



# ZWTF

Zapping You Whenever Thoughts Flow

Volume 7, Issue 39

## Alan Hess' third video.

A constructive criticism meant to protect Paul's thirteen letters from the gospel of the Circumcision.



Alan Hess made a third video in a vain attempt to prove that there is only one gospel in the New Testament. He backtracked somewhat from his first two videos but not enough to keep Paul's and Peter's epistles distinct. In Alan's second video, titled "Paul's

Gospel is the Only Gospel," he argued that Peter's and Paul's epistles—take your pick—all announce Paul's gospel: the gospel of the Uncircumcision. I wrote a ZWTF and recorded two videos last week showing why this was wrong and why it mattered. In this third video, Alan recanted nothing concerning this matter, making only a slight adjustment concerning Peter's status in the body of Christ. This slight adjustment was due to a phone call that he received from me. (More on this later.) Why does any of this matter?

If there is only one gospel in the New Testament (Paul's gospel) and if Peter is teaching it (Alan says that he is), then it's no stretch at all to conclude that the other New Testament writers are also teaching Paul's gospel: Jude, James, John, the writer of Hebrews; after all, (quoting Alan): "There is only one gospel!" If the other New Testament writers are *not* teaching Paul's gospel but instead are holding to and teaching a gospel *different* than Paul's (the Circumcision gospel), then Alan needs to clearly say so—at which time he would also have to say, "Well, it looks like there are two gospels being forwarded in the New Testament after all."

If all the New Testament writers *are* heralding the same gospel (Paul's), this means that we members of the body of Christ can personally apply the letter of James just as readily as we can Romans. We can apply the book of Hebrews just as readily as Ephesians. 1 Peter is no different in character than 1 Corinthians—that is if we follow Alan's teaching to its logical conclusion, something that not even Alan seems able to do. If any of this is true, then Paul's distinct message—certified with his name attached to every epistle dispatched to the nations—becomes subject to intolerable compromises and violent clashes between law and grace, works and faith, justification and forgiveness, heaven and earth, national advantage and no racial distinction, and between a "fearful waiting for judgment" (Hebrews 10:27) and "being justified gratuitously in His grace" (Romans 3:24).

## TIMING OF THE NT LETTERS

Alan insists in this video that Paul's conversion marked the time of the great change when, from that time forward, there was only one gospel. Paul was called on the road to Damascus between 33 and 34 A.D. Every non-Pauline writer, however, wrote between 50 and 96 A.D., with the exception of James who wrote his epistle to the twelve tribes in the dispersion between 44 and 49. Even this earliest writing of a non-Pauline apostle, therefore, postdates Paul's Damascus conversion by at least ten years. If there is "only one gospel" starting in 34 A.D. and continuing until today, then wouldn't these other New Testament writers be penning body-of-Christ truth? If they're not, then can Alan justifiably continue insisting that, beginning at the conversion of Paul, there is "only one gospel"? If these other writers *are* all teaching Paul's gospel, then Alan has some serious explaining to do in the interest of harmonizing the numerous and violent differences between these disparate letters.

## WHAT HAPPENED TO GALATIANS 2:7?

Alan's biggest mistake—the one that leads to other, even bigger mistakes—is refusing to believe Galatians 2:7 as written. If Alan would only believe this verse as written, then he would be forced by conscience and revelation to delete all three of his videos on this new teaching and start from scratch. Why? Because his entire theory—that there is only one gospel in the New Testament—would be wrecked. I spent considerable time in my two counter-videos and in my newsletter last weekend showing conclusively how Galatians 2:7 *must* read, and why it matters. As I write to you today, I don't know how much of my material that Alan has seen or read—if any. All I know is that Alan is still on record as insisting that Galatians 2:7 should read "to the" and not "of the." Let's briefly review this important verse and the implication of its mistranslation.

