

NECESSITY OF PAUL'S DISTINCTIVE GOSPEL

Pauline Bootcamp: Session I

Trinity Grace Fellowship

§0. Statement of the Issues. This session, in concert with those sessions that follow, delineates the necessity of the Pauline Gospel in **every way** for the believer of the present dispensation, and in so doing answers in the **affirmative** all the following questions:

- (1) Is the content of Paul's epistles fundamentally distinct from that of non-Pauline Scripture?
- (2) Are these fundamentally distinct aspects of Paul's gospel an essential part of salvation for today?
- (3) Is the Body of Christ hidden from non-Pauline Scripture and Pre-Biblical revelation and understood only in light of Paul's gospel?
- (4) Is Paul's gospel necessary to explain the delay of Israel's prophetically promised millennial/eternal ethnic world empire, and, in particular, to explain the sinful character, and hence absence, of each of the following in the present dispensation:
 - (a) priesthood and Temple worship
 - (b) Shekinah glory
 - (c) rabbinate and rabbinism
 - (d) charismata and supernaturalism
- (5) Is Paul's gospel necessary to completely account for the delay of the Gentile national hopes, and in particular, to explain the sinful character, and hence absence, of each of the following in the present dispensation:
 - (a) divine right of monarchs
 - (b) patriarchal control over adult children (especially women) and their families
 - (c) arrangement of marriages and honor killings
 - (d) religious nationalism and tribalism

To illustrate the pertinence of (1) and (2), consider these corollary questions: is the gospel declaration different in Paul's epistles, and is it important for one's salvation from God's eternal wrath?

We divide the work of this session into the following sections:

- §1. Definition of the Pauline Gospel via Septalogue of Pauline Law—Seven Ones of Body of Christ
- §2. Revelatory and Biblical Necessity of Paul's Distinctive Gospel—its Fundamental Distinctives
- §3. Soteriological Necessity of Paul's Distinctive Gospel—Body's Gospel Confession
- §4. Evidentiary Necessity of Paul's Distinctive Gospel—Part I: Absence of Israel's Priesthood and Temple
- §5. Evidentiary Necessity of Paul's Distinctive Gospel—Part II: Absence of Shekinah Glory
- §6. Evidentiary Necessity of Paul's Distinctive Gospel—Part III: Absence of Rabbinate and Rabbinism
- §7. Evidentiary Necessity of Paul's Distinctive Gospel—Part IV: Absence of Charismata and Efficacy of Scientific Method
- §8. Evidentiary Necessity of Paul's Distinctive Gospel—Part V: Absence of Divine Right of Kings
- §9. Evidentiary Necessity of Paul's Distinctive Gospel—Part VI: Absence of Patriarchs/Father-Priests over Families/Tribes
- §10. Evidentiary Necessity of Paul's Distinctive Gospel—Part VII: Absence of Arranged Marriages and Honor Killings
- §11. Evidentiary Necessity of Paul's Distinctive Gospel—Part VIII: Absence of Religious Nationalism and Tribalism

There is reference throughout these sessions to *A Dispensational Survey of Scripture Centered Around the Seven Unities of the Body of Christ* [DS7], where many issues are dealt with in detail. The time limit of these sessions requires us to merely sample the Biblical support on many points for which **there are veritable mountains of Biblical evidence in [DS7]**, and to which we therefore refer the interested reader for more detail and full arguments. There is dependence on the April 2004 *Outline on Gentile Laws*, the June 2004 *First Possible Outline on Melchizedek*, and the July 2004 *Patriotism Outline*, the first two of these outlines being attached as appendices to support Sections 8–11. There is also dependence on TGF Conference 2004 (*Biblical View of the Zodiac—Clock of the Gentiles*) and 2004 Post-Conference Overview, papers still in progress.

It is necessary to state up-front our approach to Scripture or our hermeneutic. We believe that the Scriptures are inspired in every part in the original autographs, and are without error in all they teach if and only if they are interpreted via the normative hermeneutic (aka grammatico-historical method). This hermeneutic states that words, grammar, idioms, etc are all to be taken in the customary or normative sense—as determined by general usage—in a given passage unless the context, or the context of parallel passages, forces otherwise; i.e. plow a straight furrow until and unless you run into a tree, or a previous parallel furrow ran into a tree (II Tim. 2:15). See "Robert E. Walsh, **Biblical hermeneutics and creation**, *Proceedings of the First Internat. Conf. Creat. I*(1986), 121–127" [BHC] for more detail. We believe that the desire to approach the Scriptures in this way means that the individual has the desire to **carefully and coherently know** the Scriptures for himself/herself, and hence this desire is communicated at, and only at, regeneration (see Rom. 14:5, Eph. 1:17–18; Phil. 1:9–10; II Tim. 2:25; 3:7, etc); see [DS7] for more detail.

May the Lord Christ see fit to use this session and its companions to honor the gospel detailing the salvation of His Body and so honor Himself as its Head.

The Necessity of Paul's Gospel: The Pauline Bootcamp, Session I

§1. Definition of the Pauline Gospel via Septalogue of Pauline Law—Seven Ones of Body of Christ

A. One Body

The Body of Christ comprises individuals, each directly joined to and blessed by Christ Himself, without any administrative or hierarchial intermediaries, whether of men or of angels. Hence, there are no groups, states, ethnic divisions, families, tribes, priesthoods, separate choirs, clergy, gender, social classes, *et al* within the Body of Christ.

Sample Scriptures: Rom. 8:17; 11:17; 12:3–5, I Cor. 12:12–27, Gal. 3:28; 6:15, Eph. 1:19–23; 2:16; 3:6; 4:15–16; 5:31–32; Col. 1:18; 3:11.

B. One Spirit, One Lord, One Truly-Father-God

The only spirit ministering to members of the Body of Christ is the Holy Spirit of God; the only lord and personal master of members of the Body of Christ is the Lord Jesus Christ; and the only authority over members of the Body of Christ is God the Father. Hence there is no angelic ministry, no priesthood, no intermediary interpreters, no family or tribal patriarchs, *et al* in the Body of Christ.

Sample Scriptures for One Spirit: I Cor. 2:10–13; 12:3, 7–13, Eph. 2:18; 3:10; 4:4, Phil. 1:19, I Tim. 4:1.

Sample Scriptures for One Lord: I Cor. 8:5–6, 12:5, Eph. 4:5, I Tim. 2:5 (Rom. 8:34–36). Cf. Acts 9:3–6, I Cor. 9:1, II Cor. 12:1–7, Gal. 1:12, Eph. 3:3.

Sample Scriptures for One Truly-Father-God: I Cor. 8:5–6; 12:6, Gal. 4:8, Eph. 4:6. Cf. Eph. 1:11, 18; 2:7.

C. One Hope, One Faith.

The hope—eternal end—of the Body of Christ is to eternally express Christ's administrative authority over the angelic hosts, and through them, over the entire created order, and to be jointed-seated with Christ in the Third Heaven; and each member of the Body has this, and only this, hope unto his/her salvation. Hence none of the Body will be anywhere on the earth or in the Land or in the first or second heavens, but only in the Third Heaven.

The faith of the Body of Christ comprises the doctrine and law concerning the Body of Christ, including its election, predestination, propitiation, perseverance, and hope within Christ as Head of the Body in accordance with the other Six Ones, and including its sanctification in this life in accordance with the law as declared in accordance with the other Six Ones; and this faith is the same for each member of the Body of Christ—there is not one faith for one member and a second faith for another member, nor are there more than one faith for any member of the Body, but precisely one faith for all members of the Body. Hence in the Body there is not one faith unto, or gospel of, salvation from God's wrath, and another faith unto, or gospel of, maturity and rewards; so that there is one faith and one gospel.

The inward or subjective faith given each member of the Body of Christ believes and obeys and proclaims the one faith; and each member of the Body is given the same kind of subjective faith

Sample Scriptures for One Hope: Rom. 8:16–23–29; 11:29, I Cor. 6:2–3, II Cor. 3:18; 12:1, Eph. 1:3, 18–19 (Greek), 2:6; 3:10; 4:4, Phil. 3:20–21 (Greek), Col. 1:12, I Thess. 4:13–5:11.

Sample Scriptures for One Faith: Rom. 10:8, Eph. 4:5, 13; 6:16, I Tim. 3:9, II Tim. 4:7.

D. One Baptism.

Members of the Body of Christ are baptized by the Holy Spirit through regeneration into the Body of Christ, giving them a new will to confess Christ as their Head and His resurrection in accordance with the One Faith; and each member of the Body has this, and only this, baptism unto conversion and salvation. No member of the Body is to have other baptisms, and there is not one baptism for one member and a second baptism for another member; so that there is precisely this one baptism, and only this baptism, for all members of the Body of Christ. Hence there is to be no water baptism, no charismatic baptism, no ritual baptism of any kind.

