



# Modern Gentiles saved into the millennial kingdom

A majority of Western peoples may be part of the lost Ten Tribes of Israel, but what about those who aren't?



**I**s belief in Paul's evangel the only belief for eonian life that one can hold today? No. Beginning with the call of Paul, there was for the first time in history two evangels for eonian life: the evangel of the Circumcision, and that of the Uncircumcision. Before this, life was simple. There was only one gospel: the gospel of the Circumcision. If there is only one restaurant in town, no one argues about where to eat. If there is only one gospel that leads to life for the eons, then you either believe that gospel or die for the eons.

The glorified Christ "changed the game" when He called Paul on the road to Damascus. Now, for the first time, there were two real and true evangels being broadcast simultaneously. Now the confusion began. Now things had to be sorted out. Many Israelites such as Peter remained true to their own gospel. Peter did not "jump ship" to join Paul. He acknowledged Paul, but did not join him in embracing the Uncircumcision evangel. He couldn't. Peter's destiny was to sit on one of twelve thrones judging the twelve tribes of Israel (Matthew 19:27-28).

Like Peter, Paul was also a Jew, but Paul *did* transfer from the Circumcision to the Uncircumcision evangel—practically at gunpoint—and later wrote, "In Christ, there is neither Jew nor Greek" (Galatians 3:28). Peter could never have written that. Peter has to present his "Jew card" to enter the kingdom; Peter was not "in Christ" in the same way as Paul.

## WHAT ABOUT THE NATIONS?

We come now to non-Israelites. Before Paul, could non-Israelites believe in the Circumcision evangel? Yes. We call them "proselytes." Here is the Wikipedia definition of "proselyte"—

The biblical term "proselyte" is an Anglicization of the Koine Greek term *proselutos*, as used in the Greek Old Testament for "stranger", i.e. a "new-comer to Israel"; a "sojourner in the land", and in the Greek New Testament for a first century convert to Judaism, generally from Ancient Greek religion. It is a translation of the Biblical Hebrew phrase *ger toshav*. Proselyte also has the more general meaning in English of a new convert to any particular religion or doctrine.

Under the section titled “History of the proselyte in Israel,” Wikipedia says this—

Proselytes have had a place in Judaism from early times. The Law of Moses made specific regulations regarding the admission into Israel’s community of such as were not born Israelites. The Kenites, the Gibeonites, and the Cherethites and Pelethites were thus admitted to levels of Israelite privileges. Thus also we hear of individual proselytes who rose to positions of prominence in the Kingdom of Israel, as of Doeg the Edomite, Uriah the Hittite, Araunah the Jebusite, Zelek the Ammonite, Ithmah and Ebedmelech the Ethiopians. According to the Books of Chronicles, in the time of Solomon (c.971-931 BCE) there were 153,600 proselytes in the land of Israel and the prophets speak of the time as coming when the proselytes



shall share in all the privileges of Israel. Accordingly, in New Testament times, we read of proselytes in the synagogues.

The name proselyte occurs in the New Testament only in Matthew and Acts. The name by which they are commonly designated is that of “devout men,” or men “fearing God,” or “worshipping God,” or “God-fearers”.

Good examples of proselytes in the New Testament are Cornelius (Acts 10) and the Ethiopian eunuch (Acts 8:26-40). These people were clearly not Israelites, and yet they attached themselves to the God of Israel with accompanying blessings.

That was then, but this is now. Is it possible that

modern non-Israelites can just as readily attach themselves to the God of Israel as did Cornelius and the Ethiopian eunuch? Yes.

Just as in Paul’s day, there are still two evangels going forth. Have “Matthew,” “Mark,” “Luke” or “John” disappeared from your Bible? Did the book of Hebrews vanish when God sent salvation to the nations? When God sent salvation to the nations, did that mean that the Jewish message perished for the eon? I am told that Paul’s evangel is the only active evangel today, but where does *Scripture* say that? I am not saying that the kingdom of God is operating today or that God has taken up again with His people as He will after we are snatched away. I am only saying that the Circumcision message is still here to be embraced. The promise is still here to be waited for.

Paul wrote Hebrews to those Jews who watched the Messianic kingdom decline in the face of a completely new message. Did Paul tell these people, “Forget your calling; embrace the evangel of the Uncircumcision”? He did not. Even though Titus of Rome would destroy the Jewish temple and thus obliterate the worship system, Paul told the Jews to hold fast, with patience, to their own calling and to continue in good works. Many of them would die having not received the promises. Hebrews 10:23-25—

We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises. And we may be considering one another to incite to love and ideal acts, not forsaking the assembling of ourselves, according as the custom of some is, but entreating, and so much rather as you are observing the day drawing near.

What was the expectation that these believers would avow? It was none other than the kingdom of God on Earth, the promised priesthood. Hebrews 6:18-20—

We may have a strong consolation, who are fleeing for refuge to lay hold of the expectation lying before us, which we have as an anchor of the soul, both secure and confirmed, and entering into the interior beyond the curtain, where the Forerunner, Jesus, entered for our sakes, becoming Chief Priest according to the order of Melchizedek for the eon.

Why would this day be different than that one? Was not Hebrews written to people who would live and die during Paul’s administration, having not received their promises? We are still in Paul’s administration. Why would the book of Hebrews be less of a comfort to Jews and proselytes of Judaism today than it was to these same

people *then*? The common denominators between then and now are, 1) we are still in Paul's administration, and 2) the kingdom is still on hold.

