

THE PAULINE APOSTLESHIP

Pauline Bootcamp: Session IV

Trinity Grace Fellowship

2 April 2005

§0. Introduction. Sessions I–III of the Pauline Bootcamp document: necessity of Paul’s distinctive gospel for salvation today of the Body of Christ; its Mystery content kept secret within the Godhead until revealed through Paul’s ministry and epistles to the Body of Christ; and its—and the Body of Christ’s—supra-lapsarian and pre-creation place in God’s electing decrees. This session (Session IV) begins the Bootcamp’s consideration of the Body’s ecclesiology, various aspects of which are the focus of this and the next two sessions, by identifying precisely the Pauline apostleship as the Divinely appointed human means to reveal, confirm, write down this previously hidden, unprecedented, unprecedentedly glorious, precreation gospel to the Body of Christ. The following questions need to be considered:

1. Who are the men comprising the Body apostleship, and are they “Pauline” and “apostles”?
2. How relates the Body apostleship to the Petrine apostleship (i.e. based on the Twelve)—are they the same, do they overlap, or are they disjoint (mutually exclusive)?
3. When did the Pauline apostleship end?

This session documents that the Body apostleship: comprises Paul and certain men chosen to serve with him in the ministry and gospel which was secretly, directly given to Paul by the glorified Lord Christ; is absolutely disjoint from the Petrine apostleship; and ended with Paul’s death just after the completion of the Pauline canon and the compilation of the entire canon by Paul and Timothy (II Tim. 4:13; cf. 2:15; 3:16–17). These claims have consequences reinforcing previous sessions:

4. The gospel of salvation for the Body is that declared by the Pauline apostleship, namely that Christ is the non-ceremonial, non-ethnic, non-earthly, third-heavenly, exalted, glorious Head of the Body, that such Headship is His Lordship today, there is salvation today ONLY through Christ as Head, and the Body is the fullness of that Headship.
5. To obey Christ today means obeying Him in accordance with the example which Christ Himself exhibited in eternity past within the Father’s bosom, exhibited from the creation as the Ancient of Days, and exhibits even now as the Incarnate Ancient of Days on the Father’s Throne, and therefore that example established in the ministry of Paul and **his** fellow apostles (but not in the ministry of the Twelve).
6. It is disobedience and rebellion to follow as the apostolic example either the earthly ministry of Christ or the ministry of the Petrine apostleship (the Twelve). Those so oriented in their spirit are not regenerated, and those who follow Paul’s apostleship and then return to following the Twelve shall never be saved.
7. One who is unresponsive to Paul’s gospel—including its fundamental distinctiveness—in his spirit is not saved, and one who appears to commit to this distinctive gospel and then turns away shall never be saved.

An outline of this session is as follows:

- §1. Composition of the Body Apostleship
 - §§1.1. Body Apostolic Office of Paul
 - §§1.2. Body Apostolic Office: Timothy, Silas/Silvanus, Sosthenes, Titus, Epaphroditus, Tychicus, Erastus, Epaphras
 - §§1.3. Mystery of Body and Fixing of Biblical Canon Committed to Pauline Apostles
- §2. Relationship of Paul to Other Pauline Apostles
 - §§2.1. Christ Spoke to Paul Face-to-Face
 - §§2.2. Christ Spoke to Other Pauline Apostles by His Spirit
 - §§2.3. Pauline Apostles Jointly Share Paul’s Body Apostolic Office
 - §§2.4. Comparison of Paul and Pauline Apostleship with Moses and Mosaic Prophetship
- §3. Disjointness of Pauline Apostleship from Petrine Apostleship
 - §§3.1. Fundamental Distinction of Respective Gospel Contents
 - §§3.2. Fundamental Distinction of Respective Gospel Proclamations of Salvation
 - §§3.3. Fundamental Distinction of Means of Learning Body Mystery
 - §§3.4. Fundamental Distinction of Respective Gospel Initiations
- §4. Obligation of Body to Follow Example of Pauline Apostleship Only
 - §§4.1. Necessity of Body to Follow Pauline Template
 - §§4.2. Necessity of Body to Avoid Petrine Template

In the sequel, [DS7] refers to [A Dispensational Survey of Scripture Centered Around the Seven Ones of the Body of Christ, October 1983 / 1 November 1995].