Similarly, there is to be only one circumcision, namely that inward circumcision of regeneration. And there are to be no rituals, religious symbols, religious clothes, religious titles, ritualistic meals, religious times, religious holidays (weekly, monthly, or annually, or otherwise), no religious hours, *et al* whatsoever. This is in keeping with the Body of Christ being the living, Spirit-indwelt shrine of the Father, setting aside any physical symbol or ritual whatsoever (any of which would defile the living shrine).

Sample Scriptures: Rom. 6:1–11, I Cor. 1:17; 12:13, Gal. 3:27, Eph. 4:5, Col. 2:12, Tit. 3:5. Cf. I Cor. 11:1–15; 13:1–13, Gal. 4:8–11; 5:1–7, Col. 2:8–23, plus Eph. 1:18 ("saints" in Greek is really "holy of holies"); 2:19 ("saints" in Greek is really "holy of holies") plus Rom. 8:11, I Cor. 3:16 ("temple in Greek is really "shrine" = "holy of holies"), II Cor. 6:16 ("temple in Greek is really "shrine" = "holy of holies"), Eph. 2:22 (see 2:19 and note above), Rom. 12 (see J. Hilston's notes on this chapter as it relates to the conduct of the Body as a living shrine).

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§2. Revelatory and Biblical Necessity of Paul's Gospel—its Fundamental Distinctives.

A. Seven Manys of Pre-Biblical (Biblically Restored) Zodiac (see TGF Conference 2004 and 2004 Post-Conference Overview, papers still in progress)

- (1) *Many groups of the Righteous Gentiles*: ethnically, there are to be many ethnically distinct nations—and hence tribes and families with all the patriarchal rights—in the future, restored earth.

Sample houses and rooms: many fishes of the redeemed in Aquarius (Aar) and the (corrected) house of Pisces, many herd animals in (the corrected sign of) Secured Herd (Klaris-Asellus), the house immediately preceding Leo.

- (2) *Many ethnic faiths and hopes of the Righteous Gentiles*: Many ethnic hopes and faiths, one for each redeemed nation, is an immediate consequence of many nations ((1) above).

- (3) *Many baptisms of the Righteous Gentiles*. the (charismatic) blessings poured out upon the Elect Gentiles was to be symbolized by water ceremonies, yielding many baptisms.

Sample houses and rooms: Aquarius (house) and Stream (Aar) (first room of Aquarius).

Corrupted pagan indications: the pouring baptisms of the Pharaohs were associated both with the coronation of the Pharaohs and their spiritual rebirth as gods (see, e.g., the coronation relief in Hathor Rising, *The Serpent Power of Ancient Egypt*, pp. 62–63).

- (4) *Many gods, lords, spirits of the Righteous Gentiles*: the Zodiac comprises those stars especially constructed for the purpose of communicating the horoscope of the coming Redeemer (Gen. 1:14; 4:4, Gen. 15:5 (Hebrew text), Psalm 19 (Hebrew test); 147:4, Matt. 2), and generally the stars are controlled by the angelic host (Jud. 5:20, Rev. 6:13; 12:4,9). This implies that the angels are in charge of this heavenly revelation, and this implies that the angels are the commissioned gods, lords, spirits of the Elect Gentiles, yielding many gods, lords, spirits.

Sample houses and rooms: entire (restored) Zodiac

Sample Scriptures: Gen. 1:14; 4:4, Gen. 15:5 (Hebrew text), Psalm 19 (Hebrew test); 147:4, Matt. 2 plus Jud. 5:20, Rev. 6:13; 12:4,9.

B. Seven Manys of Moses and the Prophets

- (1) *Many groups of Israel's earthly kingdom*: ethnically, Israel plus the 70 Gentile nations in eternal subjection to Israel, and hence tribes and families with all the patriarchal rights, as well as social classes and gender.

Sample Scriptures: Gen. 10; 12:1–3, Is. 2:1–3; 14:1–4; 19:23–25; 60:1–16; 61:4–6, Joel 3:1, Amos 9:9–12, Zech. 8:3,13,22,23; Rom. 11:24–27.

- (2) *Many spirits, lords, and gods of Israel's earthly kingdom*: Israel, along with each of the Gentile nations, is in eternal subjugation to, and under the ministry of, the angelic hosts.

Sample Scriptures for many spirits: Ps. 104:4, Ez. 1:21; 2:2, Heb. 1:13–14 . Cf. I Sam. 16:16:14–23, I K. 22:21–23, II Chron. 18:20–22, Is. 6:6–7, Dan. 7,8,9, Acts 7:53, Gal. 3:19, Heb. 2:2.

Sample scriptures for many lords: Gen. 19:2,18, Dan. 10:16,17,19, Is. 6:6–7, Ps. 136:3, Zech. 6:4. Cf. I Cor. 8:5–6.

Sample scriptures for many gods: Ps. 8:5; 82:1,6; 86:8; 95:3; 96:4; 97:7; 135:5; 136:2; 138:1, Dan. 11:36, John 10:34–36 (Greek). Cf. I Cor. 8:5–6.

- (3) Many hopes and faiths of Israel's eternal earthly kingdom—a hope and faith for each of the 71 nations (Israel plus the Gentiles). The Jewish hope is to live eternally in the renewed Land (and then City) under the Lordship of Christ as the Messiah and rule and minister to, and on behalf of, the nations; and the Holy Spirit gives Elect Israel the faith to obey and proclaim this hope. The Egyptian hope is to live eternally in renewed Egypt under the rulership and ministry of Israel in submission to the Lordship of Christ as the Last Adam and administrate the land of Egypt; and the Holy Spirit gives the Elect of Egypt to faith to obey and confess this hope. Similarly for each Gentile elect. Collectively the Gentile hopes means that the Righteous of the Nations fill the earth.

Sample Scriptures for many hopes: Gen. 10; 12:1–3, Is. 2:1–3; 14:1–4; 19:23–25; 60:1–16; 61:4–6, Joel 3:1, Amos 9:9–12, Zech. 8:3,13,22,23. Cf. Rom. 11:24–27.

Sample Scriptures for many faiths: Above scriptures plus Ex. 12:48–9, Josh. 9:27, Zech. 14:16–19.

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- (4) Many baptisms and, more generally, precisely stated ceremonial law for Israel, in part as the priestly nation ministering before God on behalf of Elect Gentiles, both individually and globally, as well as ceremonial law for each of the Gentile nations with their hierarchial and patriarchal priesthoods.

Sample Scriptures: Gen. 8:20 (8:15–9:17); 14:18–20 (Heb. 6:1–2); 20:1–4; 22:1–19; 31:43–55; 42:35–38, Ex. 2:16–21; 3:1; 18:1–12 (+ 13–27); 30:17–18–21; 40:12,30–32, Lev. 8:6; 11:23–28; 14:48–53; 16:4,24,26,29; 17:23–28; 22:6 (Cf. Ezek. 36:25, Heb. 9:10), I Sam. 7:6,8–10,15–17; 9:12–14; 16:1–5,11, Job 1:1–5; 42:7–11

C. Seven Manys of Christ's Earthly Ministry

Points (1–4) are the same as under A above. We cite some texts:

- (1) Sample Scriptures: Matt. 5:5; 6:10; 8:8–14 (cf. Zech. 14:16–19) / Luke 7:1–10, Matt. 15:26–28; 25:31–46.
- (2) Sample Scriptures: Matt. 1:20–24; 13:39–41; 24:31; 28:2,5, Mark 8:38; 13:27, Luke 1:11–22,26–28; 2:9–15; 12:8–9; 16:22; 24:23, John 10:34–36(Greek); 20:12.
- (3) Sample Scriptures: see (1) above, plus Matt. 5:17–48; 8:4; 26:17–25, John 7:2,10–39. Cf. Rom. 15:8.
- (4) Sample Scriptures: Matt. 2:6,11; 21:25–27; 28:18–20, Mark 1:3, Luke 3:3; 7:29–30,31–35.

D. Seven Manys of Twelve's Ministry and Epistles

Points (1–4) are the same as under A above. We cite some texts:

- (1) Sample Scriptures: Acts 2:16; 3:21–25; 8:30–31; 10:2; 15:13–18 (Amos 9:9–12), I Pet. 1:1; 2:9, James 1:1, Rev. 3:12; 21:2,10,12,24–26.
- (2) Sample Scriptures: Acts 1:11; 5:19–20; 7:53; 8:26–; 10:3–4,7; 12:7–9,23, Heb. 1:14, I John 4:1–3, Rev. 1:1,4; 3:5; 4:5; 5:5,8; 6:1,3,5,7; 7:11–14–17; 8:2,4; 10:9,10; 11:1–; 14:6; 17:1–; 19:9,10; 21:9,12–14; 22:16.
- (3) Sample Scriptures: scriptures of (1), plus Acts 1:3,6–7. Cf. Matt. 16:19; 19:28; 21:43, Luke 22:30, I Pet. 3:19–20.
- (4) Sample Scriptures: Acts 2:4,37–38, Heb. 6:1–2; 10:22, I Pet. 3:21.

