



Salvations

An introduction to the different types of
salvation in the Bible

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All scriptural references in this book are from the KJV (the *King James Version* of the Bible), although please feel free to look up the references in a version you prefer if you aren't a fan of the way the KJV translates certain words.

Most Christians (in fact, most people) believe that there's only one type of salvation being referred to in the Bible, which is why I wrote this book, because I wanted to provide people with the proof that there are actually *many* different types of salvation taught about throughout the pages of Scripture. And this *is* a very easy fact to prove, unless you think that whatever it is you believe Jesus saves us from today – which most Christians assume is being saved from some form of never-ending torment in fire – when we join the body of Christ is the exact same sort of salvation that Peter¹ and the rest of Jesus' disciples experienced² when they were saved from drowning, that it's the same sort of salvation the Israelites experienced when they were saved from Egyptian slavery,³ or that women are required to give birth⁴ in order to experience that sort of salvation we get thanks to having faith in Jesus Christ. Based on those obviously different types of salvation, it should really be a lot more clear than it is to most Christians that the words “salvation,” “save,” and “saved” are not all referring to the same *type* of salvation every time they're used in the Bible, and that there are numerous different types of salvation

¹ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. — Matthew 14:28-30

² And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. — Matthew 8:24-25

³ Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. — Exodus 14:30

⁴ Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. — 1 Timothy 2:15

spoken of in Scripture (although, if you don't agree, I'd love to know how those *are* literally all the exact same sort of salvation). But if this is the case, how did most Christians miss this fact? Well, it turns out it was quite easy to do so.

You see, when considering the meaning of passages in the Bible, it's very easy to unintentionally read one's preconceived theological beliefs *into* a passage (this is what's known in theological circles as eisegesis) rather than trying to carefully determine the *actual* meaning of the text in question without coming at it with any preconceived ideas as to its meaning (studying Scripture this way is referred to as exegesis). This generally occurs because one has heard people they trust such as their parents or their pastors tell them that certain doctrines are true, and if they assume their religious teachers can't be mistaken, they'll rarely bother to look into the context of the passages they're told prove these doctrines for themselves. This means that when they see certain words in these passages which seem to support their doctrines at first glance, they'll just assume the inclusion of these words in the text proves that the doctrines themselves must indeed be correct, and they won't bother to actually do any study to verify whether this truly is the case or not, or even to verify that the words in question actually mean what we've been taught to assume they mean. Of course, as the old saying goes, a text read out of context is just a pretext for a "proof text," so this often results in people never learning the truth about what these passages *really* mean.

Equally unfortunately, most people rarely bother to compare these passages to the rest of the Bible either, meaning they don't actually consider the context of Scripture as a whole, in order to make sure the doctrines they've been taught don't contradict *other* parts of Scripture. But even among those who do know to consider the context of Scripture as a whole, they tend to be unfamiliar with the concept of perspectives in the Bible, especially the difference between the absolute and relative perspectives (there are more than just these two perspectives in Scripture, but these are perhaps the two most important

perspectives one needs to consider in their exegesis, and yet also the least well known by most Christians), which means they aren't aware that two statements in Scripture which at first appear to disagree with (or even contradict) each other if they're both taken literally or both interpreted figuratively can actually both be true at the same time. As a very simple example of this important hermeneutical principle, Ecclesiastes 11:3 tells us that the rain comes from clouds,⁵ while 1 Kings 17:14 says that God actually sends the rain,⁶ and we can understand that both of these statements are equally true when we recognize that God is indeed the origin of rain from an absolute perspective (since all is of God⁷), even while the clouds are the origin of rain from a relative perspective.