My proposition to those of you who may have been disheartened by the realization that your friends or loved-ones do not believe Paul's gospel and thus cannot be members of the body of Christ, is this: *What if they believe the Circumcision gospel instead?* The beliefs belonging to the Circumcision gospel are different than those belonging to Paul's message. For instance, in Paul's gospel the death of Christ is a stated element of belief (1 Corinthians 15:3-4), whereas in the Circumcision gospel it is not. Certainly a Circumcision saint of Peter's era and the current era will believe in the *historical* death of Jesus Christ, but nowhere is belief in Christ's three-day non-existence announced as an *element* of the faith. Isn't Abraham of the Circumcision? What about Isaac, Jacob, Daniel, David and all the prophets? Did any of these men believe in the death of Christ? How could they when Christ had yet to be born? In that day, one *longed* for the prophesied One; after He came, one accepted *Jesus* as the prophesied One. His death aligned with prophesy.

#### THE PROCESS OF CIRCUMCISION BELIEF

What will those believing in the Circumcision gospel believe? What will they be found doing? The above men would have believed in the God of Israel, kept His stat-

utes, made the required propitiation for their failings, and looked to the coming Messiah for the fulfillment of the prophetic types. Believers in the time of Christ would have also believed in the God of Israel, but in addition to this would have accepted the Messiah—then present—as the embodied Propitiation for sin and the fulfillment of law. They would have then striven to produce fruit worthy of repentance. Here is the simple confession that begins the process of belief into the Circumcision evangel. Matthew 16:13-18—

Now Jesus, coming into parts of Caesarea Philippi, asked His disciples, saying, "Who are men saying the Son of Mankind is?" Now they say, "These, indeed, John the baptist; yet others Elijah; yet others Jeremiah or one of the prophets." He is saying to them, "Now you, who are you saying that I am?" Now answering, Simon Peter said, "Thou art the Christ, the Son of the living God." Now, answering, Jesus said to him, "Happy are you, Simon Bar-Jonah, for flesh and blood does not reveal it to you, but My Father Who is in the heavens. Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it.

Every Christian believes this, yes? It is the simple profession that Jesus is the Christ, the promised Son

Hebrews  
was written  
to people  
who would  
live and  
die during  
Paul's ad-  
ministration.

We are still  
in Paul's  
administra-  
tion.





of God. On this “rock,” which I believe to be the confession of Peter, Jesus Christ would build His ecclesia, which was the kingdom ecclesia. What next? The avowal of sin and the corresponding belief that in Jesus Christ is the pardon of those sins. 1 John 1:8-9—

If we should be saying that we have no sin we are deceiving ourselves, and the truth is not in us. If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins and should be cleansing us from all injustice.

Every Christian believes this as well. There is one more step to the Circumcision gospel belief process: producing fruit worthy of repentance (Matthew 3:8). Here is an elaboration of that truth from 1 John 3:17-19—

Now whoever may be having a livelihood in this world, and may be beholding his brother having need, and should be locking his compassions from him—how is the love of God remaining in him? Little children, we should not be loving in word, neither in tongue, but in act and truth. And in this shall we be knowing that we are of the truth and shall be persuading our hearts in front of Him.

Don't Christians try hard every day to do good works such as feeding the poor?

Christians may not be literal Israelites, but they believe like literal Israelites, act like literal Israelites (with all the attendant sins), and fail to understand Paul like literal Israelites. Wouldn't this make them proselytes of literal Israelites? Why wouldn't it?

### THE EXPECTATION

Will proselytes of Israel such as Cornelius and the Ethiopian eunuch rise from the dead with the worthies of Israel to participate in the Millennial kingdom on Earth? According to the following passage from Isaiah 56:1-7, the answer is “yes”—

Thus says Yahweh: Keep right judgment, and do righteousness!

For near is My salvation to come

And My righteousness to be revealed.

2 Happy is the mortal who is doing this,

And the son of humanity who is holding fast in it,

Keeping the sabbath without profaning it,

And keeping his hand from doing any evil.

3 Let not the son of the foreigner say,

*The proselyte who has joined himself to Yahweh, saying:*

Yahweh shall separate, yea separate me from His people;

And let not the eunuch say: Behold, I am a dry tree.

4 For thus says Yahweh:

To the eunuchs who are keeping My sabbaths,

And who choose that in which I delight,

And are holding fast to My covenant

5 I will give to them, in My house and within My walls, hand and name;



Better than sons and daughters, I shall give to them a *name eonian* which shall not be cut off.

6 As for the sons of the foreigner

*The proselyte who has joined himself to Yahweh to minister to Him,*

*And to love the Name of Yahweh,*

*to become His servants,*

Everyone keeping the sabbath, from profaning it,

And holding fast to My covenant,

7 I will bring them also to My holy mountain

And make them rejoice in My House of prayer;

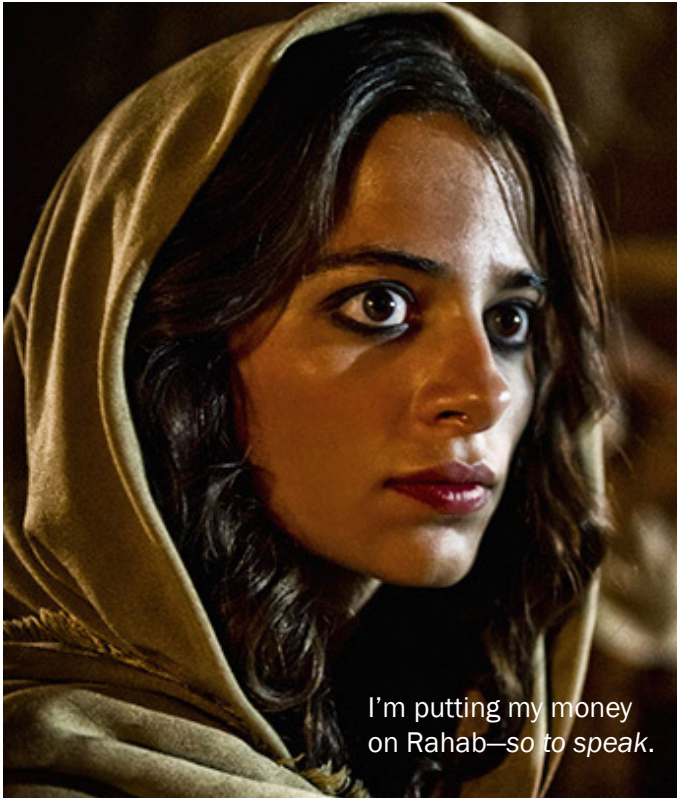
Their ascent offerings and their sacrifices

They shall offer up for acceptance on My altar,

For My House shall be called a House of prayer

for all peoples.