E. Absolute Unity of Non-Pauline Revelation and Scripture w.r.t. Gentiles' and Israel's Ethnic Kingdom Gospel.

From A, B, C, D above it necessarily follows that there is absolute unity outside Paul on the issue of the Seven Manys of God's dealings, past and future, with Elect Israel and the Elect Gentiles.

F. Absolute Distinction between Pauline Scripture and Non-Pauline Revelation and Scripture.

The argument is this: given that Paul's epistles are Scripture and unique, then it follows that they, and the unique gospel they contain, are absolutely essential and necessary.

§3. Soteriological Necessity of Paul's Distinctive Gospel—Body's Gospel Confession

A. Gospel Confession of the Righteous of the Nations

- (1) The pre-Scriptural gospel to the Nations was that the Creator of the Universe would incarnate through the Virgin birth (Virgo/Kamah) with a dual nature (e.g. Virgo/Centaurus, Twinned-One (Al-Tauman)), sacrifice Himself on behalf of the Elect Gentiles (e.g. Sacred-Altar (Tulku), Scorpio, Capricornus), rise from the dead (Capricornus/Delphinus), charismatically bless Elect Gentiles (Aquarius), bring Elect Gentiles into their respectively assigned and restored national territories with perfect justice in His earthly kingdom (Sagittarius, Pisces, Aries, Taurus, Al-Tauman, Secured-Herd (Klaria/Asellus)), and finally judge and torture Satan (Leo) and those of the Nations who follow him. This gospel was originally given in the stars, corrupted after the Flood, and sufficiently re-given in Scripture using the ancient Semitic picture and star names that the message of the original Zodiac concerning the Savior of the Nations can be recovered (see TGF Conference 2004); and the confession of faith included bringing the appropriate sacrifice to celebrate the sacrifice of the Savior of the Nations.

Sample houses and rooms: entire (recovered) Zodiac—see TGF Conference 2004 and 2004 Post-Conference Overview, papers still in progress.

Sample Scriptures: Gen. 1:14; 4:4, Gen. 15:5 (Hebrew text), Psalm 19 (Hebrew text); 147:4, Matt. 2.

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- (2) The Scriptural gospel to the Nations includes not only their pre-Scriptural gospel, but the additional good news that Israel's Messiah would be the Savior of the Nations and save the Elect Gentiles into their respective assigned and restored national territories, hence in submission to Israel and to be blessed through Israel; and the confession of faith was the submission to Israel's Messiah as the incarnate Creator of the Universe, the Last Adam, the Savior of the Nations; and once He came, to submit to Jesus of Nazareth as the Savior of the Nations, the Last Adam.

Sample Scriptures: Gen. 20 (esp. 17), Job 14:12–17; 19:25–26, Josh. 9, Is. 60:1–16, Matt. 15:21–28, Mark 7:24–30, Acts 10:1–11:18.

B. Gospel Confession of Israel's Kingdom

- (1) The gospel to Israel's Elect prior to Christ was that Israel's coming Messiah would forever establish Israel's kingdom over the earth, bless Israel through the angelic ministry, and through Israel bless the Nations; and the gospel confession was to submit to the Second Person of the triune Jehovah as the One Who would incarnate as the Messiah and justify them in regard to Israel's Law, including its ceremonial aspects declaring Messiah's sacrifice for Israel's position and hope.

Sample Scriptures: Gen. 12:1–3; 15, Ps. 45.

- (2) The gospel to Israel's Elect during the ministry of Christ was that Israel's Messiah, as described in (1) above, had come as Jesus of Nazareth, and the gospel confession was to submit to him as the Messiah and demonstrate this through submission to the ceremonial law.

Sample Scriptures: Matt. 4:23; 16:16, John 1:29.

- (3) The gospel to Israel, and the gospel confession, in the ministry of the Twelve was as stated in (2) above.

Sample Scriptures: Acts 2:33–36; 3:19–26

- (4) The gospel to Israel, and the gospel confession, in Israel's Last Generation and the Millennium will be as stated in (2) above.

Sample Scriptures: Heb. 6:1–2, Rev. 2:5,16,24–28; 3:2–5,12,18–21.

C. Gospel Confession of Body

The gospel to the Body is that Jesus of Nazareth is now what He always was before His incarnation and earthly ministry—high and exalted above all angelic powers, all earthly distinctions, all ceremony and ritual whether angelic or earthly—and His Body is identified with Him in righteousness and administrative position over the created universe, and hence is above angels, earthly distinctions, and ceremonial and ritualistic expression. The gospel confession of the Body is to privately confess “Lord Jesus” to Christ and believe His resurrection from the dead, where “Lord” means “Head” as declared in Pauline Scriptures, and to confess and demonstrate and live this apart from any ceremonial and ritual expression (since all such is demonic).

Sample Scriptures: Rom. 10:6–13 plus Gal. 4:8–11/Col. 2:8–23 (Greek text, in order, in context).

§4. Evidentiary Necessity of Paul's Distinctive Gospel—Part I: Absence of Israel's Priesthood and Temple.

A. Priesthood and Temple in Moses and the Prophets

The Temple (or Tabernacle) was the focus of the ceremonial law setting Israel apart from the Nations; and the official exercise of this law was through the priesthood and Levitical ministers to whom the Nation paid tithe or tenth. And through this Temple and priesthood were the prophetic feasts officially celebrated.

Sample Scriptures: Ex. 19:5–6, Lev. 23.

B. Priesthood and Temple in Diaspora

Though in Diaspora, individual Jews as Daniel still functioned as supernaturally gifted intermediaries, particularly with the Gentiles. Furthermore, it was in Diaspora that the synagogue was invented to extend the teaching of the Temple destroyed and of the Second Temple yet promised. At all times the bloodlines of the priesthood and Levites was maintained against the day of the return, and at all times it was taught that Israel was the priest of the Nations.

Sample Scriptures: Daniel (e.g. Dan. 6:10).

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C. Priesthood and Temple in Christ's Earthly Ministry

Christ kept the ceremonies of the Law and preached the keeping of the Law, and in all things Christ honored Moses and the prophets; He honored the Second Temple and the place of the priesthood (though not necessarily those individuals in that place) at the center of that ceremonial law; and He proclaimed the Temple of the eternal Jerusalem as the future abode of Elect Israel.

Sample Scriptures: John 7:1–9, 37–38 (cf. Ezek. 47:1); 14:1–3 plus Last Passover (Luke 22:13–39, John 13:1–18:1, Matt. 26:19–30, Mark 14:16–26—see TGF Conference 2001).

D. Priesthood and Temple in Ministry of Twelve

The Second Temple was at the center of the ministry of the Twelve.

Sample Scriptures: Acts 2:5–14, 46; 3:1–11–26; 5:42; I Pet. 2:9–12.

E. Priesthood and Temple in Israel's Last Generation, Millennium, and eternal Jerusalem

Israel's Last Generation centers around the Temple of that day, the Millennium centers around the Millennial Temple, and the eternal phase of Israel's future empire centers around eternal Jerusalem as its Temple.

Sample Scriptures: Rev. 11:1–13, Ezek. 44–47, Rev. 21.

F. No Priesthood and Temple in Paul's Gospel

There are no priests in the Body of Christ except its Head, Christ, Who is the High Priest and **only** mediator. And there is no holy place or temple or place of worship in the Body. The Greek priestly word *group* never occurs in Paul.

Sample Scriptures: Gal. 4:8–11; 5:3–6, Col. 2:8–23, I Tim. 2:5.

G. No Priesthood and Functioning Temple Today—Confirmation of Paul's Distinctive Gospel.

There is neither functioning temple nor priesthood today; where are they? Nowhere is the Passover lamb held up before God in official benediction; nowhere is the grain of firstfruits waved before Jehovah; etc. The making dysfunctional of the Second Temple by Titus was **not** a fulfillment of Luke 21:1–6 (double negative) / Mark 13:1–2 (quadruple negative) / Matt. 24:1–2 (quadruple negative); each of which and all of which passages prophesy a complete obliteration of the Second Temple, but the walls and gates and foundation stones are with us to this day; and the character of the Pauline revelation in the context of the rest of Scripture imply God's prophetic dealings with Israel stop at the end of Israel's Second Generation—which ends just before the salvation of Saul—and resume with the yet future Third Generation. Hence, the present state of the Temple implies a confirmation of Paul's gospel, that gospel which mandates no priesthood and no temple.