## GALATIANS 2:7, IN CONTEXT

In his letter to the Galatians, Paul is incensed that the Galatians are allowing elements of the Circumcision evangel to compromise his message. Paul does not deny that there is another legitimate gospel on the Earth, namely Peter's gospel, but he doesn't want any of the Galatians embracing it. Peter's gospel (the gospel of the Circumcision) is the "another" gospel mentioned by Paul (Galatians 1:7). In addition to the legitimate

"another" evangel, however, there is what Paul calls "a different evangel" (Galatians 1:6), which is *not* Peter's evangel, but rather a pseudo-evangel that mixes elements of the two legitimate gospels to produce a confusing and cursed mess. Here is Galatians 1:6-7. The bracketed elements in red are mine—

I am marveling that thus, swiftly, you are transferred from that which calls you [Paul's gospel] in the grace of Christ, to a different evangel [the mixed, non-gospel], which is not another [it's not Peter's gospel], except it be that some who are disturbing you want also to distort the evangel of Christ [the mixed gospel is a distorted gospel].

Alan's insistence that even Peter forwards Paul's gospel in his two epistles is ludicrous in light of the following passage, Galatians 2:7. This is the verse that, because of Greek grammatical considerations, must read "of the" and not "to the." I detailed for you last week the vast difference between the character of a message ("of the") and the direction in which a message is going ("to the"). Again, here is Galatians 2:7 from the *Concordant Literal New Testament*—

Now from those reputed to be somewhat—what kind they once were is of no consequence to me (God is not taking up the human aspect)—for to me those of repute submitted nothing. But, on the contrary, perceiving that *I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision* (for He Who operates in Peter for the apostleship of the Circumcision operates in me also for the nations), and, knowing the grace which is being given to me, James and Cephas and John, who are supposed to be pillars, give to me and Barnabas the right hand of fellowship, that we, indeed, are to be for the nations, yet they for the Circumcision.

Peter's gospel is the gospel that he received from the terrestrial Jesus. It is the same gospel given to Abraham back in Genesis, chapter 12. It is the gospel that concerns Israel and the shepherding of all the nations of the Earth during the Millennium. Paul's gospel, of course, is a completely distinct message that Paul received from the glorified, celestial Christ. It concerns the nations (and some out of Israel) and the reconciliation of the heavens (not the Earth) to God. It is important to keep these messages distinct. Why? Because they contain vastly different truths (each truth applicable in its own sphere); different goals, different roles, different destinies, different standards of belief, and different people. Mixing these two gospels produces,

not revelation, but confusion. Paul goes so far as to place a curse on anyone who would mix them. So when Alan says “There is only one gospel!” he confuses his listeners in light of Paul’s emphatic declaration (Galatians 2:7) that there is not one gospel, but two.

#### ALAN MOVES THE BAR—TWICE

Alan admits that Jesus Christ, while on Earth, taught a different gospel than the one the glorified Son of God gave to Paul on the road to Damascus. He admits that this is the Circumcision gospel. And he admits that Jesus gave this gospel to Peter. The problem is that Alan *was* teaching (albeit unwittingly) in his first two videos that Peter let go of this gospel to latch onto Paul’s—as evidenced by Alan’s insistence that Peter’s two epistles actually taught Paul’s gospel. In his third video, however, Alan very subtly changed the timing of when the gospels “switched,”

**“The inherent danger here is putting the other New Testament writers on a par with Paul.”**

and he also changed Peter’s destiny back to where it belongs—lucky for Peter—but without guaranteeing the ex-fisherman that it would stay that way.