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§1. Composition of the Body Apostleship. In this section we establish who the Pauline apostleship is, and that it is the apostleship of the Body of Christ.

It is necessary to have some vocabulary in mind:

- (1) Meaning of **apostolos** (*ἀπόστολος*), transliterated “apostle”: another commissioned to go as one’s personal legate, i.e. with one’s personal, supernatural authority. Christ is spoken of as the Father’s Apostle (Heb. 3:1).
- (2) Meaning of **apostellw** (*ἀποστέλλω*), transliterated “apostelize”: to commission another to go as one’s personal legate, i.e. with one’s personal supernatural authority. Christ is spoken of as having been apostelized by the Father (e.g. John 6:57—there are many more). To apostelize another is **EXACTLY** the same as that person being one’s apostle, unless and only unless the context expressly forces otherwise—this is the mandate of the normative hermeneutic acting on the holy usage of the Holy Spirit (II Tim. 2:15).
- (3) Meaning of **pempw** (*πέμπω*), transliterated “pempo”: to send someone on a mission. In the context of being sent by an apostle as part of that apostle’s apostolic commission, it is **EXACTLY EQUIVALENT** to apostelize—see examples below. But for now, consider the definitive reference by the Holy Spirit’s writing of Christ’s own words in John 13:16—the apostle is not greater than the one who pempoed him. Therefore, using the detachment rule known as transitivity, for an apostle to pempo another is **EXACTLY** the same as that person being an apostle, unless and only unless the context expressly forces otherwise—this is the mandate of the normative hermeneutic acting on the usage of the Holy Spirit (II Tim. 2:15).
- (4) **WARNING, WARNING, WARNING:** the standard translations have dealt with **apostolos** and **apostellw** inconsistently and irresponsibly and egregiously and dishonestly; and the standard commentaries have so dealt with **apostolos** and **apostellw** and **pempw**. The sober and vigilant saint (I Thess. 5:8) **MUST** have his/her study aids at the ready in these matters. Each translator, as will each of us, will give an account before God for their handling of **each of the holy words** (cf. Deut. 4:2). For example, **apostolos** is sometimes **mistranslated** “messenger”, a word more properly associated with **aggelos/angelos** (*ἄγγελος*), transliterated “angel”.
- (5) **PLEASE NOTE:** when we claim below that someone is an apostle or is apostelized or is pempoed as an apostle, it is because the Holy Spirit Himself so scribed the holy words of the Greek Scriptures—regardless of what man or church tradition says—in the text cited. The reader can verify these claims with the standard study aids (Ne. 8:8, Ps. 1:2; 119:87–104, Acts 17:11) using the normative hermeneutic (II Tim. 2:15).

§§1.1. Body Apostolic Office of Paul: Paul.

