

The Questions

I don't see how the holy nation and Kingdom of Priests can be a body that Paul talks about in Acts. Are Paul's churches different in Acts also from Peter's?

1Pe 2:9 But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might speak of the praises of Him who has called you out of darkness into His marvelous light;

versus

Gal 3:28 There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus.

Paul says in Acts the church he writes to his a body not a nation, and there would have to be an Israel body to be the nation spoken of in 1 Peter.

The Answer

This question assumes that Gal.3:28 proves Paul was writing to the church which is His Body of Ephesians during the Acts period. Galatians was written in the Acts period, Ephesians was written after the close of Acts.

This assumptive interpretation of Galatians 3:28 naturally follows those who take the verse out of its context. Here is Galatians 3:28 in its context. If we ignore this verse in its context then we will struggle to understand it.

Context setting ONE of Paul in Gals.3;

Gal 3:5 Then He supplying the Spirit to you and working powerful works in you, *is it* by works of *the* law, or by hearing of faith?

Gal 3:6 Even as Abraham believed God, and it was counted to him for righteousness.

Gal 3:7 Therefore know that **those of faith**, these **are the sons of Abraham**.

Those of faith during Acts, the Jews and Gentiles are the sons, which means, the heirs of Abraham. This is NOT Ephesians. This is not the church which is His body.

Gal 3:8 And the Scripture, foreseeing that God would justify the nations through faith, preached the gospel before to Abraham, *saying*, "In you shall all nations (Gentiles) be blessed."

The Gentiles of the Acts were blessed through Abraham. This is NOT Ephesians.

Gal 3:9 So then **those of faith** are **blessed with faithful Abraham**.

The Jews and Gentiles of the Acts are to be blessed with Abraham, this is NOT Ephesians.

Context setting TWO by Paul in Gals.3:

Gal 3:15 Brothers, I speak according to man, a covenant having been ratified, even *among* mankind, *no one sets aside or adds to it*.

Ephesians was written after this, when Israel was set aside. Ephesians does not

set aside or add to this covenant of Promise. The Ephesians church is in a completely different dispensation where Jews and Gentile believers are NOT the Seed of Abraham and his sons/heirs according to any covenant of promise given to him.

Gal 3:16 And to Abraham and to his Seed the **PROMISES** were spoken. It does not say, And to seeds, as of many; but as of one, "And to your Seed," which is Christ.

The covenant which included the SEED, which was Christ AND the believing Jews and Gentiles of the Acts period, was the covenant of promise about the LAND, see Gen.15 and 17.

Gal 3:17 And I say this, A covenant having been ratified by God in Christ, the Law (coming into being four hundred and thirty years after) does not annul the **PROMISE**, so as to abolish it.

Gal 3:18 For if the inheritance *is* of Law, *it is* no more of **PROMISE**; but God gave *it* to Abraham by way of **PROMISE**.

The INHERITANCE given in the Covenant was the PROMISED LAND.

Context setting THREE by Paul in Gals.3;

Gal 3:25 But faith coming, we are no longer under a trainer.

Gal 3:26 For you **are all sons of God** through faith in Christ Jesus.

Gal 3:27 For as many as were baptized into Christ, **you put on Christ**.

Gal 3:28 There cannot be Jew nor Greek, there is neither bond nor free, there is no male nor female; for you are all one in Christ Jesus.

Gal 3:29 And **if you are Christ's, then you are Abraham's seed and heirs** according to the **PROMISE**.

Those believing Jews and Gentiles of the Acts period were IN CHRIST and in that sphere they were not Jews they were not Greek, they were not male or female. They were however, Abraham's seed and heirs according to the promise given to him. We are also IN CHRIST today as Col.3:10-11 will avow but we are not Abraham's seed, we are one new man, a creation which goes back before the foundation of the world and our company is not an elect remnant of prophecy, the church which is His Body is found in a dispensation previously hidden in God, Eph.2:14-15, 3:7-9.

Gal.3:28 is not the church which is His Body. When we allow the Scriptures to speak and accept their plain speech, then we must make such an acknowledgment. Further consider Gals.4:26-28 which is not about us today being further links to Abraham and the city in the Land he was expecting.

A reading of Romans 4:1-16 confirms that Paul in Acts wrote of the believing, justified Jews and Gentiles as the offspring of Abraham who was the father of all believers during that time. Paul does not exclude any believing Israelites.

If we could grasp that Paul is not writing to the church which is His body in Acts then things will become easier for us. Certainly Paul used the figure of a human body to emphasize the efficient and cooperative function of the supernatural

gifts of the Acts period in 1Cor.12:11-14 and again in Romans here;

Rom 12:4 For even as we have many members in one body, and all members do not have the same function,

Rom 12:5 so we the many are **one body in** Christ, and each one members of one another.

Rom 12:6 Then having gifts differing.....

Romans was written after Corinthians and by a careful examination of the same subject matter in Romans we find that the body in 1Cor.12 and Romans 12 is not the church which is His Body but the human body used as a figure.