Speaking of proselytes of Judaism, consider Rahab. A Canaanite prostitute (Joshua 2-6), she hid the Israelite spies, was subsequently spared during the destruction of Jericho, later married Salmon (an Israelite from the tribe of Judah), became the mother of Boaz (the husband of Ruth), is included in the genealogy of Jesus Christ (Matthew 1:5) and is enshrined for the eons as a hero of faith



I'm putting my money  
on Rahab—so to speak.

(Hebrews 11:31). Not a bad résumé for a Gentile. Will she not be raised with the worthies of Israel to partake in the millennial kingdom? I'm putting my money on her.

#### A TEMPLE-LESS PEOPLE

There is much about observing the Sabbath in the above passage from Isaiah. We know that in Israel's ancient, pre-Christ history, keeping the Sabbath was but one small albeit important part of the law. One could not keep one part of the law, however, only to ignore the rest. To fulfill other vital precepts, Israel must have a temple. The inconvenient truth is that Israel has not had a temple since Titus of Rome wrecked the last decent one in 70 A.D. But forget Titus. I suggest that Israel's house had already been left desolate (Matthew 23:38) when God rent the veil hanging before the holy of holies at the death of Christ (Matthew 27:51). So how can modern faithful Israelites or proselytes do *any* law today? They can't. In Romans 10:1-4, Paul writes concerning Israel—

Indeed, brethren, the delight of my heart and my petition to God for their sake is for salvation. For I am testifying to them that they have a zeal of God, but not in accord with recognition. For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteous-

ness of God. For Christ is the consummation of law for righteousness to everyone who is believing.

Christ can't be the consummation of law for those who never had it, so this verse applies to Israel. Since the coming of Christ, Israel is supposed to look to Him as the fulfillment of law for them during a time when they, themselves, can't do law. Have you noticed how, in the book of Hebrews, Paul never tells the Hebrews to do law? This isn't because the Hebrews were to forsake the promises God made to their forefather Abraham, but because the resurrected Christ would bring them into a new covenant that would render the Mosaic covenant obsolete. He would write His law on their hearts. The old, Mosaic covenant was to be considered as good as gone. Hebrews 7:18-19—

For, indeed, there is coming to be a repudiation of the preceding precept because it is weak and without benefit; for the law perfects nothing, yet it is the superinduction of a better expectation, through which we are drawing near to God.

Do the following words sound like the words of a man telling Jews to obey the Mosaic law? Hebrews 10:1-10—

For the law, having a shadow of the impending good things, not the selfsame image of the matters, they, with their same sacrifices which they are offering year by year, are never able to perfect to a finality those approaching. *Else would they not cease being offered*, because those offering divine service, having been once cleansed, are having no longer any consciousness of sins? But in them there is a recollection of sins year by year; *for it is impossible for the blood of bulls and of he-goats to be eliminating sins*.

Wherefore, entering into the world, He is saying, "Sacrifice and approach present Thou dost not will, Yet a body dost Thou adapt to Me. *In ascent approaches and those concerning sin Thou dost not delight*. Then said I, "Lo! I am arriving—In the summary of the scroll it is written concerning Me—To do Thy will, O God."

Further up, when saying that "Sacrifice and approach present and ascent approaches and those concerning sin Thou dost not will, neither dost Thou delight in them" (which are being offered according to law), then He has declared, "Lo! I am arriving to do Thy will, O God!" *He is despatching the first, that He should be establishing the second*. By which will we are hallowed through the approach present of the body of Jesus Christ once for all time.



She hates and denies every single Pauline truth—will not even listen to them. But she loves James; worships the Jewish ceremonies; strives to be worthy; embraces law; dotes over the red-lettered Jesus. Why are we insisting that she's a member of the body of Christ?

The new approach present for Israel is not the carcasses of animals, but rather the living body of Jesus Christ. Israel will eventually do law, not because of an impossible adherence to the Old Covenant, but because that law will have been written on their hearts (Hebrews 8:10). They can't do this until the new High Priest of the new order of priesthood arrives in Jerusalem in power rather than in humiliation to occupy a new temple. Until then, Paul tells them what they must be doing. It's quite simple. Hebrews 10:23—

We may be retaining the avowal of the expectation without wavering, for faithful is He Who promises.

Just hold to the promise, Paul says. Are the Jews during the era subsequent to the first coming of Christ supposed to still be offering animal sacrifice according to the old system? No. Here are the new sacrifices expected of a people waiting for the High Priest of the new priestly order of the New Covenant. Hebrews 13:16—

Now of well doing and contributing be not forgetful, for with such sacrifices God is well pleased.

My point in all this is to say that anyone today (Jew or Gentile) who does not hear Paul, who does not believe Paul, who does not even really like Paul, or who does not heed any part of Paul's evangel, or who grabs onto demonic teachings that oppose foundational elements of Paul, can still grasp onto the only other legitimate evangel for eonian life, which is the evangel of the Circumcision. Jews are the natural recipients of this message, but Gentiles can hear and heed it as well. They can do it simply by 1) recognizing Jesus as the Messiah, 2) confessing their sins and looking to Jesus to forgive them, and 3) following up with good works.