And even when the perspective principle regarding the absolute vs the relative doesn't come into play, words just don't always mean, or at least refer to, the same thing anyway, as we just learned from that example about quarters. For example, certain words (such as the word "fire," as just one example of many) *are* used literally in some passages⁸ while also being used figuratively in other passages⁹ (with this difference technically being another form of perspective found in Scripture). And it isn't just individual words that are used figuratively in the Bible. Scripture is full of figurative phrases too, including

⁵ If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. — Ecclesiastes 11:3

⁶ For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. — 1 Kings 17:14

⁷ For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. — Romans 11:36

⁸ And thou shalt burn the whole ram upon the altar: it is a burnt offering unto the Lord: it is a sweet savour, an offering made by fire unto the Lord. — Exodus 29:18

⁹ If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. — Proverbs 25:21-22

allegories, metaphors, idioms, and other forms of figurative speech that aren't always obvious to everyone who is just reading an English translation and wasn't alive at the time the original manuscripts were written in their original languages; and even the English Bible versions themselves sometimes use English figures of speech from the time period the version was translated in order to translate a passage, figures of speech which weren't actually present in the original languages, and in many cases the readers aren't aware that their translations are employing these figures of speech (like metonymy, as just one of many examples, which is a figure of speech where one word or phrase is substituted for another that it happens to be closely associated with, such as how "Ottawa" can be used as metonymy for the federal government of Canada, and with "death" sometimes being used as metonymy for "mortality" being a good example of this happening in the KJV, such as in the translation of the parallelism Paul used when he wrote 1 Corinthians 15:22 in the KJV,¹⁰ which we know is the case because those who Paul said will be "made alive" includes those who will never die,¹¹ which tells us that he wasn't referring to literally dropping dead there – and no, Paul wasn't referring to the so-called "spiritual death" that most Christians believe in there, since that doesn't actually exist at all, but that's a topic for a whole other book I wrote; and just so you're aware, this book you're reading now is actually an edited version of chapter 1 of that other book, along with a few other relevant details from a couple other chapters in that book included here as well, so if you'd prefer to get the *full* scriptural picture when it comes to salvation, you can go read it for free at the link in the footnote at the end of this parenthetical rather than finishing this one if you prefer¹²), especially if the figure of speech is no longer commonly used in

¹⁰ For as in Adam all die, even so in Christ shall all be made alive. — 1 Corinthians 15:22

¹¹ Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. — 1 Corinthians 15:51-52

¹² *Biblical Universalism - Learn the irrefutable scriptural proof that all will be saved by Jesus Christ, and how to enjoy true biblical freedom as a Universalist* by Drew Costen: <https://www.universalism.ca>

modern times the way it was when their Bible version was first translated. This means that if one isn't familiar with the existence of a figurative word, expression, or other figure of speech in a specific passage, they can end up completely misunderstanding what that passage actually means, as happens *all the time*.

On a similar sort of note, it's also important to be aware of the fact that words known as False Friends can exist in our Bibles (especially in translations which use older versions of English than most of us commonly read, speak, or understand, such as the KJV), which is a term that is used in theology to refer to English words we still use today, but which can now mean something very different – in ways that the average reader is unlikely to be aware of – from what they could mean when our English Bibles were first translated (and while certain disingenuous types have tried to distract from this fact by pointing out that the term “False Friends” has previously been described by saying, “In linguistics, false friends are words in different languages that look or sound similar, but differ significantly in meaning,”¹³ this – almost certainly purposely – misses the point entirely by ignoring the fact that the first two words of that explanation were “in linguistics,” not “in theology,” and also ignores the fact that the meaning of words and phrases can change over time, not to mention that words and terms can have multiple meanings, as is the whole point of the theological definition of False Friends in the first place). As a very simple example, “convenient” generally refers to “something which saves one trouble” when the word is used today, but when you read it in Ephesians 5:3-4 in the KJV¹⁴ it actually means “fitting,” because that's what the word “convenient” meant back in 1611. Another example that really demonstrates this point is the

¹³ *Understanding False Friends in Translation* by Nisar Nikzad: <https://translationexcellence.com/understanding-false-friends-in-translation>

