

There are two gospels, not four, in the “New Testament”

Most people believe that there are four gospels in the so-called New Testament: Matthew, Mark, Luke and John. This is untrue. Matthew, Mark, Luke and John are four accounts of the same gospel.

What is that gospel? It is called the Gospel of the Circumcision (Gal. 2:7). It is called that because it came to Israelites who received the special seal of circumcision to humble them

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ACCOUNTS of one gospel

and set them apart from other nations. Gospel means “good news.” What is the good news God gave to the Israelites? It is that one day they will rule the world from a kingdom headquartered in Jerusalem.

There is another gospel in the “New Testament,” however, and it is called the gospel of the Uncircumcision (Gal. 2:7). It is so termed because it came to a people who had no previous claims on God, and therefore all of their penises remained intact. This message did not promise a kingdom on earth, but one in heaven. This is one main reason why it’s different.

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GOSPELS

Both heaven and earth need reconciled to God (Col. 1:20). God told Israel: “You will reconcile the earth.” Good news. He told all the other people: “You will reconcile the heavens.” Also good news, just different good news. In other words: *a different gospel*.

And it’s that simple. ■

Martin Zender's
Clanging Gong News

“If I know all mysteries and all knowledge, but have no love, I am a clanging gong” --1 Cor. 13:1-2



Two out of three isn't bad.

For salvation, Peter and Paul believed differently WHAT MUST AN ISREALITE BELIEVE TO BE SAVED?

Two weeks ago, I listed for you those things that a member of the body of Christ would be believing for salvation.

Wait. I’m already ahead of myself.

The term “body of Christ” refers to people of the nations who heard and believed Paul’s good news. The other people, the Israelites, heard Peter’s good news (which was the same good news God gave Abraham back in Genesis, chapter 10), and these people were called “the bride of the Lamb”; different people altogether.

I told you that in 1 Corinthians 15:3-4, Paul lays out The Belief for the body of Christ, the elements of which are 1) the death of Christ for sins, 2) the entombment of Christ, and 3) the resurrection of Christ. Besides the sin issue, the main themes are obviously death and resurrection.

This next statement may seem self-evident, but Paul did not announce this gospel until Jesus Christ was raised from the dead. He didn’t even receive it until Jesus Christ was raised from the dead. Well, of course. How *could* a gospel based on the death and resurrection of Christ possibly be announced before the death and resurrection of Christ? But this begs the question: *Was the gospel of the Circumcision based on the death and resurrection of Christ?* Here is why I ask:

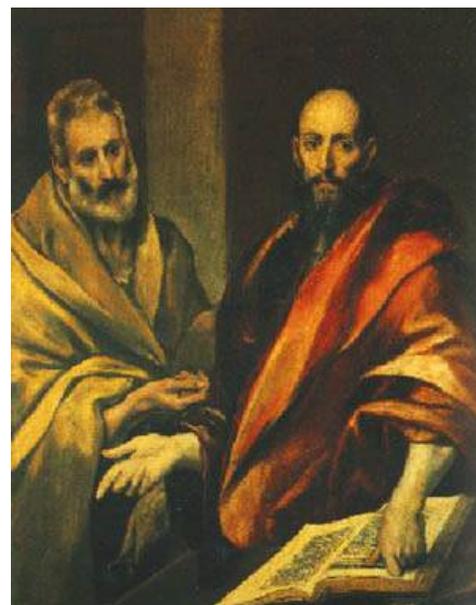
Not only was this gospel of the Circumcision announced back in Genesis, chapter 10, but it was heralded by Jesus Christ Himself— *before He was crucified*. Our Lord says to Martha in John 11:26—

“And everyone who is living and believing in Me, should by no means be dying for the eon. Are you believing this?”

And she said:

“Yes, Lord, I have believed that Thou art the Christ, the Son of God, Who is coming into the world.”

