

Paul's Gospel: the Word of God in Its Fullness

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“God has but one purpose: To glorify Himself in Christ. This involves glory in two spheres, the earthly and the heavenly.”

Statement of Position: The nation of Israel, together with Jesus' *Gospel of the kingdom* (Matt. 4:23; 9:35) is God's *earthly sphere*. The Church, which was born at Pentecost (Acts 2) with the baptism of the promised Holy Spirit (John 14:26; 15:26, 27; Acts 1:4, 5) is God's *heavenly sphere*. The gospel messages, presented by the Apostle Peter and later by the Apostle Paul, are documented throughout the book of Acts and the Epistles. These messages share several similarities, but also contain crucial differences. An understanding of the differences is important for spiritual growth, maturity, and the edification of believers. The goal of this paper is to clearly set forth both the similarities as well as the differences.

EUANGELION

The Greek word translated “gospel” in English, is *euangelion*, which is also translated: good news, good tidings or glad tidings. Expressions used in connection with the gospel include: to herald, to speak, to thoroughly testify, to preach, to proclaim, to serve for the furtherance of, to labor within, to minister, to suffer hardship for, to receive, to obey, to believe in, and lastly, to pervert. All Scripture citations are from the New International Version (NIV).

JESUS' PRE-RESURRECTION GOSPEL

Jesus went throughout Galilee teaching in their synagogues, preaching the **good news** (gospel) **of the kingdom** and healing every disease and sickness among the people. (Matthew 4:23)

After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. “The time has come,” he said. “**The kingdom of God is near. Repent and believe the good news!**” (Mark 1:14)

The Hebrew nation's anticipation was for a *literal* kingdom pursuant to numerous OT prophecies.¹ The preaching of John the Baptist and Jesus confirmed this expectation. However, the presentation/offer of the earthly “kingdom” was contingent upon the nation's repentance and acceptance of Jesus as Israel's Messiah. While the disciples believed Jesus was the Messiah, they did not understand that He must first suffer, die, be resurrected, and glorified (Mark 9:32; Luke 9:45; 24:25-27; John 12:16; 20:9). Israel's rejection of Christ (John 1:11) marked the consummate expression of the incorrigible ruin of humankind.

¹ “The Old Testament is resoundingly this-worldly. The fullest possible existence for a human being is to live an earthly life as God created it to be lived. Health, sufficient material goods, enjoyment of marriage and family, meaningful work, standing in the community, freedom from one's enemies, and above all walking in integrity with the God of the covenant—the Israelite who enjoyed these blessings could exclaim, ‘It doesn't get any better than this!’ When the [OT] prophets look forward to the eschatological future, they do not envision heaven for the individual. Their hope is for a New Jerusalem and a new earth, a place where the existence of the Lord's people will again be what it was created to be in the beginning. Human life is tied to the earth.” *Body, Soul & Life Everlasting: Biblical Anthropology and the Monism-Dualism Debate*, John W. Cooper, Eerdmans Publishing Co., 1989, p. 37, 38.

JESUS' POST-RESURRECTION GOSPEL

He said to them, “How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?” And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself. (Luke 24:25-27)

He said to them, “This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.” Then he opened their minds so they could understand the Scriptures. He told them, “This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.” (Luke 24:44-49).

He appeared to them [disciples] over a period of forty days and spoke about **the kingdom of God**...So when they met together, they asked him, “Lord, are you at this time going to restore the **kingdom to Israel**?” (Acts 1:3b, 6).

He said to them: It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth. (Acts 1:7, 8).

Note carefully, the Risen Christ could have easily dispelled the disciples’ anticipation of a *literal* kingdom for Israel, but He didn’t. Rather, He answered them by saying that the “times and dates” were not for theirs to know. Further, if the Father had permanently set aside the *literal* kingdom for Israel, replacing OT promises with a “spiritual kingdom”—(the soon-to-be Church), Christ could have easily dispelled this confusion as well. Later, Paul would explain Israel’s temporarily ‘set-aside’ status in Romans chapter 11.

