7 the pagans were not stupid -- they knew the idols in themselves were nothing, but that behind the idols were supernatural powers (demonic angels), i.e., the gods and that the idols were aids to worship (see Jug 18:6,24) which focused their worship of and submission to these powers. The angels (all of them) are commanded to worship Jehovah, for how can a graven image worship? The LXX reads "Let all His angels worship Him" which is essentially quoted in Heb 1:6.

Ps 97:9 Jehovah is exalted far above all the gods = or at least includes the angelic hosts. Paul surely is alluding to this verse in Eph 1:21; Christ is seated "far above all princes and authorities and powers and lordships"; note "princes and authorities" always includes the angelic hosts in Pauline Scripture, indeed "princes" (alone), ἀρχης in 9 of 12 occurrences in Paul refers to or includes the angelic hosts.

Ps 135:5 cf. Ps 97:9 above;

Ps 136:2 cf. Dan 11:36 below;

Ps 138:1 David's hope is to praise God before the gods = the angelic hosts. The phrase "before the gods" indicates David's submission to these gods, i.e., they are in authority over him. His hope is to praise God while in submission to the gods; for David, submission to God means submission to the gods. If all this be true of David, then it is true of all of future Israel (and her Gentiles): for David, under the gods who are under Christ, is over the kingdom -- e.g., see Ez 37:25 in conjunction with Ez 45:22 in which the redeemed sinner David is their prince. CF. B,C,D above, H below.

Dan 10:13,21; 12:1 Michael is one of the angelic princes over Daniel (also true of Gabriel); he is a created being in context (for in Dan 11:1 Gabriel claims to have strengthened Michael on a previous occasion). In the discussion under Dan 11:36 we show angelic prince = god. Hence Daniel subject to the gods, and his hope is to be resurrected into a kingdom which is under the authority of these angelic gods. Further, consider in context Dan 10:13, 21, 12:1 in light of the principle of Heb 7:7.

Dan 11:36 Preliminary comment: Gabriel states in 10:11, 12, 14, 11:14, that chapters 11, 12 are supplement to the vision and interpretation of chapter 8 (and states in 9:22, 23 that 9:24-27 supplements chapter 8). Therefore:

"God of gods" of 11:36  
= "Prince of princes" of 8:25  
= "Prince of the host" of 8:11

**and so**

"gods" of 11:36  
= "princes" of 8:25 (note usage of "prince" in 10:13, 20-21, 12:1 where it = angel)  
= "host" of 8:11 (Hebrew says "this host", i.e., the host of 8:10)  
= "starry host" of 8:10

["of the host and of the stars" satisfies all the rules governing the figure of hendiadys ("host" and "stars" are of the same case and number, are joined by the copulative, and subject of context is the first noun "host"); by the normative hermeneutic, this MUST be the figure hendiadys. Therefore, we MUST have "of the host and of the stars" = "of the truly starry host" where the second noun is a superlative adjective of the first.]

= "host of the heavens" of 8:10

**Without refutation:**

"princes" = "host" = "starry host" = "host of heaven" = "angelic host"  
cf. Job 38:7, Judges 5:20, Rev 12:4, 7, 9; where Stars = angels. Therefore,

"gods" of 11:36 = the angelic host.

Related Point "Hosts" equals or includes "angelic hosts" in the usage of the phrase "Lord of hosts" occurring some 200 times in O.T. It seems "Lord of hosts" = "Prince of the host" = "Prince of princes" = "God of gods".

Related Point Some of the gods have thrones (Dan 7:9); these angels under the headship of the Ancient of Days constitute the heavenly court which judges Israel's elect for reward and inheritance at the end of Antichrist's rebellion and judges Antichrist for this rebellion (Dan 7:9-14, 26, 27, 12:13, Ez 47:13- ) Thus Daniel and Jewish elect ARE

ETERNALLY SUBJECT TO ANGELS.

PG11

(3) John 10:34-36 This beautiful yet misunderstood (and mistranslated) passage has an intimate relation to Ps 82:1, 6 and ancient rabbinical traditions. Some comments are in order.

(a) The doctrine of the Trinity was developed and widely known long before Christ: the rabbinical terms for "Trinity" were "Shilosh" (Hebrew) and "Talithutho" (Aramaic). The phrase "Father, Son, and Holy Spirit" was a rabbinical phrase centuries before it was a Greek phrase. More to the point, the concept of a Second Person in the Divine Essence called the Memra of Jehovah (Word of Jehovah, or Jehovah the Word) had been carefully worked out by ancient rabbis long before the time of Christ. Furthermore, these rabbis identified the Memra with Angel Jehovah, the Uncreated Angel, the Sent One. There is much more. The ancient Greek-speaking rabbis adopted the Greek term "Logos" to express the Hebrew term "Memra", spoke of Jehovah the Word as the Logos of God, described the Unseen God Who sent the Logos as the Father and the Logos as His Son, stated the Son created and sustains all things, the Son as Logos is seated on the throne of God, the Logos is the only Personal manifestation of God to the created order, and the Logos is the Sent One: all this and much more before the time (and writing) of the apostles. The documentation comes from the Targums, Philo, Apocrypha (O.T.), the Four Gospels (taken merely as historical accounts), and the rabbinical trinitarian creeds of the Zohar. For summaries of the documents, see

J.W. Etheridge, Introduction (to Volume 1) and Glossary (to Volume 2), The Targums of Onkelos and Jonathan ben Uzziel on the Pentateuch with ..., translated by J.W. Etheridge, Ktav Publishing House, NY, 1968.

A. Edersheim, Appendix II (to Volume 2), The Life and Times of Jesus the Messiah, Eerdmans, Grand Rapids, MI, 1980.

(The first reference is especially recommended; each time I have checked Etheridge or Edersheim against the primary source, I have found them accurate.) To sum up, each statement or phrase used in N.T. concerning the Father and Son was already in place in the rabbinical literature, Jewish writings, and Jewish traditions.

(b) By Principle I.D. above, we must understand Ps 82 in its own right first, and then interpret John 10:34-36 in light of Ps 82, not the reverse.

PG12

(c) Our translation of the crucial portion of verses 34-36

<u>Translation</u>	<u>Comments (recall {1} above)</u>
Is it not written in your law:	rabbis sometimes referred to all of O.T. as the "Law". This is taken from Ps 82:6.
"I said:	Jehovah speaks, hence it must be the case that "I" is Jehovah the Memra.
'You-all are gods'?"	from Ps. 82:6 these are the angels, commissioned to be the gods over earthly, Jewish affairs.
If He	"He" is the Memra, since "I" is the antecedent
called them gods,	angels commissioned as the gods or rulers
in front of	or "facing/before"; we take προς in its root sense
whom	grammar requires "gods" as the antecedent
the LOGOS of God	word KJV translates "word" is not ρημα but λογος. Does not this fit beautifully with the rabbinical teaching that Memra = Logos?
was established,	"establish", "be situated", "be found", are all within the boundaries of usage of γινομαι as recorded in the standard lexicons. "Appoint" is another meaning the lexicons give which fits. the passage is teaching that the Logos is seated on the throne of God surrounded by the angels. cf. the language of Eph 1:20,21 where "seat" in the passive = "appointed" or "installed". cf. Ps 82:1. <sup>1</sup>
(and the Scripture can never be broken),	οὐ is strong negative. This is an important yet parenthetical phrase.
Whom	grammar and syntax <b>require Logos</b> as the antecedent. "Of him" is not in the Greek. Furthermore, "Ye say" does not occur until <u>after</u> "sent into the world" in the Greek. The KJV and others are wrong here. "Whom" = the LOGOS seated on the throne of God.
the Father sanctified	set apart as holy, so the Logos is the Holy One.
and apostelized into the world,	I have transliterated the verb; it is the verb form of "apostle". Father sent Logos as His Apostle or Personal Representative. Does not this fit beautifully with rabbinical teachings which identify Memra and Logos with the Sent One?

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<sup>1</sup> Verses in the Greek NT where ginomai occurs with pros are: Acts 10:13; 1 Cor. 2:3. Both of which could be rendered "was before."

do you-all say	this is the proper place for this; there is no need to change the word order to accommodate a manufactured antecedent for "whom", since "Logos" is the antecedent
"[we stone you] because you blaspheme" because I said I am the Son of God?	

Completed translation:

Is it not written in your Law, "I said, 'You-all are gods'?" If He called them gods before whom the Logos of God was -- and the writings cannot be broken - - whom the Father sanctified and sent into the world, do you-all say, "because you blaspheme," because I said I am the Son of God?

(d) Christ's argument in John 10:34-38 using (a),(b),(c) above and the context.

- i) My works show that the Father is in me and that I am in the Father (verse 38). Therefore I have personal subsistence in Deity -- I am a Person of Deity.
- ii) Since I am openly, manifestly before you while doing these works (verse 32), I am that Person of Deity Who is the Sent One (verse 36), Angel Jehovah, Jehovah the Memra (Verses 34-35), even the Logos of God seated on the Throne of God (verse 35).
- iii) I am therefore entitled to be called the Son of God for each of two irrefutable reasons:

First Reason I am the Memra Who commissioned the angels as the gods. If my position is such that I gave angels the title of "gods", do I not deserve the Divine title "Son of God"? (verses 34-35) (This is an elegant use of Ps 82.)

Second Reason Since I am the Memra, Logos, and the Sent One, we must agree (because of (a) above) that the title "Son of God" is rightfully mine.

- iv) Since you-all acknowledge my works (verses 32-33), if you are honest (impossible without the new birth), you must acknowledge I am the Son of God. Therefore, how can you-all say I blaspheme?

2. God governs elect Jews (and hence elect Gentiles) through elect angels. See II.B.2, II.D.1 above.

**PG14**

**H. Basic principles of the angelic ministry to Israel;**see B, D, G above and IV below.

1. Summary of B, D, G above. The Father, Son, and Holy Spirit as the One God, One Lord, and One Spirit minister to Israel (past and future) in various respects through the angels as gods, lords, and spirits. Hence Israel's program has the One God, One Lord, One Spirit, and also many gods, many lords, and many spirits.
2. Angels in various respects typify each Member of the Trinity.
  - a. As Israel's sovereigns and overall rulers, they typify the one God (the Father); in this capacity they are gods. See B, D, G, and IV.
  - b. As Israel's personal masters, personal mediators-priests with God, personal revealer-teachers, and personal delivers-saviors, they typify the One Lord (the Son); in this capacity they are lords.

Reminder of examples just from Daniel (see B, D, G, IV for more)

(1) delivers-saviors Dan 3:25, 28, 6:22.

(2) revealer-teachers Dan 7:16- , 8:16- , 9:21- , 10:10-12:13.

(3) mediators-priests Dan 10:1-3, 12, 13 (cf. Gen 19:18 discussed in II.H.4 below)

(4) masters Dan 10: 16, 17, 19, 12:8;
  - c. As Israel's unseen ministers, unseen mediators-priests, and unseen revealer-teachers, they typify the One Spirit; in this capacity they are spirits.

Example (see B, D, G, IV) Ez 2:2 in context of Ez 1:15-24 expressly teaches

**Principle of God's External Dealings with Israel**

The charismatic gifts for Israel come through UNSEEN ANGELIC POSSESSION. Ezekiel and the prophets wrote through unseen angelic possession; similarly for Sampson, Asaph's singers, etc. The Holy Spirit empowered His spirits to come upon Ezekiel, Sampson, etc.

- (1) More support adduced in IV below for this Principle.
- (2) This principle is fundamental in one way or another to understanding all of charismatic history. It explains many N.T. scriptures; see 2 Pet 1:21 (the Holy Spirit bore them along through the angels) as an example. We give more examples in III, IV of Scriptures clarified by this Principle. We also will show that the Corinthian gifts **not equal** the Pentecostal gifts.

3. Divine titles, other than spirits, lords, gods, by which the angels are called in O.T.
  - a. **princes.** Jehovah called The Prince; e.g., Is 9:6; Dan 9:25; Dan 8:11,25. Angels called princes; e.g., Dan 8:25; 10:13, 20, 21; 12:1.
  - b. **kings.** Jehovah called The King; e.g., Ps 24:7-10, Jer 23:5-6. Angels called kings; e.g., Dan 10:13. (We have proved in another study<sup>2</sup> that the ten kings of Dan 7:7, 24 = the ten toes of Dan 2:42-44 = 10 incarnate demons).
  - c. **holy ones.** Jehovah called The Holy One; e.g., Is 30:15, 45:11. Angels are called holy ones; e.g., Dan 8:13 Hebrew word for "saint" is translated Holy One in Is 30:15, 45:11. See also Ps 89:5, 7.
  - d. **sons of God.** Jehovah (the Second Person) is called "Son" in Prov. 30:4 and was clearly so recognized by all Jewish believers before Christ and even by reprobate rabbis for some time after Christ (see our comments (3)(a), page 15, under John 10:34-36 above). Angels are called sons of God; in fact, "sons of God", "sons of the Most High" refer only to angels in O.T. -- see Gen 6:2, 4; Ps 82:6; Job 1:6, 2:1, 38:7; Ps 29:1, 89:6; Dan 3:25 (cf.28) and note the major manuscripts of LXX translate Job 1:6, 2:1, 38:7 by "angels" and the Alexandrian manuscript translates Gen 6:2 by "angels".
4. A distinctive use of "Jehovah". Through the two angels saving him, Lot addresses Jehovah in Gen 19:18 as originally written by Moses; the ancient scribes (Sopherim) had intentionally changed it to Adonai which is the present reading in the Massoretic text -- see Appendix 32 of the Companion Bible for documentation. As for the interpretation of Gen 19:18, Lot recognizes the two angels as the priestly representatives of Jehovah; he prays to Jehovah through the angels verses 18-20, and receives the answer from Jehovah through the angel verses 21, 22.
5. Further data showing Israel's subjugation to angels (cf. B, D, G, (1-3) above, IV below). We focus primarily on the cloud of Jehovah; the cloud is fundamental to understanding the angelic ministry to Israel.

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<sup>2</sup> Daniel 7-12, Trinity Grace Fellowship.



a. **The Principle of the Cloud**

Whenever "cloud" is used in Scripture in a "religious" context, it means the cloud of angels covering or clothing Jehovah the Word and through which He rules Israel. The cloud is His manifested glory to Israel.

b. Words

- (1) Primary Hebrew word is  $\text{נָּאֲנָן}$  (Strong's #6051 `ânân {aw-nawn}), meaning a covering. A majority of the time in O.T., it means angels as Jehovah's covering. It occurs 49 times in Exodus, Numbers, Deuteronomy, 1 Kings; 2 Chronicles and each time refers to angels. Ex 16:10, 19:9, 34:5; Nu 9:15, 16, 17, 18, 19; Deut 31:15; 1 Kgs 8:10, 11; 2 Chr 5:13, 14.
- (2) Primary Greek word is νεφέλη (Strong's #3507 nephele) a cloud. It occurs 26 times in N.T. and 24 times means angels. Matt 17:5; Mark 9:7; Luke 9:34, 35, 21:7; Acts 1:9; 1 Cor 10:1, 2; Heb 12:1; Rev 1:7.

c. Proofs

(1) Ad b(1)

- (a) chariots-wheels of Jehovah are His angels Eze 1:4-28
- (b) God dwells among His chariot-angels, even as He did at Sinai Ps 68:17 and in the holy place.
- (c) God dwelled in the cloud at Sinai, e.g., Ex 16:10; see more scriptures below in the Table.

(2) Ad b(2). b(2) follows from b(1) and the following table:

EVENT	CLOUD	ANGELS
Coming of Son of Man to Judge	Judgment at the End of the 70th Week. <u>Dan 7:13;</u> <u>Matt. 24:30, Matt. 26:64;</u> <u>Luke 21:25-28;</u> <u>Rev 1:7</u>	Great White Throne Matt 16:27, 25:31; Mark 8:38; Luke 9:26; 2 Thes 1:7, 8
Manifestation of Jehovah the Word to Israel	Exodus 13:21, 16:10 19:16-18, 24:15-18, 34:5; Deut 5:22; Ps 68:34	Ex 14:19; Ps 68:17; Acts 7:38, 53; Gal 3:19; Heb 2:2
Appearance of Angels in Revelation	Revelation 10:1	Revelation 10:1
Bearing up of Christ: cf. II.H.5.c.(1)(a) above	Luke 24:51 Acts 1:9	Ps 91:11, 12; Matt 4:6; Luke 4:10, 11

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- d. Israel's subjugation to the Cloud (of angels)
- (1) historically:  
see the cloud references in Ex, Num, Deut, 1 Kgs, 2 Chr, etc., keeping in mind the principle of Heb 7:7 (the blesser is superior to the blessed). And particularly note that in 1 Cor 10:2, Israel and Moses are under the cloud.
  - (2) in the future:
    - (a) Eze. 43:1-6, 44:4 cf. 2 Chr 5:13.;
    - (b) Cloud = Glory, 1 Kgs 8:10, 11, etc.;
    - (c) Dan 7:13, 9, Son of Man governs kingdom through the cloud = angels, angels judge Israel with the Ancient of Days.
  - (3) Corollary to (2): cloud = glory of the Lord. Also compare Luke 9:35 with 2 Pet 1:17. Hence ANGELS ARE THE GLORY OF THE LORD AS MANIFESTED TO ISRAEL.

6. **Judicial Position vis-a-vis Administrative Position**

- Moses - is equal to Michael in judicial standing or position before God, i.e., they are equally righteous before God.
- Moses - is strictly less than Michael in administrative standing or position before God, i.e., Moses has strictly less authority than Michael -- indeed Moses is subject to Michael.
- Noah - is equal to Moses judicially, but Noah is subject to Moses administratively.

7. From all of II.B, II.D, II.G, (1-6) above, III, II below, we conclude:

God's angelic ministry to Israel is fundamental to understanding all of salvation-history, O.T. or N.T., Pauline or non-Pauline, and is fundamental to developing a correct dispensational framework for that salvation-history.

8. **Reminder**: much more on angelic ministry to Israel in IV below. III deals with, in part, the Body's relationship to angels.

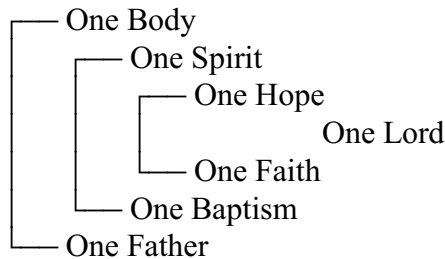
PG18

III. The Seven "Ones" of the Church which is the Body of Christ

Preliminary Definitions and Discussion. The Body of Christ is that portion of sinful humanity unconditionally ordained by the Father, unconditionally secured judicially by the Son, and unconditionally secured experientially by the Spirit to be the direct, complete extension of the humanity of Christ. Each aspect of Christ's exaltation in His humanity will be experienced by the members of the Body. The Body is therefore the fullness of the humanity of Christ. (See Eph 1:23, 5:32 and C below.) This is:

THE GREAT MYSTERY

of the Pauline Scriptures; various aspects of this GREAT MYSTERY are often each designated the "Mystery". There are seven (7) such aspects of this Body and of God's dealings with it, each of which is both necessary and sufficient to characterize this Body and its members -- The Seven Ones of Eph 4:4-6 structured by the Figure of Introversion as follows:



We briefly discuss Eph 4:4-6 in its context.

- (i) The essential unity of the Body is that it is one in each of these seven areas, but this in turn is rooted in the fact that Body has only one in each of these seven areas -- areas in each of which Israel's kingdom has many. Several comments follow.
- (ii) The Seven Ones can only be properly understood in light of Israel's kingdom's Seven "Manys" (see II above, cf. IV below). This illustrates I.D above.
- (iii) The Seven Ones are ABSOLUTELY CREEDAL
  - (a) They describe the fundamental aspects of the Body's salvation, hope, position, doctrine, essential unity, ... What could be more creedal?
  - (b) The practiced unity of the Body is rooted in its essential unity (verse 3 of Eph 4) which in turn is rooted in the Seven Ones. Therefore there MUST BE AGREEMENT on the Seven Ones. We are obligated to strive tirelessly for this unity in the faith (verse 13). See Eph 3:8; 1 Cor 11:1.
  - (c) Those who are not yet firmly established in the Seven Ones but who are truly saved are immature, children tossed to and fro (verse 14). those not having a desire to be established in the specifics of the Seven Ones are unregenerate. Those who intelligently understand the Seven Ones and turn their back on these doctrines are reprobate (i.e., non-elect). Note: One Hope in Eph 4:4 and see I. B (5), p.1, B (4) (b), p.22. 5.

A. The One Body -- Eph 4:4

1. Contrast with II.A; from this contrast we immediately conclude the Body has no ethnic divisions whatsoever, i.e., is completely non-ethnic; hence it is:
    - a. of One Doctrine and Rule of Faith, i.e., of One Faith
    - b. of One Hope, and that non-earthly (since earthly Hope is very ethnic -- II. A, C above), so this Hope is heavenly, hence the Body is:
      - (1) above all ceremonies, since they are earthly and Jewish centered (II. F above), hence Body of only One Baptism and that non-ceremonial and by the One Spirit (that agent must be One Spirit follows from (ii) below)
      - (2) superior to angels, since all that is under angels is ethnic (either Jewish or non-Jewish under Jews -- II), hence Body is not just heavenly but jointly-seated with Christ on the Word's throne in the Third Heaven over angels, hence ministered to directly by only One Spirit, One Lord, One Father.  
Point (1) in other words, shows that:  
[One Body] is equal to [One Spirit, One Hope, One Lord, One Faith, One Baptism, One God]  
Point (1) furthers shows that the Doctrine of the One Body, in light of II above, generates definitions-descriptions (and rather detailed at that) of the other six Ones.)  
Point (1) itself was derived simply by using II. A as a contrasting backdrop.  
We now proceed directly from the Pauline Scriptures.
2. The Body is One organic unit joined to its Head Member Christ; the Body is the personal fullness of the humanity of Christ.  
Rom 12:3-5 members of Body are joined to each other.  
1 Cor 12:12-27 similar teaching -- we identify character of these gifts later.  
Eph 1:19-23 The FINAL, ULTIMATE stage of Christ's exaltation is His Headship over the Body, His personal fullness.  
Eph 4:15, 16 Body members joined to each other and to Christ.  
Eph 5:31, 32 The joining of Christ and His Body is THE GREAT SECRET.  
Col 1:18 in context makes same point as Eph 1:19-23.
3. The Body is completely non-ethnic in construction.
  - a. immediate from 2. above
  - b. directly from: Gal 3:28, 6:15; Eph 2:16; Rom 11:17 for the present dispensation, One Tree, not many trees.