§5. Evidentiary Necessity of Paul's Distinctive Gospel—Part II: Absence of Shekhinah Glory.

A. Shekhinah in Moses and the Prophets.

Jehovah appeared to, and dealt with Moses and Israel through the Cloud of Glory, the angelic manifestation of Jehovah's presence or Shekhinah. The Shekhinah also appeared to the kings and prophets as the continued guarantee of Jehovah's covenant relationship with Israel as the chief Nation. Through Shekhinah was the Tabernacle visibly sanctified and the Temple dedicated.

Sample Scriptures: Ex. 14:24; 19:9, Lev. 16:1–4, II Chron. 5:13.

B. Shekhinah in Diaspora

When Israel went into Exile, Shekhinah went with her (so record the ancient rabbis in Tractate Megillah, Folio 29a). Even in Diaspora, the Shekhinah was seen by Ezekiel in visions, and it rested upon Daniel and the prophets in revelatory power as Israel continued to be the channel of blessing to the Nations. The ancients cite specific examples of synagogues in Babylonia before the return when Shekhinah came upon these synagogues (Tractate Megillah, loc. cit.) which closely match the appearance of Shekhinah in Acts 2:1,2,6..

Sample Scriptures: Ezek. 11:18, Zech. 14:4.

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C. Shekhinah in Christ's Earthly Ministry

Shekhinah rested upon Christ and was visibly seen in His ministry and even at His ascension.

Sample Scriptures: Matt. 17:5; 27:45, Mark 9:7; 14:33, Luke 9:18–36; 23:42–43; John 1:51; Acts 1:9.

D. Shekhinah in Ministry of Twelve

Shekhinah played a fundamental role in the Pentecostal ministry of the Twelve.

Sample Scriptures: Acts 2:1–3; 5:1–17.

E. Resumption of Shekhinah in Israel's Future

It is through angelic Shekhinah that Israel's kingdom is restored. It is the Cloud of Glory as Jehovah's "angelic feet" or presence that initiates the Seventieth Week, i.e. the Seventh Seal of Israel's Last Generation.

Sample Scriptures: scriptures of B plus Matt. 24:30; 26:64, Mark 13:26; 14:62; Rev. 1:7; 10:1; 11:12; 14:14–16

F. No Shekhinah Ministry in Paul's Gospel

The Body of Christ, identified with its Head, is over all angels, even now teaches the angels, and so even now ministers to Shekhinah through the Word, particularly through Paul's epistles; and when the Body is actually jointed-seated with Christ, it will through empowerment of the Holy Spirit minister in a complete way to Shekhinah so that Shekhinah ministers to Israel. Thus there is no Shekhinah ministry to men today—for administratively the less is blessed of the better, but rather a ministry for the Body to Shekhinah.

Sample Scriptures: I Cor. 6:2–3, Eph. 2:6; 3:10, Phil. 3:20(Greek), I Thess. 4:16–17.

G. No Shekhinah Ministry Today—Confirmation of Paul's Distinctive Gospel

There is no Cloud of Glory today—where is it? Who has today seen Shekhinah? Where are the witnesses, photographs, videotapes, etc. The Glory has not been seen now for over 1,900 years since the Pentecostal ministry of the Twelve. Thus is Paul's Gospel confirmed.

§6. Evidentiary Necessity of Paul's Distinctive Gospel—Part III: Absence of Rabbinate and Rabbinism

A. Jewish Tutors in Moses and the Prophets

Israel as chief Nation tutors the Nations; and it is not given to the Gentiles to understand the Sample Scriptures except under the guidance of Jewish tutors. More precisely, the Holy Spirit through regeneration drives the Gentiles to seek teaching from the scriptures by regenerated Jews.

Sample Scriptures: Is. 2:1–4, Jonah, Micah 4:1–3, Zech. 8:23. Cf. Gen. 20, Josh. 9, I K. 5:1–12, II Kings 5, Is. 14:1–4; 19:23–25; 60:1–16; 61:4–6, Amos 9:9–12.

B. Jewish Tutors in Diaspora

Even in the Exile, Israel continued to tutor the Gentiles, as can be seen in the ministry of Daniel and his friends.

Sample Scriptures: Daniel (e.g. Dan. 2).

C. Jewish Tutors in Christ's Earthly Ministry

Righteous Gentiles sought blessing through Israel.

Sample Scriptures: Matt. 8:5–13 / Luke 7:1–10, Matt. 15:21–28.

D. Jewish Tutors in Ministry of Twelve

Righteous Gentiles sought for and received instruction from righteous Jewish tutors during the Pentecostal ministry.

Sample Scriptures: Acts 8:26–40; 10; 15:22–29.

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E. Resumption of Jewish Tutors in Israel's Future

Righteous Gentiles will manifest their salvation, in part, by seeking a righteous Jew for instruction.

Sample Scriptures: see passages under A above.

F. No Jewish Tutors in Paul's Gospel

There is One Body without ethnic distinction. Each man is obligated to understand the scriptures for himself. Christ ministers to each Body member directly through the Word.

Sample Scriptures: see passages under §1.A above plus Rom. 14:5, Eph. 4:13–16.

G. No Jewish Tutors Today—Confirmation of Paul's Distinctive Gospel

There exists today people of Gentile background who study the scriptures, access the original texts, and even peruse the ancient rabbis, without any benefit of a Jewish tutor. This very outline was prepared without the intermediate agency of any Jewish tutors. Thus is Paul's distinctive gospel confirmed.

§7. Evidentiary Necessity of Paul's Gospel—Part IV: Absence of Charismata and Efficacy of Scientific Method (see TGF Conference 1999, Session IV for more details)

A. Charismata in Moses and the Prophets

Miracles and supernatural gifts were a fundamental aspect of God's covenant relationship. In particular, the charismata were bestowed upon righteous Jews.

Sample Scriptures: Ex. 4:27–31; 16:31–36, II K. 2:7–15.

B. Charismata in Diaspora

The empowerment of the prophets continued right through the First Exile

Sample Scriptures: Ezekiel, Daniel, etc.

C. Charismata in Christ's Earthly Ministry

Charismata were a fundamental part of the authentication of Jesus of Nazareth as the Messiah of Israel.

Sample Scriptures: Matt. 4:23; 10:7–8; 11:1–6, Luke 4:18.

D. Charismata in Ministry of Twelve

Charismata were a fundamental part of the authentication of Jesus of Nazareth as the Messiah of Israel by the Twelve.

Sample Scriptures: Acts 2:4; 3:1–10; 8:7,14–24; 10:45–46.

E. Resumption of Charismata in Israel's Future

The resumption of true charismata is a hallmark of God's dealing yet again with Israel as the chief Nation.

Sample Scriptures: Joel 2:28–32, James 5:13–18, Rev. 11:1–6.

F. No Charismata in Paul's Gospel

Paul emphatically stresses that the Body gifts were withdrawn as their purpose came to fruition—the revealing and confirmation of the Pauline Epistles.

Sample Scriptures: I Cor. 1:7; 13:1–13; 14:37, I Tim. 5:23. Cf. II Pet. 3.

G. Scientific Method and Technology, but No Charismata Today—Confirmation of Paul's Gospel

Where are dead people being raised to life?

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§8. Evidentiary Necessity of Paul's Distinctive Gospel—Part V: Absence of Divine Right of Kings

Under construction—see appendices below

§9. Evidentiary Necessity of Paul's Distinctive Gospel—Part VI: Absence of Patriarchs and Father-Priests over Families and Tribes

Under construction—see appendices below

§10. Evidentiary Necessity of Paul's Distinctive Gospel—Part VII: Absence of Arranged Marriages and Honor Killings

Under construction—see appendices below

§11. Evidentiary Necessity of Paul's Distinctive Gospel—Part VIII: Absence of Religious Nationalism and Tribalism

Under construction—see appendices below

APPENDIX I: LAWS OF THE GENTILES (the following appendix has not yet been improved in light of TGF Conference 2004)

I. Motivating Questions

A. Nature Of The Body Of Christ

Is the Body of Christ the same as if the nation Israel had never existed? Restated, are these equivalent: on one hand, today there is neither Greek nor Jew nor Scythian nor barbarian; on the other hand, Israel is just another Gentile nation today?