THE ACTS OF THE APOSTLES

The book of Acts was written by Luke around A. D. 63, while Paul was imprisoned in Rome. Luke was probably Gentile by birth, a Greek-educated physician, with a propensity for precise detail, a companion of Paul at various times (Paul’s second missionary journey to first imprisonment and thus served as a living 1st century historian. Luke provides a chronicled account of the advance of the gospel and the spread of the Church, from Jewish sources to a Gentile (non-Jewish) world. He documents the spread of the Church during a *transitional* period with unique historical events. Examination of the messages preached by the two New Testament (NT) central figures, Peter and Paul, will hopefully provide a clear understanding of the unfolding of the “truth of the gospel.”

Given the fact that the nation of Israel is the focus of more than eighty percent of the Bible together with the man-made labeling of the books of Scripture into “Old Testament” (OT) and NT, the most common presumption for the meaning of the Acts *transition* is from Israel’s Old

Covenant to Israel's New Covenant. But this interpretation has proven problematic and is at variance with the Scriptural record.

PETER'S GOSPEL TO THE CIRCUMCISION

First and foremost, we need to identify the source of Peter's gospel message. In John 15:27, Jesus commanded his disciples:

And you also must **testify**, for you have been with me from the beginning.

Later, in Acts 10:42, Peter states:

He [Jesus] commanded us **to preach** to the people and to **testify** that he is the one whom God appointed as judge of the living and the dead. All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."

At Pentecost (Acts 2:22-36), Peter addresses an exclusive Jewish audience—"Men of Israel"—preaching and testifying to the fact that Jesus of Nazareth was the anticipated Christ, heir of David's throne-Messiah/King, and Lord, the subject of prophecies spoken throughout the OT. He walks them through the events and then testifies of the Risen Lord Jesus Christ, seated at the Father's right hand, awaiting Israel's enemies to be made "a footstool for your [Christ's] feet." Peter focuses upon and lifts up Jesus, whom the Jewish crowd had crucified, and explains the various supernatural phenomenon as the fulfillment of the earlier promise of the baptism with the Holy Spirit (Luke 24:49; John 14:26, 16:26; Acts 1:5).

Following Peter's gospel message, the Holy Spirit brings the crowd under conviction of sin to the point they ask, "Brothers, what shall we do?" *Then*, Peter instructs them:

Repent and be [water] baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

"The conditions upon which the Jews received the gift of the Spirit at that time were: belief in Christ, repentance for sin, and water baptism. This was the unique *Gospel of the circumcision* (Gal. 2:7) and involved water baptism *before* receiving the gift of the Spirit. They were to repent of having (representatively) slain their Messiah, and in a figurative way to wash their hands of the crime by being baptized (water). Then the Spirit would indwell them. All this occurs before Gentiles were introduced into the Church (Acts 10:34-38). Paul was saved on the basis of this *Gospel of the circumcision* (Acts 9:18; 22:16)."²

REFUTATION OF THE CHARGE OF DRUNKENNESS – JOEL'S PROPHECY

The rushing wind-like descent of the Holy Spirit at Pentecost upon the God-fearing Jews who had gathered in Jerusalem from all the Mediterranean and Near-Eastern world, the fire-like metaphysical emanations, and the supernatural phenomenon of cross-language communications (*tongues*: prophetic sign of judgment – Isaiah 28:11; 1 Cor. 14:21) were miraculous and overwhelming sights to behold. Taken together, they caused utter amazement and bewilderment

² *THE LINE DRAWN*, p. 29, Miles J. Stanford, Hong Kong, 1972.

to the point some in the crowd heckled and made fun, accusing the Jews of being drunk with “too much wine” (Acts 2:13).

At this point (Acts 2:14), Peter and the other Apostles address the crowd and aggressively seek to counter the charge of drunkenness.

These men are not drunk, as you suppose. It’s only nine in the morning! No, this is what (i.e. this is characteristic of what) was spoken by the prophet Joel.