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4. The Body is completely non-ethnic in its eternal administrative position.
  - a. a fortiori from 2. & 3.
  - b. directly from
    - (1) Rom 8:17 each member is a joint-heir with the Head Member.
      - (a) "joint-heir" means "equal heir": see concordance under Eph 3:6.
      - (b) Christ is heir ONLY WITH RESPECT TO HIS HUMANITY; with respect to His Deity, he already owns all because He created and sustains all.
      - (c) each member of Body will be same as Christ in His humanity in all of His Third Heaven creaturely glory -- the Body is the fullness of His humanity. (Actually, Rom 8:17 says {in Greek} that members of the Body will be jointly-glorified = equally glorified with Christ as to His humanity: cf. Phil 3:21.) (See C below for better analysis.)
      - (d) Hence each member is a joint-heir with Christ, so, a fortiori, with each other. The administrative positions of members of the Body is not ethnically determined.
    - (2) Eph 3:6 Several comments are in order.
      - (a) "Gentiles" in the Greek is "nations" which, in light of prior and subsequent contexts, includes Israel as an undistinguished εθνος {ethnos, nation.}
      - (b) "fellow-heirs" in the Greek is "joint-heirs", where the prefix "joint" means "equal": for proof, consider the concordance of συνκληρονομα -- Heb 11:9 Abraham, Isaac, Jacob are equal heirs (at least qualitatively) in Israel's future kingdom or passage makes no sense.  
1 Pet 3:7 Husband, wife are equal heirs or the passage makes no sense.  
Rom 8:17 See above and fuller analysis in C below: again, equal heirs.  
Eph 3:6 all national groups in the Body are equal heirs; the normative hermeneutic requires it. These groups are equal administratively.
    - (c) "same body" in the Greek is "joint-body" (συσσομα, sussomos) and occurs only here; from context we should interpret it in the light of "joint-heirs." The point is that all national groups in the Body are of equal administrative position, of equal membership (in an administrative sense.)
    - (d) "partakers" in the greek is "joint-partakers" (συμμετοχα, summetochos) and occurs only here. Obviously, "joint" = "equal", for "joint-partakers of the promise by Christ through the gospel" = equals "joint-heirs." All national groups partake equally, inherit equally, and so are equal administratively.

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5. (2-4) and specifically Eph 3:6, in light of II, teach that:

The Pauline Mystery:

-- is **NOT** Gentile salvation (for there have been and in the future will yet be {Rom 15:12} saved Gentiles, i.e., saved uncircumcised, i.e., proselytes of the gate in Israel's kingdom);

-- is **NOT** Gentile judicial equality before God (for this is true of Israel's kingdom);

-- it **IS** Gentile administrative equality in the **ONE BODY** (along with other fundamental aspects of the One Body).

6. The complete humanity of Christ, both Head and Body, is the peculiar, personal inheritance and possession of God the Father: of Israel's kingdom (Jew, Gentiles) this is never said. (Of course, the Father is over all, but this language is not used of Israel's kingdom.) See also G(2) below, p.44.3.
- a. Scriptures
- Eph 1:11 Greek text reads: in Whom (Christ) we have been chosen to be an inheritance (of the Father {see context})
- Eph 1:18 that you-all should know ... specifically what (are) the riches of the glory of His (the Father's {see context}). (Reading of the Greek text.)
- Eph 2:7 He should show for His sake the exceeding riches of His grace in (His) kindness toward us (the Body {context}) through Christ Jesus. (Reading of Greek text.)
- b. This alone explains why in the structure of Eph 4:4-6 (Prelim., p.18 ??) Body --- Father
7. In discussing One Body, of necessity we touch on One Hope (inheritance, etc.); but see C below for more a thorough analysis.

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- B. The One Spirit -- Eph 4:4. See D & G below.
1. The Body has only One Spirit which ministers to it; this Spirit must be the Spirit of the Son, the Holy Spirit of God, the Third Person of God. Contrast with II. B, H (and implicitly D, G) above. From this contrast we immediately conclude the Body in all of its existence is NOT spiritually ministered to in any way by the spirits = angels; hence it is
    - a. directly under the One God and the One Lord
    - b. not earthly, for earthly kingdom under angels (II. B, D, G, H); hence it is heavenly and it is
      - (1) One Body, since on earth only are there ethnic divisions, and so it is of One Hope and One Faith
      - (2) superior to angels (since the kingdom under angels is ethnic), hence the Body is superior to all laws-ordinances which came through angels and are distinctly for Israel's kingdom, hence there is only the One Baptism of the One Spirit (cf. II. B, F).
      - (3) Point (1) shows that (One Spirit) implies (One Body, One Hope, One Lord, One Faith, One Baptism, One God)

Point A (1) and (1) show One Body if and only if One Spirit  
Point Doctrine of One Spirit generates definitions-descriptions of the other six Ones.  
Point (1) itself derived using II. B, H as contrasting backdrop. We now proceed directly from Pauline Scriptures.
  2. Spirit revealed Mystery directly to the Body, not through His spirits:  
I Cor 12:3, 7-13: the same Spirit, One Spirit cf. II. B, D, & H above  
1 Tim 4:1: The Spirit (the article in the Greek)  
1 Cor 2:10-13: The Spirit in each of vv. 10-12 (the article in the Greek)  
Eph 2:18: access in prayer through the One Spirit. cf. II. H (2).  
Phil 1:19: Paul empowered by The Spirit of Jesus Christ.
  3. One Spirit revealed Mystery to His spirits through the Body. See C below  
Eph 3:10 church = Body (Eph 1:23, 3:6)  
hence by principle of Heb 7:7, the Body is superior to angels administratively (See C below). See also I Cor 13:1, 14:2.
  4. Corinthian gifts (through One Spirit), while perhaps similar in some outward manifestation, are utterly different in mode of operation, and hence utterly different from Israel's gifts through the many spirits (see II above, IV below).

**PG22.5**

5. The absolute, unconditional sovereignty of the One Spirit in ministering to the Body (as well as in all His dealings with the Elect in any age):
  - a. in regenerating members of the Body to belief in Christ as He is declared in Paul's gospel, the Revelation of the Mystery.

Acts 13:48, 16:14, 18:27; Eph 2:8; Phil 1:29; 2 Tim 2:25 (cf. 2 Tim 3:7); Eph 1:19 (no comma in the Greek) This regeneration is the One Experiential Identification with Christ = One Baptism. This explains correlation of One Spirit with One Baptism in the Structure of Eph 4:4-6 (page 23) and is discussed further in III.F below.
  - b. in sanctification of doctrine, faith, and life of members of the Body so as to conform to the details and specifics of the Mystery

Rom 16:25; 1 Cor 3:6-7, 4:7; Phil 2:12-13; Eph 1:17-20 Paul's prayer by the Spirit that the members of the Body attain a detailed grasp of the Mystery and the Hope (see reading of the Greek text) must be answered YES (since it is the Spirit's prayer too. See our comments on I. B (esp. {5}) and recall also 2 Cor 4:4; 2 Thess 2:14.
  - c. Point 5.b is intimately related to Perseverance of saints of the Body (I.B.5).



**PG23**

C. The One Hope -- Eph 4:4

1. The Body has One Hope; this means

ALL MEMBERS HAVE THE SAME HOPE  
NO MEMBER HAS MORE THAN ONE HOPE

Contrast with II.C. From this contrast we immediately conclude the Body is completely non-ethnic, i.e., it is One (joint-) Body.

Point C.1 shows that (One Hope) implies (One Body). Apply A.1 to obtain (One Hope) implies (One Body, One Spirit, One Lord, One Faith, One Baptism, One God).

Invoking B.1, we obtain that One Body, One Spirit, One Hope are pairwise logically equivalent; also A.1 and C.1 generate definitions-descriptions of the other Six Ones.

We now proceed with general and detailed analysis of the Hope in obedience to Eph 1:18 (Greek text: "to the intent that you should know SPECIFICALLY what is the Hope of His choosing"). We hope to discuss more fully the creedality of this Hope and the fundamental importance of its details later. In the sequel, we deal exclusively with the objective Hope; in E below, we discuss Subjective Hope.

2. General Statement of One Hope.

- a. The Hope is the personal and eternal union and identification with Christ both in His holy state and His exaltation over all powers and authorities including cherubim, seraphim, and the angelic hosts. In its administrative position over all God's eternal created order (this is new earth, new first heaven, new second heaven {third heaven is uncreated}), the Body is the direct, personal, full expression of Christ's administrative position over God's eternal, created order. Everything manifested in the humanity of Christ as He now sits in the Third Heaven (= throne) is manifested both individually and corporately by members of His Body.
- b. Scriptures for general statement:  
Rom 8:16-23 (equal-heirs, equally-glorified, cf. Phil 3:21) Eph 1:21-23, 5:32.
- c. Uniqueness and Immutability of the Hope  
Rom 11:29 Calling of God are without change of mind on God's part. In context:  
ordained to Israel's kingdom, always in Israel's kingdom.  
Eph 1:18 Hope of His choosing (or calling).  
Eph 4:4 One Hope of your calling (by Father)
- d. Theological Point That to which the Father unconditionally ordains, the Son unconditionally secures judicially, and the Spirit unconditionally secures experientially CAN NEVER be changed nor frustrated. Immutability == Godhood of Godhead.

PG24

3. Specific location:

Third Heaven = where Christ is now seated as a man  
= Throne of God  
= Super-heaven

2 Cor 12:1 paradise (Hope) for Body is Third Heaven

Eph 1:3 all our blessings are in the Super-heaven (Greek text).

Eph 2:6 jointly-seated with Christ in the Super-heaven. (Greek text) There are NOT individual thrones for members of Body, but One Throne, Christ's Throne.

Note Super-heaven = Third Heaven = Throne of God, for

Eph 1:20 Christ seated in Super-heaven (Greek text).

Rev 5:6, 7:17 Christ seated in the midst of Throne of God.

(cf. Rev 3:21, apocryphal Book of Wisdom 18:15-16), so Super-Heaven = Throne. Now 2 Cor 12:2 puts Divine approval on ancient view that there are 3 heavens and the Third Heaven = Throne. (Third is therefore uncreated.) Third = Heaven of heavens in 2 Chr 6:18.

Eph 2:6 jointly-raised up with Christ (Greek text) means in context jointly-ascended far above all (earth and lower two heavens), i.e. to Throne = 3rd heaven.

Phil 3:20 Several comments needed. Each standard translation is awful.

- (1) Greek word translated by "conversation" in KJV and "citizenship" in other versions has no such meaning; the Greek word for "citizenship" is πολιτεια. But our word here is πολιτευμα. Πολιτευμα derives from πολιτευω (to govern, regulate), has the meaning "seat of authority", occurs only here in the Greek N.T., and occurs in LXX only in 2 Macc 12:7 where it apparently refers to Joppa as the seat of government. The root meaning and the sole other occurrence justify assigning "seat of authority" to πολιτευμα. But there is more, much more.
- (2) "heaven" is plural, the "heavens" (in Greek)
- (3) "whence" in Greek is "which" and is singular.
- (4) Question: What is the antecedent of "which". Facts:
  - (a) "which" is singular
  - (b) "heavens" is plural
  - (c) "πολιτευμα" is singular

Conclusion: By the normative hermeneutic, the antecedent of "which" must be "πολιτευμα" are of the same gender)

The standard translations make "which" refer to "heavens", a grammatical impossibility.

- (5) How can Christ descend from a "conversation" of a "citizenship", for Christ descends in context from the antecedent of "which". This proves beyond refutation that "πολιτευμα" means "seat of authority" or "throne".

- (6) The translation of Phil 3:20 must therefore read:

**FOR OUR SEAT OF AUTHORITY [= THRONE] IS IN THE HEAVENS, FROM WHICH [SEAT = THRONE] ALSO WE LOOK FOR THE SAVIOR, THE LORD JESUS CHRIST.**

- (7) Phil 3:20 teaches we are jointly-seated with Christ on His Throne as His Body -- His Throne is our Throne
- (a) This beautifully confirms Eph 2:6 (in Greek text -- see reading above for Eph 2:6). cf. Col 3:1; 2:10-.
  - (b) This beautifully fits and clarifies Paul's whole point in Philip 3: today, any bondage to God's program for Israel, to the earthly hope, opposes the cross of Christ, since He died to secure the Body to His Throne in the heavens. Read and see.
  - (c) Emphasizes there is One Joint-Throne for Body, not individual thrones for individual members of Body.

We conclude this discussion on location with

Col 1:12 the Body inherits THE Light (article in Greek), the Body will dwell in the Light: "saints" of verse 12 = "saints" of verse 2. = "Body" of verse 24.

Claim: The Light is where the Incarnate Word now dwells, i.e., it is another reference to the Throne, 3rd heaven.

Proof: 1 Tim 6:14b-16. Several comments are in order

- b. "appearing" = "appearance" is feminine
- c. Christ is masculine
- d. "which" is feminine; antecedent is "appearance", not "Christ" (as in standard translations).
- e. "his" = "its" apparently refers to "which" (and hence to "appearance")
- f. phrases "King of Kings", "Lord of Lords" elsewhere always refer specifically to the Son (not the Father): see Rev 17:14; 19:16 By the normative hermeneutic, we must take it that way here.

- g. (a-e) justify the following expanded translation/interpretation:  
 "until the appearance of the Lord Jesus Christ, which appearance in its time shall reveal [Christ as the] Blessed [One] and only Ruler, the King of kings and Lord of lords, Who only has immortality [because of His inherent Deity], dwelling in THE UNAPPROACHABLE LIGHT (cf. Ps 104:2, Isaiah 48:12-16), Whom [in this Glory] no man [in his natural state] has seen nor [in his natural state] is able to see,"
  - h. Christ in His glorified body dwells in the Light in which He previously dwelled as the Word/Logos Pre-incarnate. The Body is equipped with the same glorified bodies as Christ now has (Phil 3:21) so as to dwell in the Unapproachable Light with Christ.
  - i. This justifies our interpretation of Col 1:12 and explains the purpose of Phil 3:21 following Phil 3:20.
4. Specific Glory: Body will radiate the same glory which Christ now radiates from the Throne (= 3rd heaven)
- a. Rom 8:16-21 Several comments are in order.
    - (1) Body is heir of the glory of God as manifested on the Throne before the angelic hosts, just as Christ in His humanity is a heir of this (remember Christ in His Deity does not inherit for He always had it; in fact the glory of God on the Throne was always a manifestation of Pre-incarnate Logos, not the Father, for no one has seen the Father (except through this Word)). Hence, members of Body are joint-heirs = equal-heirs with Christ: He is heir by dint of His intrinsic Deity, the Body by dint of its identification with Christ as Head in one joint-body. This comment and our comments under A.3(b)(i), page 20, exegete "...heirs of God, and [or "even"] joint-heirs with christ".
    - (2) "if" (in verse 17) is "since", since it is clearly a condition of the first class (see Robertson's big grammar for definition of "first class"; another example of first class condition "if" is Rom 10:9 "Since you...") in light of Phil 1:29 which says that all members of Body have been given not only faith in Paul's gospel, but shall suffer for it. The Greek

reads "since we jointly-suffer", then we shall be "also jointly-glorified [with Christ]". This confirms (1) above -- we will have Christ's glory, i.e., we are jointly-glorified, and this is our inheritance, so that we are joint-heirs with Christ. This is from our viewpoint; from the Father's viewpoint, we are the richly glorious inheritance of the Father (Eph 1:18).

- (3) Do not (1) and (2) beautifully explain verse 18, for how can the sufferings of this age compare with the glory of the Logos radiated jointly by Christ and His Body?
  - (4) verse 19 All creation waits for Christ to reveal His Throne-glory through the Body.
  - (5) verse 21 "glorious liberty" = (in Greek text) "liberty OF THE GLORY". The glorification of the Body is the hinge event in Christ's reclaiming the universe from the 2nd Law of Thermodynamics. The glory of the Body will NOT be seen on earth until New Heavens/New Earth after Great White Throne.
- b. Rom 8:29 conformed to image of Christ; in context must be interpreted in light of 8:16-21 -- conformed to Christ in His glorified Body, with respect to His humanity.
  - c. 1 Cor 15:40 circumstantial passage which is very suggestive in light of other passages. Body partakes of the celestial glory of the Throne of God; Israel partakes of the Messianic of terrestrial glory.
  - d. 2 Cor 3:18 we are being changed from glory to glory by the One Spirit into the "same image" -- context identifies this "image" as the GLORY OF THE LORD.
  - e. Phil 3:21 "His glorious body" in Greek is "body of His glory". With verse 20, we have the following: Our Throne is in the heavens, from which Throne we look for the Lord Jesus Christ, Who shall the body of our humiliation change, to conform it to the body of His glory. He changes our vile body to be like His so that we can sit with Him in the unapproachable light. (See Col 1:12, 1 Tim 6:14-16 in (2) above, pages 25, 26).
  - f. 2 Thess 2:14 the Body will obtain the glory of the Lord Jesus Christ. We have been so called; faithful is He Who has so called us, for He will do it (1 Thess 5:24).
  - g. Also note Col 3:4 and Titus 2:13 (in Greek, "glorious appearing" = appearing of the glory). From all the above and II H (4) (d) above we derive following Principle: Christ, Head & Body, is glory of God to angels, angels are glory of God to Israel, Israel glory of God to Gentiles.

**PG28**

5. Specific position/occupation: Body will serve Christ in perfect righteousness by governing cherubim, seraphim, and all the angelic hosts, and through them, all the created order (= earth, 1st heaven, 2nd heaven).

1 Cor 6:2,3 - Body will administrate the heavenly hosts and through them the universe.

Several comments:

- a. "angels" is transliteration of plural of *αγγελος*: *αγγελος* occurs 235 times in N.T. and means heavenly being in every reference save 14 occurrences. By normative hermeneutic, "angels" means "the heavenly hosts" unless context forbids.
- b. "judge" translates *κρινω* whose fundamental meaning appears to be "discern, administrate, govern, decide"; "condemn" is the meaning where context warrants -- context here does not warrant. *Κρινω* is used of (verse 3) in same way it is used of "the world (*κοσμος*)" (verse 2) and the "angels" (verse 3). Context and normative hermeneutic require *κρινω* = "govern/administrate". (*κρινω* examples: Acts 20:16; 25:25, 1 Cor 7:37, Matt 19:28, Luke 22:30, Acts 16:4; 21:25, 1 Cor 4:4, etc. Many LXX examples, e.g., Judges 15:20)
- c. the governing of the universe and angels is for a yet future time since "shall judge" is future indicative and is contrasted with present life. This proves the governing of angels is the Hope; it also confirms (a).
- d. From the above and II. B, D, G, H above, it follows that the Body governs the universe through governing angels: the administrative order of the eternal state is:

Christ and His Body -> Angels -> Jews -> Gentiles.

Is not "5" the number of grace?

Eph 2:6, Phil 3:20 (discussed under (2) above) state the Body is seated with Christ on His Throne, jointly-seated with Christ.

Claim: This immediately implies Body far superior to angels.

Proof 1 Heb 1:13 clearly states (rhetorically) no angel is seated at right hand of God (= Throne of God, for compare Acts 2:33, Eph 1:20 with Rev. 5:6; 7:17; also see Note under (2), page 24). No angel so decreed. Yet Body decreed to be jointly seated with Christ at the right of God, i.e., on the Throne.

Proof 2 From silence. Angels stand before God, minister before God, sit on individual thrones before God. But none sit on God's throne. Dan. 7:9,10, Rev 4:4; 20:4. Individual members of Body do not have individual thrones, but one throne, Christ's throne.

Eph 3:10 (see 1-10). Body teaches, reveals truth to angels. Invoke principle of Heb 7:7 minister/revealer has the superior administrative authority. This fits 1 Cor 13:1; 14:2.

Eph 2:19-22 In the great temple of God's Elect, the Body (both Head and Body) is the habitation of God = Holy of Holies; the Angels are the veil separating Christ and Body Holy Place = Israel; the Outer Court is the Gentiles. Hence, the ladder of authority is Christ, Body, Angels, Israel, Gentiles.

1 Thess 4:16,17 Body ascends with Christ inside the Cloud = Angelic hosts (recall II. H(4) above) and so the Body ever remains, inside the Cloud. The Body is eternally superior to the Cloud. Israel is outside of and therefore inferior to the Cloud.

Acts 27:23,24 The Greek word translated "stood by" in verse 23 is also translated "be brought before" in verse 24. This verb παριστημι in context means to "stand in submission before one of greater authority", for Paul as a Roman citizen was to stand before Caesar in submission. Therefore the angel stood submissively before Paul, recognizing that Paul, as a member of the Body, was of greater authority. (cf. Luke 1:19 "stand" is the same verb -- Gabriel stands in submission before God).

Galatians 1:8,9 Paul curses all demons, including Satan as the chief cherub.

Compare Jude 9: Michael dared not bring a railing accusation. The Body is superior to Satan, Michael, and all angels.

1 Cor 5:5 Paul by inspiration declares the bishops and eldership have authority to let Satan test, try the offender. Hence Satan is of lesser authority than the elders. This would also be true of the offender in his experience if he had not defiled his Hope and position. Also 1 Tim 1:20 Paul superior to Satan.

Eph 1:4 "before Him", 2 Cor 2:17 "in the sight of God", 2 Cor 2:19 "before God", Cor 1:22 "in His sight" -- all are identically constructed in Greek using κατενωπιον (in the presence of, in sight of, before). Unique concept to Paul that we directly before God and not before angels. Israel is directly before angels (and judged by angels) Dan 7:9- (thrones in verse 9) and note: only other occurrence of κατενωπιον in N.T. is Jude 24 where Israel is presented faultless before the Shekinah, the glorious cloud of angels.

Romans 11:30,31 Body directs (through angels) Israel's earthly recovery. Fits beautifully into Rom 8:21, III.C.4.a page ? above.

6. Specific State: Body will be perfect, unblemished in state spiritually, emotionally, physically as it sits in the unapproachable Light/Glory with Christ judging angels and universe.
- a. (3-5) above logically require this: how can an imperfect Body radiate the Third - Heaven glory of Christ? Can imperfect Body rule sinless angels? Etc.
  - b. (3-5) are linked Biblically with purification of Body 1 Cor 15:47-49, 51, 52, Philip 3:21, etc.
  - c. Direct teaching of Scriptures.

Eph 1:4 "without blame", Col 1:22 "unblamable" are clear mistranslations of αμωμος (without spot or blemish). "Unblemished" is the proper translations; note "unblemished" is a term of state, "blameless" is a term of judicial standing.

- (1) Greek word for "blameless" is αμωμητος and occurs only in Philip 2:15, 2 Pet 3:14
- (2) αμωμος is negation of μωμος (spot, blemish) which occurs in N.T. only in 2 Pet 2:13 (moral blemish). Μωμος is apparently a cognate of, virtually the phonetic equivalent of, and in the LXX the consistent translation of the Hebrew ׀ ׀ (spot, blemish). Sample usage of μωμος in LXX: physical defects (Lev 21:16, Deut 15:21, Song of Sol. 4:7, Dan 1:4, etc.) moral defects (Sirach 20:24 {23}; 11::31,33, etc.)
- (3) Αμωμος in N.T. occurs in Eph 1:4 (holy and unblemished). In LXX, a sample of occurrences include: without physical defects Lev 2:21, Num 6:14,14,14; 19:2, etc.; without moral defects Ps 14:2(15:2); 17:24(18:23); 17:31(18:30); 17:33(18:32), etc.
- (4) When Christ presents Body to Himself (Eph 5:27) and to Father (Eph 1:4), it will be unblemished (αμωμος) state in every way. Hence it will be blameless (αμωμητος) in that day (cf. Philip 2:15), unaccused (ανεγκλητος) 1 Cor 1:8, Col 1:22 (unreprovable), and unaccused (αμεμπος) 1 Thess 3:13. (The other ανεγκλητος passages include 1 Tim 3:10, Tit 1:6,7; other αμεμπος passages include Luke 1:6, Philip 2:15; 3:6, Heb 8:7.)  
1 Thess 5:23 Body presented "unaccusably" (αμεμπτως -- from αμεμπος cf. 1 Thess 3:13) because it is unblemished in each of spirit, soul, and body. Further strengthens (iv) above. Col 1:13 Implicitly, Body must be purified to sit in the Unapproachable Light. cf. (a,b) above.