¹⁴ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. — Ephesians 5:3-4

word “let,” which generally means “allow” or “allowed” when used today (and it often did in the KJV as well¹⁵). However, when you read Romans 1:13 in the KJV,¹⁶ this word actually means the *exact opposite* of that. Rather than “allowed,” Paul actually meant “prevented” in that verse. This isn’t a mistranslation, however, but is instead another False Friend, because that was another meaning of the word “let” back in 1611, even if we don’t use that obsolete definition of the word today (and if you aren’t aware of this fact, the verse can be confusing, as many other verses that include False Friends can be as well). I should add, in addition to being a False Friend, “let” is also an example of how the translators of the KJV often used the *exact same* English word to translate entirely *different* words from their original languages, words which could have the complete *opposite* meaning from one another in their original languages at times – with the first example of “let” we looked at being translated from the Greek ἔστω/“es'-to,” and the second example being translated from κωλύω/“ko-loo'-o” – and cases of this happening weren’t always because they’ve become False Friends in the 21st century either; in many cases, the reason for the translation of certain words seemed to be more for the sake of being somewhat poetic, for lack of a better term (the KJV *was* originally written to be a lectern Bible, after all, “Appointed to be read in Churches,” as it said in its front matter, and its translators were often more concerned with how it would sound spoken aloud than they were with using the most literal – or even clear – translation of the original Hebrew and Koine Greek words, since most people were going to hear it read at church at the time it was translated rather than read it themselves; and if you disagree, please read 2 Corinthians 6:11-13 from the KJV

¹⁵ But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. — Matthew 5:37

¹⁶ Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. — Romans 1:13

to any random person who hasn't studied the Bible and ask them to explain what it means without using any study aids¹⁷).

As another important example of a False Friend in the KJV, we have the word “heresy,” and this really is an important one to be aware of because of the book you're reading right now (since what you're going to learn in this book is considered to be “heretical” by many Christians). Even before getting into this one, however, it's important to know that there are two different types of “heresies” when the word is used correctly, and that neither of them literally mean “incorrect doctrine” the way most people assume they do (just as the word “orthodox” doesn't mean “correct doctrine” either). The first type of “heresy” is the one that's mentioned in the KJV, such as in 1 Corinthians 11:19,¹⁸ and it's true that *these* types of “heresies” aren't good things (at least when they take place within the body of Christ), but the meaning of ἁίρεσις/“hah'-ee-res-is” – which is the Greek word that's transliterated as “heresy” and “heresies” in the KJV – when it's used in the KJV is simply “sect,” as the word is also translated in other verses,¹⁹ meaning “division,” “dissension,” or “difference,” and does not literally mean “incorrect doctrine” at all (to be clear, the Greek word literally means something along the lines of “choice,” but choosing something isn't a bad thing in and of itself, which is why we know from context that it's used to refer to sects in the KJV). In fact, “sect” was one of the meanings of the English word “heresy” back in 1611 when the KJV was translated as well, and based on the more colloquial usage of the Greek word it was translated from, it becomes obvious that this is what the word “heresy” means when used in the KJV, and

¹⁷ O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. — 2 Corinthians 6:11–13

¹⁸ For there must be also heresies among you, that they which are approved may be made manifest among you. — 1 Corinthians 11:19

¹⁹ For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: — Acts 24:5

that the word “heresy” is indeed another False Friend. That’s not to say that the specific sects referred to as “heresies” in the KJV aren’t meant to be avoided, of course, any more than it means that said sects aren’t based on incorrect doctrine, because they are on both counts. My point is simply that the word “heresy” just doesn’t mean what most people assume it does when it’s used in the Bible. This is also an example, by the way, of how the translators of the KJV sometimes used *different* English words to translate the *exact same* word from its original language with the *exact same* meaning in each instance, and if one isn’t aware of what the Hebrew or Koine Greek word that an English word in the KJV has been translated from is or means, they can get just as confused by the translators’ usage of 1611 synonyms as when they used *the same* English word to translate *different* words with completely *different* meanings in their original languages (especially when these English words have become a False Friend in modern times). And so, while I know that most KJV-Onlyists reading this will recoil in horror at this suggestion, and it is true that one often technically *can* determine when one of these two types of situations is happening simply by the context of a passage – as well as by when a literal (or figurative) interpretation of a specific word would contradict the literal (or figurative) usage of the same word in another place in the KJV – I would still posit that it’s wise to look up every single Hebrew or Koine Greek word when doing a careful study into a passage or topic, since, at the very least, you might miss out on some important nuance that isn’t obvious in the KJV if you don’t, but also because you might even find yourself completely misinterpreting a passage if you avoid doing so, assuming it means the exact opposite of what it actually means (and this happens *all the time* in real life, as the rest of this book will reveal). Don’t mistake this for “correcting the Bible,” as some King James Bible Believers (which is what many KJV-Onlyists, and even some KJV-Mostlyists, refer to themselves as) think looking at Scripture in its original languages is, though. I know that many Christians assume that God made the Bible so easy to understand that a child could read just the KJV and figure out everything God wants us to know in it. And while one *can* learn everything necessary for *how*