The timing of when Paul’s gospel “took over” and when Peter’s gospel ceased to be heralded (if, indeed, it ever did) is extremely important. In his first two videos, Alan taught that the change came at the death and resurrection of Jesus Christ. He soon realized (because of a phone call from me) that this was unworkable. Why? It would mean that Peter would have to have abandoned the gospel given him by the terrestrial Jesus. Alan had not thought things through this far. Therefore, in this third video, Alan switched the timing of the change from the death and resurrection of Christ to the call of Paul on the road to Damascus. Is this an improvement? It *does* allow for Peter to hold onto the Circumcision gospel for an extra year—from 33 to 34—but so what? There is merely a cosmetic change that allows Alan to now say, *Well of course Peter retained his own gospel*. Yes, but for how long? If Peter is teaching Paul’s gospel in his two epistles (penned between 64 and 65), then Peter dropped the Circumcision evangel sometime between 34 and 64. My main concern here is the insistence that Peter dropped his gospel at all in order to teach Paul’s

evangel. The inherent danger here is putting the other New Testament writers on a par with Paul—a completely unacceptable consideration. If they’re not on par with Paul, that is, if they’re teaching the Circumcision evangel, then Alan’s theory is scrapped and he has to now say, “Yes, there are two evangels being heralded all the way through the first century.” This is indeed the truth. But will Alan concede it?

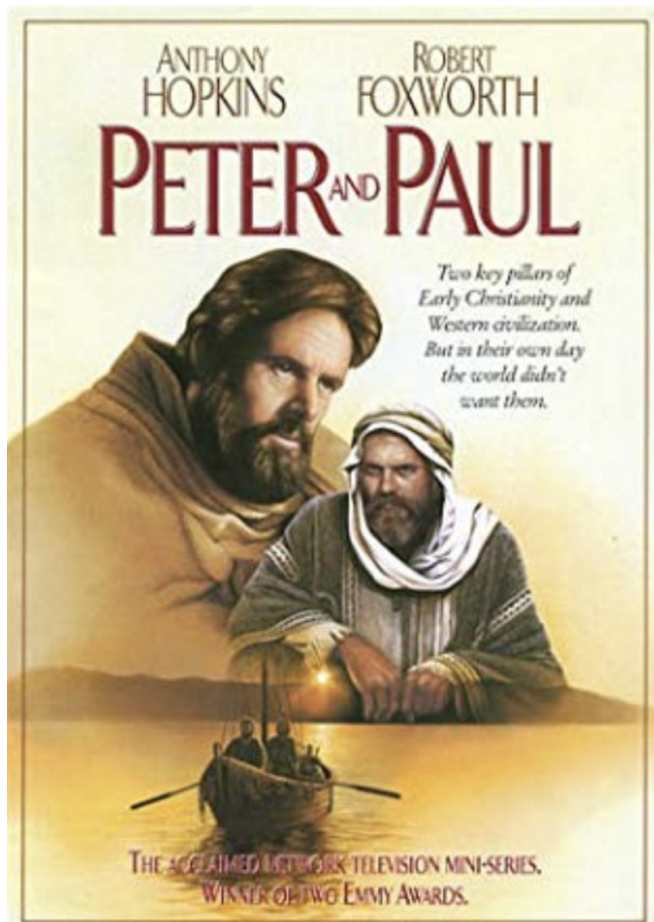
That Alan is even still uncertain about the timing is reflected in his wording in this third video. In this presentation (titled “Paul’s is the Only Gospel, Part 2”), Alan says (this is a direct quote), “Peter was the spokesperson [for the gospel of the Circumcision] *for a small period of time*.” Alan’s assertion here should have us wondering what happened *after* this “small period of time”? And when exactly did the “small period of time” end? It’s vitally important to know. In another place Alan said, “Peter was the spokesperson *for the time being*.” With



this, Alan is now admitting that there were, “for the time being,” two gospels. He is admitting that “for a small period of time” there were two gospels. Is he now, then, prepared to retract his insistence in his first two videos that “There is only one gospel!”? He owes it to the body of Christ to do so—if indeed he has changed his mind.

Alan shifts the bar once again when he asks in this video (again, direct quotes): “Are there two gospels in effect *today*?” and “Are there two gospels being preached simultaneously *in the age in which you and I live today*?”