- d. Distinct stages in purification/glorification of Body
- (1) Purification of spirit at regeneration: Titus 3:5, Rom 8:16, etc.
  - (2) Purification of soul
    - (a) Progressively in this life as Spirit-empowered spirit begins to dominate soul -- cf. Eph 4:25-32, Rom 7:19,20, etc.
    - (b) Completed at and by means of death -- 2 Cor 6-8 how can spirit and soul be with Lord if not both purified.
    - (c) The first example of (2)(a) is the self-conscious belief in Christ, i.e., regeneration precedes belief -- Eph 1:19 (NO COMMA in Greek), Philip 1:29, etc. (see page 29 above).
  - (3) Purification/glorification of body at resurrection. Resurrection power proceeds from within -- Holy Spirit re-implants spirit, soul in (reconstituted) body, empowers spirit, through it empowers the soul, through it empowers body; thus spirit perfectly dominates soul which perfectly dominates body. This mimics Christ's resurrection so that person mimics Christ's humanity.
    - (a) Rom 8:11 raised up just like Christ
    - (b) 1 Cor 15:44-46 sown a soulish body (i.e., soul-dominated, but no in complete subjugation to regenerated spirit), raised a spiritish body (i.e., spirit dominated soul dominated body, all in complete subjugation to regenerate spirit). Note soulish, spiritish are readings of Greek. This explains Eph 2:5 "jointly-quickened" with Christ (reading of Greek): we have same resurrection as Christ so we are jointly-resurrected.
  - (4) We Emphasize:

FOR THE BODY OF CHRIST, RESURRECTION AND GLORIFICATION ARE SIMULTANEOUS, THE SAME EVENT. NOT TRUE OF ANY JEW OF ISRAEL. HENCE BODY'S RESURRECTION IS PART OF THE MYSTERY OF PAUL.

For the Body, see Phil. 3:21, 1 Cor 15:47-49, 51,52, Rom 8:17, 18, 23 (cf. Eph 4:30)

For the Jews resurrected into kingdom: Ezek. 45:22 (cf. Ezek 37:25) (glorification comes after 1000 years)

7. Specific End-Time:

Body looks to be resurrected-glorified, ascend with Christ to Throne of God, humiliate Satan and his demons during this ascension with great humiliation in the Great Battle of the Ascension (or Rapture), be rewarded by Christ for victories in this Battle with the inheritance in the Light on the Throne, enter into this inheritance with Christ, and all this before God returns to dealing with Israel as a distinctive religious unit; Body further looks to be manifested to created order in its entirety as the glory of Christ in Third Heaven at the (time of the) new heavens and new earth of eternity.

a. Body's resurrection prior to Israel's End-Time.

I Thess. 4:13-5:11 Body is of the day which precedes the night in which the Day of the Lord comes. This explains why the Day of the Lord cannot overtake καταλαμβάνω = catch up to the Body -- they are of different time frames. Note Ascension of Body is of day. Understanding that the Ascension secures us from the wrath (οργη, from which we get "orgy," i.e., God's unbridled anger) of the Day of the Lord is in context part of putting on the helmet of the HOPE of salvation; indeed, God has not appointed us to the wrath of the Day of the Lord, but to obtain salvation from this wrath and all wrath through Christ, Who died to secure Body to live with Him inside the cloud, for so shall we ever be (in cloud) with Christ.

b. Body revealed to angels in glory at the Ascension. The rest of created order does not see Body until New Heavens/New Earth after Great White Throne; indeed Christ is revealed in full glory at that time since He expresses His glory through Body.

Romans 8:19,21 Creation delivered from bondage of corruption into liberty of the glory of Body at the manifestation of Body, but Revelation 21:1 shows this is at New Heavens/New Earth. (see page 27 above)

**PG33**

c. Many details: a few summarized in following table so as to emphasize the jointness of Head and Body.

Event	Christ in His Humanity	Members of His Body
Resurrection	Resurrected from within Romans 8:11	Resurrected from within Romans 8:11, Eph 2:5 jointly-made alive with Christ
Ascension	Christ ascended up within the Shekinah: the angelic Cloud of Glory: Acts 1:9 (cf. Luke 24:51; Psalms 91:11,12; Matt 4:6; Luke 4:10,11). Also see John 20:17 for a previous ascension.	Body jointly-ascends with Christ within the Shekinah: the angelic Cloud of Glory. I Thess 4:16,17; Eph 2:6 jointly-raised up with Christ = (in context) jointly-ascended up with Christ.
Great Battle/ Triumph of the Ascension	<p>During His ascension, Christ led Satan and his demons on a triumphant march of humiliation and degradation.</p> <p>Basic references:</p> <p style="text-align: center;">EPHESIANS 4:8 "...led captivity captive."</p> <p><u>Claim:</u> lead captivity captive = to humiliate and degrade publicly.</p> <p><u>Linguistic Proof:</u> This Figure of Polyptoton, so it means to <u>intensely</u> take a captive = to degrade.</p> <p><u>Biblical Proof:</u> Eph 4:8 fulfills Psalm 68:18, but the <u>usage</u> is set by Judges 5:12 where it means "to humiliate."</p> <p><u>Historical Proof:</u> The ancient custom was that the conqueror led the captured opposing generals on a parade of humiliation in his capital city.</p> <p><u>Point:</u> "Lead captivity captive" can <u>never</u> describe God's dealing with any of His elect of any age or dispensation.</p> <p><u>Question:</u> At which ascension did Christ humiliate Satan, that of John 20:17 or Acts 1:9?</p>	<p>During its ascension, the Body defeats Satan and his demons and humiliates them; indeed the Body ascends for the purpose of attacking Satan and his demons in order to enter into its inheritance, the Throne of God. Christ descends partway in order to ascend with us and triumphantly lead us into the Great Battle.</p> <p style="text-align: center;">I Thess 4:16</p> <p>Trumpet is call to battle, ascend to do battle</p> <p style="text-align: center;">I Cor 15:51,52</p> <p>Last trumpet means the last battle, the Great Battle for which all previous warfare is but a preparation. Body is charged and glorified and empowered (verse 43) to battle for its inheritance in union with Christ. The trumpet of the Pauline Mystery (verse 51) has no relation (and we see later) to trumpets of Revelation; it is the consummation of Christ with His Body.</p> <p style="text-align: center;">I Cor 3:9b-15</p> <p>Especially verse 13 wherein "Day of Fire" = "Day of Fire of Battle". The preparation of this life is assessed by the Fire of the Great Battle in which victories became basis of reward. BUT THERE IS MUCH MORE. (NEXT PAGE)</p>

Event	Christ in His Humanity	Members of His Body
<p>Great Battle/ Triumph of Ascension, continued</p>	<p>Another basic reference:</p> <p>Col 1:14,15 At cross Christ judicially secured Body's position over angels and hence over all ceremonies given through angles. Having done this, He therefore had Spoiled all angels who would not submit to Body, i.e., Satan and His demons. He then, according to Greek text, "made a show [of them = Satanic hosts] openly, LEADING THEM IN TRIUMPH IN IT." This is <u>precisely parallel to Eph 4:8 above and shows Christ PUBLICLY DEGRADED SATAN AND DEMONS at His Ascension.</u></p> <p><u>Point</u> Only spirit-souls of Body ascend to 3rd heaven = paradise at death (2 Cor. 12:1-4, 1 Thess. 4:14-) for that is their hope. This is never the case for non-Pauline audiences (John 3:13, Acts 2:34, Luke 23:43, 1 Peter 3:19,20, Luke 16:22) for that is not their hope (See IV.C.(d) below) nor their paradise.</p> <p><u>Gen. 3:15</u> Christ crushes Satan under His feet, and so will His Body, and in that order</p>	<p>Eph 5:16 <u>and</u> Eph 6:11,13</p> <p>(Eph 5:16): days (<u>plural</u>) of evil= now, the present life until, but not including, the Ascension.</p> <p>(Eph 6:11,13): The Evil Day (<u>singular</u>)= the day which consummates the evil days (<u>plural</u>), the day in which Body comes face-to-face with the Adversary and crushes him and his demons and humiliates them. It is therefore a <u>future day</u>, the Ascension.</p> <p>I Cor 9:24-27, 11:1; II Cor 10:1-4; II Tim 2:1-5, 4:7,8; Phil 3:17, 4:9; Eph 6:11,13b</p> <p>Stand is στῆμι (staimi), to hold one's ground. We are to hold our ground <u>in this life</u>; in fact we are to do all we can to stand. The point: we are to put on the Pauline revelation, for it is <u>our</u> armor and it enables us to stand our ground in this life. Hence</p> <p>STAND = DEFEND DURING DAYS OF EVIL</p> <p>Withstand is a <u>mistranslation</u> of ἀνθίστημι (anthistaimi), to anti-stand, to <u>aggressively</u> set against.</p> <p>(Eph 6:13): We defend now, we actively set ourselves against in that day of evil. Hence:</p> <p>ANTI-STAND = ATTACK IN THE DAY OF EVIL</p> <p>We put on the armor to defend against Satan during these days of evil; learning to defend now equips us for ATTACKING Satan at the Ascension; we ascend for our inheritance, Satan defends, we ATTACK, equipped with the mystery. This explains I Cor 2:7,8.</p> <p>Romans 16:20 We crush Satan in short order and under our feet; cf. Gen 3:15, another indication of jointness</p>
<p>Judgement for Reward = Inheritance (= Portion of 3rd Heaven) and Presentation Before God.</p>	<p>John 20:17 presented before the Father.</p>	<p>II Cor 5:5-10; II Tim 4:7,8</p> <p>Christ assesses each member of His Body as to reward.</p> <p>(a) Assessment made on basis immediately of victories in the Battle I Cor 3:9b-15; made on basis ultimately of preparation for Battle in this life. Eph 6:11,13; II Tim 4:7,8; Col 2:18,8, 1:25-28.</p> <p>(b) Only reward is publicly declared; loss of reward is not declared, but inferred. This is theological principle: God never shames anyone of His elect Ezek 18:22,27,28, but only declares the faithfulness. This is theological principle: God shames the reprobate and shames only Ezek 18:24-26; He only declares the unfaithfulness.</p> <p>(c) Type of life: Standing Eph 6:11-18 Type of glory/empowerment I Cor 15:43 Type of role/victory in Battle Type of spoils/inheritance won Type of reward/inheritance declared Type of reward/inheritance formally entered into</p> <p>Eph 1:4 Presented to Father Eph 5:27 Presented to Son as Christ</p>

Event	Christ in His Humanity	Members of His Body
Manifestation to All Created Order in Glory	See (6) above for details ((b)).	See (6) above for details ((b)).

Point                      Names of End-time of Body

- (1) Day of Christ, Day of Lord Jesus Christ, Day of Lord Jesus, Day of Jesus Christ e.g., Phil 1:6,10, 2:16.
- (2) Day of Redemption. Eph 4:30 vis-a-vis Rom 8:23
- (3) Day of Fire I Cor 3:9b-15
- (4) Day of Evil Eph 6:13

Point:      NOT equivalent to names of Israel's End-time, e.g., Day of the Lord, Lord's Day, Day of our God, Day of Vengeance, Day of Visitation.

**PG36**

8. Specific Grace and Purpose:

Body is crowning jewel of God's sovereign, saving grace. It is composed of individuals totally depraved and spiritually unable, yet unconditionally chosen and marked out by the Father, unconditionally redeemed and judicially secured by the Son, unconditionally regenerated and experientially secured by the Spirit, all Three toward this end: to be the Son's fullness in His humanity and have the greatest hope of all redeemed creation. Therefore, its eternal purpose is to glorify the exceeding riches of God's grace.

- a. By nature, totally depraved, totally unable even to believe on Christ unless first regenerated by the Spirit. Rom 3:9-12; 5:12; 6:20; 8:7,8; 11:35,36; I Cor 2:14; 4:7, II Cor 3:5, Col 1:21, I Cor 4:13, Eph 2:1-3; 4:17-19; 5:8, Col 2:13, II Tim 2:25,26, Titus 1:5, etc. also B(4) above
- b. Hope above other hopes: greater than the elect angels,... (1-6) above
- c. Brought into this Hope by power of Holy Spirit -- B(4) above
- d. Judicially secured to this Hope by death, burial, resurrection of Christ. Rom 3:24-28; 5:8-10; 8:32-34, I Cor 1:30, II cor 5:18-21, Gal 1:3,4; 2:20; 3:13,14, Eph 1:4-7; 5:25-27; 2:15,16, Philip 1:29, Col 1:13,14, 20-22, I Tim 1:15, I Thess 5:10,11, Titus 2:14, Col 2:13-15
- e. Chosen and predestinated to this Hope, to be Father's personal inheritance. Eph 1:4-7, 11, 18; 2:10, Acts 13:48, Rom 8:28-30; 9:24, I Cor 1:27-29, I Thess 5:9, II Thess 2:13,14, II Tim 1:9, etc.
- f. Argument of Eph 2:1-8.  
Even you-all are this Body, the fullness of christ, who were in every aspect of condition, state, nature, habit, will exactly like the non-elect foreordained unto condemnation. BUT GOD has foreordained and secured us to the life and resurrection of Christ, the ascension of Christ, and the Third-Heavenly Throne of Christ, in order to in eternity demonstrate, for His own sake, the exceeding riches of His grace toward us in Christ. therefore, every aspect of our salvation is in the sphere of grace, including faith as God's gift to us.

**PG37**

D. The One Lord -- Eph 4:5 See B above, G below.

1. Body has only One Lord Who is its sole Master; this Lord must be its Head, the Incarnate Second Person of God, the Lord Jesus Christ. Contrast with II.D,H (and implicitly II.D,G) above. From this contrast we immediately conclude the Body in all of its existence is NOT under the spiritual lordship/authority in any way of the lords = angels; hence it is
  - a. directly under the One God and the One Spirit
  - b. see B.(1)(b) above

Point Using A.1, B.1, C.1, and D.1, we have One Body, One Spirit, One Hope, One Lord, are pairwise logically equivalent, and that D.1 generates definitions/descriptions of the other Six Ones. Even though D.1 itself is derived from Eph 4:5 using II.D,H as contrasting backdrop, we now proceed directly from other Pauline Scriptures.
2. Scriptures equivalent to Eph 4:5  
1 Cor 8:5,6 Though there be lords in heaven (angels), for us (Body) there is One Lord, the Lord Jesus Christ.  
1 Cor 12:5 the many ministries of the gifts of Body under supervision of One Lord; no angel ever revealed spiritual truth to any member of Body. corinthian gifts utterly different from Israel's gifts supervised by the many lords (see II; cf. B(4) above; also see IV below).
3. Christ, as the exalted Head above all, revealed Himself in Person directly to Paul apart from angels (and is the only such man: see IV below) Acts 9:3-6, I Cor 9:1, II Cor 12:1-7, Gal 1:12, Eph 3:3.  
Note αποκαλυψις (Strong's #602) in II Cor 12:1,7, Gal 1:12, Eph 3:3 has idea of personal revelation of truth.  
Note Paul is member of Body; but it is One Body of One Hope. So Christ is One Lord over Body without any mediating angels.
4. Christ (and His Spirit) is the One Mediator/Priest for Body  
I Tim 2:5, Rom 8;34,26  
Note How utterly different from Israel's kingdom with Christ as the Heavenly High Priest, the angelic priests, the human priesthood -- all over Israel, and Israel as priestly nation over Gentiles. (See II).  
Note No priests for Body of any kind -- "priest" means one who goes before God on behalf of another who cannot so go before God for himself; this is uniform usage in Scripture. Completely false are the Catholic doctrine of an exclusive priesthood and the Reformed doctrine of an inclusive priesthood (note added by PWD 4/15/02, as worded the Westminster Confession of Faith also implies an exclusive priesthood for the service of the sacraments) . NO PRIESTS AT ALL, SAVE CHRIST.

**PG38**

5. Paul and his co-laborers exercised dominion over angels; hence Body is under only One Lord.
  - a. Acts 27:23,24 see discussion on p.29
  - b. 1 Cor 5:3-5 Corinthian elders have authority to hand or not hand someone over to Satan; they are superior to Satan in position and authority. cf. p. 29
  - c. Gal 1:8 see p.29
  - d. Eph 3:10 see p.29
  - e. 1 Tim 1:20 cf. I Cor 5:3-5. Paul superior to Satan.
  
6. The absolute, unconditional sovereignty of the One Lord in His Lordship over the Body (as well as over Israel's kingdom)
  - a. in propitiation, reconciliation, redemption: freedom from Father's wrath and all blessings of the Third Heaven were unconditionally (i.e., not conditioned by anyone's faith nor actions) secured by Christ's blood. See C.7(d) above. (A fortiori, christ died for NO ONE going to hell.)  
E.g., Rom 8:32 God freely gives all things to Body on sole basis of Christ's blood, not conditioned by any one's faith. Logical order is Father chooses, Son secures, Spirit gives, individual experiences it through Spirit given faith (as a means, NEVER a condition before God).
  - b. in regeneration and sanctification: through His Spirit, Christ unconditionally gives life, faith, chastening to His Body: all these secured for Body by His sacrifice. See C.7(d) above.  
E.g.,
    - (1) Phil 1:29 Christ secured faith and suffering
    - (2) Titus 2:14 Christ Secured good works [in context, includes sound (Pauline) doctrine]
  - c. in revelation: (3) above
  - d. in intercession: Christ makes intercession for Body because He died for it. Because the merits of His blood are unconditional, so is this intercession. cf. C.7(d) above. E.g. Rom 8:34 in context.
  - e. in worship: the Body worships Christ because He has so humbled it. E.g., 1 Tim 6:16 see pp.25,26.



**PG39**

E. The One Faith -- Eph 4:5

1. Body has only One Objective Faith or Rule of Doctrine (= The Pauline Mystery) and hence One Common empowerment from the One Spirit, the One Subjective Faith, to progress in understanding the specifics of the One Doctrine. We must contrast the One Faith of the Body of Eph 4:5 with the Many Faiths of Israel's kingdom in II.E above. From this contrast must follow both our initial statement above and the fact that the Body is One Body. Point Using A.1, B.1, C.1, D.1, and E.1, we have One Body, One Spirit, One Hope, One Lord, One Faith are pairwise logically equivalent, and that E.1 generates definitions/descriptions of the other Six Ones. From E.1 we conclude that one of the distinguishing marks of regeneration of those ordained to the Body is that they will progress in understanding the distinctive details of the Pauline Mystery (including details of the Hope). Even though (1) itself is derived from Eph 4:5 using II.E as contrasting backdrop, we now proceed directly from the Pauline Scriptures. In the sequel, we especially emphasize the relationship between Faith and Hope, both objectively and subjectively.
2. That objective faith or doctrine must be included in the meaning of Eph 4:5, along with subjective faith.
  - a. As a general rule in Greek N.T., "faith" with the article indicates that which is believed, i.e., doctrine; e.g., Romans 10:8 word of THE faith, II Tim 4:7 guarded THE faith ("we are assured by the doctrine" is the point in each context). "Faith" without the article indicates process of believing, i.e., subjective faith; e.g., Eph 2:8 saved through means of faith (no article in best manuscripts). Now "one" is much stronger than the article in force, especially in this context. Hence "One Faith" includes a reference to the Objective Faith. A further proof in (3) emerges below when we analyze the interrelationship between the One Faith and One Hope. Other proofs in (c) below.
  - b. If objective faith is intended in a passage, then a fortiori subjective faith is included implicitly as the gift of God which is the sine qua non for apprehending the objective faith. The "One Faith" includes the empowerment by the One Spirit so that the individual will exercise subjective faith toward the objective faith.
  - c. Other proofs that objective faith must be included, apart from (2).
    - (1) Eph 4:13 unity of THIS faith. Article indicates objective faith, but its article of previous reference, hence "THIS faith". it most naturally refers back to the One Faith of 4:5. hence One Faith at least includes the Doctrine of the Mystery. Note in 4:3 Greek reads "bond of THIS peace", the peace in Joint Body between Jew, Gentile of 2:14,15, so article of previous reference in 4:3 as well.

PG40

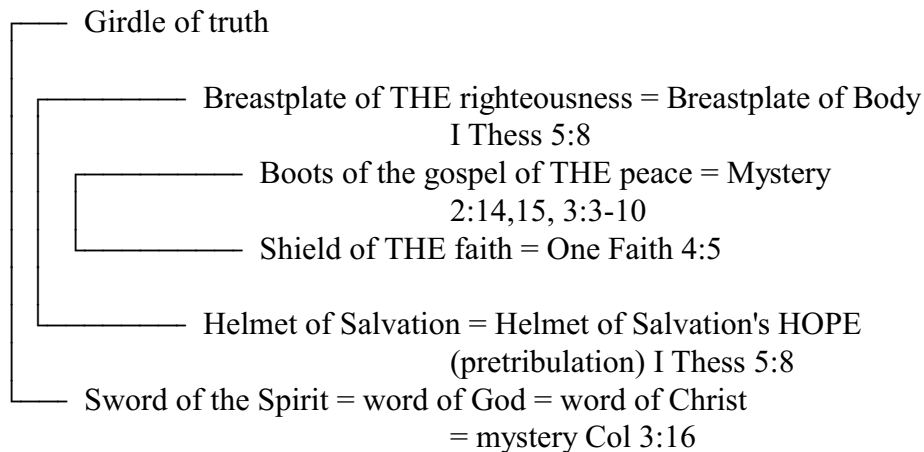
- (2) Eph 6:16 shield of THIS faith. The article is in the Greek and is article of previous reference. Argue as in (i). Note in 6:15 Greek reads "gospel of THIS peace", the "peace" between Jew and Gentile in One Joint-Body of 2:14,15; so in 6:15 we again have the article of previous reference.
- d. It is not tautologous (circular) to define the One Faith by a passage containing the phrase "One Faith"? No, it is tautologous to define the One Faith using the phrase "One Faith". It would NOT be tautologous to define the One Faith in terms of the other Six Ones (e.g., the One Hope) -- but we have not even done this (yet). It is Paul's primary purpose to declare the uniqueness of the Body's Faith as opposed to the many faiths of Israel's kingdom: the same Faith for all members of Body, as opposed to one Rule of Doctrine for Jews, another for non-Jews. Thus, there is nothing vacuous whatever in insisting that One faith be (partly at least) objective.
3. One Faith and One Hope essentially intertwined
- a. First Proof: Structure of Eph 4:4-6 -- see p.18.
- b. intertwining of faith and hope in the Biblical definitions of the very terms themselves. Hebrews 11:1 FAITH CANNOT BE DEFINED APART FROM HOPE; IT IS DEFINED IN TERMS OF HOPE
- Romans 8:24,25 vis-a-vis Eph 2:8 WE ARE SAVED THROUGH HOPE. Rest of Rom 8:24,25 reads like Hebrews 11:1.
- Col 1:23 "continue in THE FAITH" = "not moved away from THE HOPE of the gospel" = (verse 27) "THE HOPE OF **THE** GLORY" (Greek text). In context, this faith, this hope are that of the Pauline Mystery Cf. 1:23 with 3:1 seek things of the 3rd heaven, i.e., seek the hope.