- (1) Paul is both an apostle of Christ and the Father (Rom. 1:1, I Cor. 1:1, II Cor. 1:1, Gal. 1:1, Eph. 1:1, Col. 1:1, I Tim. 1:1, II Tim. 1:1, Tit. 1:1) and one apostelized by Christ (I Cor. 1:17). This is his Body apostolic office, and it was directly into this office that Paul was saved on the Damascus road. **When we speak of the Pauline apostleship, we are referring exclusively to Paul’s Body apostleship** (but see (3) *infra*).
- (2) Paul’s Body apostleship is absolutely-not from the Twelve and absolutely-not through the Twelve (see also §3 below) (Gal. 1:1–12; 2:1–10, I Cor. 15:5–9). This is forced by the grammar of Gal. 1:1—**ouk ap[o] anthewpwn oude di[a] anthrwpou**—**absolutely-not through man and absolutely-not through man**. But note Barnabas was an apostle from and through the Twelve and New Covenant Sanhedrin (Acts 11:22—they **apostleized** him). So Paul’s language mandates that his Body apostleship is fundamentally independent of the Twelve for the purpose of proclaiming a gospel fundamentally different and independent from that proclaimed of the Twelve and Elect Israel—Paul adds in Gal. 1:11–12 that his gospel is **ouk kata** absolutely-not according to man **oude para** and absolutely-not received from/of man, but received by **apokalupsis** direct-personal-revelation of Christ. This fundamentally different apostleship was for the purpose of a fundamentally different gospel.
- (3) Even while Christ is dealing with Paul as a Body apostle—giving him the Mystery concerning the Body in the Third Heaven (II Cor. 12:1–4) and requiring him only temporarily to be silent (II Cor. 12:5–10, cf. Rom. 16:25, Gal. 1:1–10, I Cor. 2:6–16, Eph. 1:9,17; 3:1–3, Col. 1:23–29, I Thess. 4:13–5:11, Tit. 1:1–4, etc), Paul has these apostolic connections to Israel’s kingdom:
 - (a) He labors under Barnabas’ apostleship among Hellenistic Jewish saints in Syrian Antioch, the latter being an apostle of the Twelve and Elect Israel’s Sanhedrin (Acts 11:22–25, the manuscript evidence heavily favors Hellenists *vis-a-vis* Hellenes, a fact that students must take into consideration—so that here the “Textus Receptus” wins). This can NOT be part of Paul’s apostolic commission concerning the Jewless-Greekless Body of Christ. Further, Paul is laboring under an apostleship (that of Barnabas) derived from man = the Twelve and Israel.

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(b) The Holy Spirit commissions (**pempw**) Barnabas and Saul as apostles to go to the synagogues of Diaspora and proclaim Jesus as the resurrected Messiah of Israel as a further fulfillment of the Twelve's apostolic commission (Acts 1:8). This apostolic commission is **NOT** part of Paul's apostolic commission concerning the Jewless-Greekless Body of Christ. Why? **FIRST**, the Holy Spirit makes this apostolic commission, not the Son, but Paul's Body apostolic office was conferred directly by Christ from the Third Heaven. **SECOND**, the Holy Spirit makes this commission through men, the synagogue of Antioch of Syria, men who are prophets through the authority of the Twelve, but Paul's Body apostolic commission is not from or through man. **THIRD**, the purpose of this commission (as Luke plainly records of its being carried out!!) is to go to the synagogues of Diaspora and proclaim Jesus as the resurrected Messiah of Israel, but Paul's Body gospel concerns Christ as Head of the Jewless-Greekless-barbarianless-Scythianless-slaveless-freemanless,-maleless-femaleless Body of Christ. When his Diaspora apostolic office with Barnabas is rejected by unbelieving Second Generation Israel (as it must be rejected since all such are now manifestly reprov'd since the probationary Second Generation is by now over(!)), Paul turns to his **BODY APOSTOLIC OFFICE**, which office Barnabas does **NOT** share (so the priority becomes **PAUL** and Barnabas, and not Barnabas and Saul) and the exercise of which office requires a **NAME CHANGE** from **Saul to Paul**, a process which can be seen beginning in Acts 13:6–12, 44–52 and continuing from there in the Lukan record.

§§1.2. Body Apostolic Office of Paul: Timothy, Silas/Silvanus, Sosthenes, Titus, Epaphroditus, Tychicus, Erastus, Epaphras, a certain brother, certain brethren. As the apostle of Christ to the Body, Paul commissioned each of these men to be Paul's apostles: each is the full legate of Paul in respect to his apostolic office, even as Paul is the full legate of Christ to His Body; and each expresses Christ's authority over the Body in regard to writing Scriptures of the Mystery and establishing local assemblies. Appeal in the following is always to the Greek text since the translation cannot generally be trusted.

