



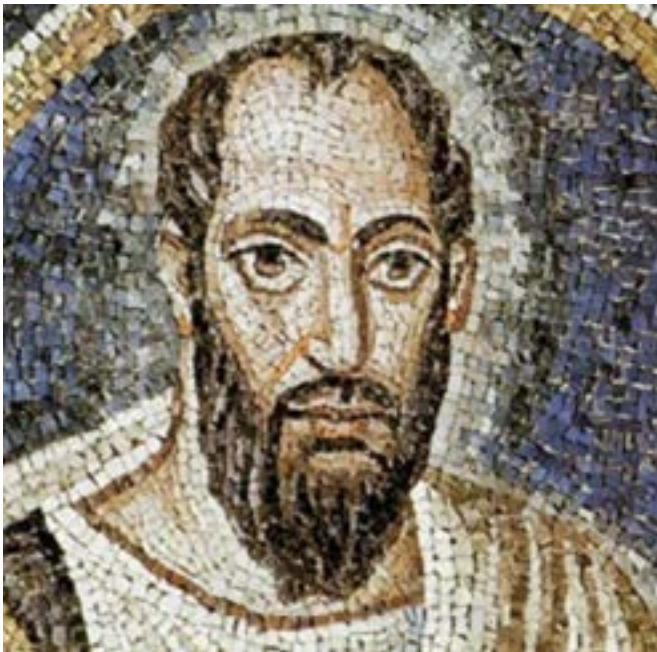
# ZWTF

Zapping You Whenever Thoughts Flow

Volume 7, Issue 40

## Scriptural analysis of Hess Video 3.

Taking Alan's points seriously and analyzing them Scripturally for the sake of the truth of Paul's gospel.



It is not my intention to make a career out of analyzing Alan Hess' jackhammer assertion that there is only one gospel today and that there was only one gospel even during Peter and Paul's lifetime. However, so many mischaracterizations of Paul's gospel surfaced in Alan's first three videos—on this topic—that letting them slide would be irresponsible. I address these things not for

the sake of starting a personal war between Alan and me, but for the sake of the truth. What is true? That's all I care about, and it's all any of us should care about. This is not about reputations or feelings, it's about truth. It doesn't matter who holds what position. What is important is truth. The gospel of Paul is an important truth that must be protected at all cost. And I am talking about even the cost of life itself. This is not hubris. This is how I feel about it. Even though my heart is still beating, I have already given my life for this message. This is why I am being so insistent and even risking friendships. I live with this passion for Paul's message inside of me every day. There is really nothing else that I can do. So I act and then let the chips fall.

“TO YOU”

At the close of Alan Hess' video titled, “Paul's is the Only Gospel, Part 2” (Video 3), Alan pointed melodramatically into the ceiling camera (at me, I suppose) and shouted the following—

Right now—*but now*—in the dispensation in which you and I now live, there is only *one* gospel, and if *any* man preach anything different, let him be accursed!

Alan was misquoting Galatians 1:8—

But if ever we also, or a messenger out of heaven, should be bringing an evangel to you beside that which we bring to you, let him be anathema!

Please note the significant difference between what Alan asserts and what Paul actually said. Alan has hijacked the meaning of Galatians 1:8 in order to insert into it his own disdain of my teaching, saying that if any man preaches anything different than *his* assertion (Alan's assertion that there is only one gospel), let him be accursed. But Paul was not saying this. Paul knew

that there was more than one gospel. He wrote in this very letter, in Galatians 2:7—

I have been entrusted with the evangel of the Uncircumcision, according as Peter of the Circumcision.

With this information in hand, return to Galatians 1:8 and see how Paul’s point now leaps off the page. The issue is not how many evangels there are, but rather Paul’s abhorrence of anyone bringing an evangel to the Galatians *other than the one Paul brought to them*. Note: “But if ever we also, or a messenger out of heaven, should be bringing an evangel *to you* beside that which we bring to you, let him be anathema!”

The Circumcision evangel was a legitimate evangel given by the terrestrial Jesus to Peter. Paul recognized this. In Galatians 1:7, Paul calls it “another [evangel].”



“Once the Galatians had been established in the transcendent grace of God, there was no turning back.”