Hebrews 6:18,19 THE HOPE is that which ANCHORS the soul for Jews. Whether speaking objectively or subjectively, we have Hope is faith concerning or toward future end faith concerning all things anchored by hope.

Corollary One's faith is only as strong as one's knowledge and conviction of the specifics of the One Hope.

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4. Definition of the One Faith objectively speaking.
  - a. The One Doctrine for all the Body comprising the other Six Ones -- see A-D above, F, G below. See particularly (1-3) above.
  - b. The One Doctrine based upon the Pauline Mystery..  
I Tim 3:9 Holding (up) (= publicly declaring) the Mystery of THE Faith. A man is not qualified to be deacon unless he understands and defends the Mystery.  
II Tim 1:12-14 guard the sacred deposit which is the Pauline revelations. cf. I Tim 3:9  
II Tim 4:7 as in II Tim 1:12-14  
I Tim 6:20 as in II Tim 1:12-14
  - c. This Pauline Mystery not in Jewish prophets (contrast II, IV with III (above, below) and also see Rom 16:25, Eph 3:5-9, Col 1:26, 1 Cor. 15:51-, Gal. 1:11,12, Eph 1:9, etc.)
  - d. The protection, the One Protection, of the Body, both in this life, and in the great Battle of the Ascension. See C above.  
Eph 6:14-17 Note the structure



Each of these pieces is the Mystery itself, or all Scripture viewed as centered around the Mystery.

Question How do we put on the armor, e.g., Shield of THE FAITH

Answer By mastering it and guarding it, as it is written II Tim 4:7. See also Eph 6:11:13, II Tim 2:1-5, II Cor 10:1-4, I Cor 9:24-27, I Cor 11:1, Philip 3:17; 4:9, Col 1:28

5. Definition of the One Faith subjectively speaking.
  - a. The One Empowerment of the Body by the One spirit to progress in understanding of and standing for the One Faith (objectively speaking) in its details. See (1-3) above, I.B above, ....
  - b. This empowerment, which begins at regeneration, is God's token or down payment of future glory, i.e., the gift of subjective faith is the guarantee that all aspects of the objective faith (including One Hope) will come true.  
II Cor 5:5, Eph 1:14
6. Character of the One Faith in its practice -- **Completely Non-ceremonial**. See also Phil. 3:17-21

The practice today of any ceremony, holy day, religious rules, ... is DEMONIC. Gal 4:8-11,  
Col 2:8-20: gods = demons, elements = rudiments = (in Greek) elemental spirits  
principalities/powers = angels = demons  
See F.2(b) below.

**PG42**

- F. The One Baptism -- Eph 4:5
1. the Body has only One Baptism. Contrast this with II.F above. From this contrast we immediately conclude that the body is One Joint-Body.  
Point Using A.1 through E.1 and F.1, we have One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism and all pairwise logically equivalent, and that F.1 generates definitions/descriptions of the other Six Ones.
  2. Body has only One Baptism and that of only One kind.
    - a. Immediate from the contrast of Eph 4:5 with II.F. Israel has many kinds of baptisms, hence many baptisms. Body has only one kind of baptism, hence One Baptism.
    - b. Proofs from the context of Eph 4:5. See A-E above, G below.
      - (1) One Body is NOT one body of one kind, another one body of another kind; that is true of Israel which has just one Jewish body, just one Assyrian body, just one Egyptian body, etc. Body is One Body of only one kind.
      - (2) Trivially, there is only One Third Person of God; how many Third Persons could there be? So this is NOT Paul's point. His point: Only One Spirit and NO OTHER SPIRITS; a' fortiori, this One Spirit is the Third Person, hence only One Spirit of only one kind. Recall Israel has many spirits = angels.
      - (3) Body does NOT have one hope of one kind, a second hope of a second kind, etc.; that is true of Israel's Kingdom which has one Jewish hope, one Egyptian hope, one Assyrian hope, etc. Body has One Hope of only one kind.
      - (4) How many Second persons of the Trinity can there be -- trivially only One, so this is NOT Paul's point. His point: For the Body there is One Lord and NO OTHER LORDS, hence only One Lord of only one kind. Recall Israel has many lords = angels.
      - (5) Israel has many faiths: One Jewish faith, one Egyptian faith, .... Body has One Faith of only one kind: the Mystery and power to believe it.
      - (6) There can be only one First Person of the Godhead, so this is NOT Paul's point. His point: For the Body there is One God of only one kind. Recall Israel has many gods = angels, but for us only the Father.
  3. One Baptism = Regeneration by the Spirit of the Body
    - a. Proof from Eph 4:5 and II.F. There is only one baptism of Israel's kingdom which is not intrinsically Jewish -- the inner baptism = regeneration = circumcision of heart. This is only type of baptism to which Paul could possibly be referring.
    - b. Pauline Scriptures

PG43

- (1) Rom 6:1-11 We show that this passage is completely ANHYDROUS. We note that verse 5 in KJV is incompetently translated.
  - (a) KJV reads "we have been (planted together)" [s4854], Greek reads γεγόναμεν συμφυτοι "gegonamen sumphutos" = "we have been JOINED TOGETHER". Συμφυτοι "Sumphutoi" comes not from συνφυτεύω "sunphuteuo" (to plant together) but from συνφύω "sunphow" (to grow or join together). Συμφυτος "sumphutos" occurs only in Rom 6:5 in N.T.; but it also occurs in LXX in Esther 7:7,8 (S manuscript), Zechariah 11:2, and Amos 9:13, the last we now consider. In Amos 9:13, LXX reads και παντες οι βουνοι συμφυτοι εσονται ("kai pantes oi bounoi sumphutoi esontai") = "and all the hills shall be JOINED TOGETHER" and the Hebrew reads "and all the hills shall MELT", i.e., melt together,
  - (b) KJV reads "in the likeness of", Greek for "likeness" (Strong's #3667) is ὁμοιωματι "homoioima". How strong is this word? It occurs in Rom 1:23; 5:14; 6:5; 8:3, Philip 2:7, Rev 9:7; e.g., in Rom 5:14 the obvious meaning is "had not sinned the VERY SAME transgression that Adam sinned", in Philip 2:7 the obvious meaning is "was made in VERY humanity", etc. This word NEVER means "type of" or "ceremonial representation of" in N.T., unless Rom. 6:5 is the exception -- burden of proof is upon those claiming the exception by Principle I.A(2).
  - (c) Putting (a) and (b) together yields  
FOR IF WE HAVE BEEN JOINED TOGETHER IN HIS VERY DEATH,  
WE SHALL BE ALSO (JOINED TOGETHER IN HIS VERY) RESUR-  
RECTION
  - (d) Is not verse 5 teaching the formation of the One Joint-Body in salvation-history by the One Spirit? In conjunction with verses 3,4 the whole passage now makes sense. Having been regenerated by Spirit = having been baptized into christ, we have therefore been baptized into His death, burial, resurrection and so should walk in newness of life.
- (2) 1 Cor 12:13 "One" is stronger than the article; hence this must be Person of Holy Spirit and not simply His power.
  - (a) See comments on "one" in E(1) above and in IV.F(3) below (page 60).
  - (b) On Day of Pentecost, Christ baptized Jews into the power of the Holy Spirit by angels (see IV below); I Cor 12:13 says the One Spirit personally (without angels) baptizes us into Body of Christ. This must be regeneration.
  - (c) verb is in aorist tense: "we WERE baptized", i.e., at regeneration; so this baptism is not charismatic.

PG44.0

(d) For Corinthians and for a time, Body's charismatic gifts (directly from One Spirit, not through angels) were a blessing consequent to One Baptism but not equal to it; their purpose was to establish Pauline Canon only (Israel's gifts established the Jewish Canon: Law, Prophets, Writings, Gospels, Acts, Hebrews, General Epistles (= Jewish Epistles), Apocalypse) and to witness of Body to Israel and the Angels -- when this purpose was accomplished, the Spirit withdrew them. Now the consequence of One Baptism is the unconquerable drive to master the details of the Pauline Canon and of all scripture as it relates to the Pauline Canon and of all Scripture as it relates to the Pauline Canon. Any charismatic gifts today are DEMONIC (II Tim 3:8). Gal 3:27 This baptism results in putting on Christ, i.e., in sanctification of life; therefore this baptism = regeneration. But there is much more. For Israel, the inner baptism = regeneration empowered them to keep all the ceremonies and baptisms with a repentant heart, i.e., inner baptism secured for them the experience of a sanctified life expressed in part through these baptisms. For the Body, the One Baptism secures one to experience a sanctified life expressed entirely apart from ceremonies: this is Paul's point here in context. To read water in here defiles Paul's whole point.

(3) Col 2:12 This is a fundamental reference.

- (a) This baptism has not water for its medium, but "the faith of the operation of God", i.e., regenerating power of the Spirit.
- (b) Christ had TWO circumcisions: at eight days and at crucifixion, cf. Mark 10:38-.

Christ had TWO baptisms (at least, since He honored Moses): by water (John,...) and at crucifixion. But Body is identified with Christ in baptism only with the crucifixion circumcision and the crucifixion baptism, which are both independent of angels and ceremonies given through angels. Col 2:11,12 shows body has One Circumcision of only one kind = Regeneration by Spirit, = One Baptism of only one kind. This is because Body is identified with Christ in His position as Head over angelic hosts, and hence is not subject to angelic ordinances.

- (c) Context explicitly identifies One Circumcision = One Baptism = (verse 13) jointly-made alive with Him, i.e., One Circumcision = One Baptism = Regeneration
- (d) To get full force of Col 2:12, we need more from context
  - i) verse 8 rudiments = elemental spirits = angels  
Recall, Jewish religion through holy angels, pagan religions through demons. Let no one take away reward from you by subjecting you in any way religious to angels, holy or demonic, to ceremonies/rules,

Jewish or Gnostic-Pagan.

- ii) verse 9,10 Christ is the Logos Incarnate and hence Head over all angelic hosts. You are identified with Him in this position over angels, hence you ARE COMPLETE IN HIM apart from any Jewish or pagan or any other ceremony.



PG44.1

iii) verse 11-13 In particular, let no one govern you by subjecting you to angelic ordinances such as circumcision and baptism, for you are, unlike Israel, religiously complete with the One Circumcision = One Baptism = Regeneration = Jointly-made-alive with Christ. A fortiori, you are not to govern yourself by these things.

verse 14,15 For though Christ established the ceremonies/rules for Israel's kingdom at the cross, **FOR THE BODY HE DESTROYED THEM** by securing Body judicially to its Hope over angels; hence He spoiled angelic hosts. Therefore at His Ascension, He humiliated publicly Satan and demons.

verses 16,17 So let no one, not even yourself, govern you with angelic ordinances such as food/drink regulations, or any special religious days -- holidays, new moons, sabbaths. These things are angelic, belonging to Israel's past, and are but a shadow of things yet to come in Israel's glorious future kingdom (see II.F(7) above, p.6). The Body is of Christ apart from these, complete in Him as above.

verse 18 If you subject yourself to a religious ordinance/ceremony you will surely lose reward, for

a) if the ordinance is of your own making, then you are self-righteous and demon-controlled (cf Eph 2:2, II Tim 25,26)

b) if the ordinance is of pagan (in context, Gnostic) origin, you are in effect worshipping demons and are self-righteous. All this is a DEFILEMENT OF BODY which is seated on Throne of God over angels. those who do this intrude into those things they do not understand, self-righteously puffed up by their LEGALISTIC mind. An elect Jew of Israel's kingdom acts self-righteously if he doesn't keep the ceremonies, a member of Body acts self-righteously if he does keep any ceremony.

iv) verse 19 He who claims to be in Body and yet subjects himself to ceremonies and ordinances and hence to angels is not in his experience holding to the Head DIRECTLY, but is attempting to hold to the Head through angels" he does not understand that the Head ministers directly to His Body (for there is One Lord, not many), binding it directly to Himself so that it increases with the increase ordained (for the Body) by the Father.

v) verse 20-23 If you are dead with Christ, are in His Body, are superior to angels, are free from holy-angelic ordinances, are now dead to the elemental spirits = demons, why subject yourself to demonic ordinances, e.g., those of the Gnostics: these are not satisfying in the present life, and are POSITIVELY HARMFUL for the life to come since they take away reward (back to verse 8).

PG44.2

Summary of Col 2:8-23 It is a worshipping of DEMONS, a DEMONIC DEFILEMENT, and will surely cause loss of reward for any member of Body to impose upon himself or practice

Circumcision (cf. Gal. 5:1-)

Baptism

Meat/drink ordinances

Holidays

New moons

Sabbaths

Touch, taste, handle ordinances

Any religious ordinance/ceremony whatsoever

cf. Gal 4:8-11, Philip 3:17-21 in context. This is because Body is superior to angels and complete religiously in Christ alone, and hence superior to all angelic ordinances. THEREFORE 3:1- If you are risen with Christ, seek those things of the Third Heaven (those things which are superior to angels and angelic rules) where Christ is now seated,...

(4) Titus 3:5 The One Baptism is Regeneration

(5) 1 Cor. 6:11 The inner washing

c. Question Why did Paul baptize, and was he right in so doing?

Answer Water baptism had no place in Paul's ministry to body as such I Cor 1:17.

We expand the question to get proper framework.

- i) Why did paul baptize the few members of Body that he did? (Point If any one under Paul's leadership baptized someone, Paul must be said to have baptized that someone in accordance with principle of John 4:1,2. Paul and his men baptized almost none according to the record -- See I Cor 1:14-16.)
- ii) Why did Paul offer up 15 animal sacrifices in Acts 21 (including 5 SIN offerings); 3 offerings (1 sin offering) were for Paul, a member of Body.<sup>3</sup>
- iii) Why did Paul circumcise a member of body (Timothy)? (Acts 16:3)
- iv) Why did Paul keep Mosaic vows (Nazarite vow)? (Acts 18:18)
- v) Why did Paul keep the Jewish feast-days? (Acts 20:16; 19:21)

These questions are related to the issue of Transition Period: see §2, p.76

For the second part, Paul was absolutely right -- indeed he would have been in sin not to have honored Israel's program. For the first part, it was Paul's solemn obligation, while being used of Christ to inaugurate the Jewless - Gentileless ministry of and to the Body, to confirm Israel's program for those whose hope and calling is in Israel's future kingdom (12 apostles, etc. -- see IV below). Indeed Saul the rabbi was carrying out the Jewish commission he

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<sup>3</sup> See IV.E4(a), p.56 below

and Barnabas received in Acts 13:1,2.

**PG44.3**

G. The One God, Even the Father -- Eph 4:6a See B,D above.

1. Body has only One God Who is its sole Sovereign; this God is God the Father ("and" in Eph 4:6a means "even"), the First Person of God. Contrast with II.G,H (and implicitly B,D of II) above. From this contrast we immediately conclude the Body in all its existence is NOT under the spiritual godship in any way of the gods = angels; hence it is
  - a. directly under the One Lord and the One Spirit
  - b. see B.1.b above  
Point Using A.1 through F.1 and G.1, we have One Body, One Spirit, One Hope, One Lord, One Faith, One Baptism, One Father are pairwise logically equivalent, and that G.1 generate defns/descriptions of the other Six Ones. Even though G.1 itself is derived from Eph 4:6a using II.G,H as contrasting backdrop, we now proceed directly from Pauline Scriptures.
2. Scriptures equivalent to Eph 4:6a
  - a. Gal 4:8 gods of pagans are demons = elements = elemental spirits of verse 9. No being, other than God, is a "god" by nature. See pp. 8-17 above. The angels are gods by position and calling (Psalm 82:6, John 10:34-36, I Cor 8:5) of God. Although pagans serve demons in sin, Israel serves holy angels (and this is proper) in serving God and all this expressed through angelic ordinances, the Body is to serve Father directly without angelic ordinances. For body to practice pagan ordinances or Jewish ordinances is defilement of its relationship to the One God, even the Father (see E.(5), F(2)(b)(pp. 44.0-44.2) above) We serve only Him Who by nature is God.
  - b. 1 Cor 8:5,6 The angels are commission to be the many gods and lords (Ps 82:6, John 10:34-36) both in the 2nd heaven and on earth (in administrating earthly rulers). But for the Body there is only One God, even the Father.
  - c. 1 Cor 12:6 Diverse operations but the Father working directly in all (through Son and Spirit) and not through the gods = angels. See other comments in D(1) p.37, B(1-3) p.22 above; contrast with II above, IV below.
3. Body is Father's most private inheritance of all His elect. See (3)(b,c) below.  
Eph 1:11, 18; 2:7 see translations in A(5)(a) p.21 above  
I Cor 8:5 Greek text reads: But to us one god the Father of Whom are all things, and we FOR Him. In light of above, read Eph 4:6 (all of it).

PG44.4

4. The absolute, unconditional sovereignty of the One God over the Body (as well as over Israel's kingdom). See C(7) above, p.36
  - a. Unconditional election of certain sinners to be in Body (as opposed to being chosen to hell or chosen to salvation as a Jew or Gentile in Israel's kingdom).

Titus 1:1-3 Body is elect described in Paul's gospel (as opposed to "gospel of God" in Jewish prophets).

Rom 8:28-33 Chosen, predestinated to be Body of his Son.

Eph 1:4,5 Chosen, predestinated to "adoption of sons" = glory of Body because of Rom 8:23 in context; also "chosen us [to be] in Him," i.e., in His Body.

Col 3:12 vis-a-vis 1:24 Elect in this context is Body.

I Th 2:13,14 Body not elected to overcome in Tribulation (for it can't catch up to Body 5:4) but to have ascended aforetime to sit on Christ's Throne (4:13a-5:11, see p. 32)

II Th 2:13,14 Body is elect called through Paul's gospel

Rom (9:24; 11-24) Just as God has unconditionally chosen the Jews of Israel's future kingdom, He has unconditionally chosen US to be the Jewless-Gentileless Body.

Many other Scriptures: see II Tim 1:9, I Cor 1:27-29, Acts 13:48; 18:27; Phil 1:29, etc.

Related Scriptures include: 1 Th 1:4,5, Eph 1:11,12; 2:10, Rom 9:6, 11-13, 16; 10:20, Gal 6:16, Rom 11:17, 4-6, 33-36, etc.
  - b. In logical order, Father chose Body before choosing elect angels or elect Jews, Gentiles of Israel's kingdom; indeed, in logical order, Father chose Christ (as a man) and Body together. See (2) above.

Eph 1:4 Christ and Body chosen BEFORE foundation of

I Pt 1:20 kosmos. Christ therefore is the Savior of Body FROM BEFORE the foundation of the kosmos.

Rev 17:8; 13:8 Assuming IV below, we have: elect Jews, elect Gentiles of Israel's future kingdom views as chosen (= written down) FROM foundation of kosmos; therefore, Christ is viewed as slain for them FROM foundation of the kosmos.
  - c. In logical order, the Father's work in saving the Body is as follows: Election, Love, Predestination -- all are unconditional

Eph 1:4,5 First, He chose Body to be in Christ from before foundation of world. Second, having so chosen, He self-sacrificially loved Body with omnipotent love. Third, moved by this love, He predestinated (= marked-out-ahead-of-time) Body to be secured by Christ to the adoptive glory (of Rom 8:16-23) to be on Throne of Logos with Christ. The Greek reads: "In love having predestinated us. . ."

Point: In Greek N.T., term "predestination" is only used of Christ and Body (see (2) above).

Point: Eph 1:4,5 proves "foreknow" in Rom 8:29 must mean: "pre-choose-and-pre-sacrificially love." Therefore it cannot mean "know about ahead of time."
  - d. Unconditional election of each member of Body to his or her specific function (both now and in the Third Heaven; see pp. 34,35).

I Cor 12:18, Rom 12:3, Eph 4:7

- e. Father's work the only basis of Son's work; Son's work only basis of Spirit's work:  
Eph 1:4,5 See (c) above  
Eph 2:4-6 Spirit's work based on Father's being rich in mercy. Father is rich in mercy because of work of Son (propitiation and mercy inseparably intertwined in Scripture. Son's work which secured mercy based upon the great love = work of the Father (NO comma in middle of verse 4). So, logical order is Father's work, Son's work, Spirit's work (as it is in all Scripture).

Many other scriptures: Rom 8:29-39, Titus 2:14, etc.

See C(7), D(5) above, also B(4).

- f. Father has ordained Body to persevere in being established in the One Faith, to progressively understand more and more specifics of the One Hope and One Baptism in the One Lord through the One Spirit. See I.B(5), B(4)(6), C(7), D(5) above.

H. Mystery describing Body revealed by Son and His Spirit to and through Pauline Apostleship ONLY.

1. Description of this apostleship's members (see (6) below).

Paul (NOT Saul the rabbi): Romans 11:13, Gal 1:1, etc.

Sosthenes: I Cor 1:1; 4:9; "we," "us," "our," throughout are Paul, Sosthenes, et al.

Epaphroditus: Phil 2:25 "messenger" in Greek is APOSTLE

Silvanus: I Th 1:1; 2:6 "we," "our," "us" MUST BE the authors

Timothy: I Th 1:1; 2:6 as above

Titus and "our brethren:" II Cor 8:23 "messengers" in Greek is APOSTLES

Tychicus: II Tim 4:12 "sent" in Greek is APOSTELIZED

Erastus: Acts 19:22 as above

Epaphras: Col 1:7 joint-servant with Paul; see supplementary Scriptures below

p 44.6

2. Supplementary Scriptures:
  - a. Timothy: Acts 19:22 see above under Erastus  
Phil 1:1 joint-servant with Paul  
I Th 3:2 joint-laborer with Paul  
I Cor 4:17, Phil. 2:19,23,25; I Th 3:2,5 shows πεμπω to be essentially equivalent of αποστελλω.
  - b. Titus, "our brethren," unnamed brother: II Cor 12:17,18 "sent" in Greek is JOINTLY-APOSTELIZED;
  - c. Epaphroditus: Phil. 2:19,23,25 see above.
  - d. Tychicus: Eph 6:21,22 joint servant with Paul.  
Col 4:7 πεμπω essential equivalent of αποστελλω
  - e. Sosthenes: I Cor 9:5 vis-a-vis 1:1 APOSTLES.
3. Mystery revealed through writings and prophecies of these men. See Pauline epistles; e.g., see Scriptures listed under III.E.4.c, p.48.
4. Mystery not revealed through angels. See A-G above.
5. Mystery not revealed through 12 Apostles = Jewish apostleship
  - a. Obvious from IV below.
  - b. Gal 2:1-7 vis-a-vis Eph 3:5 These two passages settle this issue immediately:
    - (1) Pauline apostleship knew Mystery BY THE SPIRIT
    - (2) The 12 learned of Mystery BY PAUL AND TITUSProof is completed by applying attribute of God's Efficiency.
6. Mystery not revealed to O.T. prophets.
  - a. Immediate from II, III(A-G).
  - b. Rom 16:25 unknown until prophetic Pauline writings, I Cor 2:6-8 clear; Eph 3:5 unknown until Pauline apostleship, 3:8 hidden in Christ until Paul, Col 1:25,26 unknown until Pauline ministry, Titus 1:1-3 "promised" in Greek is "declared WITHIN HIMSELF."
7. Structure of Pauline apostleship.