- (1) **Timothy** is a Pauline apostle.
 - (a) Apostelized by Paul: Acts 19:22.
 - (b) Pempoed by Paul: I Cor. 4:17 (follow Paul), Philip. 2:19, 23, I Thess. 3:2,5.
 - (c) Apostle with Paul: I Thess. 1:1 compared with I Thess. 2:6.
- (2) **Silas/Silvanus** is a Pauline apostle: I Thess. 1:1 compared with I Thess. 2:6.
- (3) **Sosthenes** is a Pauline apostle: I Cor. 1:1 compared with I Cor. 4:9; 9:5.
- (4) **Titus** is a Pauline apostle.
 - (a) Apostelized by Paul: II Cor. 12:17,18 (**sun-apostellw** (*συν-αποστέλλω*), jointly-apostelized).
 - (b) Pempoed by Paul: I Cor. 9:3 in context with II Cor. 8:23.
 - (c) Apostle with Paul: II Cor. 8:23.
- (5) **Epaphroditus** is a Pauline apostle.
 - (a) Pempoed by Paul: Philip. 2:25.
 - (b) Apostle with Paul: Philip. 2:25.
- (6) **Tychicus** is a Pauline apostle.
 - (a) Apostelized by Paul: II Tim. 4:12.
 - (b) Pempoed by Paul: Eph. 6:21–22; Col. 4:7.
- (7) **Erastus** is a Pauline apostle: apostelized by Paul: Acts 19:22.
- (8) **Epaphras** is a Pauline apostle: joint-minister with Paul to Colossian assembly: Col. 1:7. Note the following terms are used of these apostles: **joint-minister** (Timothy in Philip. 1:1, Tychicus in Eph. 6:21–21) and **joint-laborer** (Timothy in I Thess. 3:2).

§§1.3. Mystery of Body and Fixing of Biblical Canon Committed to Pauline Apostles

- (1) Mystery committed to Paul and his ministry.
 - (a) Mystery committed to Paul: Rom. 11:11,25; 16:25, 1Co 2:7; 15:5, Eph 1:9; 3:3–10; 5:32; 6:19, Col. 1:23–27; 2:2; 4:3.
 - (b) Mystery is Paul's gospel: Rom. 16:25, Eph. 1:9,13; 3:3–10; 6:19, Col. 1:23–26, I Tim. 3:9,16.

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- (2) Mystery committed to the Pauline apostleship: by Christ directly to Paul (Gal. 1:11–12, II Cor. 12:1–7, Eph. 3:3, etc) and by the Spirit to each of the entire apostleship (Eph. 3:5)—see §§2.1–2.2 below.
 - (a) This follows from citations in §§1.2–1.3 above.
 - (b) Many Pauline epistles were jointly written with the Pauline apostleship. See list in §§2.3 below.
 - (c) The Pauline gospel stated to be the gospel of the Pauline apostleship.
 - (i) The gospel of Paul and Sosthenes: I Cor. 2:7 (Mystery is the Pauline gospel).
 - (ii) The gospel of Paul and Timothy: II Cor. 4:3–4; 10:14–16, Philip. 2:22.
 - (iii) The gospel of Paul and Silvanus and Timothy: I Thess. 1:5; 2:4,8–9; 3:2; II Thess. 2:14.
- (3) Mystery canon, and entire Biblical canon, apostolically fixed by Pauline apostleship, specifically by Paul and Timothy.
 - (a) II Timothy completes the Pauline canon with respect to time.
 - (b) Paul and Timothy fix the Biblical canon, including the Greek canon (II Tim. 4:13; cf. 2:15, 3:16–17).
 - (c) That the Greek canon was fixed long before the end of the fourth century is confirmed by the extensive citations of the "church fathers" from all parts of the Greek canon, even as early as the end of the first century (see Clement, Ignatius, the phony letter to Laodicea, Polycarp, etc, in [Lost Books of the Bible, Testament Books (Random House), 1979; originally W. Hone, J. Jones, W. Wake, The Apocryphal Books of the New Testament, 1820]. Note the "church fathers" generally did not understand the Pauline Scriptures from which they cited. Polycarp to the Philippians 2:2 says "For neither I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul: who being himself in person with those who then lived, did with all exactness and soundness teach the word of truth." Every true saint of the Body is driven to come up to Paul's wisdom (Paul's inspired prayer by the Spirit in Eph. 1:17 (**truly-revealed wisdom in the detailed-knowledge of Him**) must be answered "yes") and will fact do so.
 - (d) The joining of the right hands of partnership means Israel's apostles recognize the fundamental independence of the Pauline apostleship and that the Petrine apostleship would go ONLY to Jewish and Gentile saints of Israel's Kingdom program and that the Pauline apostleship would go to all individuals apart from Israel's program. This implies that Israel's apostles saw Israel's program as being in abeyance and that the Body was to be entrusted with their epistles—perhaps turned over right there—for safekeeping and the formation of the Greek canon.