Here the Spirit speaking through Peter quotes from Joel. Peter compares the current supernatural actions of the Holy Spirit with the future millennial Kingdom out-pouring of the Spirit foretold by Joel 2:28 (cf. Acts 2:17), thus making the point that phenomenon of this kind have OT prophetic precedent. Joel 2:32a (cf. Acts 2:21) also connects “everyone who calls on the name of the Lord” with Gentile inclusion also foreshadowed in the OT. Peter’s argument is that these phenomena are divine, supernatural manifestations, not manifestations of drunkenness. Joel 2:32b and 32c “for on Mount Zion and in Jerusalem there will be deliverance, as the Lord has said, among the survivors whom the Lord calls” are omitted since any “deliverance” was yet future. The Apostle Paul would likely reflect upon the Acts 2 event, when he penned Ephesians 5:18, “Do not get drunk on wine...but be filled with the Spirit” (Eph. 5:18).

Throughout church history, some commentators and theologians assert that Joel’s millennial prophecy was partially or entirely fulfilled at Pentecost. For them, the Kingdom arrived. However, nowhere does Peter claim that the events were fulfilling Joel’s prophecy. Rather, in Acts 2:33, the Spirit through Peter precisely explains what is being fulfilled. Again, Peter alluded to the millennial prophecy to counter the accusation of drunkenness, not to testify that the Kingdom had arrived. More proof? Does the last two thousand years of world history match OT descriptions of glory for Israel and their Messiah King? As the Apostle Paul would say, “By no means!”

GOSPEL TO THE UNCIRCUMCISION

Acts Chapter 10 marks the initial entry of Gentiles into the Church—led by Cornelius, a Roman centurion (soldier). First, an angel appears to Cornelius (v. 3) and instructs him to send messengers to bring Peter from Joppa to Caesarea. However, so strong was Peter’s belief in Israel as God’s exclusive chosen people, that he is placed in a trance and given a supernatural vision designed to counter his Semitic ethnic bias. In Caesarea Peter, together with six Jewish companions, encounters Cornelius and a larger gathering of his friends and family. By now, Peter is beginning to understand his vision, as Cornelius solicits Peter to tell them the gospel.

Peter begins by confessing, “I now realize how true it is that God does not show favoritism but accepts men from every nation who fear him and do what is right.” (cf. Joel 2:32a) He confirms their knowledge of God’s message to Israel and the truth of Jesus of Nazareth. He then testifies of the Risen Christ and the forgiveness of sins for everyone who believes in Him. Then similar to Pentecost, the Holy Spirit falls upon the gathered Gentiles, with manifestation of tongues and praises to God.

This is the initial application of the *Gospel to the uncircumcision*, the gospel by which we today are saved. The conditions upon which these Gentiles received the gift of the Spirit were: belief

in Christ and repentance for sin. Water baptism followed their new birth and the gift of the Spirit (Acts 10:47, 48). In Acts 11, Peter, upon returning to Jerusalem, defends his actions and consequently, his Jewish critics change their minds, praise God and say, “So then, God has granted even the Gentiles repentance unto life” (v. 18).

PAUL'S 'GOSPEL OF GOD REGARDING HIS SON'

In Romans 1:1-4, 9, 15-17, the Apostle Paul writes:

Paul, a servant of Christ Jesus, called to be an apostle and set apart for the **gospel of God—the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son** who as to his human nature was a descendant of David and who through the Spirit of holiness was declared with power to be the Son of God by His resurrection from the dead: Jesus Christ our Lord.

God, whom I serve with my whole heart in preaching **the gospel of his Son...**

That is why I am so eager to preach **the gospel** also to you who are at Rome. I am not ashamed of **the gospel**, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For **in the gospel** a righteousness from God is revealed, a righteousness that is by faith from first to last...

Further, in Galatians 3:8 and 9, Paul states:

The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you. So those who have faith are blessed along with Abraham, the man of faith.”

And in Corinthians 15:1-5, we read:

Now, brothers, I want to remind you of **the gospel** I preached to you, which you received and on which you have taken your stand. By **this gospel** you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain.

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, then to the Twelve.

The Apostle Paul's basic gospel message involved Jesus Christ as God the Son, righteousness from God obtained by faith, and Gentile blessing on the basis of grace, all subjects “**promised beforehand through his prophets in the Holy Scriptures.**”

However, in conjunction with Christ's exposition to the disciples on the role of the Holy Spirit (John 16:5-16), he reveals an important future fact. In verse 12 he tells them:

I have much more to say to you, more than you can now bear.