Event	Paul	Other Pauline Apostles
<p>Personal representative or apostle of:</p>	<p>Christ;                      Apostle of Christ  <u>Rom 1:1</u>, <u>I Cor 1:1</u>, <u>Gal 1:1</u>,  <u>Eph 1:1</u>, <u>I Tim 1:1</u>, <u>Col 1:1</u>,  <u>II Tim 1:1</u>                      Apostelized by Christ  <u>Acts 22:21</u>, <u>I Cor 1:17</u>, <u>I Tim 2:7</u>                      ("sent" in Greek is                      APOSTELIZED</p>	<p>Paul;                      Apostles of Paul,                      Apostelized by Christ through                      Paul <u>II Tim 1:6</u>                      See all Scriptures in (1) above                      except those listed by "Paul".                      Therefore we have the Doctrine                      of Paul's Apostolic Extension:                      these men were apostolic ex-                      tenders, NOT successors of                      Paul; they shared his apostolic                      commission from the Exalted                      Christ. Their office died with                      Paul.</p>
<p>Scriptures revealed</p>	<p>by Christ face-to-face as well as                      by His Spirit  <u>Acts 9:4-6</u>  <u>I Cor 9:1</u>  <u>II Cor 12:1-4</u>  <u>Gal 1:12</u> αποκαλυψις</p>	<p>by Spirit of Christ, <u>NOT</u> by                      Christ personally  <u>Eph. 3:5</u>  <u>I Cor 14:37</u> local prophets (not                      apostles; same principle)  <u>II Cor 13:1</u>  <u>I Tim 1:18; 4:14; 6:11</u>  <u>II Tim 1:6</u>                      See also,  <u>I Cor 1:1; 2:6-16</u>  <u>Phil 1:1</u>  <u>I Th 1:1</u>  <u>II Th 1:1</u></p>
<p>In this regard,                      typified by</p>	<p>Moses, who saw Christ face-to-                      face (in His angelic glory)  <u>Exodus 33:11</u>  <u>Numbers 12:6-8</u></p>	<p>other Mosaic prophets who did  <u>not</u> see the Memra face-to-face                      (on regular basis)  <u>Numbers 12:6-8</u></p>
<p>Father to son                      relationship in                      ministry. Typified                      by:</p>	<p>Elijah as father-prophet  <u>II Kings 2:12</u> vis-a-vis  <u>I Tim 1:2</u>  <u>II Tim 2:2</u>  <u>Titus 1:4</u>                      Paul as father</p>	<p>Elisha as son-prophet  <u>II Kings 2:12</u> vis-a-vis  <u>I Tim 1:2</u>  <u>II Tim 2:2</u>  <u>Titus 1:4</u>                      Timothy, Titus as sons</p>

Many more aspects to Pauline apostleship: just ask for our notes!



**IV. Seven Manys Characterizing New Testament** Except for Pauline Body-Ministry (Compare with II, Contrast with III).

- A. Many distinct ethnic bodies -- Jewish and non-Jewish -- NOT THE ONE BODY.
1. Matt 15:26-28, Christ acknowledges that born-again Gentiles are administratively dogs, distinct from and inferior to born-again Jews (masters). To acknowledge this is, for a Gentile, EVIDENCE OF REGENERATION.
  2. Matt 8:8, Born-again Gentile is not administratively worthy that Israel's Messiah should come under his roof. See also Mk 5:5; Lk 8:49.
  3. Matt 8:14, Born-again Jew is administratively worthy that Israel's Messiah should come under his roof.  
Point: The Centurion and Canaanite NOT in BODY. The centurion's statement is part of his CONFESSON OF FAITH, i.e., EVIDENCE OF REGENERATION. THIS IS NOT THE ONE BODY.
  4. Rev 21:24-26, Gentiles must come to Jerusalem for blessing in the eternal new earth. THIS IS NOT THE ONE BODY.
  5. Rev 3:12; 21:2,10,12, New Jerusalem is earthly in location for how can something remain in either the first or second heaven AND have a Jewish name and come down out of heaven? Hence, capital of earth is JEWISH cf. Rev 21:24-26 above. Names of 12 tribes on its walls! NOT BODY. John and these people NOT IN THE BODY.
  6. IPt 2:9, Israel is the CHOSEN RACE, HOLY NATION, ROYAL PRIESTHOOD (Scripture speaks ONLY of Israel this way; see Ex 19:5,6) (these terms are well-defined in their usage in Greek N.T.) on account of which: 2:12, the Gentiles will glorify God in DAY OF VISITATION = Day of the Lord (cf. I Pt 1:10: Peter's audience, the Diaspora, has hope described by Israel's prophets). THIS IS NOT THE ONE BODY. Peter is NOT in the Body.
  7. I Pt 1:1; "strangers scattered" = "strangers of the Diaspora" in Greek text - "Israel." NOT THE ONE BODY. Peter is NOT in the Body.
  8. James 1:1; "Twelve tribes scattered abroad" = "Twelve tribes of the Diaspora in Greek text = "Israel." NOTE: "assembly" = SYNAGOGUE in Greek of James 2:2. James is NOT in the Body.
  9. Acts 2:39; Every practicing Jew in Jerusalem because of Dt 16:16, Therefore "unto you" refers to all practicing Jewish males (and wives); "your children" refers to their families back home. These two phrases refer to believing Israel. A fortiori, "the afar off" is not geographical, but a reference to administrative position (inferior position) of believing Gentiles. Saved Jews distinct from saved Gentiles, and "the afar off" refers to inferior position of Gentiles in Israel's kingdom in Eph 2:13. Note contrast between Acts 2 and Eph 2 -- many bodies v. One Body. (Pentecostal believers are NOT in the Body).
  10. Matt. 25:31-46; see E.4(b), p. 57 below.
  11. Acts 2:16; a (partial) fulfillment of that spoken in God's dealings with Israel as distinctive nation. Peter quotes Joel 2:28-32, an entire chapter of Hebrew text. None of these are in the Body.
  12. Acts 3:21-25; their hope is Israel's kingdom spoken of by the prophets. This is NOT Body.

The list for this category is virtually endless, encompassing every non-Pauline book. See B-G below for more, especially C; for now, we consider two more.

13. Acts 10:1-; Cornelius is a born-again Gentile, yet the angel does not tell him of the

resurrection of Christ, but tells him to get the Jewish apostle to tell him. This born-again Gentile is another classical example in N.T. of proselyte of the gate (Mt 15:26-28, 8:8 are other examples; cf II.E(3)(b), page 4 above). NOTE: Cornelius calls the angel "lord" (κυριος), so he is NOT in the One Body of III above, another proof that One Body ≠ Gentile salvation (as such) (cf. III.A(4), page 21 above). Note the administrative order: angel > Peter > Cornelius (that angels > 12 apostles; see B,D,G, below).

14. Rev 1:20; 2:1,8,12,18; 3:1,7,14; THESE ARE NOT IN THE ONE BODY. These seven assemblies must be 7 SYNAGOGUES! Yea, seven synagogues of Daniel's 70th week. We give several facts of context in B-G below for proof. For now, consider "the angel of the assembly," an officer utterly foreign to the One Body, but a well-documented rabbinical officer of the synagogue. The synagogue had two primary rabbinical officers:

- a. Ruler of the synagogue (αρχισυναγωγος). E.g., Luke 13:14. He had final authority over affairs of the assembly.
- b. Angel of the assembly (αγγελος εκκλησιας). E.g., the above references in Revelation. The Hebrew title is מַלְאָכִי אֲשֶׁר בְּעִדְתָּא or "Angel of the assembly" just as in Greek. He was to do the following:
  - (1) Lead the congregation in prayer
  - (2) Preach
  - (3) Appoint the readers of the ScripturesThus he was the leader of worship. As the mouthpiece of the assembly, he was its sent one or angel.

(See Companion Bible, Appendix 120; or old edition of Kitto's Biblical Cyclopaedia, III, Article "Synagogue.")

15. Further note Rev 2:9; 3:9; the seven synagogues contrasted with Synagogue of Satan.

B. Many spirits, i.e., holy angels, are the spirits over all in N.T. not specifically addressed in Paul's epistles. See D,G below. THIS IS NOT THE ONE BODY.

1. These angels are explicitly identified as the spirits (using that term) superior in authority to and spiritually blessing the non-Pauline N.T. audience. Remember the principle of Heb 7:7: blesser > blessed.

- a. Rev 1:4; 4:5, cf 8:2; the seven spirits before the throne are the seven angels before the throne (incidentally the Holy Spirit is invisibly on the throne with the Son, Who is the only visible member of the Godhead), as 8:2 makes clear. Gabriel is probably one of the seven (Lk 1:19). Note the clear authority of the seven angelic-spirits over John and John's audience, for they along with God and Christ, send their blessing. The audience is NOT of the Body of today, i.e., the seven assemblies are seven synagogues representing the elect of Israel in the Tribulation (cf. comments on Rev 1:20 in A above).
- b. Rev 4:2; 17:1,3; 21:9,10; John's physical faculties spirit-angel possessed, just as Ezekiel (Ezekiel 2:2). The angelic spirit blesses and reveals to John. Therefore, John is NOT IN THE ONE BODY, but is of Israel's elect. That which the angelic-spirits reveal to John is NOT describing God's dealing with the Body, but that which is necessary to supplement Ezekiel, Daniel, etc., for the seven synagogues in the Tribulation.
- c. Hebrews 1:14; Angels bless and spiritually minister to the audience of Hebrews, but the One Body blesses angels. The audience here in Hebrews is under the angelic spirits and is NOT IN THE BODY OF CHRIST; it is of Israel, and this book is not addressed to the One Body but to the elect of Israel (how could a book entitled "hebrews" be

addressed to the One Joint-Body??). Since the writer of Hebrews identifies himself with his audience, we immediately conclude

**PAUL IS NOT THE (HUMAN) AUTHOR!**

We say more about Hebrews below.

POINT: Scripture judges history and authorship; not the reverse.

- d. Acts 8:26; this created angel SUPERVISES PHILIP'S MINISTRY. This angel in the Greek text is identified as "the spirit" and "a spirit of the Lord" in vs. 29,39 (the capital "S" in the English is unjustified). This angel POSSESSED Philip. Neither Philip nor the Ethiopian are in the One Body which is seated over all angels, cherubim, and seraphim.
- e. I Jn 4:2; this is a fundamental reference. "Each spirit" can ONLY mean "each angelic-spirit." We conclude the following:
  - (1) Charismatic gifts for the non-Pauline audience of N.T. came through angels; the Holy Spirit possessed and empowered them through His spirits.
  - (2) The gifts of Pentecost were ANGELIC gifts. Hence these gifts ≠ gifts of Corinth (which came directly from the One Spirit) (See III.B above). The gifts of Pentecost have nothing, could have nothing, to do with the One Body.
  - (3) John's audience, the saints at Pentecost, indeed all the non-Pauline audience of the N.T. ARE NOT IN THE BODY, but in Israel's kingdom.
2. General list of New Testament Scriptures where the non-Pauline audience of N.T. is supervised and blessed by angels. See (2) above and D,G below for more.
  - a. Matt 1:20-24; Joseph under authority of angels. Joseph NOT IN BODY.
  - b. Matt 2:13; as above.
  - c. Matt 2:19; as above.
  - d. Matt 28:2,5; angels reveal the Resurrection of Christ -- these women NOT IN THE BODY.
  - e. Luke 1:11-22; Zacharias clearly subordinate in position to Gabriel; indeed Gabriel JUDGES Zacharias for his insubordination (v. 19). Zacharias NOT in the Body.  
POINT: The Greek word for "stand" in v. 19, is the same as that in Acts 27:23,24b and in each of the three cases it means to stand submissively before one of greater authority: Paul before Caesar; angel before Paul; Gabriel before the Logos. This shows that Paul's administrative position is identified with Christ as a member of the One Body.
  - f. Luke 1:26-38; Gabriel over Mary -- Mary NOT in Body.
  - g. Luke 2:9-15; shepherds blessed by angels, so NOT in body.
  - h. John 5:4; this apocryphal reading shows that it was understood that an angel provided this blessing.
  - i. Acts 5:19,20; angel commands Peter and John as to what they preach and where they preach it. This proves (along with Acts 1:10; 8:26; 12:7 (see comments elsewhere)) that  
**ANGELS SUPERVISE THE MINISTRY OF THE 12**  
and hence Peter, John, and the 12 are NOT in the Body, and they DO NOT minister to the BODY.
  - j. Acts 8:26; page 47.
  - k. Acts 10:3-7; angel is Cornelius' lord. Therefore, Cornelius is NOT in the Body of Christ. Also, see page 46 above.
  - l. Rev 5:8; 8:4; angels are priests for John, the 12, and audience of Revelation. So, all these are NOT in the Body.

- m. Rev 1:1; John received book of Revelation from Christ through an angel. Therefore,  
(1) John blessed by angel: John is NOT in the Body of Christ.  
(2) Book of Revelation has NOTHING to do with Body (which is superior to and reveals to angels).
- n. Rev 5:5; 6:1,3,5,7; 7:11-17; 10:9,10; 11:1-; 14:6; 17:1-; 19:9,10; 21:9-; 22:16, etc. All throughout Revelation, John is being taught and commanded by angels of every kind: the four cherubim, the seven archangels, the rank-and-file, the 24 angelic elders, etc. John is NOT in the Body and Revelation is NOT ABOUT the Body.  
And yet more Scriptures,
- o. Matt 13:39-41 and v. 30; The elect of the parables are gathered into Christ's barn by the angels. Therefore, this elect is NOT of the Body but of Israel's kingdom. The parables and the Gospels are therefore NOT ABOUT THE ONE BODY. All believers in the Gospels are of Israel's kingdom.
- p. Matt 24:31; angels gather elect Jews into the Land; as in Mt 13:39-41, and v. 30 above).
- q. Mark 13:27; see Matt 24:31.
- r. Luke 12:8,9; the hope of all those in the Gospels is to be presented by Christ before the FATHER AND THE ANGELIC HOSTS. See Matt 10:32, Mark 8:38. Therefore, the judgment of these believers is by God through, in part, His angels.
- s. Rev 3:5; same comments as above.
- t. Jude 24; the hope of those addressed by Jude is to be presented faultless (Greek ἀμωμος: "unblemished") before the Presence of His Glory = The Shekinah = The Angelic Cloud. Therefore, Jude's audience will be eternally, administratively in subjection to angels, so Jude's audience is not in the Body but in the elect of Israel's kingdom. (Recall that the angelic hope is to serve the Body in righteousness, I Cor 6:3 see III.).
- u. Luke 16:22; angels minister to beggar in the after life -- invoke Hebrews 7:7. This beggar is not in the Body.
- v. Luke 24:23, Mark 16:5. See Matthew 28:2,5 page 48 (also Luke 24:4).
- w. John 20:12; see Matthew 28:2,5, p 48.
- x. Acts 12:23; angels at this point still govern Israel: Israel still favored nation. This is the last reference in Acts to angels as supervisors.
- y. Acts 1:10,11; 12:7-9 (see also Acts 5:19,20 p.48, Acts 8:26-39, p. 47); the angels reprove, rebuke, direct, supervise, deliver, and command the 12 and their co-workers. None of these are in the Body nor do they minister to the Body.
- z. II Peter 2:10, Jude 8; for these writers, one of the sure evidences of not just lack of faith or regeneration but of REPROBATION (see Jude 4), is the speaking (Greek is βλασφημεω) publicly against "dignities," but Greek says "glories" which for a Jew can only have one meaning: "the angelic hosts" including demons (as context shows). This can only be explained by first understanding that Peter and Jude are subject to angels: for them, subjection to Christ includes subjection to angels (which includes not speaking out against demons -- NOT EVEN MICHAEL DARE ACCUSE SATAN). To speak out against any angel was an act of denying Christ as the Lord of hosts -- such a person evidences himself to be of the non-elect and will never be saved. BUT PAUL CURSES SATAN AND ALL DEMONS AND THAT MOST PUBLICLY! (Galatians 1:8,9).  
(1) Paul is of the One Body; therefore, it follows that the One Body is of the position

and calling to denounce Satan and his demons; this is because Body > angels.

- (2) Peter, Jude are under the supervision of angels; those to whom they minister < angels. Therefore, JUDE, PETER, AND THEIR AUDIENCE NOT IN BODY.
- (3) Chart sharpens the issue: see other discussions for Scriptures.

Peter and 12, Jude, . . .	Pauline apostleship (Paul, Timothy, . . .)
Subject to angels	Superior to angels
Dare not bring railing accusation against Satan or demons; not even Michael dare	Curses Satan and all his demons
Cursing demons publicly means denying subjugation to angels, and this manifests reprobation from eternity past	"Intelligent" denying of position over angels indicates reprobation from eternity past
Follow Christ by following the 12: <u>Jude 17</u> , <u>II Peter 3:2</u>	Follow Christ by following Paul: <u>I Corinthians 11:1</u> , <u>Philippians 3:17</u>

- (4) What will ye? How will you follow Christ? As for me, I curse an publicly denounce Satan and all his evil host: by the grace of my Lord and Savior, Jesus Christ, my fellow members of the Body and I shall crush and publicly humiliate Satan and his horde in the Ascension.
  - aa. Luke 9:35; Peter, John, James blessed through cloud of angels; hence, inferior to cloud (see II.H(4), pp 15-17); hence NOT IN BODY.
  - ab. Revelation 21:12-14; from this passage we claim the following:
    - (1) New Jerusalem is subordinate to the angelic hosts.
    - (2) The 12 apostles are subordinate to the angelic hosts for all eternity.
- (3) Proof Ad (1)
  - (a) By the normative hermeneutic, "angel" (αγγελος) in verse 12 means heavenly being unless context REQUIRES otherwise, since that is the almost universal meaning of αγγελος in Greek N.T. Context does not require otherwise, αγγελος is heavenly being.
  - (b) To be positioned at the gate of a city meant that one had authority over that city. Genesis 19:1, cf. 19:9, Ruth 4:1,2, I Samuel 9:18, Matthew 16:18. For drawing of the ancient Semitic metropolis Ebla with the gates, see Howard LaFay, James L. Stanfield, Louis S. Glanzman, "Ebla: splendors of an unknown empire," National Geographic 154 No 6 (December 1978) 730-759 (especially 744, 745).
  - (c) At each gate of New Jerusalem, there is posted an angelic elder, a heavenly being, Revelation 21:12.
  - (d) (1) follows immediately from (a)-(c).
- (4) Proof Ad(2)
  - (a) The 12 apostles are fundamental part in New Jerusalem's administrative infrastructure and so are part of that city.
  - (b) (2) follows immediately from (1) and (a) and eternal nature of city.

(5) From (1) and (2), we immediately have the following:

THE 12 APOSTLES NOT IN THE BODY  
NO NEW JERUSALEMITE IN THE BODY  
NO BODY MEMBER IN NEW JERUSALEM

New Jerusalem	The Body
Fashioned in heaven	Fashioned on earth
Descends down out of heaven to new (created) earth	Ascends to Third (uncreated) Heaven with Christ , far above all
Jewish with Jewish name of Jerusalem bearing names of 12 tribes of Israel	Neither Jew nor Gentile, but One Joint-Body
Governs/blesses Gentiles	Governs/blesses angels, Cherubim, Seraph, etc.
Governed/blessed by angels	Under the One Lord only
Built on ministry of the 12 and they are part of the government	Built on Apostle Paul's ministry
All of sovereign, unconditional grace	All of sovereign, unconditional grace

WARNING: A double-minded Christian is not mature (cf. James 1:8). How can a Christian divided-against-himself stand (cf. Matthew 12:25,26). A Christian must not self-contradict (II Corinthians 1:17-20), etc.

C. Many ethnic hopes -- Jewish and non-Jewish -- in eternal earthly kingdom.

1. Born-again Jews possess born-again Gentiles:

a. Personally as slave-masters (albeit righteously).

Matthew 15:26-28; Canaanite's subservience to Israel did not change at the cross or at Pentecost, as it is written, Romans 11:29, the callings of God are unchangeable. Yea, Christ secured at the cross the gift of faith administered by the Holy Spirit, which enabled her to submit to Israel; so the cross established her subservience.

b. Politically as the chief/supreme nation (See A above)

Acts 1:6,7; The question of Peter was well-informed since in 1:3 he had been with Christ for 40 days discussing the "kingdom of God." The only explanation for Acts 1:6 (and I Peter 1:11) is a gap between 69th and 70th week of Daniel 9 (the sole O.T. chronology of end-time for Israel). The answer of Christ clearly implies the restoration of Israel's kingdom in accord with O.T. prophets (see II.C above) -- He is saying the kingdom will be restored, but I won't tell you when. Revelation 2:26-28; The non-Pauline hope is (for 12 apostles and Jews to whom they ministered) to rule on earth over Gentiles, to share in Christ's Messianic authority. The Gentile hope is to be so ruled. Revelation 20:9; the rebellion at end of Millennium is against Jewish domination (Beloved City = Jerusalem) which is restored (see Revelation 21:24-26 above). Loyal Gentiles enter into new earth, disloyal into Lake of fire (Matthew 25:31-46). Acts 3:21-25 see p. 61 under IV.A. Revelation 3:12; 21:2,10,12, see p. 61 under IV.A.

c. Spiritually as the prophetic/priestly nation

(1) Matthew 15:26-28; Gentiles are spiritually fed through Jews.

(2) I Peter 2:9; this would seem to require no comment but see page 45 above under A, and note Exodus 19:5,6.

(3) Revelation 21:24-26; In the eternal ages forevermore without end, born-again Gentiles on earth come to Israel for blessing.

(4) Acts 10:1-; see p. 62 under IV.A. To those comments we add:

(a) James interprets Acts 10:1- as the (partial) fulfillment of Amos 9:9-12 cited above in II.C(3)(b), for see Acts 15:13-17; Peter's ministry was in agreement with the prophets who declared that righteous Jews would own righteous Gentiles, for the Hebrew texts of Amos 9:9-12, Isaiah 14:1-4, etc. (See II.C) explicitly so state. The ruling over Gentiles includes ministering to their spiritual needs. Recall principle of Hebrews 7:7.

(b) Jonah was, as a Jew, administratively superior to Gentiles and preached (albeit reluctantly: he couldn't distinguish clearly between administrative position and judicial position) to perhaps a million Gentiles. He is a type of Simon son-of-Jonah (Simon Barjonah) who took the Pentecostal ministry and gospel of Messiah's death and resurrection to Gentiles, enough Gentiles that James declares, "Earlier Simon [Peter] declared how God visited the Gentiles to take out of them a people for His name." (Acts 15:14).