#### FEWER ROADBLOCKS

Paul's gospel is more radical than that of the Circumcision, and therefore calls for more radical belief. The gospel of the Circumcision is in many ways simpler than Paul's message. Consider the forgiveness of sins, which is a Circumcision message. It's simple: 1) confess your sins to Jesus, 2) be forgiven of your sins, and 3) produce good fruit so that your forgiveness may continue, otherwise your pardon can be revoked. That's pretty straightforward. The



easiest part of it is that it requires human beings to cooperate with God. Note: this isn't the hardest part of it, but the easiest part. Humans like to cooperate with God in the taking away of their sins. It makes sense to them that if they do something for God, then God will do something for them. God Himself presents the Circumcision evangel as cooperative. It is a mixture of grace and works.

For a more difficult truth, consider justification. Justification is a hallmark of Paul's gospel. It is a difficult truth because there is no human cooperation. Human beings who want to work look quizzically at it and can't believe that it could be true. Justification is being declared righteous by God, even while doing unrighteous things. Here is why it is not forgiveness: Forgiveness says: *You did wrong, but we will overlook the penalty.* Justification says: *You didn't even do wrong. You have been declared righteous by God.*

Justification is an objective declaration of God that operates irrespective of one's behavior. Even I, Martin Zender, the World's Most Outspoken Bible Scholar, struggle to grasp the depths and wonders of justification. How does one wrap one's head around the fact that not only do one's sins not stand against one, but that one has been declared righteous by God so that even one's missteps are said, by God, to be *right*. This is the deep truth behind the simple statement in Paul's gospel (1 Corinthians 15:3), "Christ died for our sins."

Notice that Paul did not say that "Christ offers forgiveness for our sins, contingent upon human confession."



That would be the Israelite message. This truth says, "Christ *died* for our sins." *Christ* did something for sins, not humanity. Every word of Paul's statement is important. I am quoting it directly from Scripture. Even more important are the words that are not there. The words that are not there are as inspired as the words that are.

Christ died for sins without us. "Without us" is not Israel's message. The Israelite message is "We at least cooperate with God in the forgiveness of sins. We confess our sins." This is perfectly in accord with God's operation for Israel. It's what God told her to do. Therefore, no one should criticize Israel or proselytes of Israel for thinking continuously about the confession of their sins. These thoughts, however, oppose everything about Paul's gospel. They are a tacit denial of it.

It is very difficult to believe in justification because it clashes against everything that humans know about trying to feel worthy of God. God is big; we're nothing. God is so pure; we sin. We are flawed. Therefore, we must do something, even a small thing, to find favor with the Deity. Most human beings are raised and trained to think this way. The Circumcision gospel caters to it. Paul's gospel flies in the face of it. It rejects it.

### NEVER DID, NEVER WILL

Israel never heard of the justification of sin, and still hasn't. She won't even discover it during the thousand-year kingdom. The only reason that Israel finds favor with God during the Millennium is because God places the law in her heart (Jeremiah 31:33). Notice that even in the New Covenant Israel is still in the realm of doing law. The difference is that they're enabled now.

Justification depends upon the rejection of doing law (Romans 3:21).

Here is 1 John 1:9—

If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins and should be cleansing us from all injustice.

Even in the New Covenant, when God puts His law on Israelites' hearts, they will confess their sinning history. The difference between this and the Old Covenant is that now they readily avow sin, whereas before they didn't. This is the miracle of the New Covenant: a self-aware Israel finally confessing their sins and divinely enabled to do law. At last they admit the need for the putting away of national and personal failure, for God will be "turning away irreverence from Jacob" (Romans

11:26). How different this is from the days when Israel touted her own supposed righteousness (Romans 10:3). Jesus correctly convicted them of self deception. They said, “We see!” Jesus said, basically, “No, you’re blind” (John 9:41). Israel is still in the business of self-righteousness and therefore self-denial. They can’t even admit to crucifying their own Messiah. They still think they got rid of a troublemaker. Most modern-day Jews feel superior to the rest of humanity. It’s in their DNA. It takes a New Covenant to undo it.

And so, in the New Covenant, there will be a continual thanksgiving by Israel for the passing over of sins. Please note that sins are still under discussion. It is not that anyone has been declared righteous, as with justification, but merely that the irreverence of Jacob has been “turned away.” It’s as though God hides the irreverence in a closet. It’s still there, but it’s simply out of view.

With justification, we are already far past this. Our truth is from another planet. Our sins are not shoved into a closet; they simply don’t exist anywhere in our account.

### FREE WILL

Does believing the false teaching of Human Free Will disqualify one from believing the Israelite gospel? I used to think that it did. I used to read Romans 10:3, “For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteousness of God,” and interpret the

“I want to honor and respect the men who strained to accurately present the elements of these messages.”

“seeking to establish their own righteousness” as a belief in free will. I am now seeing this more as a denial of sin. I am trying to give people the benefit of the doubt. I am not, as I am sometimes accused of doing, trying hard to keep people out of heaven. I am trying to be true to these stupendous gospels that have come from God. I want to be true to what the Architects of these gospels Themselves have to say about them. I want to honor and respect the

men who strained to accurately and

consistently present the elements of these messages. I hate, always, for truth to be compromised.