So, the question must be asked, When did the Lord deliver to the disciples or Apostles, the “much more?” And what would be the nature and substance of this “much more” revelation? The answers are to be found in the ministry of the Apostle Paul. Was Paul’s “gospel of God regarding his Son” the sum total of revelation? Not according to Paul, as we shall see.

While Paul’s message contained the elements of “**the gospel of God...promised beforehand,**” it also included more, far more. It contained never-before revealed “mysteries”— various truths uniquely and exclusively revealed by the Risen Lord Jesus Christ in fulfillment of his promise in John 16:12.

PAUL’S GOSPEL: THE WORD OF GOD IN ITS FULLNESS—THE MYSTERY

In Colossians in 1:21-27, Paul writes:

Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ’s physical body through death to present you holy in his sight, without blemish and free from accusation—if you continue in your faith, established and firm, not moved from the hope held out in **the gospel**. This is **the gospel that you heard** and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

I have become its servant by the commission God gave me to present to you **the word of God in its fullness [Gr. *plerosai*]**—**the mystery that has been kept hidden for ages and generations**, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of **this mystery, which is Christ in you**, the hope of glory.

So, Paul’s gospel message includes “mysteries” which were previously “hidden.” These are summarized at the end of this paper. He tells the Ephesians in 3:2-13:

Surely you have heard about the administration [Gr. *oikonomian*³] of God’s grace that was given to me for you, that is, **the mystery made known to me by revelation**, as I have already written briefly [Galatians?]. In reading this, then, you will be able to understand my insight into **the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God’s holy apostles and prophets**. This mystery is that **through the gospel** the Gentiles are heirs together with Israel [Jews], members together of one body [Church], and sharers together in the promise in Christ Jesus. [Note: this “heirs together” is different than the Gentile inclusion in blessing mentioned in the OT which was well known, e.g. to Abraham, Genesis 12:3b. One was known, the other unknown.]

³ This Greek word is variously translated into English as: commission, administration, dispensation, or stewardship. The Apostle Paul was entrusted (commissioned) by the Risen Christ with the responsibility of unfolding the Word of God in its fullness. It is unfortunate that some theological systems choose to infer a concept of earthly time. “A dispensation is not a period or epoch [of time]; a common, but erroneous, use of the word.” W. E. Vine.

I became a servant of **this gospel** by the gift of God's grace given me through the working of his power. Although I am less than the least of all God's people, this grace was given me: to preach to the Gentiles the unsearchable riches of Christ, and to make plain to everyone the administration of this mystery, **which for ages past was kept hidden in God**, who created all things. His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord. In him [Risen Christ] and through faith in him we may approach God with freedom and confidence. I ask you, therefore, not to be discouraged because of my sufferings for you, which are your glory.

And in Romans 16: 25:

Now to him who is able to establish you by **my gospel** and the proclamation of Jesus Christ, **according to the revelation of the mystery hidden for long ages past**"

And does Ephesians 1:9, 10 not explain to us the climate of this mystery?

And he made known to us **the mystery** of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment—to **bring all things in heaven and on earth together under one head, even Christ.**

If the NT term “gospel” always has a singular or equivalent meaning, Peter and Paul’s messages would have been identical. Some even twist Paul’s opening argument in Galatians, of a competing “different gospel,” to support the notion that the entire NT speaks of only one gospel.⁴ But this is clearly not the case. If the messages were identical, it would not have been necessary for the Apostle Paul to appear before the Jerusalem Council (Acts 15) nor to recount the events of his self-defense later on in his letter to the Galatians (Gal.1:11-2:21).

I want you to know, brothers, that **the gospel I preached** is not something that man made up. I did not receive it from any man, nor was I taught it; rather I received it by [direct] revelation from Jesus Christ.