With this, Alan introduces a completely different argument and question. This was decidedly *not* a consideration in the first two videos. Alan also now uses the phrase “transitional period” to describe at least a part of the period during which Peter and Paul lived. Again, this was noticeably lacking in the first two videos. In videos one and two, Alan insisted repeatedly and without qualification that, “There is only one gospel!” and he applied



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this not only to today, but to Peter and Paul’s lifetimes. That was the shock for me, to hear that there was only one gospel even during the lifetimes of the two great apostles, one to whom the terrestrial Jesus had given the keys to the Abrahamic, Israelite kingdom. It also shocked many other members of the body of Christ.

We of the body were dismayed by these addresses because not only did Alan’s theory rob Peter of his own gospel, but it opened up Paul’s distinct message to infiltration by the other New Testament writers who, themselves, had no choice (according to Alan) but to forsake the Circumcision gospel and embrace Paul’s because, after all, “There is only one gospel!”

No, there was no transitional period heralded or even suggested by Alan in his first two videos. Why? Because Alan drew the line at the death and resurrection of Christ. Without qualification, Alan kept insisting to the camera and to his congregation, “There is only one gospel!” What were we to think? That now the entire New Testament applied to us? But now, suddenly, here came, in Video 3, a transition period. Now, suddenly, here came “a small period of time” when Peter *did* retain his own gospel. But just how long did Peter keep it? When exactly did this “small period of time” begin and end? Where is the all-important line? Aren’t these extremely relevant questions? Yes they are.

Is there a definitive statement somewhere in God’s word that clearly and sharply draws the line between the end of Peter’s gospel and the beginning of Paul’s, and vice-versa—assuming that there is such a line? Does God give us something more definitive than “a small period of time” into which to sink our inquisitive teeth? Indeed He does.

#### THE PHONE CALL

At the beginning of this third video, Alan recounts a phone call that he received “from a friend.” I was that friend. Because it was private I would never have mentioned this phone call, but since Alan has mentioned it I’m free to disclose some of its contents. I will only disclose those details that Alan himself has already spoken of. There is good reason to talk about this, otherwise I wouldn’t do it. Until I’d asked him a direct yet simple question, Alan had not sufficiently thought through his “one gospel” theory. He had not considered the implications of a qualification-free insistence that “There is only one gospel!” My question forced him into an awareness of heretofore unconsidered implications (mainly involving the Circumcision apostles), which is why he shifted the bar twice in “Paul’s is the Only Gospel, Part 2.” Here is how it happened.

My two friends Dean Wilkinson and Chris Carnahan were visiting here and we decided to watch Alan’s first two videos together. Alan’s contentions astounded us as he kept saying over and over and without qualification, “There’s only one gospel!” Then he opened Peter’s epistles to say that the Lord’s chief apostle was teaching the same truths

as Paul. I said to the guys, “Peter is *not* teaching the same truths, he’s just using some of the same words. Alan’s conclusion is illogical.”

We then started to wonder if Alan was actually saying that Peter was in the body of Christ. We didn’t see how it could be otherwise: if there is “Only one gospel!”—to the extent that Peter himself (the man who was handed the keys to the Circumcision gospel by none other than Jesus Christ) is teaching Pauline truth—then how can Peter *not* be in the body of Christ? But then Peter would have to have abandoned the calling given him by Christ. Alan said everything *but* that Peter was in the body of Christ. I said to Chris and Dean, “Well, let’s stop guessing and ask the man himself.” I thought we were doing the respectful thing. Why guess or ask a third party? Doesn’t the horse’s mouth know best? Our question (it wasn’t just mine) was legitimate and important.

If I, as a teacher, say something ambiguous or leave an important consideration unresolved, I would hope to be called or emailed and asked about it. In fact, this happens to me several times a day. What could be better for a teacher—right? Wrong.