B. Nature Of Father's Role In Household And Family

Does a father have the priestly right to execute a family member for egregious behavior (e.g. murder or adultery)? Restated, is it Biblically right or wrong—and why—for a father in Palestine/Jordan—Catholic or Muslim—to execute an adulterous or disobedient son or (usually) daughter? Restated, is it Biblically right or wrong—and why—for Jordan (and other Middle Eastern countries) to protect a father's priestly right to exercise life-and-death power over his family (Articles 98 and 340 of the Jordanian constitution—see [N. Khouri, *Honor Lost: Love and Death in Modern-Day Jordan*, Afterword, pp. 193–209, Atria Books (New York/London/ Toronto/Sydney/Singapore, 2003)]). Does a father have the right to dictate whom his son or daughter will marry enforceable by death?

C. Nature Of Individual's Relationship To His Family

Is it Biblically right or wrong—and why—to punish the family and dependents of a man convicted of a crime? Restated, should justice be meted out tribally? See [M. Oufkir, M. Fitoussi, *Stolen Lives: Twenty Lives In A Desert Jail*, translation R. Schwartz, Hyperion (New York, 2000; French original *La Prisonnière*, Éditions Grasset & Fasquelle 1999)].

D. Cultural Schism Between Pseudo-Christian West And Arabic East

How do we Biblically account for the cultural divide between East and West? Restated, what role do the contradictions between Scripture and Koran play in accounting for these cultural differences? More precisely stated, what role do the contradictions between Pauline Law and Quranic Law play in accounting for these cultural differences?

E. State of Israel

Was it right and proper to found a Jewish state and nation, whether in Palestine or anywhere else? Do synagogues defy Scripture in a way that false churches do not?

F. Divine Rights Of Monarchs

What is the Biblically proper way of answering these questions: do kings (and queens) have divine right to rule; is it right for the British sovereign to be the head of the Anglican church?

II. Purpose Of This Study

It is the purpose of this study to try to compare, and understand the differences between, ancient and righteous Laws of the Gentiles and the righteous Pauline Law of the Body of Christ. In so doing, we should achieve the following:

1. a better understanding of Israel's Law by placing it in its historical and dispensational context;
2. a better understanding of the Body of Christ than can be had by only comparing Pauline Law with Israel's Law; and
3. a better Pauline understanding of the world and the ability to give BIBLICAL answers to the above questions and many more questions besides.

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III. Relationship Between Civil And Ceremonial Aspects Of Law

A. Civil Aspects And Ceremonial Aspects Are To Be Distinguished

1. Social behavior not identical to ceremonial behavior
2. Moses and Aaron played different roles in setting up the nation of Israel

B. Civil Aspects And Ceremonial Aspects Cannot Be Separated

1. Heads of civil ranks were to honor ceremonial law
2. Heads of civil ranks sacrificed

IV. Distribution Of National Priesthood To Every Hierarchical Level

A. Self-Priesthood

1. Each adult Gentile male his own priest, offering sacrifices for himself: Cain, Abel—Gen. 4:3–7.
2. Same for Israel: pre-Mosaic Jacob was his own priest: Gen. 28:16–22; 35:14–15.

B. Patriarchal Priesthood Over A Family

1. Each Gentile father was priest-judge over his immediate family. With this went the power of life and death and the right to dictate marital partners.
 - i. Noah was priest over his family—see C below.
 - ii. Job was priest over his family—see C below.
 - iii. Pre-Mosaic Jacob and Laban were priests over their respective families.
 - a. Sacrificial priests for their respective families: Gen. 31:43–55.
 - b. Dictation of marital partners: Laban—Gen. 29:15–30.
 - iv. The priest-king of Egypt gave Joseph his daughter to wife (Gen. 41:45).
 - v. Jethro (Reuel) gave Zipporah to Moses (Ex. 2:21) for his wife.
2. This is also the case for Israel: each Israelite father was priest-judge over his immediate family. With this went the power of life and death and the right to dictate marital partners.
 - i. Abraham was priest to his family and Isaac and had power of life and death over Isaac: Gen. 22:1–19.
 - ii. Jacob and Reuben were priest-judges over their respective families: Gen. 42:35–38.
 - iii. The father is priest for Passover, both under Moses and the rabbis: Exodus 12 and Pesachim (Talmud)—see Session II of TGF 2001 Conference (The Lord's Supper). This includes all the dependents of the house (Ex. 12:43–44).
 - iv. Caleb offers his daughter Achsah to whomever would conquer Kirjathsepher (Jud. 1:12–13).
 - v. Jephthah offers his virgin daughter to Jehovah (Jud. 11:29–40).
 - vi. The head of the house offers his daughter and his male guest's concubine to the men of Belial en lieu of his male guest (Jud. 19).
 - vii. David would have given Tamar to Amnon: II Sam. 13:13.
 - viii. Ahab offers Ben-hadad all his wives, children, and silver and gold: I Kings 20:1–7.

C. Patriarchal Priesthood Over Extended Family/Tribe

1. Each Gentile father was not only priest-judge over his immediate family, but over his extended family and tribe as well.
 - i. Noah is priest over his family and his son's families: Gen. 8:20 (8:15–9:17). This is partly why Ham's sin was so egregious (but see [J. Hilston, TGF 2003 Session IV] for the details as to what precisely Ham's sin was and how it mixed social and ceremonial taboos together).
 - ii. Job is priest over his family and all his sons' families (Job 1:1–5) and all his brothers and sisters and their families (Job 42:11).
2. This is also the case for Israel: each Israelite father was not only priest-judge over his immediate family, but over his extended family and tribe as well.
 - i. The father is priest for his family and all his dependents and their families at Passover (Ex. 12:48).
 - ii. The tribes and families of Elect Israel (in fact the 144k) mourn separately over Israel's murder of Messiah (Zech. 12:6–14, Rev. 1:7).
 - iii. Christ feeds the 5,000 families (25,000 people?) tribally, arranging them by tribe and subtribe, and collecting a basket for each of the tribes (the tribal breakdown would be that of Rev. 7 since the tribe of Dan had long since died out): Mark 6:34–44, Luke 9:12–17 (cf. Matt. 14:14–21, John 6:5–14); see [J. Hilston, TGF 2003 Session IV]. What of the feeding of the 4,000 families (Matt. 15:32–39, Mark 8:1–9)?

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D. Regional Priests

1. The Gentiles had designated priests over regions.
 - i. Job was priest over his region, interceding not only for his extended family and tribe, but for his friends (Job 42:7–10) and oversaw the provision for the poor, the fatherless, the widows (Job 31:16–18).
 - ii. Jethro was priest over Midian and was so recognized by Moses and Aaron and the elders of Israel for whom Jethro makes sacrifices: Ex. 2:16–21; 3:1; 18:1–12 (+ 13–27).
 - iii. Balaam was priest over Midian (the elders of Midian come to him): Num. 22,23. See also Num. 31:8, Josh.13:22.
2. This seems to be also the case for Israel: Israel had designated priests over regions.
 - i. Samuel was a judge of Israel and a priest-judge for southern Ephraim, Benjamin, and northern Judah: I Sam. 7:6,8–10,15–17; 9:12–14; 16:1–5,11.
 - ii. Elijah and Elishah acted as priest-judges (confrontation with prophets of Baal at the sacrifice: I Kings 18:19–46, forgiveness of Naaman and judgment of Gehazi: II Kings 5).

E. National/City-State Priests—Priest-Kings/Pharaohs

1. The Gentiles had priest-kings or pharaohs, and such were ordained by God. These became corrupted with the infusion of the Nephilim, by which time some of these priest-kings claimed to be sons of the gods (which indeed they were!).
 - i. Melchizedek was priest-king over Salem: Gen. 14:18–20, Heb. 7:1–2. Note Abraham recognizes and submits to his priesthood.
 - ii. Abimelech was priest-king over Gerar: Gen. 20:1–4. Note Abimelech submits to Abraham's priestly position.
 - iii. Ben-hadad II, king of Syria, in the days of Naaman: II Kings 5:15–19.
2. This is also the case for Israel: Israel had priest-kings or pharaohs, and such were ordained by God; and in the Tribulation, these become corrupted with the infusion of the Nephilimic angels released from the Abyss for that express purpose, are sons of the gods, headed by the Antichrist as the Son of Satan.
 - i. As the anointed priest-king, David ate the showbread: I Sam. 21:1–6.
 - ii. David made the sacrifices for the return of the Ark: II Sam. 6:17–19.
 - iii. As the anointed priest-king, David reorganized the priests and ministers and singers into their respective 24 orders: I Chron. 23–25.
 - iv. David makes the sacrifices for the seven days of Passover and Unleavened Bread and for the seven days of Tabernacles for all the Land in the Millennial Kingdom: Ezek. 45:21–25 cf. 37:25.
 - v. The Third Generation priests and Sanhedrin and Antichrist are "beasts" comprising angelic iron and human clay (Dan. 2; 7, Zech. 6, Matt. 24/Luke21, Jude (II Peter) Rev. 13).