Yes, Paul exclusively received additional revelations from the Risen Lord Jesus Christ. And yes, Paul’s message was more comprehensive than the other Jewish Apostles, including Peter. Beginning in Galatians 1:13-17, Paul chronicles the events surrounding his encounters with the Risen Christ. After his conversion and initial three years in Arabia, he embarked upon his first trip to Jerusalem and 15-day stay “to get acquainted with Peter.” He then writes in Gal. 2:1, that 14 years later (A. D. 50-51) with Barnabas and Titus, in response to a revelation [from the Risen

⁴ The historical failure to discern the similarities/dissimilarities in NT gospel messages stems in large part from the eschatological “notion that the church is the kingdom [foretold in the OT] and contends that whatever millennium there may be is being experienced in the present age.” (Chafer) Brackets [] and underline mine. Theologically, this idea (amillennialism) began with Roman Catholicism and was subsequently carried over into the Church of England and other Protestant Reformation bodies. Further adding to the need to homogenize the *gospel*, was the “very central doctrine of the Reformation, the doctrine of justification by faith...a very heavy emphasis on the forensic aspect of salvation and a correspondingly light emphasis on the moral aspect...a theology that addresses itself to the problem of guilt, rather than to the problem of pollution. There is an imbalance in this theology between what God does *for man* and what He does *in man.*” *The Reformers and Their Stepchildren*, Leonard Verduin.

Christ], Paul went again to Jerusalem to present in private “before them [Jewish apostles] **the gospel that I preach among the Gentiles.**”

It should be clear from this section of the Galatians epistle that the Jewish apostles in Jerusalem were deficient in their understandings of “**the gospel.**” This fact does offend modern men’s sense of equity (egalitarianism) as well as those who claim their religious tradition is an extension of Peter’s authority. From the various texts, it appears the Jewish Apostles, for a time, struggled with: Gentile inclusion, the ending role of Jewish law and tradition, the new revelations of the “Church,” the ontological nature of “Christ in you,” in fact, nearly the entire “mystery of Christ.”⁵

Clearly, the Jewish apostles under Peter’s leadership had been in doctrinal error regarding “**the truth of the gospel**” (v. 14a). Rather than embracing “the word of God in all its fullness,” the Jewish apostles were forcing Gentiles to submit to Jewish customs (vs. 14b), i.e., to ‘judaize’ their faith in Christ. However, they are finally brought to the point of being able to acknowledge the distinctions (Gal. 2:6-10) regarding the Risen Christ’s dual outreach to Jew and Gentile.

How is it that the great Apostle Peter, who preached at Pentecost, became entangled in law and Jewish customs? Fear of the circumcision party? How is it that Peter in his second Epistle testified, “His [Paul’s] letters contain some things that are hard to understand, which ignorant and unstable people distort as they do the other Scriptures, to their own destruction?” How is it that Peter did not receive the “mystery of Christ” directly from the Risen Christ, but rather received these truths indirectly from Paul and Paul’s epistles? Throughout the history of the Church, men have repeatedly taken offense at the fact that Paul was given a special commission to unfold the “the word of God in its fullness.” They express this resentment by progressively de-emphasizing the truths contained in Paul’s epistles and by giving greater focus and attention

⁵ In the interval between the cross and the destruction of Jerusalem in AD 70, God had patience with the Jewish believers who held on to Judaistic practices—practices of a system that He had at one time sanctioned. (He had no patience with heathen practices.) It was a transition period. The destruction of Jerusalem in AD 70, with the destruction of the temple and its service, *as well as the breakup of the assembly at Jerusalem*, was impending.

The epistles of Hebrews and of Peter were written to Jewish Christians—at a certain point in time intended by God, of course—regarding the unfolding of truth in the NT Scriptures in view of the fact that God had borne with the Judaistic practices and observances of early Messianic Jews. They had accepted Christ as the Savior and Messiah of Israel, but hung on to much from Judaism. Not paganism, but Judaism, had been a system authorized by God in his ways regarding the trial of the fallen, first man to show that he was not recoverable from the fall. God was patient with their mixture of Judaism with some elements of Christianity until Paul’s first Roman imprisonment (AD 60-62). During the two-year imprisonment he wrote: Colossians, Ephesians, Philippians, Philemon, and Hebrews. 1 and 2 Peter were written about 63 and 64 AD, respectively. No doubt Peter had read Paul’s epistle to the Hebrews, acknowledging it as Scripture (2 Pet. 3:15, 16), something to keep in mind when reading Peter’s epistles.