(c) What then means Acts 15:9, for all the above indicates that in the ministry of the 12, Jews are and will always be administratively superior to saved Gentiles? But 15:9 explains itself: "and put no difference between us and

them, PURIFYING THEIR HEARTS BY FAITH." Saved Jews and saved Gentiles are and will always be equally pure and holy before God, i.e., 15:9 has to do with JUDICIAL position, NOT administrative position. (See II.H(5) page 17 above.) Peter understood the difference.

- (5) Matt 8:8,14; see p.61 under IV.A.
  - (6) Rev 5:8-; KJV reading is wrong (Received Text is wrong). See IV.D.2.b, page 70. Priestly kingdom.
- d. On the earth: see all the Scriptures in (A-C), plus Matthew 5:5, and Ps. 37. Elect of the gospels inherit the EARTH ETERNALLY. THIS IS NOT THE BODY: we inherit the Third Heaven. Matthew 6:10: His will is always done on earth, but Christ means "done openly" ON EARTH just as it is done openly in heaven. Thus, it means Thy kingdom for Israel come on the earth. Thy will be done openly on earth as it is in heaven. "Kingdom of the heavens" was genitive of source, i.e., "kingdom from the heavens," i.e., on earth, as Matthew 5:5, 6:10, Revelation 3:12; 21:2,10,12 clearly teach.

POINT. This is NOT Body's prayer, but Israel's. Body's prayer is Ephesians 1:17-20, etc.

Matthew 21:43: earthly kingdom to be taken from reprobate Israel and given to elect Israel (the Israel of God of Galatians 6:16). Where is the One Body ever referred to in Paul as a nation? The Body is NATION-LESS.

Matthew 19:28, Luke 22:30; The 12 apostles are going to sit forever on 12 thrones governing Israel: from Homer on down, the Greek word for regeneration has meant that restoration of creation to its original, pristine state (see standard lexicons on παλιγγενεσια); the meaning of new birth of a person is the exception occurring only in Titus 3:5. THUS, in the eternal earthly kingdom (including its Millennial phase), the 12 are going to be on the EARTH as Israel's supreme court; cf. Revelation 21:12-14 (b) above under B.2. So the 12 ARE NOT IN THE BODY. Must also take into account Matthew 16:19 et. al. below.

Matthew 16:19; Peter as an individual has authority to forgive/retain sins as the expression of God's forgiveness/retention. Peter is chief of Israel's future 12 judges. NOTE: Kingdom from the heavens is clearly on the earth OR THIS PASSAGE MAKES NO SENSE. (In what sense can sins be forgiven in heaven?)

POINT. Israel's future based on authority/ministry of 12 with Peter as the chief. The Catholics are wrong, for BODY is built on Paul's ministry as described in the Pauline epistles (see I Corinthians 3:9-15, I Corinthians 11:1, Romans 16:25, Ephesians 3:2,8,9, Philippians 3:17, etc. etc). The Protestants are wrong, for they abandon the normative hermeneutic in this and related passages and wrest these Scriptures to their own misunderstanding.

Matthew 18:18-20; Any two or three of the 12 acting in concert have the same authority as Peter -- see 16:19 above; this proves Peter is the chief. Must interpret 19:28 in light of 18:18-20 and 16:19 (Principle I.D, page 2).



John 20:23; the 12 receive holy spirit = divine authority with supernatural discernment to forgive/retain sins in this life as a foretaste of their kingdom authority. Examples: Acts 5:1-11; the 12, with Peter as chief, retain sins. Acts 8:24; Peter, context implies, forgave sins.

POINT. Peter and the 12 clearly functioned as divine mediators. (Recall Acts 1:26 where they cast lots like David and priests of old). In Israel's future kingdom, the 12 head up the judiciary, Ezekiel heads up the Zadokian priesthood, David heads up the executive as the prince; all under angels, angels under Body, Body under Christ that God may be all in all.

Luke 1:68-75, Luke 21, Matthew 24, Acts 2:16-, Acts 3:21-25, and countless others that the hope of non-Pauline audience is the kingdom of Messiah described by prophets, and hence it must be earthly (for Matthew 24, Luke 2) must be interpreted in light of Daniel, but Daniel 2:35c kingdom fills WHOLE EARTH).

POINT. These passages prove that all the scriptures of II, IV must BE CONSIDERED TOGETHER.

Revelation 5:8-; correct reading below in IV.D.2.b. They (Israel, the dispersion secured by blood of Christ out of all nations) shall reign ON THE EARTH. Book of Revelation not about Body.

Revelation 3:3; audience of Revelation experiences Daniel's 70th week, but for Body that Day can't catch up (I Thessalonians 5:4). Hence, audience of Revelation is not the Body.

Luke 19:11-; kingdom hope for 12 is earthly kingdom.

John 3:13, Acts 2:34, Luke 23:43, I Peter 3:19,20, Luke 16:22; Note that spirits-souls of saints of non-Pauline audience go to Abraham's bosom = upper part of Sheol and ARE STILL THERE, for their hope is earthly and their paradise is earthly (Abraham's bosom).

D. Many lords, i.e., holy angels are the lords over all in the New Testament, not specifically addressed in Paul's epistles. See B above, G below. THIS IS NOT THE ONE BODY.

1. That angels are lords over non-Pauline audience. See B above, especially B(2).
2. That angels are addressed as lords by non-Pauline audience.

Acts 10:3,4; Cornelius calls the created angel κύριος (lord), the same title given to Christ (cf. H(3) above), because he represented the One Lord. Cornelius NOT IN ONE BODY.

Revelation 7:14; "Sir" = in Greek text "κύριος" or "lord." Best manuscripts in fact read "MY LORD." So the angelic elder is John's lord. The only possible question is: are the 24 elders angels (heavenly beings)? The answer is YES, because:

- a. The 24 elders sit on 24 thrones, (Revelation 4:4), permanently situated in the second heaven around the third heaven = Throne of God. Therefore, they are not of the earthly kingdom, and so are neither Jew nor Gentile, AND they are not seated on the Throne of God and so are NOT IN THE BODY (see III above). They are, therefore, not of elect

mankind, and obviously not of reprobate mankind condemned to hell and Lake of Fire. They are, therefore, NOT OF MANKIND. It follows they are angels.

- b. Revelation 5:8;- the cherubim and 24 elders sing a song which according to the best manuscripts reads: ". . .Thou. . .has redeemed [them] to God by Thy blood out of every kindred and tongue and people and nation, and hast made [them] unto our God a kingdom and priests; and THEY shall reign ON THE EARTH. (Context verifies the oldest manuscripts to be correct, for cherubim are NOT redeemed (having never sinned) and do NOT have earthly hope.) Singing together identifies cherubim and 24 elders together as all angelic and nonearthly.

E. Many faiths -- Jewish faith and non-Jewish faiths -- NOT THE ONE BODY.

1. Immediate from A, C above.
2. Statement of Jewish faith, both objective and subjective. See II.E (1).
3. Statement of non-Jewish faiths, both objective and subjective. See II.E(2).
4. N.T. Scriptures
  - a. Illustrating Jewish faith:  
Matthew 5:17-48; see II.F.7.c page 6 above and further note in vs. 23, 24 that "gift" = "SACRIFICE."  
Matt. 8:4 "gift" = "SACRIFICE". See Lev. 14:1-32.  
Matt. 26:17-25 Christ and the 12 sacrificed and dressed the lamb for the Passover meal. (Also Mark 14:12-, Luke 22:7-, John 13:1-4)  
John 7:2,10-39 Christ kept Tabernacles.

POINT (Cf. Paul's summary of this point in Rom. 15:8) These (and many other Scriptures show that Christ in His earthly ministry practiced and upheld the Mosaic Law, commanding His Jewish disciples to so do; indeed, His millennial law is a filling full of the Mosaic Law both civilly and ceremonially (See II.F.7 page 5 above). In particular, Christ practiced and commanded His Jewish disciples to practice animal sacrifices as a confession of His work of redemption, and this for the same reason He was baptized with the baptism of repentance -- though He knew no sin, He upheld Moses and John the Baptist. Therefore, is the commission of the Body in Matt. 28:18-20 or in II Cor 5:20? Clearly the latter. We now show that the 12 carried out the command of Christ to sacrifice (a la Matt. 5:23,24; 8:4 etc.)

- (1) Acts 3:1 Peter and John continued to practice the afternoon sacrifice -- they are standing in the line at the Temple with their sacrifices.
  - (a) all authorities that I have read agree that "hour of prayer" is Jewish Metonymy for the burnt offerings in the afternoon at the ninth hour, with which sacrifices the prayers were offered.
  - (b) there is simply no other accommodation of the text: cf. with next reference for further confirmation.
- (2) (See section 2 below on Transition Period)

Acts 21:23,24 The completion of the Nazarite vow required 3 animal sacrifices for each communicant: the 12 wanted Paul to offer up 15 animal sacrifices. (The three sacrifices are: the PEACE offering, the BURNT offering AND THE SIN offering, for see Lev. 6:13-). Paul was absolutely RIGHT to do so, to confirm the ceremonies for the Jews of Israel's kingdom.

- (3) Acts 5:12,20,21,25,42 For the non-Pauline audience, for the believing Jews of this audience, the TEMPLE continued to be a focus of worship.

POINT That the Pharisees clearly understood Christ to be saying that He upheld the Mosaic Law and would add to it (fill it up to the full) is indicated in the Talmud according to F.F. Bruce, The N.T. Documents: Are They Reliable? Inter-Varsity Press, 1973, p. 101.

- b. Illustrating non-Jewish faiths
  - (1) Acts 15:29 James and Jewish apostles impose only 4 rules on Gentiles, most predating Moses (all predating Moses?) by thousands of years; e.g. Rule 2 goes back to Noah Gen. 9:4. Circumcision not required (NEVER was for the proselytes of the gate), nor the ceremonies and sacrifices kept by the 12 and Jews ((a) above), both then and in Millennium -- in the New earth the sacrifices are gone but the other ceremonies remain.
  - (2) Matt. 15:26-28 submission to Israel (cf. II.E(2)(a), p.4)
  - (3) Acts 10:2 financing Israel + Temple (cf. II.E(2)(a), p.4)
  - (4) Matt. 25:31-46 the test of regeneration for a Gentile is submission/servitude/loyalty to Israel during the rebellion of Gog-Magog at end of Millennium.
  - (5) Matt. 8:8 administrative unworthiness confessed
- 5. Proselytes of gate vis-a-vis Proselytes of righteousness in N.T.
  - a. Recall:
    - (1) "of the gate" means saved, uncircumcised Gentiles not obligated to ceremonies of Law, only its moral code, (see 4(b) Acts 15:29 discussion above) but not enjoying its administrative privileges as a Jew. See II.E(3)(b), p.4 above.
    - (2) "of righteousness" means saved, circumcised persons, of non-Jewish parentage, who took upon themselves all obligations, and hence privileges, of the Law. The Law regards these as JEWS (Exodus 12:48). See IIE(3)(A), p 4.
  - b. Examples:
    - (1) of the gate: Canaanite woman Matthew 15:26-28; centurion Matthew 8:8; Cornelius Acts 10:1-; all the elect Gentiles of eternal, earthly kingdom Revelation 21:24-26.
    - (2) of righteousness: Luke; Nicolas Acts 6:5; proselytes of Day of Pentecost Acts 2:10,22 -- note Pentecost was required of and only of Jews, Deuteronomy 16:16.

POINT: Day of Pentecost was a fulfillment of Jewish prophecy (Acts 2:16) and therefore not of the One Faith/Mystery of the One Body.

F. Many baptisms -- see II.F for definitions and general discussion.

1. Mosaic baptisms, rabbinical baptisms, Millennial baptisms: see II.F.1-5,7 above; 12 followed or were subject to appropriate Mosaic baptisms by virtue of E above and will practice Millennial baptisms in the future by virtue of C above; they DID NOT practice rabbinical baptisms since these were traditions of MEN and not of God -- however, God did choose to make use of proselyte baptism, modifying it to become the Messianic. (Hebrews 6:1,2; baptisms are part of foundation of Jewish faith in New Testament; another proof that Paul did NOT write Hebrews.)
2. Baptism of REPENTANCE to experience remission of sins. The unsaved Jew is commanded to view himself in his natural state as being as depraved as a pagan Gentile, and to confess this depravity and his repentance and his identification with the Messiah (about to be revealed, being revealed, who had been revealed) as the only Savior, and do this publicly and ceremonially with a baptism previously only associated with Gentile proselytes.
  - a. Some Scriptures:
    - (1) Mark 1:3, Luke 3:3 (cf. Matthew 2:6,11; Acts 13:24)  
John preached the baptism of repentance for the REMISSION OF SINS. In view of the Biblical teachings on man's inability and God's sovereignty in salvation, this baptism was the necessary result of true repentance and assurance, i.e., every regenerated person was driven to be baptized with this baptism, so it was a result of regeneration. Someone might be baptized who was insincere, but NO REGENERATED PERSON COULD REFUSE IT, SO ONE WHO REFUSES IS UNREGENERATED. There is simply no other meaningful explanation of the phrase, "baptism of repentance for remission of sins." But, there is more, very much more, for see,
      - (2) Matthew 21:25-27, the Pharisees who intelligently rejected this baptism were not only unregenerated but REPROBATE ("intelligently" meaning that knew it was of God, they received it not). Cf. Luke 7:29,30 which further confirms our view; see also 31-35.
      - (3) I Peter 3:21 is perhaps the fundamental reference.
        - (a) "answer" translates ἐπερωτημα (from ἐπερωταω) which occurs only in I Peter 3:21 AND in the Theodotian manuscript of the LXX in Daniel 4:17. "DEMAND of the holy ones." Cf. Sirach 33:3 "divine Laws" (επωτημα).
        - (b) Peter is saying: Water baptism is the REQUIRED RESPONSE of a REGENERATED heart toward God -- the INEVITABLE ANSWER of a REGENERATED heart toward God. This confirms Mark 1:3 above.
        - (c) Verb ἐπερωταω has meaning "to ask demandingly, to require" in Matthew 12:10, Matthew 16:2, Luke 3:14, etc.
      - (4) Hebrews 6:1,2 a fundamental reference. Doctrine of BAPTISMS (includes Mosaic, repentance, ...), part of foundation of faith. One who intelligently denies this doctrine is REPROBATE (verses 6-8).
      - (5) Acts 2:37,38; another fundamental reference.
        - (a) The Holy Spirit regenerates them first, for "pricked" in verse 37 means "broken" -- see κατενογησαν in LXX in Genesis 34:7 "grieved" but most pertinently in Psalms 109:16 "broken in heart" precisely the phrase here in Acts 2:37 "broken in their hearts." Who can break the heart save the Holy Spirit in regeneration (Proverbs 21:1, John 3:8, etc)?

- (b) The necessary fruit of regeneration is repentance as evidenced by baptism for the remission of sins. This is precisely the baptism of repentance for remission of sins. This passage confirms Matthew 1:3, et. al. above.

POINT Regeneration, or the INWARD BAPTISM = INWARD CIRCUMCISION issues forth in OUTWARD BAPTISM. This is NOT baptismal regeneration (which is Arminian heresy), but REGENERATIONAL BAPTISM, i.e. that water confession which inevitably follows regeneration.

- (6) Matthew 3:13; Christ was baptized partly to show that John's baptism was the outworking of faith -- so He upheld John's ministry. The other reason was to be inducted in the Priesthood of the New Covenant as an example to elect Israel = royal priesthood; but see (b) below.
- (7) John 4:1,2, Matthew 28:19,20; Christ expressly commissioned 12 to baptize with the baptism of repentance for the remission of sins.

POINT I confess the One Baptism of III.F above but I (S.R.) have NEVER been water-baptized; in fact, I actively preach against its practice today, denouncing such practice as ultimately DEMONIC (Colossians 2:18). You must either conclude me reprobate OR admit that I am in Body and the 12 ARE NOT IN BODY but in Israel (Israel's kingdom future). I maintain those who today intelligently fight the One Baptism are at least unregenerate (if not reprobate) (cf. Matthew 21:25-27, Hebrews 6:1-8 above).

- (8) Mark 16:15,16; even if this passage is apocryphal, it shows early scribes understood correctly all the above passages. I know of no doctrinal error in Mark 16:9-20.  
Hebrews 10:22; inward baptism is regeneration; the outward profession of faith (verse 23) NECESSARILY includes the baptism of repentance.

- b. Relationship of the baptism of repentance for remission of sins to Mosaic ceremonial law. Refer to charts in II.F(7), pp 6,7 above.
- (1) induction into Israel's priesthood requires a water ceremony. See F4(a), page 5 above.
- (2) Israel in her future kingdom is the royal priesthood; Exodus 19:5,6, I Peter 2:9 (IV.A above, p.61), Revelation 5:10 (IV.D.2.b, p.70).
- (3) This baptism identified all the Jewish saints with Israel in the future kingdom; it identified all the Gentile saints with submission to that priesthood. Now see Matthew 3:13 above.
- c. Relationship of the baptism of repentance for the remission of sins to Person of Christ.

For "baptismal formula": in name of ..., see Matt. 28:18-20, Acts 2:38

- (1) When a man was sold to be a temple slave in a pagan religion, this was describe by saying he had been sold into the name of the god of that temple (See Dana & Mantey, A Manual Grammar of the Greek New Testament, p.105 where they summarize Deissmann's papyri examples from his Light From the Ancient East).
- (2) Baptism on the Day of Pentecost, in light of Peter's proclamation of Jesus as the

resurrected Lord and Messiah, meant public identification with and submission to Jesus as Israel's Messiah.

- d. For a very interesting statement summarizing this baptism, see Josephus, Antiquities of the Jews, Book 18, Chapter 5, Section 2:

*"[John] bade the Jews come together in baptism ... provided ... the soul had already been purified in righteousness."*

3. Charismatic baptisms

- a. Gift of discernment/knowledge for the 12: John 20:23 p.69. Christ baptized them into the power of the Holy Spirit, ministered through the Spirit's spirits = angels (See B(1) above)
- b. Gift of tongues: Acts 2:4, etc. This is fulfillment of prophecy (cf. v. 16) NOT MYSTERY. Christ is pouring out upon them (2:33 "shed forth" in the Greek is literally "pour out") the power of the Holy Spirit, which Spirit ministers through His angels (B(1) above)

POINT "Spirit" without the definite article means "gifts" as opposed to the Giver of the gifts. There is NO article in Acts 2:4a, but there is the article in 2:4b, 38. They were filled with the gifts (through angelic possession) from the Giver. NOTE: None of these is a reference to regeneration (or indwelling): the disciples had been born again long before, the believers of verse 38 had already been regenerated as of verse 37 (p. 59 2(a)(i) above). Calvinism helps shape dispensationalism! Regeneration first, then belief: Abel regenerated, Seth, Noah, ... . The opposing view is Arminian heresy. Point: Here Christ baptizes Israel and her Gentiles into the power (angelic) from the Holy Spirit. THIS IS NOT THE ONE BAPTISM OF THE BODY, for in the One Body, One Spirit baptizes them into the Body of One Lord.

- G. Many gods, i.e. holy angels are the gods over all in N.T. not specifically addressed in Paul's epistles. See B,D above, II.B,D,G,H above; contrast with III.B,D,G above. THIS IS NOT THE ONE BODY.
1. Angels are gods over non-Pauline audience: see B, D above. I Corinthians 8:4,6; For non-Body, many heavenly gods; for Body, One God even the Father (Ephesians 4:6).
  2. Christ so described the angels in John 10:34-36. See pages 11-13 above.

**Section 2. A Dispensational Overview of Salvation History.** Based On Section 1 Above, Section 3 Below.

I. Fundamental Definitions, Ideas.

A. Definition of the term "dispensation."

1. Biblical term is οἰκονομία (source of our word "economy") = οἶκος (house) + νόμος (law) = "household administration." Every occurrence of οἶκος I have checked in both N.T. and LXX designates a household of more than one person. Therefore,

Dispensation = administration of a household of more than one person
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2. Usage in N.T. (Occurs 9 times, complete concordance follows)

- a. In a secular sense: Luke 16:2,3,4 (translated by "stewardship")
- b. In a sacred sense: I Corinthians 9:17, Ephesians 1:10, 3:2,9 (best manuscripts: "dispensation of the Mystery, Colossians 1:25, I Timothy 1:4 (Greek says: "rather than THE DISPENSATION OF GOD which is in faith").

Question: Why is there no religious usage outside of Paul?

Answer: Because only in Paul's ministry is Christ ushering in a new dispensation. The 12 were part of the continuing development of a dispensation already in place. Search and see: only Paul speaks of Christ committing a dispensation to him.

B. Procedure for determining a dispensation (= household administration)

1. First determine household, then determine administration of that household.
2. To determine the household, determine the hope. That the eternal hope determines the household is both obvious and Biblical (Ephesians 4:4, for example).
3. To determine time period of a dispensation, look for manifestation of God's administrating of that household = time when household has at least two members. See E(4) below.

C. Immutability of the hopes, and hence of the households (the house law is mutable in a certain sense; see F below).

1. Hope determines House.
2. Hope immutable; Romans 11:29; Ephesians 4:4.

See §1.III.C.2.c, p. 30 above.

D. Fundamental Importance of the Hopes and hence of the households.

1. For Body: Part of the Creed of 7 Ones, Ephesians 4:4. Faithfulness to it determines reward, Colossians 2:8, 18; 1:23.. See §1 III.C, III.E, III.F above.
2. For Israel: II Peter 2,3, Jude; a Jew rejecting Israel's future hope is damned. Corollary: Hillel is in Hell if Talmud to be believed ("R. Hillel maintained that there will be no Messiah for Israel, since they have already enjoyed him during the reign of Hezekiah." See The Babylonian Talmud, op. cit. (p. 6 above), Part IV, Seder Neseikin, 1935, Sanhedrin, p 667.)
3. For Gentiles: Matthew 15:26-28, Revelation 21:24-16, Amos 9:9-12, etc.
4. **Theologically:** Since God by nature is a fundamental diversity (Three Persons) within a fundamental unity (One Being), then there is a fundamental diversity within a fundamental unity IN EVERYTHING God does. Therefore, the elect of God is not eschatologically monolithic. The need to state this with greater precision brings us to,
5. **Soteriologically:** In keeping with (4) and the Principle of Chalcedon ("union without fusion, distinction without separation"), we state the following:



THERE IS ONE REDEMPTIVE COVENANT OF SOVEREIGN GRACE. IN THIS ONE COVENANT THERE ARE THREE DISPENSATIONS: BODY DISPENSATION, ISRAEL'S DISPENSATION, GENTILE DISPENSATION. IN EACH OF THESE DISPENSATIONS IS ALL THE FULLNESS OF THE ONE COVENANT.

THE OBJECTS OF THE ONE COVENANT COMPRISE THE ONE REDEEMED ELECT. IN THIS ELECT ARE THREE HOUSEHOLDS: BODY, JEWS, GENTILES. EACH HOUSEHOLD MANIFESTS GOD'S SOVEREIGN GRACE.

This is the fundamental integrative principle of salvation-history.