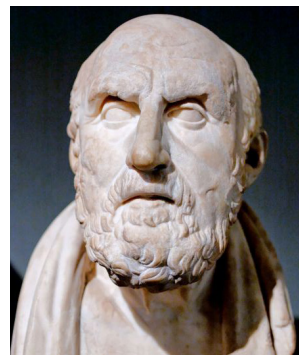
If someone wants to make a case that the teaching of human free will is inconsistent with the gospel of the Circumcision, I am willing to listen. I am giving the adherents of Judaism the benefit of the doubt here. I am doing what I am popularly supposed to never do: giving the benefit of the doubt. I am doing it at the risk of compromising the evangel brought to Israel, in person,

by Jesus Christ. My brethren. This is why James did not want many to become teachers. If teachers are wrong, they come under greater judgment. I would never want to lead you astray. But for now I will say this:

The Israelite gospel does not care about the presence or absence of Human Free Will. In a works-based gospel, no one argues about free *will*. Willing has to do with thinking, and the Israelite gospel is about doing, not thinking.

The famous Greek philosopher Chrysippus of Soli (who looked a lot like my deceased friend Charlie Cronk) argued against human free will back in 279 B.C. Chrysippus was a determinist and proved to many that free

will was impossible. (He was right.) Since determinism is embarrassing for humanity, many of Chrysippus’ contemporaries naturally dissented. These became philosophical arguments between Chrysippus and his cerebral cronies. It was the stuff of after-dinner parlor conversation. Free will did not become Human Free Will



(that is, the religious dogma insisted upon especially by the Christian religion) until Jesus Christ sent the gospel of grace to the apostle Paul. Can I prove this? No. But here is why I believe it.

### BREAKING THE MOLD

For the first time in human history a new way to intimately fellowship with God was announced by God Himself to a man named Saul of Tarsus. The way was new because it out-and-out denied the necessity of human co-operation. God simply objectively declared that, because of His Son’s sacrifice on the world’s behalf, He was now at peace with the world (2 Corinthians 5:18-19). Paul’s was a gospel of transcendent faith and grace. It still is. Transcendent faith and grace oppose works.

### SATAN’S DILEMMA

Faith is an activity of the thinking, that is, the will. This became a problem to Satan. Satan feared a gospel that brought such unprecedented contact with God to recipients by mere intellectual assent. (The intellectual assent makes the already-established peace of God practical in one’s life.) Satan knew, of course, that a mind-based gospel was far easier to “accomplish” than a muscle-based gospel. People who are expected to stay true to promises and



remain loyal to God drop like Egyptian flies when tests come. This is the lesson of Israel. Adherents to a works-based evangel disqualify themselves via laziness, disobedience, and carelessness. Consider Israel in the wilderness: an entire generation died due to disobedience. Only two of those who left Egypt—Joshua and Caleb—entered the Promised land.

Fast-forward several hundred years. Fast-forward to the death, entombment, resurrection and ascension of Jesus Christ. Fast-forward to post-Pentecost. Now fast-forward to a man named Saul of Tarsus traveling to Damascus to kill the followers of Jesus Christ. Because now comes a new teaching of pure grace. The teaching is that a human being can be justified by faith, apart from works of law (Romans 3:28). This declared righteousness facilitates the apprehension of peace. It belongs to it.

This was and is a radical message. Who better to give a message of pure grace to than someone committing heinous acts against the law and against God. God never gave this message to Israel. When Israel got blessings, they were worthy of them. In Israel's message, salvation is not a gift, it's a payment. It's an if/then proposition. Even in the last days of this eon, only those who endure to the end shall be saved (Matthew 24:13). With the saving of Saul, eonian salvation, for the first time, became a thing of realization (Colossians 1:6), not of work (Ephesians 2:8-9).

As I have said, realization is an activity of the mind. Satan's challenge was to somehow turn an activity of the mind into a work of the flesh. It seems impossible. Humanly, it is. The problem required supernatural intelligence.

Human Free Will answered the call.

## WHAT IT DOES

Human Free Will (in the minds of its adherents) eliminates God from a realization of God. It places the responsibility for realization (and therefore of salvation) on the shoulders of human beings. In this, it is no different than the law of Moses. The law of Moses required that people *do* something. Human Free Will requires that people *think* something. In both instances, God waits for people to act. In the case of the Israel message, this is legitimate thinking. In the case of Paul's message, it is completely illegitimate. Human Free Will is inconsistent with the nature of the grace message, but not with the Circumcision message. Even though Human Free Will is a lie, the lie is at least partly consistent with a message that says, "Do something."

I can't give you the date that Human Free Will became a religious teaching and a required belief. I don't know

the date and perhaps no one does. I researched it but failed to find it. It is not as readily traceable a deception as the teaching of the Trinity, which entered humanity at the First Council of Nicea in AD 325. Even so, I do believe that there was a specific date in history when the philosophy of human free will became the religious doctrine of Human Free Will. I can suggest to you from my experience and from studying both Paul's gospel and the tactics of Satan for thirty-five years that the creation of the *creed* of Human Free Will, at least in the mind of the Adversary, occurred on the day that Jesus Christ brought the gospel of grace to Saul on the road to Damascus.

Note that I am contrasting the philosophy of human free will with the religious dogma of Human Free Will. I am contrasting it with the *creed* of Human Free Will. The former predates the latter by at least three centuries.

## "DISTORT IT INTO ANOTHER BRAND OF JUDAISM"

Satan needed to turn the new gospel into merely another form of Judaism. Judaism he did not mind so much. Judaism is an Earth-based gospel; Satan is presently in heaven. Satan's concern was that the new gospel produced members of a new body called the body of Christ whose realm is inherent in the very place where he at present partially reigns (Philippians 3:20). It is the Uncircumcision message, not that of the Circumcision, that calls, gives faith to, trains and produces human beings who will eventually usurp Satan's realm. The very thought of this incites Satan to feats of malevolence. The greatest of these feats are false teachings that oppose specific foundations of the message creating members of Christ's body. One Christ is enough; Satan doesn't want more. Satan intends to keep untold numbers of people from believing the foundations of Paul's gospel, and he succeeds brilliantly.