IV. Israel A Special Nation: The Global Priesthood

A. Definition Of Israel's Position

1. Israel internally functions like a righteous Gentile nation.
2. Israel externally is the global priesthood, the priesthood for the whole earth: Is. 61:5–6.

B. Subjugation Of Gentile Priesthood Levels To Israel's Priesthood

1. Historically this was the case.
 - i. Abimelech to Abraham—see above references
 - ii. Jethro to Moses and Aaron—see above references
 - iii. Balaam to Israel—see above references (even if against his own will)
2. This will be the case in eternity
 - i. Israel possesses the Elect Gentiles: Amos 9:9–12, Is. 60–61.
 - ii. Yearly subjugation to Israel of all Gentiles, and hence every level of Gentile priestly hierarchy, at the Feast of Tabernacles: Zech. 14:16–19, Matt. 8:1–13, 14–15, Luke 7:1–10.
 - iii. Gentile priest-kings subjugate themselves to the God of Israel in the Eternal Jerusalem: Rev. 21:24–26.

VI. **(Partial) Summary Of Gentile/National Laws** (adapted from [J. Hilston, TGF 2003 Session IV]).
(Many of these laws are implicit and justified in references and midrashim given above.)

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A. Ceremonial Laws

1. Priestly Hierarchy

- i. Each male is his own priest
- ii. Each head of house is the priest-judge-ruler of his household, including his wife, their children, their servants, their employees, and hence the head is responsible for the social and religious welfare of each person and exercises full authority over each of them (even to the point of life and death).
- iii. Each tribe or extended family has a priest-head which exercises all authority over it in spiritual and social matters.
- iv. Each region has a priest-judge ruling over that region in all spiritual and social matters.
- v. Each city has a priest-judge ruling over that city in all spiritual and social matters.
- vi. Each Gentile nation/state (as classified in Gen. 10) has a priest-king or pharaoh ruling over that nation in all spiritual and social matters.
- vii. Each level of the priesthood is accountable to the next higher level. So each priest-judge is accountable ultimately to the priest-king.
- viii. Each priest-king of each Gentile nation, and hence each Gentile priest (and individual), is accountable to Israel and her priesthood as the priesthood of the whole earth. This priesthood is headed up eventually by Christ as the Great High Priest.
- ix. The lower priestly levels obtain in Israel as well as in any earthly nation (e.g., each head of household is the priest-judge of his household).

2. Ceremony/Ritual/Religious Constraints

- i. Only clean animals are to be offered as sacrifices (Gen. 4:4,5; 7:2; 8:20).
- ii. No flesh or part (including blood) is to be consumed from a living animal (Gen. 9:4, Acts 15:20–29) or a strangled dead animal (Acts 15:20–29).
- iii. Name of God must be sanctified and not slandered (cf. Gen. 4:26).
- iv. Only the holy angels are to be honored: no relationships with demons (Gen. 6:2) either personally or through symbolic/ceremonial aids to worship (Gen. 11:4, Deut. 4:14–19, Jud. 17,18). Those things offered to demonic angels were to be avoided (Acts 15:20–29).
- v. Feast of Tabernacles is to be observed in Jerusalem to celebrate the righteous subjugation of the nations and their priesthoods to Israel during the eternal earthly kingdom, beginning with the Millennial phase.
- vi. Obey God's words (Job 6:10; 22:22; 23:12—cf. no evidentialism in Gen. 2:16–17; 3:1–6).
- vii. Each nation's priesthoods and ceremonial law celebrates the separateness and distinction of that nation in their hope and place. In this sense, EVERY law is ceremony and ritual, including the social laws.

B. Social Laws

1. Sexual Laws

- i. Sexual congress is mandated within, and only within, recognized marriage (Gen. 2:26, Acts 15:20–29) *under the authority of the priest-judges of the respective families* (see above).
- ii. Sexual congress is to be fruitful so that the nations fill the earth (Gen. 9:1,7), and such fruitfulness is an evidence of Divine favor upon that family, tribe, nation.
- iii. Sexual congress is to be honored with fidelity (Gen. 9:22–27, cf. Lev. 20:10–11) and the carrying out of spousal duties by both partners (Gen. 3:1–6,17, cf. Ex. 21:10–11) so as to honor Christ's relationship with the national Elects.
- iv. Sexual congress is not to be dishonored with adultery or bestiality or homosexuality or incest (Gen. 9:22–27, Rom. 1:22–32, cf. Lev. 18:6–20:24) so as not to dishonor Christ's relationship with the national Elects.
- v. Honorable polygamy is protected (and polygamy efficiently builds a family, tribe, nation—Ex. 21:10–11). Also see the Law of Levirate below. But note:
 - ✓ *Honorable polygamy reflects and honors Christ's relationship to the national Elects—He marries each national Elect, with prominence given to Assyria, Egypt, and Israel, Israel being His Queen or favorite wife who wears the earthly crown (Is. 19:18–25, Is. 54 (see 54:5), Ezek. 16, Hos. 2:16, Rev. 21:1–27), to whom the other wives submit (Is. 60, 61, Rev. 21:24), through whom comes the Heir.*
- vi. Law of Levirate is required, which concomitantly requires the protection of honorable polygamy (Gen. 38:8, Deut. 25:5–10, cf. Ruth 4:10).

2. Non-Sexual Laws

- i. Rule the earth and its creatures responsibly (Gen. 1:26–28) within the framework of revelatory presuppositionalism (e.g. Job 12:8).

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- ii. Do not murder (Gen. 4:8; 9:6) or engage in any other kind of theft (cf. Israel's Law, e.g. Ex. 20:15), for such are sin against God *and* one's nation.
- iii. Vengeance in the sense of individual and family and national retribution is protected—though vengeance was to be proportional and done in righteousness: see Cities of Refuge (Num.35) and see Judges 15:7, I Sam. 18:25, Ezek. 25:15. The honor of one's family, tribe, nation was to be protected for these were the location of one's eternal hope.
- iv. Honorable slavery, as defined in Gentile laws (and typified by Mosaic law), is protected by Gentile laws: cf. Ex. 21,22, Lev. 25. The institution of slavery was thoroughly entrenched in all Gentile nations and Israel as well: this reflects that Israel and the nations have *many lords*, both angelic and human, all under Christ as The Lord of lords. (Ancient slavery could use careful study.)
- v. The entire corpus of Mosaic Law, not explicitly ceremonial or directly expressing Israel's distinctiveness among the nations, gives proper syntax, or rather, restores proper syntax to Gentile social justice of which we have only a glimmer in Khammurabi's Law (see Appendix 15 of CB).

VI. Comparison With Ancient Secular Gentile Codes Under Construction

VII. Comparison Of Ancient Gentile-Ethnic Law With Pauline Law

A. Non-Recognition Of Any Ethnos Or Grouping

- 0. See from V above that Gentile Law requires the recognition of nations, levels of priesthoods, genders, and other groups *before God and one's nation*.
- 1. Pauline Law *forbids* ethnic recognition before God: Rom. 10:12, I Cor. 12:13, Gal. 3:28; 5:6–7; 6:12–15, Eph. 2:11–16, Phil. 3:3,9, Col. 3:11.
- 2. Pauline Law *forbids* any priestly recognition before God (except Christ): I Tim. 2:5.
- 3. Pauline Law *forbids* any gender recognition before God (and only recognizes gender distinction in this life within marriage and the officership of the local assembly who are qualified in part from their marriages): Gal. 3:28, I Tim. 3, Tit. 1:6.
- 4. Pauline Law *forbids* any social-economic recognition before God: I Cor. 12:13, Gal. 3:28, Col. 3:11, Philemon 8–21.
- 5. Pauline Law *forbids* any grouping before God whatsoever: case law principle.