- a. The "fullness" of the one covenant is the generic doctrines of total inability apart from new birth, unconditional election, unconditional redemption, unconditional regeneration, progress of saints (commonly called the 5 points of Calvinism). Within this covenant, we have these five doctrines specifically for Body, for Israel, for Gentiles. For example, for the Body: no one living today can savingly respond to Paul's gospel unless first regenerated by the Spirit, Father unconditionally ordained certain ones to the Hope of the Body, the Son unconditionally secured them judicially to this Hope, the Spirit therefore unconditionally regenerates them to Paul's gospel and secures them experientially to this Hope, and this Body will progress in understanding and practicing the One Faith and persevere into the Hope. Thus, substantively speaking,

CALVINISM AND DISPENSATIONALISM ARE INSEPARABLY INTER-TWINED.

Therefore, one is a consistent Calvinist if and only if one is a consistent Dispensationalist!

- b. Hermeneutically speaking, normative hermeneutic *IF AND ONLY IF* consistent Calvinist and normative hermeneutic *IF AND ONLY IF* consistent Dispensationalist. A fortiori, consistent Calvinist IF AND ONLY IF consistent Dispensationalist. But normative hermeneutic communicated at new birth, so the elect progress toward being more consistent in Calvinism and Dispensationalism and in openly confessing these truths.
- c. Biblically speaking, the Hope is fundamental to one's security. See p 40 above and related pages.

E. Relationship of household/hope to the administration/law of the household:

1. Logically. Present life must be consistent with Hope -- this summarizes 44.0 - 44.2 above.
2. Biblically. See Ephesians 4:1,4; 6:11-14, Colossians 3:1-, and Scriptures on pp 41, 44.0 - 44.2.
3. Preservation of this law in Scripture.
4. Beginning of development of law = beginning of dispensation in time = when house has at least two people (A(1) above and B(3) above).

F. Transitional Period.

1. Definition: Period of time when new dispensation is beginning but not developed in its distinctive law. It is marked by progressive development of law of the household. When rules are fully consonant with hope/position of the house, the transitional period is over. If the old dispensation(s) are not fully continuing but waning, then the transitional period may be taken as the overlap in time of the two (or three) dispensations.
2. Preliminary arguments:
  - a. Biblically: I Corinthians 10:11, overlap of the ages; I Corinthians 13:8-12, progression of

Body Law.

- b. Logically: If there has been dispensation change in history, there must have been transitional period for Psalms 103:4, God knows our frame is but dust, and Rom. 1:7, God is gracious.
- G. Testing, Battle, Judgment. Events associated with the end-time and consummation of a dispensation. General Principle Hebrews 9:27. Consummation of a dispensation occurs quickly: Romans 16:20, Revelation 1:1 are examples. For Body, see §1.III.C.6 p.37
- H. Chart of the Dispensations
1. Important Distinctions of Terms
    - a. a dispensation is an "economy" or "administration" in which God deals with man. As such:
    - b. a dispensation is not a covenant; for a dispensation may contain several covenants during its activity
    - c. a dispensation is not a period of time; although a dispensation always spans time. Two dispensations or "economies" can be active simultaneously. See. H.4.C and H.4.E below.
    - d. a dispensation is not an immutable set of rules; although during a dispensation rules are in effect, and these rules may be amended, without signaling a change of dispensation.

2. Table of God's unique Callings and Hopes/positions of His people

<b>Calling</b>	<b>Hope</b>
Gentiles	Eternal hope of the elect gentiles is to fill and have dominion over the earth. <u>Gen. 1:28, 9:11, Rev. 21:1,25,26 etc.</u>
Israel	Eternal hope of the elect of Israel is to rule over earth and saved Gentiles: <u>Amos 9:9-15, Rev. 21:24-26, etc.</u>
Body of Christ	Eternal hope of the body is to sit on 3rd heaven throne and govern angels <u>Eph. 1:3, 2:6, 1 Cor. 6:3, etc.</u>

Note: The table does not include the elect angels. The elect angels are administratively higher than Israel, but lower than the body of Christ.

3. Timeline of the dispensations

a. Figure on next page

NOTE: Diagram does not preserve time scale

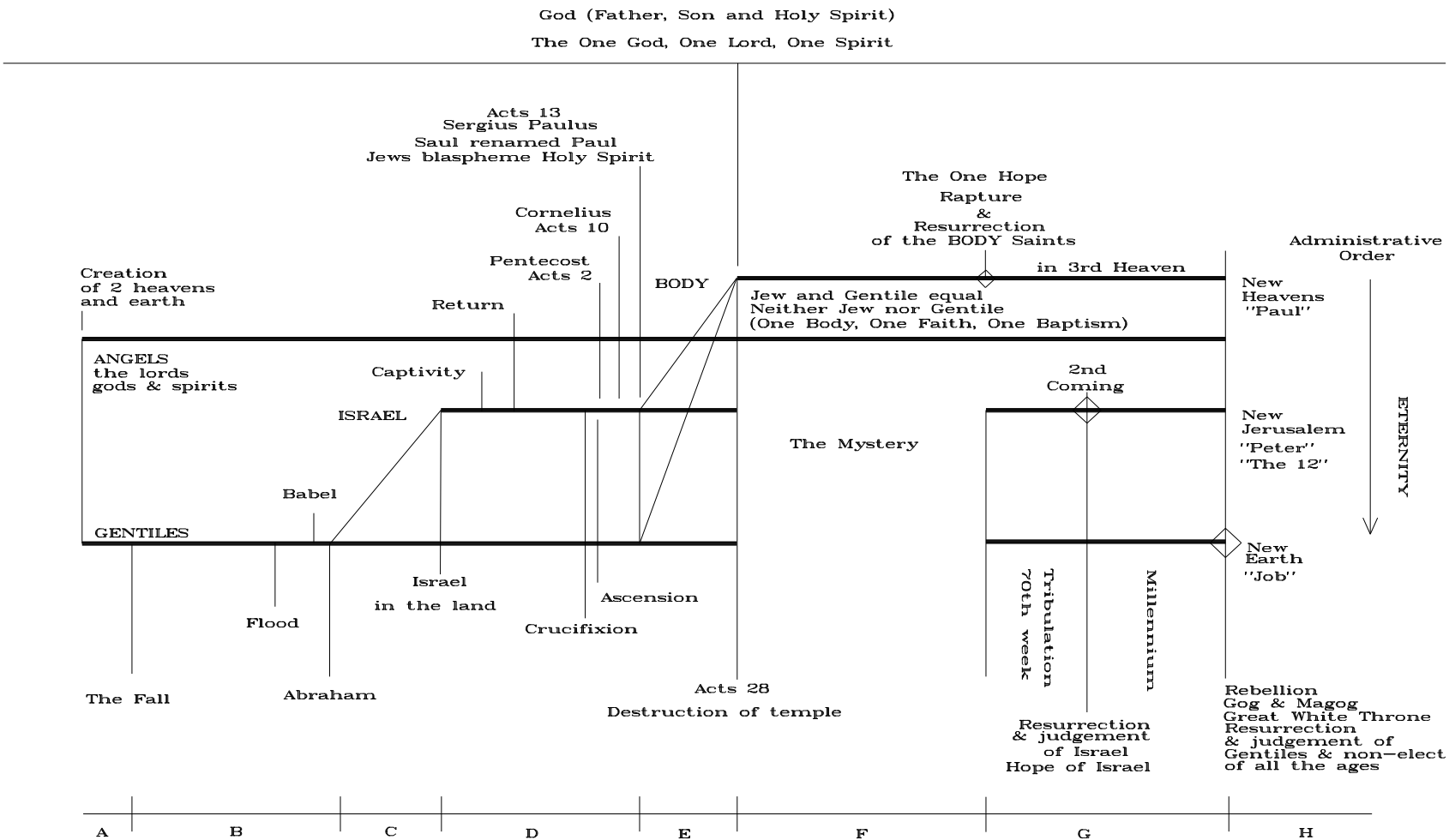


Figure 1: CHART OF THE DISPENSATIONS

4. Notes on the figure

Time period/age	Characteristics
A. Innocence	1. Man with mutable holiness
B. Gentiles	<ol style="list-style-type: none"> <li>1. Truth revealed by heavenly revelation (ancient Zodiac) and charismatic gifts</li> <li>2. Confession of blood of Christ through sacrifices by gentiles</li> </ol>
C. Transition from time of Gentiles to God's program for Israel. Abraham, Issac, Jacob, Joeseeph, Egypt, wilderness, Law	<ol style="list-style-type: none"> <li>1. Characteristics of B in decline, New truth revealed by written revelation and charismatics gifts</li> <li>2. Confession of blood of Christ through sacrifices by gentiles/Israel</li> </ol>
D. Israel	<ol style="list-style-type: none"> <li>1. Gentiles in subjection to Israel</li> <li>2. Truth revealed by written revelation and charismatic gifts</li> <li>3. Confession of blood of Christ through sacrifices by gentiles/Israel</li> </ol>
E. Transition from time of Israel to dispensation of the mystery	<ol style="list-style-type: none"> <li>1. Body honors Israel's program, non-Pauline N.T.</li> <li>2. Confession of blood of Christ through sacrifices by gentiles and Israel, practiced by the twelve.</li> <li>3. Obedience through ceremonies by Israel (more) / Gentiles (less) and by some members of the Body (<u>only during transitional period!</u> See 1 and <u>Acts 3:1; 21:20-27, 1 Cor. 8; Rom. 14</u>)</li> </ol>
F. Dispensation of the mystery	<ol style="list-style-type: none"> <li>1. No Jews or Gentiles</li> <li>2. The Word alone is the revealed truth (<u>sola scriptura</u>). No charismatic gifts <u>1 Cor. 13:8-12, Col. 1:25.</u></li> <li>3. Only moral law, no ceremonial law; <u>Col. 2:8-23</u></li> </ol>
G. Kingdom Age	<ol style="list-style-type: none"> <li>1. Truth is revealed by written revelation and gifts</li> <li>2. Resumption of sacrificial confession of faith/ceremonies <u>Dan. 9:27, Eze. 40-48 etc.</u></li> </ol>
H. Dispensation of the fulness of times	<ol style="list-style-type: none"> <li>1. Eternal state</li> <li>2. No sacrifices <u>Heb. 9:10</u></li> </ol>

- II. Overview of Israel's Dispensation (See §1 (II, IV) above, III Appendices below).
- A. Israel and 12 apostles' hope: See §1.II.C p.3, §1.IV.C p. 67, seq.
  - B. Israel's Law -- Mosaic, Millennial, New Earth
    - 1. Mosaic vis-a-vis Millennial §1.II.F.7 p. 5
    - 2. Millennial vis-a-vis New Earth: No sacrifice in New Earth -- Revelation 21:22, Hebrews 9:10. But blood sacrifices in Millennium (as well as Law, Prophets, Gospels, Acts, ...). See Ezekiel 40-48; see §1.IV.E, F, pp. 56-60.
  - C. Transitional Period
    - 1. Development of Law of Moses, developing of administration
      - a. Call of Abraham -- not yet a new administration, Genesis 12.
      - b. Circumcision of Abraham/males of house, Genesis 17.
      - c. Passover, Exodus 12.
      - d. Ten Commandments (including Sabbath), Exodus 20.
      - e. Laws of Leviticus/Numbers, e.g., Numbers 35 cities of refuge.
      - f. Second Law, Deuteronomy.
      - g. Enter into land, Joshua.
    - 2. Development of Israel's position over Gentiles.  
Genesis 19:1-; 20:3; 21:17, Numbers 22:8-  
Rahab, Ruth, Gibeonites, Ninevites, also Matthew 15:26-28; 8:8,14; Acts 10:4,5, etc.  
God changes from dealing with Gentiles directly, to dealing with them through Israel.  
Conclusion to (1,2): Both (1,2) indicate Transitional Period for Israel is precisely from circumcision of Abraham to Israel entering the Land.
  - D. Fall and Rise of Israel = Decline of Israel's spiritual administrative position over Gentiles followed by Restoration of Israel's position over Gentiles. Many Scriptures, e.g.,
    - 1. Romans 11; what else could this chapter conceivably mean using the normative hermeneutic, (e.g., favored tree -> nonethnic tree (Body) -> favored tree).
    - 2. Historical facts of fall of Peter and 12's apostolic commission with concomitant rise of James as synagogal leader and rise of Paul's ministry to Body.
    - 3. Restoration beginning in Israel's third generation and Tribulation Temple in Tribulation; Daniel 9:27, II Thessalonians 2:4, etc.
  - E. Consummation, Tribulation, Battle (Armageddon), Resurrection (of Jews), Judgment of Israel, Final testing of Millennium (followed by Gentile Rebellion, Battle, Judgment of Gentile elect, and all the reprobate (Great White Throne)), New Earth: The Consummation. See Romans 8:18-23; 11:31.
    - 1. Jewish resurrection at beginning of Millennium, glorification at end of Millennium, Resurrection of Jews changed to neuter state (Matthew 22:30, Luke 30:34-36) yet none glorified (Ezekiel 45:22, 23, 25; David is resurrected Ezekiel 37:25. (Only Body is all changed and glorified, and that prior to judgment).
    - 2. Israel completed at end of Millennium: This is an implication of Ezekiel 44:22-27, Isaiah 65:20, Zechariah 8:4,5, etc. Only elect Jews persevere through Millennium. Psalms 101:8, Matthew 5:20-26.
    - 3. Tribulation -- New Earth -- into eternity is the Day of the Lord, Revelation 1:10.
- III. Overview of Body's Dispensation.
- A. Body's Hope: See §1.III.C, III.C.8.f, p.30, 43
  - B. Body Law: See §1.III above - 7 Ones of the Body. Especially §1.III.E-F, pp 56-60. Recall: Body blesses angels and Israel e.g. Romans 11:31) and so is not subject to any ceremonies/religious ordinances. Note then the intimate connection between Hope and Law.
  - C. Beginning of Body Dispensation and Transitional Period: Development of Body Program.
    - 1. Determine household, in this case the Body, by the Hope. This household must be precisely the

- audience of Pauline epistles (remember: Hebrews not Pauline).
- a. All the audiences of his epistles have same Hope.  
First Proof: Paul has One Immutable Hope (since hopes are immutable, §1.III.C.3, p. 31). But, Paul identifies himself with the specific hope of each audience of each epistle (search and see).  
Second Proof: From §1.III.C, the same Hope described in each of Paul's epistles -- see all epistle-audiences included there (except epistle to Philemon?). Early epistles are especially specific about Hope -- often more so than the later epistles (especially in regard to Body-supremacy over angels and location of Body in Third Heaven, ...).
  - b. No one outside Paul's epistles (and Paul's Body ministry in Acts) has the Hope of the Body.  
Proof: §1.II, §1.IV above.
  - c. What about those saved today? Why are they in Body? Many proofs -- we cite three.  
Proof 1: Given the three groups (Body, Israel, Gentiles), in which are we? Must Jews explain Scripture to us Gentiles (pray/be priest for us as Gentiles? and so on) or are we able to understand Scripture for ourselves (come equally before God, and so on)? (Recall Zechariah 8:23, Acts 8:27-40 for Israel's kingdom). If the latter, then we have equal access to the Root and hence are of and living in the time of the nonethnic tree of Romans 11. We are then of Body and its dispensation.  
Proof 2: Where does "today" fit in the chart of I H above? Between Acts 28 and the Ascension. Hence all saved today are in the Body. (Recall during Acts 13-28 other saved people other than Body).  
Proof 3: What does faith confess? The new nature must affirm its Hope. What (or which) is your Hope? Mine is that of the Body.
2. Although Body (experiential) membership begins with Saul's conversion, Saul is not a household. When does Body as a household begin? Theoretically, when it has two members.
- a. After conversion of Saul, in fact after Acts 9 (the events of).
    - (1) Biblical Proof: I Corinthians 15:8, "born out of due time" is mistranslation. Greek is "ABORTIONED", i.e., "born BEFORE the due time."
    - (2) Linguistic Proof: Saul by himself is not a household -- see I A(2), p 61.
    - (3) Biblical Proof: Paul received his Body commission from Christ personally in the Third Heaven (in the Throne and Light); Galatians 1:11,12 αποκαλυψις, personal revelation. II Corinthians 12:1-4, Visions and personal revelations, Ephesians 3:3 personal revelation, etc. II Corinthians written in 57 A.D. (using Conybeare & Howson timetable), so events of II Corinthians took place in 43 A.D. at which time Christ told Saul to KEEP QUIET about Mystery -- so Body dispensation still future. Note: Saul saved about 36 A.D. Note: 43 A.D. about a year prior to events of Acts 10,11 (Conybeare & Howson, op. cit. p 97, footnote 4 and p 832).
  - b. Before Paul wrote his first epistle, in fact before the events of Acts 18.
    - (1) Before his first epistle: This is required by C.1 above. Body-household must already exist in order to write to it.
    - (2) First epistle was I Thessalonians, written about 52 A.D., the year of the events of Acts 18 (see Conybeare & Howson, page 833).
  - c. Certain estimate based on (a,b).  
43 A.D. < [beginning of Body Dispensation] < 52 A.D.  
[Events of Acts 9] < [beginning of Body Dispensation] < [Acts 18 events].
  - d. Basic purpose of Acts: Acts 1:1, to continue the chronicles of what Christ is doing with Israel and Israel's Dispensation. See e.
  - e. Luke is of Israel (a proselyte of righteousness), so he writes by angelic possession.

Therefore, Luke writes of events concerning Body insofar as they reflect wane of Israel's Dispensation. Question must be: When do historical events of book of Acts first manifest the existence of the Body household? This question is answerable. The question, "Precisely when Body-dispensation begins" is not answerable, because the only history of times (Acts) is a Jewish book: for this unanswerable question, the bounds of (c) do give a partial answer, a rough, although certain estimate.

- f. In view of §1.I.D, p. 2, we approach the (answerable) question by interpreting events of Acts (a historical book) using most of rest of N.T. (since Acts is one of last books written).
- g. Saul did NOT receive his Body commission in Acts 13:1,2.  
First Proof: Paul received his Body commission in 43 A.D. between Acts 9 and Acts 10. a(2) above.  
Second Proof: The commission in Acts 13:1,2 given by saints of Israel's kingdom. Hence the Holy Spirit gave this commission through angels. This is a JEWISH commission under the aegis of the 12, for Barnabas and Saul the rabbi to the Dispersion of Israel. Much (or most) of Acts 13-28 is concerned with Paul's ministry to the Dispersion.
- h. God in His elegant wisdom chose to use the circumstances surrounding this Jewish commission to usher in the Body program described only in the Pauline epistles. The first manifestation of Body household in Acts (answering the question of (e) above) is Acts 13:4-12. Note:  
(1) Saul's name changed to Paul (verse 9). From now on the Record regards him as no longer a Jew -- we decide from Paul's epistles what he is -- a member of Body. From now on, Paul is superior to Barnabas the Jew.  
(2) Jew (Barjesus) blasphemes the Holy Spirit speaking through Paul to prevent the Gentile from believing on Christ.  
(3) Sergius Paulus saved apart from the Jew.  
(4) The Jew is blinded for a season -- Saul loses his Jewish name just as this happens.  
(5) Paul (proconsul) and Paul (apostle) have same name and hence same standing in Christ, and together are two people in one household. Interpret these facts in light of I Thessalonians 2:15, Romans 11:25, Romans 11:11-15, Romans 11:17-, Matthew 12:31,32, Mark 3:28 (note articles in Greek) (Israel better not blaspheme Holy Spirit to Gentiles).
- i. The second manifestation in Acts of the Body household is Acts 13:44-52. Note verse 45 is first occurrence of  $\beta\lambda\alpha\sigma\phi\eta\mu\epsilon\omega$  in N.T. after Matthew 12, Mark 3; also note verse 47 is Figure of Sarcasm (see Isaiah 49:6 which speaks of ISRAEL). We let reader pick out the features of 13:44-52 corresponding to 13:4-12.

WE CONCLUDE BODY-HOUSEHOLD'S PROGRAM IS FIRST MANIFESTED IN SO FAR AS RECORD IS CONCERNED IN ACTS 13.

This fits bounds of (c) above beautifully.

- (1) Matching fact: The spiritual ministry of angels is essentially absent from Acts 13:4-12 on through end of Acts; in Acts 1-12 the angels are conspicuous:
3. Body's Honoring of Israel's Program in Transitional Period; see 44.2, p 56 above. (Recall: Circumcision Acts 16:3 (this is after Acts 15), baptisms I Corinthians 1, Sacrifices Acts 21, Holy



Days/Food Rules Romans 14, I Corinthians 8, ...). The Transitional Period encompasses Acts 13-28 and Pre-Prison Epistles and ends with Prison Epistles (Colossians 2:8-, Ephesians 4:4-6, etc).

Note: Another aspect of Body's relating to Israel is gift of tongues, I Corinthians 14:21.

Note: Prison Epistles finalize Body Law, even as Deuteronomy finalized Mosaic Law.

4. Gifts of Body: fundamentally different from Pentecost and Israel's gifts. See §1.III.B.4, p. 28, for the Body's gifts. For Israel's gifts see IV.B.1.e, p. 63;
  - a. Purpose was to develop Body Scriptures (gifts of prophecy, knowledge, tongues with interpretation).
  - b. Purpose was to canonize Body Scriptures, I Corinthians 14:37.
  - c. Pauline epistles comprise the Doctrine of Body, Colossians 1:25-26. Paul was commissioned to **fill up to the brim** the Scriptures, that is, the Mystery, so gifts are gone, I Corinthians 13:8-12.
  
- D. Consummation of the Body's Hope -- the Day of Christ. See §1.III.C (5,6) pp 30-35, and generally all of §1.III.C.