Satan needed to keep Paul's gospel from being known for what it was: a unique message of a pure work of Christ. To do this, he needed to turn simple belief (faith) into a work. Not only a work, but a work independent of God. Thus, it would have to become a purely *human* work. Satan did this by turning the philosophy of human free will into the religious doctrine of Human Free Will. This was no mean feat, for what does mere philosophy have to do with truth? Yet Satan succeeded in presenting philosophy—erroneous philosophy—as truth.

The doctrine of Human Free Will states that a human being carries the burden of responsibility for his or her eonian life on his or her own shoulders by either be-

ing willing or refusing to will to believe the new gospel. This willing, according to the philosophy and now the doctrine, is entirely free of divine influence. God “leaves people alone” so that they may or may not make the all-important decision of salvation.

The success of Christ is thus neutered. The work of Jesus Christ on the cross is made of non-effect. Sins are not died for. All sin is left hanging. All removal of sin depends, not on the cross, but on an independent act of the human will.

### IT’S ALL ABOUT THE GIFT

It became imperative to Satan to destroy the truth of the gospel of grace being a gift. The gospel of grace is a pure gift. It is such a gift that the giver of the gift, God, gives the very mental assent necessary to realize the gift. The realization of the gift, in other words, is also a gift—

God parts to each the measure of faith (Romans 12:3.)

For in grace, through faith, are you saved, and this is not out of you; it is God’s approach present, not of works, lest anyone should be boasting (Ephesians 2:8-9).

For to you it is graciously granted, for Christ’s sake, not only to be believing on Him, but to be suffering for His sake also (Philippians 1:29).

### WHY THE DRAMA

Therefore, the only way to believe in the new message and become a member of the body of Christ is to be called by God and be given belief.

You may ask that, if one must be called by God, then why the battle between Satan and the message? Why the struggle here on Earth? Why the competing factions? Because God wants a battle to be endured by all parties. Through experience comes wisdom. God’s method of not choosing certain people (most people) from hearing this message is to inject false teaching into the world through the medium created for this very task, namely, Satan. As this truth seems so incredible, I offer the following as proof: 2 Thessalonians 2:11-12—

And therefore God will be sending them an operation of deception, for them to believe the falsehood, that all may be judged who do not believe the truth, but delight in injustice.

God sends the operation of deception via Satan. Just as with the crucifixion of the Son of God, Satan unwittingly accomplishes the behest of God. No one ought to be alarmed at this. God needs opposition against which His lights in the world—us—shine. God is staging a great drama. Human beings are actors and actresses in the drama. This is for the glory of God and for the eventual happiness of every player in the drama, even those who now oppose. In the end, God will save everyone, even the opposition (1 Timothy 4:10; 1 Corinthians 15:22; Romans 5:18-19; Romans 11:32; Philippians 2:10). In the meantime, God stages laborious processes.

Those whom God chooses beforehand to believe and become members of the body of Christ come to the realization of the truth by the awkward means of hearing the message through the mouth of a herald (Romans 10:13-15). Those whom God has not chosen to be members of the body of Christ (the vast, vast majority of humanity) are actively kept from it by the awkward means of false teachings heralded by false teachers in false religions. It is



all awkward. It is all meant to be a memorable struggle. If it’s not hard, it’s not memorable. If it’s not a pain in the ass, it fails to make an impression.

If you are chosen to believe now, then you can thank God for it. If you are not chosen to believe now, then you can thank God for it.

It is not “fair” that some people are called to be members of the body of Christ while others are not. But neither is it “fair” that, thanks to the cross of Jesus Christ, all humanity will eventually be saved to enjoy an eternity with God. None of this is about “fairness” but about what God wants. God is good. He is loving. He never makes a single misstep.

Satan needed to blur a pure gift whose realization is also a gift. He needed to blur the gift beyond recognition so that it would no longer be a gift, but a payment ren-

dered on the heels of human cooperation. Satan could not change the nature of the gift, but he could distract people from recognizing it for what it was. Distraction is Satan's specialty. He obfuscates. He breaks apart the apprehensions of the human mind. Here is a close-up description of the diabolical process, exposed by Paul in 2 Corinthians 4:3-4—

Now, if our evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.

Note the diabolical genius of a dogma that takes a pure work of Christ and turns it into a human effort. This is done through the creation of a mythical hoop called Human Free Will. It is mythical but real in the lives and minds of those who believe it. The realness to the recipients is what counts. It is a mental hoop that people truly believe they must jump through to obtain the prize of salvation. The hoop is no longer a list of 613 laws but rather a mental assent that *must* be exercised independently of God (thus, Human *Free Will*). It is this “independence from God” factor that makes Human Free Will the terrible thing that it is. Satan blinds the human apprehension from realizing that the gospel of Paul is a gospel that is purely of God and Christ. It blocks the human apprehension from realizing what a gift it really is.

Never mind that Human Free Will is not true. As long as human beings believe that it is true, then they are kept from believing that salvation according to Paul's gospel is a gift, and that even the apprehension of the gift is a gift. Humans simply do not believe that salvation is a gift because they are convinced beyond a shadow of a doubt (Satan is thorough) that they can think and form their wills independently of God, and that this personal well of intelligence is what saves them. Christ's death and resurrection merely gives them an opportunity to exercise their independent wills. God does not influence them, no, not at all. Thus, they believe that they have a *free* will, and therefore they *will not be saved* unless they sovereignly decide to be saved. This undoes and destroys, in total, the truth of



Paul's gospel. Paul's gospel states that Jesus Christ died for our sins. The death of Christ for sins is the opposite of the insistence that our sins go away *only* on the heels of a completely independent intellectual decision. I will state it yet another way.