“THOU ARE THE CHRIST, THE SON OF GOD, WHO IS COMING INTO THE WORLD.”



Bingo. For entrance into the thousand-year kingdom, this is what an Israelite has to believe: Jesus Christ is the Messiah, the anointed One, the Son sent to the world by God to lead the hapless, helpless nation into her millennial bliss. The Master’s own words in John 3:36 support this:

“He who is believing in the Son has life eonian.”

And so do Peter’s words in John 6:69—

“We believe and know that Thou art the Holy One of God.”

John writes in John 1:12—

“Yet whoever obtained Him, to them He gives the right to become children of God, to those who are believing in His name.”

Conclusion: Israelites are saved by believing in the name of Jesus, and *not* in the death and resurrection of Christ. That message was saved for Paul. Thus, the cross of Christ (and not merely His name or an acquiescence to His mission) became the foundation of a completely different gospel. ■

Paul embraces the cross; Peter does not

The cross of Jesus Christ was never presented to Israel as good news. In fact, it was something Israel had to repent of for salvation:

“Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom you crucify!”

Now, hearing this, their heart was pricked with compunction. Besides, they said to Peter and the rest of the apostles, ‘What should we be doing, men, brethren?’ Now Peter is averring to them, ‘Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit.’” —Acts 2:36-38

Repent of what? Repent of crucifying the Messiah. This is how it worked in Israel at Pentecost, and it’s still how it works:

“CHRIST HAS BEEN CRUCIFIED!”

“OH, NO!”

It is so different in the body of Christ. Paul writes in Galatians 6:14—

“Now may it not be mine to be boasting, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world,”

Can you imagine an Israelite today—or in any day—boasting in the cross of Christ?

Whenever the cross gets mentioned, an

Peter was not, and is not, in the body of Christ.

Israelite looks the other way.

I am not trying to diminish the death of Christ, not even for Israel. He was still the

fulfillment of the Passover lamb, which had to die. The death of Christ, to Israel, proved that He was the fulfillment of the Old Testament type. It proved that meekness and humility, even unto death, is mightier than the sword. Israel supposed that swords and clubs would pry them into the kingdom. Circumcision and the Passover lamb were supposed to have driven that thinking from their minds.

Israel needed the death of Christ, but not the cross. It was the manner of Christ’s death—and what it meant to humanity—that consumed Paul and prompted his pen.



Christ on the cross. Jesus Christ’s twenty-four hour torturefest touched an aspect of humanity’s condition that the mercifully-killed lamb could not reach. The Passover lamb leaves Israel intact; the cross wipes out everything and everyone in its path. The cross of Christ says:

The whole race is finished. Watch the depth of suffering; see the six hours on the Roman stake. We’re pulling humanity out by the roots here; that’s how deep this goes. Forget Abraham and David; we’re going back to Adam now. It’s that bad. See how bad it truly is. When this Man rises from the grave, a new creation will have come into the lives of those believing it.

Peter never taught this; he was not a new creation. The new creation eliminates Israel, and Peter has to be an Israelite in the kingdom—he *has* to be. Jesus told him he would sit on one of twelve thrones judging the twelve tribes of Israel (Mt. 19:28). Yet what does Paul say? Galatians 3:27—

“For whoever are baptized into Christ, put on Christ, in Whom there is not Jew nor yet Greek.”

Peter never taught this; he couldn’t. He has to be a Jew in the kingdom. Peter was not, and is not, in the body of Christ.

Paul alone discusses how one man, Adam, affects all humanity. Not coincidentally, Paul alone boasts in the cross. It is the Christ on the cross, not the Lamb sacrificed for Israel, Who undoes the condemnation of Adam.

Embrace the gospel of Paul; it is the only gospel for everyone. ■

The cross of Christ reached far deeper into humanity’s need than merely giving one sad nation a new heart. The Passover lamb was not tortured; it’s throat was slit—that was it. Not so

Discarding self-righteousness: the common need

The doctrine of free will still damns everybody

The bride of the Lamb (Israel) and the body of Christ have a common problem: self-righteousness. Paul writes to the Philippians (3:3) that he and his fellow members of the body of Christ—

“...are glorying in Christ Jesus, and have no confidence in flesh.”