§2. Relationship of Paul to the Other Pauline Apostles. As a further confirmation that all the Pauline apostles share one apostolic office, namely Paul's office, it is instructive to examine Paul's relationship to the other apostles of his apostleship. It can be established—see [DS7]—that Paul has a prophetic father-son relationship to each of these men, even as Elijah and Elisha have a father-son relationship (cf. II Kings 2, Phil. 2:22, I Tim. 1:2, II Tim. 2:2, Tit. 1:4). It will also emerge that Paul has a position relative to his apostleship similar to that which Moses has relative to the Mosaic prophethood, details of which we now give.

§§2.1. Christ Spoke to Paul Face-to-Face and by His Spirit.

- (1) Damascus road: Acts 9:1–9; 22:6–11.
- (2) Face-to-face tutoring within the Third Heaven: II Cor. 12:1–7.
- (3) By His Spirit: see §§2.2 below.

§§2.2. Christ Spoke to Other Pauline Apostles by His Spirit.

- (1) Timothy: I Thess. 1:5, I Tim. 1:18; 4:14–16; 6:11, II Tim. 1:6, 13–15.
- (2) Silvanus: I Thess. 1:5
- (3) Sosthenes: I Cor. 2:6–16.
- (4) Pauline apostleship generally, referred to via hendiadys as the **truly prophetic apostles**: Eph. 2:20; 3:5.
- (5) Pauline gospel needed more than one human witness: II Cor. 13:1.
- (6) Same Principle for prophets in local assembly confirming Pauline revelation by the Spirit: I Cor. 14:37.

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§§2.3. Pauline Apostles Jointly Share Paul's Apostolic Office. This is proven by the foregoing, that they shared in the writing of the Mystery, and that Paul alone of this apostleship speaks in the first person singular. Note that these are the only jointly-authored books of the NT, and the only jointly-authored and authored-named books of all Scripture.

- (1) I Corinthians: Paul and Sosthenes
- (2) II Corinthians: Paul and Timothy
- (3) Galatians: Paul and the brethren with him
- (4) Philippians: Paul and Timothy
- (5) Colossians: Paul and Timothy
- (6) I Thessalonians: Paul, and Silvanus, and Timothy
- (7) II Thessalonians: Paul, and Silvanus, and Timothy

§§2.4. Comparison of Paul and Pauline Apostleship with Moses and Mosaic Prophethood.

- (1) The Logos spoke with Moses face-to-face on the Mount and within Shekhinah: Ex. 33:11, Num. 12:6–8.
- (2) The Spirit spoke with the other prophets: Num. 12:6–8.

§3. Disjointness of Pauline Apostleship from Petrine Apostleship.

§§3.1. Fundamental Distinction of Respective Gospel Contents. The preliminary point must be made: both from the usage in context of the genitive of description Gal. 1–2 and from the historical facts preserves in the Acts that each of Paul and Peter went to both Jews and non-Jews, that the language of Gal. 2:7–10 mandates **gospel of the circumcision = circumcision gospel, gospel of the uncircumcision = uncircumcision gospel**, the former being a gospel in which there is a place for circumcision and hence soteriological distinction between Jew and Greek and the latter being a gospel in which there is no place for circumcision or any soteriological distinction between Greek and Jew, and therefore **gospel of circumcision ≠ gospel of uncircumcision**. By the same token, the **apostleship of the circumcision = circumcision apostleship**, namely those commissioned by Christ as Messiah of Israel and Savior of the Nations to minister to the Jews and Gentiles of Israel's future world empire, **apostleship of the uncircumcision = uncircumcision apostleship**, namely those commissioned by Christ as Head to minister to those who are decreed to be of no groups whatsoever and who will inhabit the Third Heaven. Clearly, it is the business of the circumcision apostleship to proclaim the circumcision gospel, and it is business of the uncircumcision apostleship to proclaim the uncircumcision gospel. Further, the **Petrine apostleship = circumcision apostleship** and **Pauline apostleship = uncircumcision apostleship**. It necessarily follows from this preliminary point that the Petrine and Pauline apostleships are **DISJOINT**, each charged with preaching fundamentally different gospels to disjoint parts of God's redemptive Elect. But there is so much from the standpoint of the Seven Ones of the Body of Christ, which we now summarize—see [DS7] for more documentation.