I told Alan that there were three of us on speakerphone, anxious for answers. Alan greeted us and then said that he was driving, and that he was technically on his job, but would be happy to field our questions. I said that I and the two brothers had been watching his recent videos and that we wanted to know if he believed that Peter was in

## “He was turning a simple inquiry into an episode of 24.”

the body of Christ. Here is the way I asked it; I said, “Do you believe that Peter is in the body of Christ?” (Alan later described this as me “bombarding” him with questions.) Alan hemmed and hawed. He could not answer right away. I had clearly thrown him a curve ball. (He admits this in his video so I feel free sharing it here.) I took up the dead space by saying, “That would be the logical conclusion based on things that you were saying, wouldn’t it? That Peter is in the body of Christ?”

In this third video, subsequent to that call, Alan called my question “a set-up.” His exact quote was: “I was being set-up.” Now that he has shared this with the world, I can share it here. During the phone call, Alan accused me of trying to trap him. I couldn’t believe what I was hearing.

Alan was turning a simple inquiry into an episode of 24, and we were now in some sort of spy thriller—but one that existed only in Alan’s mind. I told Alan: “I’m not playing 4D chess here. I’m guileless. I have no motive except to find out what you believe. I’m simply asking you a question about your teaching. I want to make sure that I correctly understand what you’re saying. I need clarification.”

Alan ended up answering—as he testified in the video—in the affirmative; that yes, he believed that Peter was in the body of Christ. Based on what I’d heard in the video, it made sense to me that Alan would answer this way. It was consistent with his teachings in the first and second videos. In those videos he did everything *but* say that Peter was in the body of Christ, but everything led up to that. This was confirmation.

I then asked Alan a second question that furthered his discomfort. I said, “Why stop at Peter? Do you think that James is also in the body of Christ?” (Now I was *really* “bombarding” him.) After questioning my motives again, Alan said that, yes, he believed that both Peter and James were in the body of Christ. I said, “I appreciate the



clarification. I think you're wrong and I think that this is a strange new teaching, but at least you're consistent."

The following day, a friend called me after he'd watched Alan's third video. This friend knew of my conversation with Alan and how Alan had told me that Peter was in the body of Christ. This friend said, "Alan now says that Peter is *not* in the body of Christ."

Fast-forward a few days. I am sitting in my laundry room on my futon, watching "Paul's is the Only Gospel, Part 2" (the third video) and eating salted peanuts. And sure enough—lo and behold—I see that Alan has indeed changed his mind about Peter and James being in the body of Christ. I thought, *Good. We're getting somewhere.* It is perfectly fine to change one's mind. In fact, it's a noble thing to do when new information surfaces—or when questions that have never been asked before force one to confront natural implications of one's own teaching.

But did you hear in the video the reasons that Alan gave for why he answered me in the affirmative concerning Peter and James? It was not because I had caused him to face the consequences to the Lord's disciples of his "one gospel!" teaching. (Even though it was.) And it wasn't because he now realized that, yes, indeed, there were two gospels in the New Testament. No, but here are the reasons given by Alan on the video for why he answered "yes" to my question about Peter and James being in the body of Christ:

- ▶ "I was caught off guard."
- ▶ "I was 100 miles away from my house."
- ▶ "My mind was on truck parts."
- ▶ "I didn't have my notes."
- ▶ "I didn't have my Bible."
- ▶ "He was bombarding me with questions."

Now let me ask you this: If someone—anyone—had called Alan and asked him, "Alan, do you believe that most of humanity will be tortured in hell for eternity?" do any of you doubt that Alan could answer that question without notes? Or without his Bible in the car? Or even *while* thinking about truck parts? Could you even imagine that such a question could catch Alan Hess off guard? Of course not. And that's because Alan Hess is thoroughly saturated in the truth of the salvation of all through Christ, and he would answer such a query with conviction—and he could do it in his sleep.