There was also an “evangel” circulating which was no evangel at all, but rather an illicit mixture of Paul’s and Peter’s messages; Paul calls this non-evangel (in Galatians 1:6), “a different evangel.” He shows it to be a bastardized message by saying that it is “not another [evangel],” that is, it is not the only other legitimate gospel, namely Peter’s. Clearly, Paul would not want those who had received his message to receive the mixed, non-gospel. *But neither does he want them chasing after Peter’s gospel.*

Paul had already established the Galatians upon his message, thus the warning that no one ought to be

“bringing an evangel to you *beside that which we bring to you.*” Once the Galatians had been established in the transcendent grace of God, there was no turning back. Paul could no more entertain the thought of these body-of-Christ believers jumping over to the Circumcision gospel (undergoing rites; observing feasts; following law; becoming second-class saints) any more than he could entertain it for himself. Christ had permanently separated Paul from the Jewish message—can we all agree on that? So now apply the same reality to the nations. This warning does not prove, as Alan insists, that there is “only one gospel.” In fact, it proves just the opposite. Why warn the Galatians against receiving either “a different gospel” or “another gospel” if there is only one gospel?

#### “ANOTHER” VS. “DIFFERENT”

In a video that I made a few weeks ago (*MZTV EMERGENCY BROADCAST; Paul’s Gospel Compromised, Part 1*), I pointed out a key mistake that Alan made in Galatians 1:6-7, an avoidable mistake resulting from his use of the error-ridden King James Version. The King James Version has—

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

Alan saw the poorly translated—and ridiculous—phrase “another gospel which is not another,” swallowed it whole, identified this “another gospel” as the mixed gospel, and said, *See? There is only one gospel.* Well, if the only other gospel available was the “gospel” with the quotation marks around it, then one could make the case that Peter’s gospel of the Circumcision was nowhere in sight. Ah, but no. The King James translators, in classic 1611 devil-may-care fashion, translated two different Greek words with the single English word “another.”

There are two different Greek words in this context, namely *heteron* and *allo*. The first “another” is *heteron*, the second is *allo*. These two words, of course, mean two different things. (Someone should have told the KJV guys that.) Why they translated two different Greek words in the same sentence with the same English word is anyone’s guess. Here is the same verse from the *Concordant Literal New Testament*—

I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a differ-

ent evangel, which is not another, except it be that some who are disturbing you want also to distort the evangel of Christ.

The CLNT rightly translates *heteron* as “different” and *allo* as “another.” See what this does? Now we no longer have a choice only between Paul’s gospel and the mixed, bastardized gospel (“another gospel which is not another”). Now there is a third gospel to consider, namely the Circumcision gospel, which *is* another gospel. This lets the word “different” apply to the mixed, illicit message, which it does.

### AN ANALOGY

Let’s say that a woman wants an operation to alter her sexuality, but she doesn’t want to become a male, she wants to become a shemale. This is not a legitimate gender (there are only two genders created by God), but she wants the operation anyway. Here is an excerpt of the letter written to her by her father—

I am marveling that thus, swiftly, you wish to be transferred from that which calls you in the grace of Christ—as a female—to a “different gender” which is not another, except it be that some who are disturbing you want also to distort the pure female that you are.



The father is acknowledging that there is another gender, namely the male gender, but his wayward daughter doesn’t want to become *that*, but would rather become a hybrid, which is “a different gender” in name only, for “shemale” is not a legitimate gender.

Good luck to that poor father.

Paul is likewise admitting to the Galatians that there is another gospel, namely the gospel of the Circumcision, but the wayward Galatians want to grasp onto a hybrid gospel which is no gospel at all. Paul is not having it. Not only would he spare them from the hybrid non-gospel, but he would protect them also from the other legitimate gospel, and thus his curse upon anyone who would bring them any gospel *other than the one that he brought to them*, which was of course his gospel.

### BACK TO ALAN

Here is Alan again at the end of Video 3—

Right now—*but now*—in the dispensation in which you and I now live, there is only *one* gospel, and if *any* man preach anything different, let him be accursed!

Alan points at me here (through the ceiling camera) and in essence says, *If anyone such as—oh, I don’t know—say, Martin Zender, comes around here telling you something different besides that there is only one gospel in the dispensation in which you and I now live, let him be accursed.*

Alan not only missed Paul’s point, he created a Frankenstein “verse” (it *sounded* Scriptural) and used it to call down a curse upon a brother—and loudly. The congregation applauded and said, “Amen!” I guess volume passes for Scriptural accuracy in some circles.

There are, in fact, two gospels “in the dispensation in which you and I live,” and this information comes to us via Paul himself.

### THE REMNANT

Alan admits that “blindness in part has happened to Israel,” and this “in part” is the remnant. Here are the pertinent verses in Paul—

► I am saying, then, Does not God thrust away His people? May it not be coming to that! For I also am an Israelite, out of Abraham’s seed, Benjamin’s tribe. God does not thrust away His people whom He foreknew (Romans 11:1-2).