Human Free Will insists that, subsequent to the death of Christ, one's sins still stand against one. This is one's default setting at birth: a sinner bound for eternal death. The only way to undo this curse (note: the curse is never truly believed by Christians to be undone by Christ), is to make a decision independent of any influence from God.

It should be noted that any importation into Paul's gospel of *any* human works neuters Paul's gospel. It downgrades it into merely another form of Judaism. It turns it into a completely different animal. In his letter to the Galatians, the apostle mourned the interference of the Judaizers who deceived the Galatians into thinking that they could not be saved apart from cooperating with the law of Moses. Paul plainly stated that this compromised his evangel to the point that it could no longer be said to be any evangel, let alone his—

I am marveling that thus, swiftly, you are transferred from that which calls you in the grace of Christ, to a different evangel, *which is not another*, except it be that some who are disturbing you want also to distort the evangel of Christ. 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! As we have declared before and at present I am saying again, if anyone is bringing you an evangel beside that which you accepted, let him be anathema! (Galatians 1:6-9).

There is no essential difference between the foreign element of Judaistic works being dragged into Paul's gospel, and the foreign element of Human Free Will. Both are works, and therefore both negate Paul's gospel. Did we not just hear Paul becoming livid at the introduction of works into his gospel? Why was he so upset? Because works *negate* Paul's gospel. Paul insisted upon that. Human Free Will turns the decision to believe in Christ into a human-originated work. Therefore, Paul would also readily insist that Human Free Will negates his gospel. A work is a work.

It disgusts me, as it would disgust Paul, that there are those among us who put Human Free Will on par with believing Paul's gospel. They don't see that Human Free Will is an interloper that destroys Paul. The indi-



viduals saying this turn lies and truth into bedfellows. They put darkness on par with light. They do not believe that Human Free Will neuters Paul's gospel. They teach that one can believe in salvation by self (this is the naked definition of Human Free Will: *salvation by self*) and in salvation by Christ at the same time. To them, the doctrine that humans must save themselves from sin, in the present, disqualifies no one from also somehow still believing that Christ saved them from sins, in the past. Paul would not only pronounce an anathema upon the teaching of Human Free Will, but also upon those who believe that it is somehow consistent with his message.

Paul pronounced an anathema against all works. Works—either physical or mental—distort Paul's evangel until it is “not another” evangel, which is to say that the new thing formed becomes an illegitimate evangel.

### WHAT ABOUT THE TRINITY?

Does belief in the false teaching of the Trinity disqualify anyone from believing in the Circumcision evangel brought to Israel? This is a question that I've deeply wrestled with. Let us test it against the requirements of believing the Circumcision evangel.



1) recognize Jesus Christ as the Messiah of Israel, the Son of God, 2) confess your sins to Jesus, 3) be forgiven of your sins, and 4) produce good fruit so that your forgiveness may continue, otherwise your pardon can be revoked.

What does erroneously believing that Jesus is God have to do with any of this? I see a potential problem here: if one believes that Jesus is God, how can one si-

multaneously believe that Jesus is the Son of God? There is also the issue of Mark 8:28-29—

And, approaching, one of the scribes, hearing them discussing, having perceived that He answered them ideally, inquires of Him, “What is the foremost precept of all?” Jesus answered him that “The foremost precept of all is: ‘Hear, Israel! the Lord our God is one Lord.’”

Opposing this, the Trinity *claims* that there is One God, but instead presents three: God the Father, God the Son, and God the Holy Spirit. This is a clear departure from what Jesus called the foremost precept.

Some say that I loathe giving others the benefit of the doubt. I don't. I try. I'm trying now. I would like to tell you, today, that the Trinity does not undermine the Circumcision evangel. It could be that the title “Son of God” is not meant to inform Israel as to the nature of Jesus Christ, but rather to associate Him with prophecies such as Psalm 2:7, where David writes, “My Son are You. I, today, have begotten You.” If this is the case, then the doctrine of the Trinity is compatible with the Circumcision gospel.

I want as many people as possible entering into eonian life, by either evangel. This is why I teach so much on the remnant of Israel, and proselytes of Israel. But as I live, today, I cannot look the Trinity in the face—a doctrine that denies that God has a Son and denies that God is One—and say that it is not fatal to a correct and necessary grasp of the gospel brought to Israel. If I err here, I err on the side of caution. I err on the side of warning, on all sides, against this diabolical teaching. Thus, I will say on the record, today, that the Trinity—thought to be the premier “required belief” in Christianity—is instead the absolute *worst* belief in Christianity in that it nullifies both the gospel of the Circumcision and that of the Uncircumcision.

I could be wrong about the Circumcision.

### DESTROYING THE FOUNDATION

Does belief in the false teaching of the Trinity disqualify anyone from believing the essentials of Paul's message, described eloquently by the apostle in 1 Corinthians 15:1-8? Here are Paul's words—

Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly. For I give over to you among the first what also I accepted, that Christ died for our sins according to the scriptures, and that He

was entombed, and that He has been roused the third day according to the scriptures. And that He was seen by Cephas, thereupon by the twelve. Thereupon He was seen by over five hundred brethren at once, of whom the majority are remaining hitherto, yet some were put to repose also. Thereupon He was seen by James, thereafter by all the apostles. Yet, last of all, even as if a premature birth, He was seen by me also.