Then why the hesitancy with *this* particular question? It's because Alan himself was not sure of the answer. He is not saturated in the truth of the two evangelists as he is

the truth of the salvation of all. Ask him a pointed question about the fate of humanity, and he can answer instantly and with conviction no matter how many miles away from home he is. Ask him a pointed, honest question about the two evangelists, however, and he feels like you're laying a trap for him. He calls it "a set-up." He needs notes in order to answer, or even to attempt an answer. He needs to clear his mind of truck parts before he can sort out what he actually believes concerning the chief of the Circumcision gospel and his place in God's eonian plan. This is because Alan Hess does not know, exactly, what he believes on this topic. There's no shame in that, but it's troubling to hear the caliber of the excuses made for it.

There is nothing wrong with not knowing the answers to questions. In fact, it's a pre-requisite for study. A friend told me, "Take it easy on Alan. Alan is still working this stuff out." I answered that I had no problem with someone trying to work this stuff out. A lot of this stuff admittedly is not easy to work out, and it needs worked out. The Bible is one tough book to master, and who on the planet has actually mastered it? What I *do* have a problem with, however, is someone attempting to "work this stuff out" with a camera running, while broadcasting live to a body of Christ that, for the most part, is hanging on the speaker's every word and, in some cases, is unrooted and



ungrounded in the truth of Paul. If someone is going to do *that*, then this person better have “worked out the stuff” before turning the camera on.

There is nothing wrong with uncertainty. But it behooves a teacher of the body of Christ to announce such uncertainty at the outset of an article, video or live broadcast. Such statements as: “I’m not sure about this, but I’ll run it past you.” Or, “I don’t want to be dogmatic about this particular point, but tell me what you think” work wonders for me. I did just this when I talked about the timing of the Millennium during my Revelation Series. I didn’t know then—and I don’t know now—when exactly the kingdom will arrive. But I forwarded an educated guess, and I called it that.

What I *do* have a problem with is a man shouting emphatically from the podium, “There is only one gospel!” when this man has yet to consider the implications of his radical statement for the chief of the Circumcision gospel.

I have no problem with a teacher saying, “I was wrong.” In fact, any teacher in the body of Christ who says this rises tremendously in my estimation. It requires great courage and humility to admit a mistake. Alan *sort of* admitted that he’d made a mistake, but he blamed it more on external circumstances rather than a failure to consider the natural consequences of his teaching.

I did not betray the subject matter of my phone conversation with Alan during my first “Emergency Broadcast” video. I came close, but I didn’t. (It is my policy to never publicly disclose private conversations, either email exchanges or those of the telephone variety. If I do, I will never name names. At least I am not aware that I have ever done this.) Anyone would conclude from hearing Alan saying, in his first two videos, that “There is only one gospel!” and that Peter taught the Uncircumcision gospel in both of his epistles—anyone would conclude from this that Peter must be in the body of Christ. I simply confirmed this to be the case in my phone conversation with Alan. This is why I said in my video, “Alan believes that Peter is in the body of Christ; ask him.” I assumed, of course, that Alan would give anyone the same answer that he had given me, and that he would do so happily and with a degree of satisfaction concerning his teaching that

“There is only one gospel!”

In Video 3, Alan said concerning my question about Peter and James being in the body of Christ, “I answered ‘yes,’ and that seemed to be what he wanted to hear.” Nope. Just the opposite. What I wanted to hear was this: “Holy cow, I hadn’t thought that through. Yeah, I can see how people could get that idea from what I said. Heck no, Peter and James are *obviously* not in the body of Christ. Whew! Thanks for calling, Zender. I’ll correct this in my next video and I think I need to re-think this whole ‘one gospel’ thing; I may be off on the timing.” *That’s* what I wanted to hear. The *last* thing I wanted to hear was, “Yes, Peter and James are both in the body of Christ.”