So we see the question has an incorrect premise, it assumes that Gal.3:28 proves Paul wrote to the Church which is His Body and thus an incorrect difference between Peter and Paul and the companies they wrote to during Acts forms the question.

Peter and Paul did not write to two different called out companies during the Acts period. They both wrote to the believers of that time; the believing Jews and Gentiles who constituted an elect remnant, the seed of Abraham by faith and baptism into Christ.

The Nation of Israel did not need to be "a body" because Peter is not writing to the Nation of Israel. Peter is writing to believing Israelites just as Paul wrote to believing Israelites and also believing Gentiles.

Let us further show Paul was not writing to the church which is His Body. Here is Paul's clear and irrefutable statement concerning the Gentile and Jewish believers of the Acts period.

Rom 9:23 and that He might make known the riches of His glory on the vessels of mercy which He had before prepared to glory;

Rom 9:24 whom He also called, not only us, of Jews, but also of the nations?

Rom 9:25 As He also says in Hosea, "I will call those not My people, My people; and those not beloved, Beloved."

Rom 9:26 And it shall be, in the place where it was said to them. "You are not My people; there they shall be called sons of the living God."

The called out believing Jews and Gentiles were found in prophecy as the elect remnant of Israel, not the church which is His Body. Paul picks up this remnant subject later in Romans here;

Rom 11:5 Even so then, also in this present time a remnant according to the election of grace has come into being.

The Elect Remnant of Prophecy is the Israel of God, the seed of Abraham who was promised a great and mighty nation.

If we insist that the believers of the Acts period were the body of Christ when Paul says they were the elect remnant of prophecy, then our difficulties will remain. No, the believers of the Acts period were described as a remnant

according to the election of grace and simply because the believers of the Acts period experienced GRACE does not mean the present dispensation had started.

Turning to Peter and his reference to a combination of OT passages only proves the point that Peter and Paul were dispensationally on the same page during Acts. Here is Peter again;

1Pe 2:9 But you are a chosen generation, a royal priesthood, a holy nation, a people for possession, so that you might speak of the praises of Him who has called you out of darkness into His marvelous light;

In this combined use of Scripture, Peter refers to the same Moses and the Prophets that Paul is constantly using during the Acts period. It is fascinating to observe that Peter refers to the Lord as the prophetic “stumbling stone” (Is.8:14) which theme appears in Romans 9:32-33 and 11:9.

But Peter is not writing to the nation of Israel when he pens those words in 1Pet.2:9. He is only writing to the believing portion of Israel, the same remnant Paul wrote about in Romans 9. Peter takes the combined prophecy about the nation of Israel and by inspiration ascribes it to the believing Israelites who Paul says are the elect remnant of prophecy.

Peter states in the passage below that Paul had written to the same dispersed believing Israelites. Peter states that Paul wrote to them about the common hope the believing Jews and the believing Gentiles held during Acts, that is, the Day of the Lord and His coming;

2Pe 3:10 But the **day of the Lord will come as a thief in *the* night**, in which the heavens will pass away with a rushing noise, and *the* elements will melt with fervent heat. And the earth and the works in it will be burned up.

2Pe 3:15 And think of the long-suffering of our Lord as salvation (as our beloved **brother Paul also has written to you** according to the wisdom given to him

2Pe 3:16 as also in all his letters, speaking in them of **these things**; in which are some things hard to be understood, which the unlearned and unstable pervert, as also *they do* the rest of the Scriptures, to *their* own destruction).

For the Day of the Lord in Paul, see 1Thess.5:3, and Roms.13:11-12

If Peter and Paul are writing to the same believing Israelites who are not the entire nation, then the remnant is identified as that chosen generation, the royal priesthood. In Ex.19:5-6 notice the emphasis on the words “if you obey my voice” and read carefully Isaiah 8:13-14. The believing Jews and Gentiles of the Acts period were obedient and were those who had “sanctified Jehovah of Hosts” and were thus the Israel of God, the seed of Abraham and were a fulfillment of that great nation God said He would make of him.

To sum up, Peter and Paul write to the elect remnant (of Israel) which included the Gentiles who were also the “seed of Abraham”. The hope Peter and Paul gave them was the hope of the coming of the Lord to the Land and the NJ

descending to the Land. The Land was the land given to Abraham by promise as found in the covenant which the Law could not annul.

There is not one reference in Paul during Acts which can prove the church which is His body had been revealed. I think it's time to believe Paul when he said the following;

Act 26:6 And now I stand and am judged for *the* hope of the promise made to our fathers by God,

Act 26:7 to which *promise* our twelve tribes hope to attain, serving God fervently night and day. For the sake of this hope, king Agrippa, I am accused by the Jews.

If Paul's hope in Acts was the same hope the 12 tribes held, and the same hope Peter held, then we know Ephesians truth had not been revealed until after Acts 28 and Peter and Paul were writing to the believers who belonged to the same called out company.