► Thus, then, in the current era also, there has come to be a remnant according to the choice of grace (Romans 11:5).

► For I am not willing for you to be ignorant of this secret, brethren, lest you may be passing for prudent among yourselves, that callousness, in part, on Israel has come, until the complement of the nations may be entering. And thus all Israel shall be saved, according as it is written (Romans 11:25-26).

Concerning this remnant, Alan says in Video 3—

Because Paul is teaching a message that is for both Jew and Gentile, Jews can still be a part of this dispensation.

Thus, Alan sees the remnant as Jews who are joining Paul’s gospel. The only way, in Alan’s mind, that Jews “can still be a part of this dispensation,” is by becoming



“God does not thrust away His people  
whom He foreknew” —Apostle Paul, Romans 11:2

members of the body of Christ. In order to maintain his insistence that there is only one gospel, Alan *must* see the remnant as a few Jews grasping onto Paul’s message. If they are *not* grasping onto Paul’s message, then Alan’s “one gospel” theory falls apart.

Alan is correct in saying that Paul’s teaching is a message that is for both Jews and Gentiles. He is incorrect, however, in saying that the Jews of this context (the remnant) are latching onto Paul. This is impossible. But it is Alan’s “one-gospel” belief that forces him to assume it. In fact, the remnant of Romans 11 *cannot* be an Uncircumcision remnant, and here is why.

I covered this subject in detail two weeks ago in my ZWTF newsletter titled “Protecting the Two Gospels,” in an article titled, “The Time of the Current Era” (linked below). I will do it again here in a nutshell. This truth is important to God, to Paul, and to Jews of all eras. It’s important to me.

“IT”

The question of Romans chapter 11 is: “Does not God thrust away His people?” Paul’s answer is clearly

“no.” Why does Paul feel the need to ask and then answer this question? It’s because some of the Romans were “passing for prudent” (Romans 11:25) among themselves, assuming that, because God was now working amongst them (the nations), that God was therefore done with His pet nation. The Romans and other Pauline ecclesias were getting all high and mighty with themselves, dissing Paul’s brethren according to flesh. Paul couldn’t stand this. Paul not only slams the very possibility of his genetic clan losing their God-promised covenant (this would be a besmirchment of the character of God, Who promised it), but he offers proof against it: the remnant. The remnant is a small group of saints who have stayed true and who will stay true to the Israel promises, even while Paul’s gospel travels at the speed of light (or mud) around the world.

Verse seven is key to this truth—

What Israel is seeking for, this she did not encounter, yet the chosen encountered it. Now the rest were calloused.

The “chosen” of this context is the remnant. What does Paul say about the chosen? He says that “they encountered *it*.” What is “it?” “It” is “what Israel is seeking for” (same

verse). What is Israel seeking for? Certainly not Paul's gospel! That would be a joke. Israel *never* sought Paul's gospel; they would not even have known about it as it was a secret up until the time Christ gave it to Paul. It ought to be apparent that Israel is seeking for the fulfillment of her Abrahamic covenant promises. If there is any doubt about this, see how Paul ends this section—

...callousness, in part, on Israel has come, until the complement of the nations may be entering. And thus all Israel shall be saved, *according as it is written* (Romans 11:25-26).

I call this Israel's "according-as-it-is written" calling. This can't be Paul's gospel because Paul's gospel wasn't written. It was a secret until Paul got it from Christ (Ephesians 3:3, 9), and thus it could not have been written about *before* Paul—certainly not in the Hebrew Scriptures. Israel shall be saved "according as it is written." Think about it. This coincides with the remnant encountering what Israel has been historically seeking, namely, the fruition of the Abrahamic covenant. Paul seals this truth in verses 26 and 27 when he writes—

Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is my covenant with them, Whenever I should be eliminating their sins.

Would anyone care to torture this verse to the extent necessary to make it a fulfillment of Paul's heretofore unheard-of gospel? Would anyone want to attempt to wring pure, law-denying grace from this verse? Anyone attempting it may never untangle him or herself. This is too obviously an Israelite call to even press the point: "Zion;" "Jacob;" "covenant;" "eliminating sins"—it's all there.

#### "THE TAKING BACK"

On top of this, verse 15 testifies—

For if their casting away is the conciliation of the world, what will the taking back be if not life from among the dead?

With the casting away of the majority of Israel (everyone except the remnant), a salvation of new, unprophesied dimensions came to the nations. The truth of the conciliation of the world to God, through Christ, came to the nations through Paul. Throughout this era, Israel's "taking

back" remains future: "What will the taking back *be*?" Paul asks. But when does this era end? Paul answers in verse 25—"Callousness in part on Israel has come *until the fullness of the nations has come in*." As the remnant is the exception to the callousness of Israel, the remnant remains as long as the overall callousness does. The remnant is an earnest of the coming promise of God to take back Israel. The remnant of Circumcision-believing Israelites is proof on the Earth that God holds fast to the promises He made to Abraham.