- (1) **One Body of Paul's gospel vis-a-vis many bodies of Twelve's gospel:** Matt. 8:8,14/Luke7:1–11, Matt. 15:26–28, Acts 2:14,39(Deut.2:39); 3:21–25, Gal. 2:7–8, I Pet. 1:1; 2:9–12, James 1:1, Rev. 21:12–14, etc. Peter's gospel and ministry comprise the **circumcision gospel** in which Elect Israel has a distinguished position *vis-a-vis* the Elect Gentiles and the Elect Gentiles are distinguished from each other by ethnic unit (Gen. 10, Is. 19:25–26); and further, this is a gospel in which the traditional hierarchy in family and patriarchal priesthoods are honored (cf. Gen. 14, Is. 61:4–6). But in the **uncircumcision gospel** of the Body of Christ there is neither Greek nor Jew nor barbarian (Germans, Celts, Mongols, Huns, North Africans) nor Scythian (Hittites, northern Arabs) nor slave nor free nor male nor female (Eph. 2:11–16, Col. 3:11, Gal. 3:28; 6:15, etc).
- (2) **One Spirit of Paul's gospel vis-a-vis many spirits of Twelve's gospel:** Acts 1:10–11; 2:1–3; 5:19–20; 8:26–39, 10:3–7;12:7–12,20, Heb. 2:2, II Pet. 2:10–11, I John 4:1–3, Jude 8, Rev. 1:1; 21:12, etc. Peter's gospel and ministry are under the supervision of the angels as spirits—the unseen revealers and empowerers. But the Body has only the Holy Spirit since it will govern the holy angels (I Cor. 6:2–3; 12:4, Eph. 4:4).
- (3) **One Hope of Paul's gospel vis-a-vis many hopes of Twelve's gospel:** Matt. 5:5; 15:26–28; 19:28, Luke 22:30, Acts 1:6–7, I Pet. 1:10; 2:9–12, Rev. 21:10–14,24–26, cf. Gen. 10, Is. 19:25–26. Peter's gospel and ministry concern the 71 eternal hopes of Israel plus the 70 nations (cf. Gen. 10, Is. 19:25–26), and Peter's hope is to chair the Sanhedrin of Israel's future earthly empire. Paul's and the Body's hope is to sit in the Third Heaven with Christ (II Cor. 12:1–4, Eph. 1:20; 2:6, Phil. 3:20 (Greek text)) over angels.

