



ZWTF

Zapping You Whenever Thoughts Flow

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The big mistake.

Here is Alan Hess' key mistake that, once corrected, will help everyone see two gospels in the New Testament—hopefully even Alan himself.



I have been critiquing and exposing Alan Hess' videos in which he says that there is only one gospel in the New Testament. As you are aware, I have done this to protect the borders of Paul's message of the nations from the infiltration of the message of the Jews, an infiltration which causes great confusion. Those attempting to mix the two gospels (or

who insist that no difference exists between them), are anathema (Galatians 1:8-9), that is, devoted to destruction. ("Destruction" simply means "loss.") The one trait in common with all those who fail to recognize Paul's gospel as distinct is that they myopically focus on one piece of text, ignoring obvious realities in other portions of Scripture.

RECONCILING BOTH IN ONE BODY

Paul alone says that "in Christ, there is neither Jew nor Greek" (Galatians 3:28). Alan focuses on two similar passages in Ephesians. I have italicized the key phrases. Here is Ephesians 2:13-16—

Yet now, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace,

Who makes both one, and razes the central wall of the barrier (the enmity in His flesh), nullifying the law of precepts in decrees, that He should be *creating the two, in Himself, into one new humanity*, making peace; and should be *reconciling both in one body* to God through the cross, killing the enmity in it.

And Ephesians 3:6—

The nations are to be joint enjoyers of an allotment, and *a joint body*, and joint partakers of the promise in Christ Jesus, through the evangel.

Alan says in Video 3 concerning verses like these where Paul speaks of Jews and Gentiles becoming one—

What is Paul saying here about Jews and Gentiles? They're the same. There's no difference. There's no difference between the Jew and the Greek. That's contrary to this "coinciding two gospels." That *does* make a difference, don't it?

Alan uses these verses in Galatians and Ephesians to dismiss the truth of there being two gospels. He says that the truth of the two gospels differentiates between Jew and Greek (and indeed it does; there is one gospel for the Jews and another for the Greeks—Galatians 2:7), whereas Paul, in these passages, eradicates differences, stating Jew and Greek to be one.

Here is what Alan is missing: *The unity and oneness to which Paul is referring between Jews and Greeks applies only within the body of Christ. Alan mistakenly applies it universally.*

ONLY IN THE BODY

This will be easy to see. Here is Ephesians 2:16, the context of which I quoted earlier—

...should be reconciling both *in one body*.

Only in the body of Christ is there neither Jew nor Greek. Only in the body of Christ do the two (Jew and Greek) become one. This does not, as Alan insists, prove that there are not two gospels in the New Testament. It proves only that in the gospel of the Uncircumcision (the only gospel with which Paul was entrusted) there is neither Jew nor Greek. This fact makes no comment whatsoever concerning the gospel of the Circumcision, entrusted to Peter. This reality for the body of Christ doesn't care if there are ten other gospels, or a hundred. "Neither Jew nor Greek" applies only to the gospel entrusted to Paul. It does not apply to any other gospel.

OBVIOUS REALITIES

Here is what I meant when I mentioned ignoring obvious realities in other portions of Scripture: Consider Jesus' words to His disciples in Matthew 19:28—

Yet Jesus said to them, "Verily, I am saying to you, that you who follow Me, in the renascence whenever the Son of Mankind should be seated on the throne of His glory, you also shall sit on twelve thrones, judging the twelve tribes of Israel.

In the Circumcision gospel, Jew and Greek are clearly *not* made one. In this gospel, the Jew will always enjoy a preeminence over the Greek. As this is diametrically opposed to the gospel heralded by Paul in Galatians and Ephesians, we have thus proven that there are two gospels being referenced here—one where Jews and Greeks are distinguished, and one where they are not. This is the opposite of what Alan insists.

ONE, ONE, ONE

Paul says in Ephesians 4:3-6—

[Endeavor] to keep the unity of the spirit with the tie of peace: one body and one spirit, according as you were called also with one expectation of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all.

Using Alan's logic—that the elements characterizing one gospel prove that there is no other gospel—one could read the above passage, latch onto all the "ones," and erroneously conclude that, because there is one expectation, one calling, one faith and one baptism in the body of Christ, that therefore there is *only* one expectation, one calling, one faith and one baptism *anywhere*, that is, universally. A simple example will illustrate the fallacy of this.

When addressing the citizens of the United States, I can rightly say that there is "one flag, one anthem, one motto, one constitution." It is patently obvious, in this non-Scriptural example, that all the "ones" applying to the United States would not apply to any other country, of which there are 195 in the world. Every other country in the world has its own flag, its own anthem, its own motto, and its own constitution. Let's now take this obvious logic to the Scriptural example.

Paul writes to no one other than body of Christ members. At the time he wrote this letter to the Ephesians, there existed, not far away, *another* gospel with its own expectation, its own calling, its own faith, and its own baptism. This "another" gospel was the gospel of the Circumcision.

NO MORE PREEMINENCE—IN THE BODY

In the Circumcision gospel, Jews always have preeminence over Greeks, even in the thousand-year kingdom—and even on the New Earth, where the New Jerusalem consists of twelve portals with the names of the twelve sons of Israel inscribed upon them (Revelation 21:12), and twelve foundations with the names of the twelve apostles inscribed upon them (Revelation 21:14).

The first thought of a Greek when an Israelite forsook his or her Jewish preeminence in the evangel of the Circumcision to join the body of Christ would have been something akin to, "Here we go. Second class citizens still." Paul would have said, "No, not true. In this new body—the body of Christ—you Greeks are no longer second-class citizens to Israel. You are both now joint enjoyers of a new allotment called the body of Christ, in which there is neither Jew nor Greek."

Jews and Greeks becoming one body is a truth applicable to the body of Christ only. This truth for the body in no way precludes there being *another* body existing simultaneously, in which Jews and Greeks are still vitally segregated. This "other body" is called the bride of the Lambkin. The good news concerning *it* was entrusted to Peter, and it is called "the evangel of the Circumcision" (Galatians 2:7).

Embrace truth and reject falsehood, however well-meaning the messenger of the falsehood may be. —MZ