B. No Priesthood Or Ceremonial Law Or Symbols or Sanctuary

- 1. Pauline Law *forbids* earthly priests before God today: I Tim. 2:5.
- 2. Pauline Law *declares* that Christ alone is the priest today: Rom. 8:33–34, I Tim. 2:5.
- 3. Pauline Law *declares* Christ alone has authority over the members of the Body: I Cor. 8:5, Eph. 4:5.
- 4. Pauline Law *forbids* any holy place or sanctuary or temple before God today—there is only the Body as the living shrine of the Father indwelt by the Holy Spirit: Rom. 8:9–11, I Cor. 6:19–20, II Cor. 6:16, Eph. 1:11,18; 2:19–22 (Greek text).
- 5. Pauline Law *forbids* any ritual of circumcision or uncircumcision before God today—there is only the circumcision of the heart in regeneration: I Cor. 7:18–19, Gal. 5:6–7; 6:12–15, Phil. 3:5,9, Col. 2:11,13; 3:11.
- 6. Pauline Law *forbids* any ritual of baptism before God today—there is only regeneration by the Spirit into the Body: Rom. 6:3–5, I Cor. 12:13, Gal. 3:27, Eph. 4:5, Col. 2:12.
- 7. Pauline Law *forbids* any ritual or ceremony whatsoever before God today: case law applied to foregoing.
- 8. Pauline Law *forbids* any symbolic clothes or any other symbols before God today: I Cor. 11:3–7, Col. 2:20–22.
- 9. Pauline Law *forbids* any special days or times or holy days or holidays before God today: Gal. 4:8–11, Col. 2:16–18.
- 10. Pauline Law *forbids* any special prayer times or special times of worship today—the Body as the living shrine is constantly in prayer: Rom. 1:9; 5:2, Eph. 1:6, Phil. 4:4, Col. 1:9; 4:2, I Thess. 1:3; 2:13; 5:16–17.
- 11. Pauline Law *forbids* any symbolic acts of worship today—the Body worships Christ by serving each other with gifts in accordance with the Pauline Mystery: case law principle with the above points, plus Rom. 12:1–16.

C. Social Aspects of Pauline Law

- 1. Sexual Aspects
 - i. Pauline Law mandates sexual congress, and only within, recognized marriage as contracted by two adult individuals acting only under the headship of Christ and no other authority (I Cor. 7:1–2) in keeping with Christ being the sole Head of the Body of non-ethnic/non-groupist individuals.
 - a. Since Pauline Law forbids any ethnic or tribal point of view, then the "Paulinization" of Gen. 2:24 implies that adult children are free of any requirement to obtain family or patriarchal permission in this dispensation to marry. Therefore, Pauline Law *forbids* the requirement of permission to marry from the family or priest-judges of families and tribes.

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- b. Corollary: Pauline Law *forbids* arranged marriages.
 - c. Pauline Law *forbids* parents exercising authority over their adult children.
 - d. The content and context of I Cor. 7:36–38, as well as the above, show that this is a Gentile-to-Body transitional issue (and that not all transitional issues are Israel-to-Body in nature).
- ii. Pauline Law *declares* that the man-wife relationship typifies the Father-Son and, especially, the Christ-Body relationship (I Cor. 11:3, II Cor. 11:2–3, Eph. 5:22–33, Col. 3:18–19).
 - iii. Pauline Law *declares* that sexual congress is to be honored with fidelity (I Cor. 7:1–2) and the carrying out of spousal duties by both partners (I Cor. 7:3–5, Eph. 5:22–33, Col. 3:18–19) so as to honor Christ's relationship with His Body.
 - iv. Pauline Law *forbids* that sexual congress be dishonored with adultery or bestiality or homosexuality or incest (see above, plus I Cor. 6:9, Eph. 5:3–6, Col. 3:5–6) so as not to dishonor Christ's relationship with His Body.
 - v. Pauline Law *forbids* a man or wife refusing children from their union (I Cor. 7:3–5, cf. Ex. 21:10–11), but it does not mandate fruitfulness today as an evidence of faithfulness or Divine favor (search and see) since families, tribes, nations do not today exist before God.
 - vi. Pauline Law mandates that fathers provide for their wives and minor children (I Tim. 5:8).
 - vii. Pauline Law *forbids* polygamy: I Tim. 3:2,12; Tit. 1:6, in keeping with the Body's hope being the Third Heaven and not on the earth (see (2) Non-Sexual Laws below). But note:
 - ✓ *Honorable monogamy reflects and honors Christ's relationship to the One Body—He is joined to each individual of the Body apart from any ethnic or group association; and hence Christ is married to no nation in Pauline Law but only to One Body, and not to many bodies as with His polygamous marriage to Israel and the nations.*
 - viii. Pauline Law cancels the Law of Levirate: there is no tribal concept and no polygamy.
2. Non-Sexual Laws
- i. Pauline Law *declares* that the Body's hope is in the Third Heaven (II Cor. 12:1–4, Phil. 3:20 (Greek)) ruling the holy angels (Rom. 16:20, I Cor. 6:2–3, Eph. 1:20; 2:6, Col. 1:12), far above all earthly consideration with gender, family, tribe, nation, territory; and Pauline Law mandates that the Body administrate the angelic hosts in accordance with the Secret Wisdom or Mystery given by Christ Himself to Paul and the Pauline prophets (Rom. 16:25–26, I Cor. 2:6–16, Eph. 3:1–10, Col. 1:23–29).
 - ii. Pauline Law mandates (at the meta-level) that Body members pray for their societies to leave them alone to live according to Pauline Law: I Tim. 2:1–2. The kind of society consistent with Pauline Law is one which allows the Body members to so live, namely one with some sort of Equal Protection Clause.
 - iii. Pauline Law mandates non-criminality of Body members since any criminality dishonors Christ and His Body (Rom. 13:1–14, Gal. 5:19–26, Eph. 5:3–6, Col. 3:5–6, I Tim. 2:1–2).
 - iv. Pauline Law *mandates* self-defense (I Tim. 5:8, cf. Acts 16:37; 21:39; 22:25–30; 23:17–24; 25:10–12) and *forbids* vengeance (Rom. 12:17–21, II Thess. 1:6–8)—there is no earthly, family, tribal, national honor to be protected *ab initio*, but God will avenge the Body of Christ.
 - v. Pauline Law *forbids* slavery and insists on neither bond nor free: I Cor. 12:13, Gal. 3:28, Col. 3:11, Philemon 8–21. Body members are *forbidden* to have slaves, for all are slaves of Christ Who is the *One Lord* (I Cor. 8:5, Eph. 4:5). (Slavery in the Roman empire could use further study.)

VIII. Pauline Analysis of Motivating Questions

A. Nature Of The Body Of Christ

Question: Is the Body of Christ the same as if the nation Israel had never existed? Restated, are these equivalent: on one hand, today there is neither Jew nor Greek nor Scythian nor barbarian; on the other hand, Israel is just another Gentile nation today?

Answer: NO, NO.

1. Pauline Law mandates that the Body of Christ, individually and corporately, is a *new creation*: II Cor. 5:14–21, Gal. 6:15.
2. Pauline Law declares that the Body of Christ is the subject of the untraced Mystery (Rom. 16:25–26, I Cor. 2:6–16, Eph. 3:1–10, Col. 1:23–29).

B. Nature Of Father's Role In Household And Family

Question: Does a father have the priestly right to execute a family member for egregious behavior (e.g. murder or adultery)? Restated, is it Biblically right or wrong—and why—for a father in Palestine/Jordan—Catholic or Muslim—to execute an adulterous or disobedient son or (usually) daughter? Restated, is it Biblically right or wrong—and why—for Jordan (and other Middle Eastern countries) to protect a father's priestly right to exercise life-and-death power over his family (Articles 98 and 340 of the Jordanian constitution—see [N. Khouri, *Honor Lost: Love and Death in Modern-Day Jordan*, Afterword, pp. 193–209, Atria Books (New York/London/ Toronto/Sydney/Singapore, 2003)]). Does a father have the right to dictate whom his son or daughter will marry enforceable by death?

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Answer: NO, NO, NO, NO. Adult children today are individuals before God and not members of families, tribes, nations. Patriarchal authority is canceled by Pauline Law.

C. Nature Of Individual's Relationship To His Family

Question: Is it Biblically right or wrong—and why—to punish the family and dependents of a man convicted of a crime? Restated, should justice be meted out tribally? See [M. Oufkir, M. Fitoussi, *Stolen Lives: Twenty Lives In A Desert Jail*, translation R. Schwartz, Hyperion (New York, 2000; French original *La Prisonnière*, Éditions Grasset & Fasquelle 1999)].

Answer: NO, NO. There are no families before God today.

D. Cultural Schism Between Quasi-Christian West And Arabic East

Question: How do we Biblically account for the cultural divide between East and West? Restated, what role do the contradictions between Scripture and Koran play in accounting for these cultural differences? More precisely stated, what role do the contradictions between Pauline Law and Quranic Law play in accounting for these cultural differences?

Conjecture: In many respects the Koran codifies, with a healthy dose of borrowed vocabulary from Scripture, the old Gentile laws and ways. On the other hand, there are glimmerings of Pauline Law in the American system: e.g., the Equal Protection Clause (one stands before the law apart from national origin, creed, color, or gender); e.g., self-defense is allowed, but not vengeance (i.e. vigilantism); etc. There is no question that there is no reconciliation between the Quranic and Pauline points of view. Further, it is a significant point of pride to Islam and Arabs in particular that the Koran was originally written in Arabic, consistent with an ethnocentric point of view inherited from the old Gentile order.