The death and resurrection of Jesus Christ is so foundational to Paul's gospel (it is not so with the Circumcision gospel) that he takes pains to point out not only a proof of the death, but multiple proofs of the resurrection of Jesus Christ. Mentioning that a dead person was entombed may seem like stating the obvious, but people are certainly this stupid that they require it. Some people



today think that dead people are alive, and certainly the belief in the false teaching of the immortality of the human soul was alive and kicking in Paul's day. Thus, Paul "overkills" the death of Christ by saying that the dead man was entombed. It is as if Paul is saying, "Get it? He was *entombed*." Then, of course, there were eyewitnesses of the resurrected Christ—including himself—and Paul expends quite a few syllables mentioning these.

Does belief in the Trinity then deny the death of Christ? My God, yes. That is its purpose. That's why it's here. Rather than stating that Jesus Christ is what He said He was, namely the Son of God, the Trinity states that Jesus Christ *is* God. Why is this a problem? Because God

cannot die. Behold the simple logic: 1) Jesus Christ is God, 2) God can't die, therefore, 3) Jesus Christ did not die.

It's that simple. Satan designed this creed specifically to combat the death of Christ, for the same motive exposed earlier: those believing in the death of Christ for sins eventually usurp his realm. Satan could not do anything about the death of Christ. The thing was not done in a corner. But he could certainly blind apprehensions to it by introducing a teaching into Christianity via the Council of Nicea that basically makes it a requirement of the faith of the Christian seeker to believe that Jesus is God.

The Trinity did not exist at the time of Christ. This is why I associate it more with the body of Christ than with Israel. The worst that the Pharisees could accuse

Jesus of was being the Son of God. This was the damning testimony at His trial, that He claimed to be the Son of God. Simply calling Himself the Son of God qualified, to them, as blasphemy (Luke 22:70). If He had ever claimed to *be* God, surely this would have been Exhibit A at His trial. But He never claimed this. He said that He could do nothing apart from His Father (John 5:30). So the Trinity became an emergency plan on the part of Satan to negate, chiefly, the death of Christ in the minds of countless people.

How incredibly ingenious. People think that they are doing Jesus Christ a great favor by giving Him an essential identity as God, but in fact they are insulting Him terribly, for His greatest desire and pleasure was to do

those things which pleased His Father (John 8:29).

How does a being get millions of people to *think* that they believe in the death of Christ (the cornerstone of Paul's gospel), but at the same time ensure that they in fact believe the exact opposite thing? How does a being get millions of people to *think* that they are honoring Jesus Christ, but are in fact insulting Him beyond measure? The answer? The Trinity. The chief purpose of this creed's existence is to keep people from believing Paul's gospel (the cornerstone of which is the death of Christ) and therefore, by extension, to keep them from ruling and reigning in the realm occupied by the creed's evil architect: Satan.



### PARDON ME FOR SAYING SO

And yet still there are those among us who look the other way at the Trinity. To them, it's no big deal. One can believe it or not believe; it makes no difference to Paul or his message. These people see no discrepancy with people believing that Jesus is Absolute God and that God can't die and that therefore Jesus did not die. If He didn't die, then He wasn't raised from the dead. Only His body arose from the dead, but His body is not *Him*. These people see no inconsistency in saying that Jesus Christ died and at the same time that He didn't die. Never mind that these two things are mutually exclusive.

To these people, the lie is as good as the truth. One wonders why Paul went to such pains to expound upon his teaching, to send out his friends to confirm his teachings, and to make sure that he wrote down his teachings, when it really doesn't matter if you believe Paul's teachings or not. You can believe them, or you can believe the opposite of them—it doesn't matter. Paul's gospel has nothing to do with believing truth. Error is just as good as truth. What a slap in the face to our apostle and his labors. Paul was much ado about nothing. God passed along to Paul the details of the new message for nothing.

How clever and diabolical is Satan to make even some who are members of the body of Christ to consider one of his premier lies (the others are Human Free

Will and Eternal Torment) and basically wink at it, treating it as inconsequential. Insisting that one can truly believe in the death of Christ and truly not believe in the death of Christ at the same time is the definition of stupid. It is on par with calling an unbeliever a believer. Paul wrote in another place, "What part [has] a believer with an unbeliever?" The people I've been referring to would answer, "Lots!" This is not only stupid, it is tacit cooperation with and a furthering of Satan's agenda.

The death of Jesus Christ is not an inherent element of the Israelite evangel. His identity as the Messiah of Israel is. But then there are the "Son of God" and "One God" considerations, already mentioned.

### WHAT ABOUT ETERNAL TORMENT?

I don't think that the teaching of Eternal Torment undermines Israel's gospel. Israel's gospel never addressed the fate of all humanity in the first place. I am only recently considering that a belief in eternal torment negates Paul's evangel. The critical element lies in the words "our sins" in Paul's phrase, "Christ died for our sins." I will readily call myself stupid for believing otherwise once I have been shown the facts of my hypocrisy. I am basing my new consideration on an article by our good friend Aaron Welch. Mr. Welch gave me an early look at this article and I have reconsidered my thinking on this topic, based on his words. But we must save this discussion for another time. As Mr. Welch's article becomes available, I will notify you of it.

### STILL A HERALD OF PAUL

I am still heralding Paul. I do not herald the Circumcision gospel. I merely point to it and say that it can still be believed by literal Israelites and proselytes of Israel. I have been discussing in this paper people who demonstrably hate Paul's message and gravitate heavily to Israel. We would put a noose around their necks and say, "Embrace Paul or die!" I say, after exhausting one's Pauline resources on them, let them gravitate to the evangel which God may very well have suited them to hear. There is a home for them in the Circumcision evangel. Satan doesn't overly care about it. It's the gospel of the grace of God that brings out the worst in him. Let Christians have a home, then, in Israel's future. As far as I can see, they can live there without having to abandon most of the popular lies—as long as they endure to the end. —MZ