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- (4) **One Lord of Paul's gospel** *vis-a-vis* **many lords of Twelve's gospel**: Acts 10:3–4, Rev. 7:14 (**kurios** (κύριος)); cf. Ps. 136:3, Dan. 10:16,17,19; 12:8, Zech. 6:4; see (1) above; and contrast with I Cor. 8:5–6; 12:5, Eph. 4:5, I Tim. 2:5. Peter's gospel and ministry are under the supervision of the angels as lords as personal revealers and teachers. But the Body has only the Son since it will govern the holy angels (I Cor. 6:2–3; 8:5–6; 12:5, Eph. 4:5).
- (5) **One Faith of Paul's gospel** *vis-a-vis* **many faiths of Twelve's gospel**: on one hand the Jewish faith and practice—Matt. 5:17–48; 8:4; 26:17–25, John 7:2,10–39, Acts 2:46; 3:1; 5:12,20,21,25,42; 21:23–24, etc, and on the hand each of the Gentile faiths and practices—Matt. 15:26–28; 25:31–46, Luke 7:1–11, Acts 10:2; 15:9. Peter's gospel and ministry address many faiths—Israel plus the 70 nations. This is because **Peter's gospel** is the culmination and fulfillment of the prophets (Acts 2:16; 3:19–26, I Pet. 1:9–10; 2:9–12, etc) **proclaimed since the world began**, while **Paul's gospel is the Mystery kept secret since the world began** (Rom. 16:25, Gal. 1:11–12, Eph. 3:1–9, Tit. 1:2 (Greek text), etc). For the Body of Christ, the One Faith is the Mystery, Pauline gospel and Law, the same for each member of the Body.
- (6) **One Baptism of Paul's gospel** *vis-a-vis* **many baptisms of Twelve's gospel**: all the ceremonial baptisms of the Law—Matt. 2:22, Heb. 6:1–2; 10:22, baptism of repentance signifying the inward baptism—Matt. 3:13; 21:25–27; 28:19–20, Mark 1:1,3, Luke 3:3; 7:29–30, John 4:1–2, Acts 2:38, Heb. 6:1–2; 10:22, I Pet. 3:21, etc, charismatic baptisms—John 20:23, Acts 2:4,38, etc. So Peter's gospel and ministry are soaked in many baptisms in keeping with being the Israel's future priesthood (Ex. 19:5–6, Lev. 8:6, I Pet. 2:9). But Paul's gospel is dry with only **one baptism**—that by the Spirit into the Body of Christ at regeneration (Rom. 6:1–5 (Greek text), I Cor. 12:13, Gal. 3:27, Eph. 4:5, Tit. 3:5). Paul was **absolutely-not apostelized to baptize** (I Cor. 1:17, Greek text, strong negative *oû*), i.e. Paul temporarily kept ceremonies, holidays, baptism, sacrifices, and circumcision **ONLY** to honor Peter's gospel; but each of these things was absolutely-not part of Paul's gospel—see Gal. 4:8–11; 5:2, Col. 2:8–23 (esp. 11–18). Since Peter and the Twelve are not here today, it can safely be said that those who do any of things out of their being of beings (their human spirit) are not saved.
- (7) **One Father-God of Paul's gospel** *vis-a-vis* **many gods of Twelve's gospel**: John 10:34–36 (translations are awful here, see Greek text and analysis in [DS7]), and cf. Ps. 8:5–6 [gods]; 82:1,6; 97:7,9; 138:1, Dan. 11:36, etc. Peter's gospel and ministry are under the supervision of the angels as gods as the commissioned authorities over Israel and each Gentile nation of Israel's future world kingdom. But the Body has only the Father-God since it will govern the holy angels (I Cor. 6:2–3; 8:5–6; 12:6, Eph. 4:6) from the Third Heaven of the Ancient of Days as the Holy Shrine of the Father-God (Rom. 8:9,11; 12 (all of it), Eph. 2:22 (Greek); 1:19–20 (Greek), I Cor. 3:16 (Greek), II Cor. 6:16, Phil. 4:4, I Thess. 5:16–17).

§§3.2. Fundamental Distinction of Respective Gospel Proclamations of Salvation.

- (1) Peter's gospel proclamation: repent and be water-baptized (Acts 2:38) to publicly confess Jesus of Nazareth as the Messianic deliverer of Israel and the Nations (Matt. 16:16, Luke 1:68–79, Acts 2:36; 3:12–36) in accordance with the prophets (Acts 3:19–26, I Pet. 1:10,25). This is also implied by the foregoing. In Peter's gospel, the Lordship of Christ means Messiahship over Israel and Saviorhood over the Nations.
- (2) Paul's gospel proclamation: repent, privately and non-ceremonially address Jesus of Nazareth as "Lord Jesus" (Acts 20:21, Rom. 10:6–13) in the sense of non-earthly, non-ceremonial, non-ethnic Head of the Body in accordance with the Mystery hidden from the prophets (Rom. 10:12; 16:25, Eph. 3:1–6, etc), and believe in the heart that God raised him from the dead (Rom. 10:9). This is also implied by the foregoing. In Paul's gospel, the Lordship of Christ means Headship over the Body of Christ.