E. State of Israel

Question: Was it right and proper to found a Jewish state and nation, whether in Palestine or anywhere else? Do synagogues defy Scripture in a way that false churches do not?

Answer: NO, YES. There are no religious groupings before God today, and particularly, there is neither Jew nor Greek before God today. Further, every expression or claim that Jews constitute a religious group today is in abject defiance of Pauline Law and history itself: this includes every synagogue, community center, etc. This is an additional sin over and above false doctrine which most churches also exhibit. At the same time, any targeting of Jews as a group is also in abject defiance of Pauline Law and for the very same reasons.

F. Divine Rights Of Monarchs

Question: What is the Biblically proper way of answering these questions: do kings (and queens) have divine right to rule; is it right for the British sovereign to be the head of the Anglican church?

Answer: NO, NO, because there are no religious nations or groupings today before God according to Pauline Law.

Comment. All of the following are sin: Holy Roman Empire of the German Nation, Islamic Republic of Iran, the king as head of Anglican Church, "one nation under God" in the American pledge of allegiance, the Vatican as a state, the modern state of Israel, etc.

IX. Pauline Analysis of Islam In Light of Gentile Laws

Under construction.

APPENDIX II: MELCHIZEDEK

Note: "Pharaoh" derives from an Egyptian word meaning "Great House" and "Divine Port", the latter meaning carrying the idea of one who mediates before the gods and the former the idea of king. Hence in this sense we take "pharaoh" with lower case as priest-king and "Pharaoh" with upper case as it later became identified with the rulers of ancient Egypt (who were in fact priest-kings!).

I. Ancient of Days as Original Pharaoh and Original Melchizedek

- (1) Ancient of Days is a (partial) manifestation of the Logos, the Second Person of the Godhead, the Icon of the Father, the Son of God. He includes the Uncreated Third Heaven. See Ancient of Days notes for references.
- (2) Ancient of Days sits as the Divine King receiving ceremonially expressed worship (e.g. Is. 6, Rev. 4,5).
- (3) Ancient of Days sits as the supervisor over the angelic priests ministrating the ceremonially expressed worship, so He is the High Priest and Chief Priest, though He does not Himself do these ceremonies (for He does not worship Himself). Hence His own conduct is in accordance with Pauline Law. This has consequences for Pauline conduct in the dispensational overlap, for our conduct now, and for our conduct in the future Hope.
- (4) Ancient of Days is the Priest-King of Righteousness—He is the original Pharaoh of the cosmos and the Court of Heaven. He is the original Melchizedek—Priest-King of Righteousness. HENCE THE ORDER OF MELCHIZEDEK BEGINS WITH ANCIENT OF DAYS: the Ancient of Days is the First of the Order of Melchizedek, even as He is the Firstborn of Creation. Actually, the Order of Melchizedek is really the Order of the Ancient of Days; but since the man Melchizedek belongs to the Order of the Ancient of Days, this Order is called the Order of Melchizedek.
- (5) Ancient of Days is without beginning and end of days, and He has no human father or human mother; and His priesthood is eternal from His initial manifestation and never ends.
- (6) Ancient of Days' position is because of Who He is and not because of any human geneology or human inheritance.
- (7) Each righteous pharaoh supernaturally appointed (via the angels) by the Ancient of Days to serve as His representative on earth is of His order and hence is of the Order of Melchizedek, ESPECIALLY THE PHAROAHS OF JERUSALEM.

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(8) By definition, the Order of Melchizedek outranks any other earthly priesthood, including the Aaronic priesthood.

(a) The latter is patterned after the heavenly court, namely the angelic ranks (I Chron. 23–25, Heb. 8:5).

(b) As the Ancient of Days outranks all angels (having created and appointed each of them), even so the Order of Melchizedek, typifying the Ancient of Days, outranks all earthly priesthoods, including the Aaronic priesthood, patterned after angels.

II. Melchizedek and His Pharaohship over Jerusalem (Gen. 14)

(1) Salem is Jerusalem. Jerusalem means City of Salem (Urusalem) or Priest of Peace (Hierusalem) [Unger, 3rd edition, 1960, pp. 576–579]. The same as Salem; cf. Ps. 76:2.

(2) The pharaohship of Salem was not hereditary, but divinely appointed. Each priest-king was appointed separately; there was no succession or hereditary line. Tablet from Melchizedek's successor Ebed-Tob to Pharaoh Amenophis III and Pharaoh Amenophis IV states three different times:

"Not my father, not my mother installed me [as pharaoh]
in this place [Salem], but the Mighty King".

Hence the righteous ancient pharaohs of Salem were of the Order of Melchizedek and were types of the Ancient of Days and represented Him in their respective nations and city-states.

(3) Melchizedek sacrificed many animals to feed Abram's army (318 men): **food and wine**. And as the priest-king, he fed them from his sacrificial altar as the Alter of the Most High God.

(4) Abram was priest over his family and household, but he was not a pharaoh as was Melchizedek. By accepting Melchizedek's hospitality and food, he placed himself under Melchizedek's priesthood.

(5) Abram would recognize that Melchizedek was a type of the Ancient of Days, supernaturally appointed by the Ancient of Days, that Melchizedek's priesthood was a type of the Ancient of Days' perpetual priesthood, and that Melchizedek's priesthood outranked that which was to come of Abram's loins.

(6) Tenth paid by Abram showed that he recognized Melchizedek's divinely appointed priesthood, for the tenth was the customary amount given to the gods [Unger, 710–711]. Thus Abram paid a tenth to the Ancient of Days by paying a tenth to His earthly representative Melchizedek.

III. David as First Pharaoh from Israel over Jerusalem

(1) David appointed by the Ancient of Days (via the angelic ministry) through the anointing of Samuel: I Sam. 16:12–13 to be Israel's pharaoh. With respect to the kingship of Israel, David is without father or mother; and the Davidic line never ends, but goes into the eternal earthly kingdom.

(2) David ate the showbread: I Sam. 21:1–6.

(3) David completed the conquest of Jerusalem from the Jebusites (II Sam. 5:7, I Chron. 11:6) begun earlier by the tribe of Judah in the days of Joshua (Josh. 15:8,63; 18:28, Jud. 1:8) and became the first Jewish pharaoh of Jerusalem.

(4) David made the sacrifices for the return of the Ark: II Sam. 6:17–19.

(5) As the anointed priest-king, David reorganized the priests and ministers and singers into their respective 24 orders: I Chron. 23–25.

(6) David makes the sacrifices for the seven days of Passover and Unleavened Bread and for the seven days of Tabernacles for all the Land in the Millennial Kingdom, heads up the offerings for the sabbath and new moon, and gives free-will offerings: Ezek. 37:15–25; 45:21–25; 46:1–15.

(7) David is of the Order of Melchizedek and as the priest-king, he outranks the Aaronic priesthood.

IV. Messiah as Eternal Pharaoh over Jerusalem

(1) Christ is the Ancient of Days Incarnate. Therefore He is the true Melchizedek, the antitype of all the pharaohs of Jerusalem who are of the Order of Melchizedek.

(2) Christ is the Son of David, and therefore has the royal right to sit as king over Jerusalem.

(3) Christ is not only of the Order of Melchizedek, but of this Order FOREVER: Ps. 110:4 (but the whole Psalm is relevant). Among men, this is true ONLY of Christ and is consistent ONLY with His being the Ancient of Days incarnate.

(4) What justifies before the created order that Christ is eternally of the Order of Melchizedek is that He is not only the Priest-King, BUT THE SACRIFICE: Ps. 40: 6–9, Is. 7:14; 53, Heb. 10:5–7.

(5) Christ's priesthood is superior to the Aaronic priesthood, because:

(a) He is superior to any Levitical priest in His Person

(b) His priesthood goes back to the very beginning of creation, to the manifestation of the Ancient of Days, which manifestation began creation.

(c) His sacrifice, namely Himself, is superior to any sacrifice offered by any Levitical priest.

(d) Abram's tithes to Melchizedek, with Levi in his loins, symbolizes that Abram understood that the Seed which would come would be superior to the priesthood of Levi.

(6) Christ is the Eternal Pharaoh of Jerusalem, but David (the first Jewish pharaoh of Jerusalem and also of the Order of Melchizedek) rules as His vice-pharaoh in the Millennial and eternal kingdom (Ezek. 37:15–25; 45:21–25; 46:1–15).

(6) Discussion of Hebrews 5–7.

V. Order of Melchizedek is the Order of the Ancient of Days

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