During the interval of Christ’s absence the work of God is predominantly among Gentiles, forming a people for His name (Acts 15:14). While James stated the truth concerning that fact, there were aspects to that work concerning which he [and others] likely was unaware at the time he so spoke. The work of the Spirit was the formation of the body of Christ at Pentecost and then the on-going incorporation of believing Jew and Gentile in that body (once-for-all formed at Pentecost), being members one of another, and united to the Head in heaven. The Gentile Christian was not elevated to the level of a Jew, saved or unsaved, nor made an Israelite, nor made a spiritual Jew. No, both Jew and Gentile were lifted up to “sit down together in the heavenlies in Christ Jesus” (Eph. 2:16). God formed the two, in Christ, into “one new man” (Eph. 2:15). It was new, for it never existed before. Indeed, a silence has been maintained regarding such things (Rom. 16:25, 26; Col. 1:26; Eph. 3).

Regarding Gentile believers, the history of the church evidences an early, rapid Judaizing. The worst case is the growth of the Roman Catholic church. But Judaistic practices and elements are everywhere in Christendom, which is filled with professors in name only, as well as some real Christians. Many of these real Christians seem oblivious to the features of Judaism in the systems to which they adhere. *From Judaism to Christianity*, Roy A. Huebner, 2007.

to the ministry of Jesus in the Synoptics, and other non-Pauline writings. So the question must be asked, “Christian...upon which gospel will you base your teaching and preaching?”

Gospel of God Regarding Christ	Scripture	Peter’s Gospel	Paul’s Gospel
Primary Audience by Commission	Gal. 2:7	Jewish Circumcision	Gentile Uncircumcision
“Good News” Foretold in the OT	Acts 2:22-36 Rom. 1:3,4	X	X
Jesus is the Promised Messiah/Christ	Acts 2:22-36 Acts 9:19b-22 Rom. 1:3,4	X	X
Gentiles to Receive Blessings	Gal. 3:8, 9	X ⁶	X
Need for Repentance regarding Sin	Acts 2:38 Rom. 2:4	X	X
Salvation by Election/Grace through Faith vs. Salvation by Free Will and Works	Rom. 9:16 Eph. 2:8,9	X	X
Received from the Earthly Christ	John 15:27 Acts 10:42	X	
Repentance for Christ’s Murder	Acts 2:23, 38	X	
Redemption by Jewish customs & law of Moses (error) ⁷	Acts 15:5 Gal. 2:11-21	X	
Mysteries Kept Hidden/Secret in Ages Past	1 Cor. 2:7 Eph. 3:2-13 Col. 1:21-27		X
Received from the Risen Christ	Gal. 1:11, 12		X
“mystery of the gospel”	Eph. 6:19		X
“bring all things in heaven and on earth together under One Head	Eph. 1:9, 10		X
Israel’s Temporary Blindness	Rom. 11:25		X
First Adam vs. Last Adam	Rom. 5:12-21 1 Cor. 15:21, 22; 45-49		X
Jesus is the Head of the Body/Church	Eph. 1:22; 4:15; 5:23; Col. 2:19		X
Gentiles are included in the Body/Church	Eph. 3:2-12		X
Challenged for Authenticity	Gal. 1:11-2:21		X
Mystery of Christ and the Church	Eph. 5:32; Col. 4:3		X
“Christ in you, the hope of glory”	Col. 1:27		X
Sanctification via Identification with Christ	Rom. 6-8 Gal. 2:19-21 Col. 2:20; 3:3		X
“Principle of lawlessness”	2 Thess. 2:7		X
Rapture/Translation	1 Cor. 15:51		X

⁶ Despite OT revelation, Peter struggles with Gentile inclusion until Acts 10:34, 35.

⁷ Accepting Gentile inclusion in election, Peter subsequently seeks to incorporate Jewish tradition and Mosaic law as “a rule of life” as part of the gospel. God tolerated this during the 1st century *transition*, but it was never acceptable to Him.