### GRIM REALITY

Some people must think that I get my jollies doing this. I don’t. I cringe and curse every time something serious like this comes up from a high-profile teacher in the body of Christ. I kick the dirt, cuss, and watch a *Three Stooges* episode on YouTube in order to enjoy a short reprieve from reality. When the episode is over, I play two more *Stooges* shorts and pretend that none of this apostasy stuff is happening. Reality invariably waits in the wings (the Stooges shot only 190 episodes), and I must then gird up my loins, cuss one more time, thank God simultaneously, and surrender myself to the unpleasant truth that part of my job is to defend the glories of Christ, the works of God, and the evangel of Paul. I am suited for it, yes, but it doesn’t mean that I like it.

### IT’S NOT PERSONAL

I loathe the fact that I have to remind people that this exposure of a wrong teaching has nothing to do with any personal animus toward Alan Hess. This shouldn’t even need to be said, but it does need said due to the limp-wristed, politically-correct era in which we live. It seems that no one can criticise anyone anymore without being labeled “mean,” “arrogant,” or “a know-it-all.” Tough love is way out of vogue, if it was ever in. This is not personal; none of it is. Alan is my friend. I liken this kind of thing to a foot-



ball game where the players try to cream each other out on the field, and then go out for a beer afterward.

### MORE COMING

I'm not finished with Video 3, otherwise known as "Paul's is the Only Gospel, Part 2." I wish I were. There are many other mischaracterizations of Scripture in this video—and of the so-called "transitional period" in the book of Acts—that need accounted for and corrected. Here's a list of problems that I'll cover and solve next week:

- ▶ Alan's misrepresentation of the Jerusalem council of Acts, chapter 15
- ▶ his misunderstanding of the phrase "mixing law and grace"
- ▶ his exaggeration of what happened between Peter and Paul in Antioch
- ▶ Alan's failure to grasp Paul's use of Abraham as a figure of faith in Romans chapter 4
- ▶ his sweeping and mistaken application of phrases in Ephesians such as "made both one" and "reconcile both into one body" to entities *outside* the body of Christ
- ▶ Alan's continual resistance to pinning Peter down as the minister of the Circumcision
- ▶ his mislabeling of the remnant of Romans 11:5 as an Uncircumcision remnant
- ▶ his mischaracterization of the two gospels as "confusing"
- ▶ his unrepented refusal to believe Galatians 2:7 as written
- ▶ his misunderstanding of why Paul warned against "another gospel" and to whom he addressed the warning
- ▶ his shocking assertion that Paul's gospel was not a secret and that Paul heralded nothing new
- ▶ his upside-down notion that the nations were joining Israel and not vice-versa

Other than these things, I saw no problems in "Paul's is the Only Gospel, Part 2," otherwise known as "Video 3."

### OUT OF CONTROL

But I must say that *the* most disturbing part of Alan's third video presentation (linked below) was at the 44:24 mark, (he continues it through 45:25) when Alan looked at the camera and *screamed* (literally screamed into the camera) that there was only *one* gospel now and that if any man were to bring anything different, let him be anathema. I will quote him directly next week because he

<https://www.youtube.com/watch?v=hc593LIgH8M>



left two very important words out of this unhinged diatribe that changes the truth of what Paul wrote into a lie.

Now, I am not a self-absorbed person who thinks that everything is about him. But this rant at the end of this video was aimed directly at me. Alan started the video talking about me (my phone call) and he ended it by yelling at me through the ceiling camera. His finger was shaking, his voice was trembling; a blood vessel in his neck threatened to burst and spray the congregation. I guess this was the Baptist in him coming out. Whatever it was, I never want to see it again. Behind it was a rage aimed at me and my ilk—at those who would dare question Alan's new teaching. This was not righteous indignation broadcast with passion. It was unbridled anger broadcast with venom. If this is the "old time religion," I'm out. If I'm a newcomer to the truth watching this video in search of light, I'm running as fast as I can to the other side. Because of this outburst, I am tempted to never listen to Alan Hess preach again. I'm not saying that I won't, I'm simply saying that I'm tempted not to. Even if I keep at it, I never want to see anything like *that* again, or be near it. How did his congregation react? They applauded and said, "Amen."

I cried and put on a *Stooges* episode. —MZ

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