I am relating the existence of the remnant to 1) the fact that the whole of Israel has yet to be taken back (at which time there will be no need or purpose for a remnant), and 2) the fact that the body of Christ exists upon the Earth *until* the time when God takes back Israel (Romans 11:25). Thus, the remnant holds to its Abrahamic promise at the same time that the body of Christ exists upon the Earth. Once the body of Christ leaves Earth, God takes back Israel, at which time no remnant *can* exist. The body of Christ and the remnant of Israel, therefore, *must* exist contemporaneously upon the Earth. Both come to an end at the snatching away of the body of Christ *from* the Earth—but not until then.

Here is a quote from my own article from ZWTF Volume 7 Issue 38—

The presence of the remnant is Paul's proof that God has not thrust away His people *during the time in which the body of Christ is on the Earth and Israel is in apostasy*. This time period is still upon us. If there is no remnant during this unique time period, then anyone could accuse God of having thrust away His people. The remnant can only exist during the time of Israel's national apostasy and the nations' blessing. When the body of Christ is snatched away, the existence of a remnant becomes moot because God will have taken up again with Israel. The callousness of Israel exists contemporaneously with the presence, on Earth, of the body of Christ. Only when the body of Christ is removed from Earth does God remove the callousness from Israel.

#### COMMON SENSE

Armed with this textual proof, let us now consider the logical, common sense viewpoint. Paul's goal in Romans chapter 11 is to show that God has not thrust away His people. Verse 7 (the chosen encountered what Israel had been seeking for) and verse 26 (Israel shall

be saved “according as it is written”) seal the fact that this potential God-driven neglect of Israel pertains to her Abrahamic covenant. In contrast to this, Alan Hess tells us that the remnant is a gaggle of Jews who have forsaken this covenant to latch onto a completely different gospel having nothing to do with Abraham *or* covenants. Yet how would a gaggle of Israelites jumping *away* from Abraham serve Paul as a proof that God had not thrust Israel from her “according-as-it-is-written” promises? Such “proof” would suggest the opposite, namely, that God *had* forsaken His covenant people and that His only consolation to them now was: “Grab onto this new gospel because it’s all you’ve got. Forget the Abraham thing. Forget the covenant. You’ve been born at the wrong time. If only you’d been born a day before I called Saul on the road to Damascus. If only you’d

been born the day after Paul died. But nope. Sorry. You’re stuck in the body of Christ—no earthly kingdom for you.”

May it not be coming to that! The remnant of Romans chapter 11 is a Circumcision remnant through and through.

The question-of-the-day, restated, is: “How long will God maintain a remnant of Circumcision believers?” The answer is: *as long as there is such a thing as the body of Christ upon the Earth*. “Thus, then,” says Paul, “in the current era also there is a remnant according to the choice of grace” (Romans 11:5). As I wrote two weeks ago, we’re still in “the current era.” If it’s still the Era of the Nations, then there is still a remnant of Circumcision-believing Israelites walking upon the planet.

### PROTECTING PETER’S GOSPEL

I had not intended for the remnant of Israel to hijack this newsletter. But I’m glad of it. Many more problems from Alan’s third video went unaddressed here, but I’ll tackle them next weekend.

In his first video, Alan said that the Circumcision gospel stopped being proclaimed at the death and resurrection of Christ. In the next video he moved the line to the calling of Saul. Maybe in his next video he will move the line again and draw it where most people draw it: at the end of Peter and Paul’s lifetime. If Alan makes enough videos, he may eventually arrive at the truth.

Allow me to save you the trauma of any more guessing or moving of the line: The gospel of the Circumcision has never ceased being announced—even if only from the pages of Scripture. It *must* be available for belief to those foreknown by God, called to embrace the promises made to Abraham. Just because you don’t know any of the remnant and can’t imagine where they might exist or what they might be doing, does not mean that they do not exist. You must believe God. Do not be passing for prudent in your own estimation. Not even the great prophet Elijah was aware that in his day there existed seven-thousand who had not bowed the knee to Baal. God practically shamed Elijah into this startling realization. There has been a consistent remnant of covenant-holding Israelites from Paul’s time to this, a period defined by Paul himself as “the current era.” We’re still in it.

Let us protect Paul’s gospel, yes. But let us also protect Peter’s gospel from an eonian extinction of our own making. —MZ