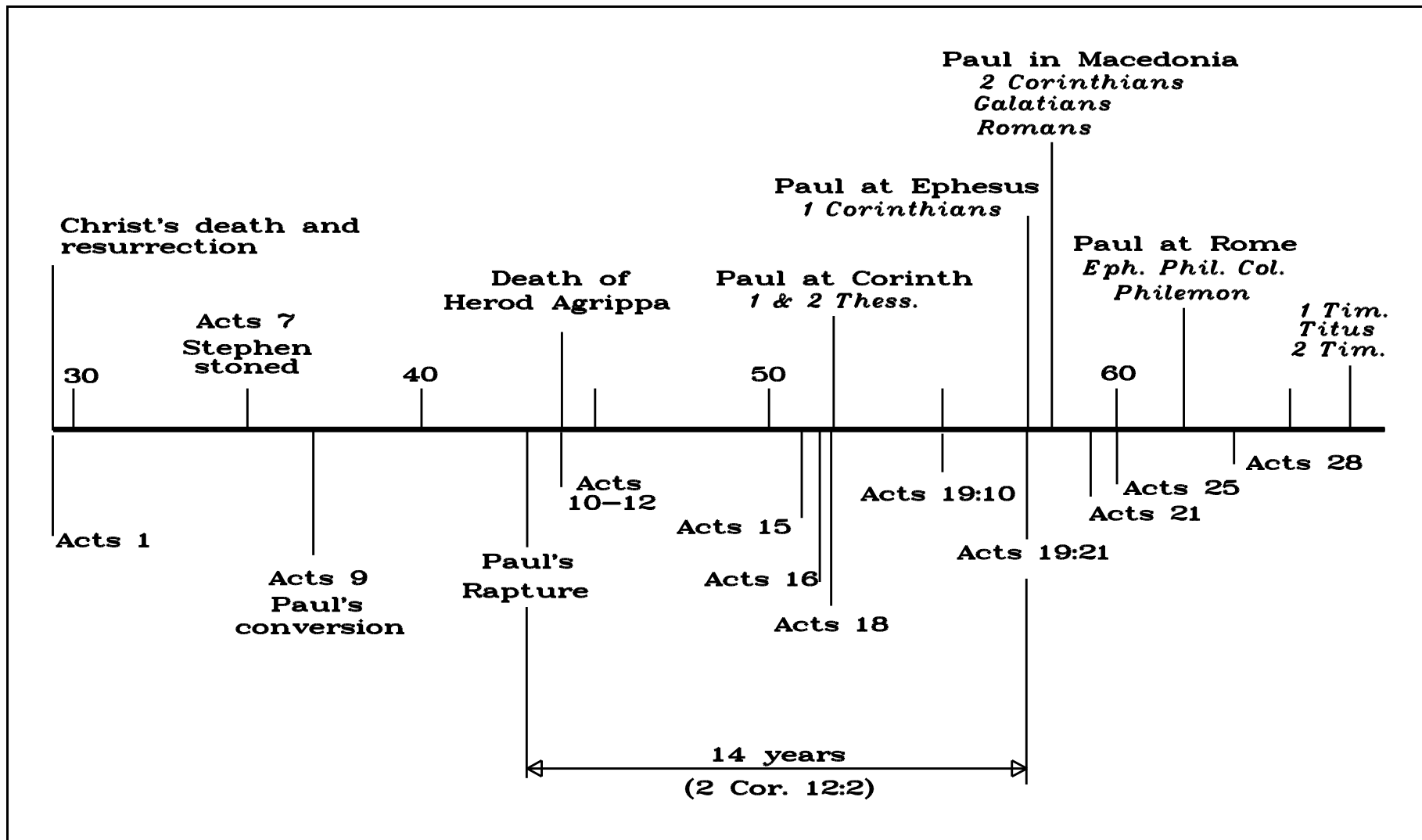


Figure 2: Outline of Acts Period

IV. Comparison of Israel and the Body of Christ

- A. Comparison of Seven Ones of the Body with the Manys of Israel. See §1.III, §1.II, §1.IV.
- B. Appendix A of §3 below.

V. Exhortation (See I.I.B(5), page 1; page 18; I.III.B(4Xb), p.22.5; I.III.C(6), pp. 32-35; etc).

- A. Learn and Master the Dispensations, especially the Seven Ones of the Body (see p.23 18, ...).
  - 1. The 7 Ones are CREEDAL, NONOPTIONAL; MUST BE AGREED ON THESE, Ephesians 4:1-16; 1 Cor. 11:19; Rom. 16:17.
  - 2. Put on Pauline armor for now and the Ascension Battle, Judgment Seat. See §1.III.E.4.d, p. 48, §1.III.C.7, p. 39. This matures and stabilizes, Romans 16:25, Ephesians 4:13,14, Colossians 1:23-28.
  - 3. Command: Acts 17:11, 2 Tim. 2:15; Paul's prayers toward this end are uttered through the Spirit and will be answered YES: Eph. 1:17-; Phil. 1:9; Col. 1:9; Col. 2:2. This is a matter of perseverance. See I.I.B(5), p. 1.
  - 4. See also bottom of page 51 regarding double minded Christians.
- B. Confess the Doctrine.
  - 1. Ephesians 6:18,19, Ephesians 3:9, I Timothy 3:9, Colossians 1:23-28, Titus 1:1-9, I Timothy 1:3-5, I Corinthians 11:1.
  - 2. General principle: Luke 8:38,39.
  - 3. Role of prayer, Ephesians 6:18.
- C. Live the Doctrine.
  - 1. No ceremonies/ordinances/holy days, baptisms, etc, pp 41-44.2 above. Philippians 1:9,10; Ephesians 4:5.
  - 2. No charismatic gifts -- these are DEMONIC today. I Corinthians 13:8-12; II Timothy 3:1,8; Ephesians 4:5.
  - 3. Sing the Mystery -- Colossians 3:16,17 (the word from Christ = Mystery); Ephesians 5:18,19.
  - 4. Church Polity -- I Timothy 3, Titus 1, 2. Local assembly only organizational unit, two offices, bishops/deacons trained in local assembly. II Timothy 2:2.
  - 5. Husbands are to teach wives and children the Mystery. I Corinthians 14:35, Ephesians 5:23-6:4.
  - 6. Each other. Ephesians 4:32; Colossians 3:13-15; Ephesians 5:21; Romans 12:3-5; I Corinthians 10-14.
- D. Honor the Doctrine: Colossians 3:1-; Ephesians 5:1-; Romans 12:1,2; I Thessalonians 5:21.
- E. GREAT BATTLE AND JUDGMENT. See §1.III.C.7.

**Section 3. Appendices**

Appendix A. COMPARISON OUTLINE

<u>ISRAEL</u>	<u>BODY OF CHRIST</u>
<p>I. A. In the prophetic kingdom, Israel is superior to re-deemed Gentiles</p> <ol style="list-style-type: none"> <li>1. In spiritual authority               <ol style="list-style-type: none"> <li>a. Isaiah 2:1-3</li> <li>b. Jeremiah 3:17</li> <li>c. Zechariah 8:13,22,23,3; 14:1-21 (16-19)</li> <li>d. Matthew 15:26-28</li> <li>e. Mark 7:24-30</li> <li>f. Acts 3:25</li> <li>g. Genesis 12:3; 18:18; 22:18; 28:14</li> <li>h. Revelation 21:24-26</li> <li>i. Matthew 8:8,14</li> </ol> </li> <li>2. In political authority               <ol style="list-style-type: none"> <li>a. Isaiah 24:23</li> <li>b. Isaiah 60:3,11,12,16 (1-16)</li> <li>c. Joel 3:1</li> <li>d. Amos 9:11,12</li> <li>e. Isaiah 14:1-3</li> <li>f. Gen. 22:17</li> </ol> </li> </ol> <p>B. Prophetic kingdom is earthly</p> <ol style="list-style-type: none"> <li>1. Job 19:25,26</li> <li>2. Jeremiah 23:26</li> <li>3. Matthew 5:5; 6:10</li> <li>4. Revelation 21:10</li> <li>5. Psalms 25:13, 37:9,11,18,22,29,34</li> <li>6. Genesis 17:8</li> <li>7. II Samuel 7:16</li> <li>8. Also see I(A) Scriptures</li> </ol>	<p>I. A. In the Body of Christ, Jew and Gentile have SAME position; the Body is "nation-less."</p> <ol style="list-style-type: none"> <li>1. Romans 10:12</li> <li>2. Romans 8:17</li> <li>3. Ephesians 2:16,17</li> <li>4. Ephesians 3:5-9</li> <li>5. Galatians 3:28; 6:15</li> </ol> <p>B. Body of Christ is the future ruler in the third heaven of angels and the heavens.</p> <ol style="list-style-type: none"> <li>1. I Corinthians 6:3; 13:1</li> <li>2. Ephesians 2:6,22 (Lk 1:19)</li> <li>3. Ephesians 3:10</li> <li>4. Philippians 3:20</li> <li>5. Colossians 3:1-3</li> <li>6. I Thessalonians 4:16,17</li> <li>7. II Corinthians 12:2,4</li> <li>8. Col. 1:12; Cf. 1 Tim. 6:15,16</li> </ol>
<p>II. Israel's kingdom consists of nations in a political unit with Christ as Messianic King</p> <ol style="list-style-type: none"> <li>A. Isaiah 2:3,4; 11:1-9</li> <li>B. Isaiah 9:6,7</li> <li>C. Jeremiah 23:5,6</li> <li>D. Ezekiel 37:21,22</li> <li>E. Daniel 2:44; 7:14</li> <li>F. Amos 9:11,12</li> <li>G. Isaiah 19:18-25</li> <li>H. Revelation 2:26-28</li> <li>I. Matthew 6:10; 16:19; 21:43</li> <li>J. Luke 1:68-75</li> <li>K. Revelation 21:23,24</li> </ol>	<p>II. The Body of Christ consists of individuals in an organic unit with Christ as the Living Head.</p> <ol style="list-style-type: none"> <li>A. Romans 10:12,13; 12:3-5</li> <li>B. II Corinthians 5:14-17</li> <li>C. Ephesians 1:19-23; 4:15,16</li> <li>D. Colossians 1:18</li> <li>E. I Corinthians 12:12-27</li> <li>F. Galatians 3:28</li> </ol>
<p>III. Gentiles in the prophetic program are blessed through Israel's RISE. (see #I-A Scriptures above)</p>	<p>III Body of Christ is blessed through Israel's FALL.</p> <ol style="list-style-type: none"> <li>A. Acts 28:27,28</li> <li>B. Romans 11:11,12,15</li> </ol>

<u>ISRAEL</u>	<u>BODY OF CHRIST</u>
<p>IV. Christ's work on the cross prophetically is for Israel and the nations and is the basis for the establishment of Israel's kingdom and future law and ceremonial ordinances.</p> <p>A. Mark 1:15                      B. Luke 1:68-75                      C. Acts 3:21-24                      D. Romans 15:8-12                      E. I Peter 1:1-13                      F. Luke 22:19,20,29,30                      G. Colossians 2:17 (11-16)                      H. Ezekiel 43:44                      I. Zechariah 14:16-19 (1-81)                      J. Matthew 5:17-37 (Psalm 219)                      K. Revelation 21:14                      L. Isaiah 53-60                      M. Jeremiah 32:40 (37-41)</p>	<p>IV. Christ's work on the cross for the Body <u>abolishes</u> the Jew-Gentile distinction and the related ordinances and ceremonies.</p> <p>A. Ephesians 2:14-16                      B. Colossians 2:10,14,18                      C. Galatians 4:8,9</p>
<p>V. Christ returns to earth to establish Israel's kingdom and law.</p> <p>A. Zechariah 14:4 (1-21)                      B. Acts 1:11</p>	<p>V. Body of Christ caught up to Christ</p> <p>A. I Thessalonians 4:16,17</p>
<p>VI. Israel's hope is the subject of non-Pauline <u>prophecy</u>.</p> <p>A. Luke 1:68-70                      B. Acts 3:21-25                      C. (Also #s I, II, III, &amp; IV)</p>	<p>VI. Body's hope is the subject of the <u>mystery</u>.</p> <p>A. Romans 16:25                      B. I Corinthians 15:51-                      C. Galatians 1:6-12                      D. Ephesians 1:9, 3:1-9; 6:19                      E. Colossians 1:25-27; 4:3</p>
<p>VII. Israel's kingdom entrusted to the 12 apostles.</p> <p>A. The 12 are Israel's princes                      1. Isaiah 32:1</p> <p>B. The 12 are Israel's judges (or administrators)                      6. Matthew 16:18,19; 18:18-20; 19:28; 21:43                      7. Luke 22:27-30                      8. John 20:23                      9. Acts 5:1-11; 8:20-24                      10. Revelation 21:14</p> <p>C. The 12 are Israel's ruling priests over the priestly nation                      1. See VII(B) Scriptures                      2. Luke 24:53                      3. John 21:15-17                      4. Acts 1:26 (cf. I Samuel 23:9, 30:7)                      5. Acts 2:26, 3:1, 5:12, etc.                      11. Ezekiel 43,44</p> <p>D. The 12 are Israel's bishops (or officers)                      1. Psalms 109:8                      2. Acts 1:20</p> <p>E. The authority of the 12 is the foundation of Israel's kingdom (administration)</p> <p>F. The ministry of the 12 to Jews <u>and</u> Gentiles is according to Jewish prophets                      1. Acts 15:13-17                      2. Amos 9:10-12</p>	<p>VII. The Mystery was revealed to Paul and those apostles associated with Paul by divine revelation.</p> <p>A. Body of Christ apostles.                      1. Paul                      Romans 11:13                      Galatians 1:1</p> <p>2. Sosthenes                      I Corinthians 1:1; 4:9</p> <p>3. Epaphroditus                      Philippians 2:25</p> <p>4. Silvanus                      I Thessalonians 1:1; 2:6</p> <p>5. Timothy                      I Thessalonians 1:1; 2:6</p> <p>6. Titus and "our brethren"                      II Corinthians 8:23</p> <p>B. The Mystery revealed to the above men. (The kingdom apostles learned of the mystery through Paul)                      1. See VI Scriptures                      2. I Corinthians 2:7, 12-16; 4:9,1,2                      3. I Corinthians 3:10-15; 9:16,17                      4. Ephesians 3:5 (cf. Galatians 2:1-9)</p> <p>C. Ministry of Body apostles is according to the Mystery (see previous Scriptures)</p>

<u>ISRAEL</u>	<u>BODY OF CHRIST</u>
<p>VIII. The gospel of the 12 includes water baptism as a <u>necessary part of the confession of faith</u> (but not part of redemption)</p> <p>A. Matthew 21:25; 28:19,20            B. Mark 16:15,16 (textual problem)            C. Luke 7:29,30; 3:3            D. John 4:1,2            E. Acts 2:38; 22:16            F. I Peter 3:21            G. Hebrews 6:1,2; 10:22            H. Mark 1:3            I. Luke 3:3            J. Matthew 3:6,11</p>	<p>VIII. Paul sent <u>not</u> to baptize; confession of faith today excludes water baptism or any other ceremony; water baptism today is a worshipping of angels, an act of slavery to Israel's ceremonies.</p> <p>A. I Corinthians 1:17 (Cf. John 4:1,2)            B. Romans 10:9,10            C. II Corinthians 4:5            D. Ephesians 2:8,9            E. See IX, XI            F. Colossians 2:18 (8-23) (cf. Galatians 4:8,9)</p>
<p>IX. Israel is a nation of priests under the new covenant -- entrance into new covenant Israel requires the water ceremony</p> <p>A. Exodus 19:5,6            B. Leviticus 8:6            C. Ezekiel 43,44            D. I Peter 2:9            E. Matthew 3:13            F. Colossians 2:16,17</p>	<p>IX. No priests in Body</p> <p>A. I Timothy 2:5,6</p>
<p>X. Israel is baptized by Christ into the power of the Spirit</p> <p>A. Joel 2:28-32            B. Matthew 3:1            C. Luke 24:49            D. Acts 1:4,5,8            E. Acts 2:33, etc.</p>	<p>X. Members of Body baptized by the Spirit into the Body of Christ</p> <p>A. I Corinthians 12:13            B. Romans 6:1-5 (see Greek text on v. 5)            C. Galatians 3:27            D. Colossians 2:10-14</p>
<p>XI. Israel has <u>many</u> baptisms and her kingdom has <u>many</u> hopes</p> <p>A. Hebrews 9:10            B. See II, VIII, and X Scriptures</p>	<p>XI. Body of Christ has <u>one</u> baptism and <u>one</u> hope</p> <p>A. Ephesians 4:5,4</p>
<p>XII. Everyone saved under Peter's gospel exhibits the sign gifts</p> <p>A. Mark 16:15,16-(textual problem)            B. Acts 2:38, etc</p>	<p>XII. Sign gifts passed away for Body</p> <p>A. I Corinthians 1:7; 13:8-12            B. Colossians 1:25            C. Philippians 2:27            D. I Timothy 5:23</p>

<u>ISRAEL</u>	<u>BODY OF CHRIST</u>
<p>XIII. A. Peter and the 12 inferior to angels in authority. Their ministry was supervised by angels.</p> <ol style="list-style-type: none"> <li>1. Matthew 28:7</li> <li>2. Mark 16;&amp;</li> <li>3. Luke 24:5</li> <li>4. Acts 1:11; 5:19,20; 8:26; 12:7,8; 10:3,22</li> <li>5. Revelation 10:9-11; 11:1- etc</li> <li>6. I John 4:2</li> <li>7. Luke 12:8</li> <li>8. Revelation 3:5; 21:9</li> <li>9. Hebrews 12:22; 13:2, etc</li> </ol> <p>B. Israel's Scriptures revealed and confirmed by angels; Israel's and the 12's Scriptures come through <u>many</u> good spirits (angels)</p> <ol style="list-style-type: none"> <li>1. Daniel 10:10-21</li> <li>2. Acts 7:53</li> <li>3. Galatians 3:19</li> <li>4. Revelation 1:1; 22:6,16</li> <li>5. Hebrews 2:2</li> <li>6. I John 4:2</li> <li>7. Ezekiel 1:21; 2:2</li> <li>8. Revelation 1:4; 8:2</li> </ol> <p>C. Israel's prayers through angel-priests</p> <ol style="list-style-type: none"> <li>1. Daniel 10:10-21</li> <li>2. Revelation 5:8; 8:4</li> <li>3. Genesis 19:18</li> </ol>	<p>XIII. A. Body of Christ superior to angels in authority. Paul's ministry independent of angels</p> <ol style="list-style-type: none"> <li>1. See #I(b) Scriptures</li> <li>2. See Acts</li> </ol> <p>B. Today's truth revealed to angels by the Body; today's truth came solely through <u>one</u> Spirit (the Holy Spirit)</p> <ol style="list-style-type: none"> <li>1. Ephesians 3:10</li> <li>2. I Corinthians 11:10; 13:1</li> <li>3. I Corinthians 12:8-11</li> <li>4. Ephesians 4:4</li> </ol> <p>C. One Mediator for the Body</p> <ol style="list-style-type: none"> <li>1. I Timothy 2:5</li> </ol>

Appendix B. TO WHOM DID PETER WRITE?

I. I Peter 1:1

A. Strangers (parepidamois).

1. This Greek word occurs in the Septuagint in Gen. 23:4 (sojourners) and Ps. 39:12 (sojourner) where it refers to Abraham and Israel, respectively, and occurs in the N.T. only in I Pet. 1:1 (strangers), 2:11 (sojourners) and Hebrews 11:13 (sojourners). In the latter, it refers to the Israel of faith, of the New Covenant (cf. Gal. 6:16).
2. In I Pet. 1:1 the word occurs with "elect", i.e. elect strangers.
3. The concept of stranger or so-journers is well-defined in Scripture.
  - a. In the context of the land of Israel, it means Gentiles, non-Jews, e.g. Ex. 12:43,48, Lament. 5:2, Joel 3:17, Eph. 2:12,19, etc.
  - b. In the context of the land of nations, it means Jews, e.g. Gen. 17:8, Ex. 22:21, Lev. 19:3,4, Acts 2:10, etc.

B. Scattered (literally of (the) dispersion, diaspora).

1. This Greek word occurs in the Septuagint only in Deut. 28:25 (removed), 30:4 (driven out), Neh. 1:9 (cast out), Ps. 139 (in the subtitle and then only in the Alexandrian manuscript), 147:2 (outcasts), Is. 49:6 (preserved), Jer. 13:14 (destroy), 15:7 (destroy), and 34:17 (removed), and occurs in the N.T. only in John 7:35 (dispersion), James 1:1 (which are scattered abroad), and I Pet. 1:1. In every case diaspora means Israel.

C. Who is Peter's audience?

1. He uses words and constructions which in context refer to physical Israel exclusively. The Greek reads: "to (the) elect strangers of (the) dispersion of Pontus,..." Thus Peter is writing to the saved of the nation Israel, the Israel of the New Covenant, those Jews awaiting the kingdom from the heavens.
2. The Body of Christ is never called strangers, parepidamois, or diaspora. These are Jewish terms. The Body of Christ is neither Jew nor Gentile (Gal. 3:28, 6:15, etc.). Hence Peter is not writing to the Body of Christ, not to us, although all scripture is for our learning.

II. I Peter 1:10-12

A. Prophesied Grace.

1. Peter states that salvation, grace, and glory of his audience are the subject of the O.T. prophets.
2. The O.T. prophets speak that God would deal with Israel, with the Gentiles through Israel, and establish a perfect, earthly kingdom from heaven in which the New Covenant Israel governs, spiritually and politically, the redeemed Gentiles (e.g. Is. 2:1-3, Zech. 8:22,23, Amos 9:10-12, etc.).

B. Who is Peter's audience?

1. The salvation, grace, and glory of the Body of Christ was hidden from the O.T. prophets (Ro. 16:25,



Eph. 3:1-10, Col. 1:25-28) and first revealed through Paul (and those with him). No facts about the Body of Christ can be found by searching the O.T. prophets (Ro. 11:33 and Eph. 3:8); "unsearchable" in the Greek literally means "without a trace or track."

2. Hence Peter cannot be writing to the Body of Christ, but is writing to New Covenant Israel. He cannot write to people whose hope and glory are both revealed and not revealed by the O.T. prophets; this would be a contradiction.

### III. I Peter 2:9

#### A. (Chosen) Race ( (elected) genos).

1. This Greek word always includes the idea of a physical race (with one possible exception: Acts 17:28,29 where Paul quotes Homer (classical Greek)). In the Septuagint: e.g. Gen. 11:6 (people), Ex. 1:9 (people), Is. 49:6 (tribes), Jer. 31:1 (families), 36 (seed), and 37 (seed), Phil. 3:5 (stock), Rev 22:16 (offspring), etc.

#### B. (Kingly) Priesthood ( (basilaon) hierateuma).

1. Priest (Hebrew: cohen, Greek: hierus) means one who stands before God on behalf of someone who cannot stand before God. E.g. Heb. 10:11, etc.
2. Israel stands before God on behalf of the gentiles (see scriptures of II.A.2).

#### C. (Holy) Nation ((agion) ethnos).

1. Ethnos (cf. English word ethnic) always is used of a physical nation or nations, both in the Septuagint and the N.T. It is translated by nation and the plural by nation or Gentiles. E.g. Luke 7:5, etc.

#### D. Who is Peter's audience?

1. The Body of Christ is race-less and nation-less (see scriptures of I.C.2.) and without any mediators except its Head (I Tim. 2:5,6). Israel stands before God and has the privilege of entering the presence of God; the Body is seated upon the heavenlies with Christ (Eph. 2:6) and the Body dwells, resides in the presence of God (Eph. 2:22).
2. I Pet. 2:9 is the fulfillment of Ex. 19:5,6 and looks forward to Ezek. 43 and 44.
3. Peter is therefore addressing New Covenant Israel, God's priestly nation which comes before God and stands on behalf of the Gentiles. Otherwise, he is writing to a chosen race in a race-less dispensation, a priesthood in a priest-less dispensation, a holy nation in a nation-less dispensation, etc., which is a contradiction.

### IV. I Peter 3:21

#### A. Baptism.

1. Baptism is required for salvation in Peter's ministry, Mark 16:15,16, Acts 2:38.
2. Water is Israel's induction into the royal priesthood, Lev. 8:6 cf. Ezek. 43 and 44.
3. Baptism (or an oral confession) neither causes nor precede regeneration. Always regeneration first, the required confession of the faith second, and the remission of sins or salvation third. Baptism for

Peter was the necessary answer (Greek is literally "requirement, demand") of a good conscience.

B. Who is Peter's audience?

1. The confession of faith today excludes water (Rom. 10:9), whereas Peter's requires it.
2. There is only one baptism for the Body (Eph. 4:5 and I Cor. 12:13) and it is not water.
3. Peter is therefore writing to New Covenant Israel.

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We must "rightly divide the word of truth" (II Tim. 2:15) and "test the things that differ" (Phil. 1:10, literal reading).