Yet concerning Israel, Paul writes in 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.”

Seeking to establish one’s own righteousness leads to death for the eons. Israel practically invented it; Christianity promotes it with its doctrine of human free will. What is “free will” but a euphemism for “seeking to establish one’s own righteousness.” That’s a decent handle for a doctrine that says: “I am saved because *I* believed in Jesus Christ.”

God will deliver Israel of her self-righteousness when He writes the law on her heart. He delivers us of it now when we behold the Sufferer on Calvary’s cross. ■

Rants & Stuff

The Apostle Paul says we should not murmur (Philippians 2:14). Therefore, I shall rant.



Christianity confuses the lamb with the cross

On one hand, the Christian religion will try to tell you that you are a new creation in Christ, and that all your sins are justified. But then on the other hand (the hand they

slap you with), they say that you had better confess your sins and at least attempt to reform yourself before Christ returns to find you watching

daytime television and eating Doritos.

The source of this confusion is the inability to distinguish between the gospel of the Circumcision, and that of the Uncircumcision. It is a failure to distinguish the lamb of Israel (Who requests a little sorrowful repentance) and the Man Who Died on the Cross (Who took the entirety of the old



creation with Him and now sees you as a new creation in Him, repentance be damned.)

The remedy? Stop going to the place where you hear the mixed message.

Would that be a church? So be it. ■

The gospel of the Circumcision can still be embraced

EVEN MODERN AMERICANS CAN ATTACH THEMSELVES TO ISRAEL'S EXPECTATION

God split up Israel after Solomon's reign. Ten tribes went north, into Samaria, and two tribes stayed in Jerusalem. The northern tribes (known as the House of Israel) got deported to Assyria by Tiglath-Pileser III. Nebuchadnezzar captured the southern tribes (the House of Judah) and deported them to Babylon. After seventy years, the House of Judah returned to the land. The ten northern tribes, however, never did return, becoming the legendary Lost Ten Tribes of Israel. What happened to them? No need to guess. The prophet Amos writes in 9:9—

"For behold, I am commanding, and I will shake the house of Israel among all nations. As grain is shaken in a sieve, but not a kernel will fall to the ground."

The ten tribes got absorbed into all the other nations, and the people thus lost their national identity. It is popular today in certain circles to wonder where, specifically, they landed. People try to say that Denmark, for

instance, became the resting place of the tribe of Dan—"Dan's Mark"—and so on. I know where the Lost Ten Tribes are. God gave me this truth years ago.

If you want to find the lost tribes, don't seek the bloodline. Just look for a bunch of serious but self-righteous people who use God's name for their own moral and financial advantage, and pride themselves on the fact that *they* are saved, and that the spiritually irresponsible losers in the world (those who, unlike them, rejected Christ) are doomed forever.

The Christian nations are, literally, the peoples of the Lost Ten Tribes of Israel.

Most Christians, like most Israelites, seek to establish their own righteousness ("free

will"), and are therefore ignorant of the righteousness of God. These folks are neither a part of the body of Christ, nor of the bride of the Lamb. But let's say that there's a guy in Wisconsin—his family is from Germany—who is, from way back, a pure-blood remnant of the tribe of Asher. And let's say



he's *not* trying to establish his own righteousness, but that he loves Jesus and knows He's the Christ. But this guy—he doesn't get Paul. He tries to fathom grace, but it just seems wrong to

him. He relishes the four gospel accounts, however, especially the red letters of Jesus. He loves Hebrews and James, and the Old Testament. Can this WASP in Wisconsin legitimately embrace the gospel of the Circumcision today? I say, yes! More on this in two weeks. ■