§§3.3. Fundamentally Distinctive Means of Learning Body Mystery.

- (1) Peter and James, and later Peter, James, John, and the whole Twelve learned the Body Mystery through Paul (and Titus): Gal. 1:18–19; 2:1–7, i.e. **en Paulw** (*εν Παυλω*), i.e. by Paul, and indeed **en Paulw** in the sense of Paul being supernaturally directed to tell them **en Paulw!!**
- (2) Paul learned the Body Mystery both from Christ and by the Spirit: see §§2.1–§§2.2 above
- (3) Pauline apostleship learned the Body Mystery by the Spirit: see §§2.1–§§2.2 above, esp. Eph. 3:5, **en pneumati** (*εν πνευματι*), i.e. by the Spirit.
- (4) God is not inefficient; ergo, the two apostleships are disjoint: for if the Twelve first found it out **en Paulw**, what would be the need of a supernatural revelation **en pneumati**; and the if Twelve found it out **en pneumati**, then what would be the need for Paul being supernaturally directed to tell them **en Paulw**? These are absurdities!!

THE PAULINE APOSTLESHIP

§§3.4. Fundamental Distinction of Respective Gospel Initiations (Termini a Qua).

- (1) Peter's gospel began with John the Baptist: Mark 1:1–4.
 - (a) The content of Peter's gospel is that of John's.
 - (b) Mark's gospel is essentially Peter's account of matters.
- (2) Paul's gospel began with Paul's ministry: Philip. 4:15.
- (3) These gospels cannot be the same.

§4. Obligation of Body to Follow Example of Pauline Apostleship Only.

§§4.1. Necessity of Body to Follow the Pauline Template.

- (1) Paul's gospel sets the example for us to follow.
 - (a) Rom. 2:16—all living today will be judged by Paul's gospel.
 - (b) Rom. 16:17–20–25–26—Body is to separate from those teaching contrary to Paul and obey Pauline Law and gospel as revealed in the **prophetic writings** (reading of the Greek in 16:26) of the Pauline apostleship but previously kept secret since the creation even from Israel's prophets (including the Petrine apostleship).
 - (c) I Cor. 11:1—follow Paul as he follows Christ.
 - (d) Gal. 1:6–12—anyone teaching the Body contrary to Paul's gospel is accursed.
 - (e) Phil. 3:17—bluntly put, follow Paul's and Timothy's example.
 - (f) Phil. 4:9—bluntly put, do what Paul says to do.
 - (g) I Thess. 1:6—we are to follow Paul, Silvanus, and Timothy.
 - (h) I Thess. 2:13—receive the word of Paul, Silvanus, and Timothy as the word of God.
 - (i) I Thess. 4:1—walk in accordance with the instruction of Paul, Silvanus, and Timothy.
 - (j) II Thess. 2:14–15—hold fast the gospel and traditions of Paul, Silvanus, and Timothy.
 - (k) II Thess. 3:6–9—follow the example of Paul, Silvanus, and Timothy.
 - (l) II Thess. 3:14—separate from those not obeying the instruction of Paul, Silvanus, and Timothy.
- (2) Body is **NOT** to follow the example of Christ's earthly ministry: Rom. 15:8—Christ in His earthly ministry was a minister to Elect Israel to confirm her position over the Elect Nations. Just one example (there are so many more—see [DS7]): how is the Greekless-Jewless Body consistent with Christ's proclaiming the Gentile dogs eat of the crumbs that fall from the Jewish table (Matt. 15:21–28)?

§§4.2. Necessity of Body to Avoid the Petrine Template

- (1) Petrine template set by the prophets and Christ in His earthly ministry: I Pet. 2:21—Peter's gospel requires that the very actions of Christ on earth be **traced** as a template (see Greek text). This includes preaching Matt. 15:21–28!!
- (2) From (1) and §4 above, the Petrine template is for the earthly kingdom of Israel only. Also Acts 3:19–26 cf. I Pet. 1:9–10–25. Truly this is the circumcision gospel.
- (3) Anyone who would proclaim or require that the Body follow Peter's gospel is accursed (Gal. 1:6–12).