one gets saved (and then some) by just reading their *King James Bible* and nothing else, the idea that that one can figure out *everything* God laid out in Scripture (including even all of the details connected to soteriology contained within Scripture) by reading just the KJV alone, with no study aids of any sort, is nothing more than an assumption they're making – since the Bible just doesn't say that anywhere on its pages – and it's an assumption that is indeed contradicted by the Bible itself too, such as in Proverbs 25:2 which says, “*It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.*” This tells us that God doesn't necessarily make it easy to learn *every* scriptural truth without careful study, so it's important to stop assuming that you know everything there is to know about the Bible just because you've read it in English.

And just like it doesn't literally mean “incorrect doctrine” when it's used *in* the Bible, the word “heresy” doesn't literally mean that *outside* of the Bible either. Instead, when used extrabiblically, it simply means “that which is commonly accepted to be incorrect.” And just as this type of “heresy” doesn't literally mean “incorrect doctrine” any more than the biblical type does, the word “orthodox” doesn't mean “correct doctrine” either, but really just means “that which is commonly accepted to be true,” and there's always been plenty of commonly accepted error out there, just as there's always been lots of commonly rejected truth (with much of that truth being labelled as “heresy” by various people who call themselves Christians).

For example, Galileo was technically a heretic, according to the Roman Catholic Church, because he taught that the earth wasn't the centre of the universe,²⁰ but he was still quite correct that it wasn't, as anyone who knows anything at all about basic science is well aware (and as is ridiculously easy to prove, although that's not the point of this book so that's all I'll say about this here). Meanwhile,

²⁰ *Galileo goes on trial for heresy* by the History.com Editors: <https://www.history.com/this-day-in-history/galileo-is-accused-of-heresy>

Rome considered their view that our planet was the centre of the universe to be the orthodox one, but they were entirely incorrect, and they even eventually admitted that Galileo's heresy was true after all, many centuries later, thus proving that "orthodox" doctrines can indeed be wrong, and that the things they call "heresy" can be right; and it's important to keep in mind that, if they can be wrong about *even one thing* when it comes to what they refer to as orthodoxy and heresy, the Roman Catholic Church could then be wrong about *anything* they teach is either orthodox truth or heresy.

So remember that just because something is called "heretical" doesn't mean it's necessarily unscriptural or incorrect, and that something being called "orthodox" doesn't necessarily make it scriptural or true. Of course, even though they refer to something else altogether from what most Christians today mean when they use the word, the things referred to as "heresies" in the English Bible translations which do use the word (sects, in other words) *are* things to be avoided (although that doesn't mean sects are inherently a bad thing in and of themselves; it's only sectarianism *within* the church that we need to avoid as members of the body of Christ, while sects/"heresies" *outside* the church might be good or bad, depending on the reason for the division). But outside of *those* specific things, *many* of the things that Christians mistakenly refer to as "heresy" or as "heretical" (or even as "heterodox," which basically means the same thing) are actually quite true, as you'll learn throughout this book. And remember also that Jesus and all of His followers were considered to be heretics by the religious orthodoxy of their day,²¹ so consider yourself in good company when someone religious calls you a "heretic" or refers to the truths you believe as "heresy."

Of course, there are *many* more False Friends in the KJV that I could discuss here, but the main thing to keep in mind is that anyone using *only* the KJV – or,

²¹ But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: — Acts 24:14

honestly, *any* Bible translation on its own – with no study aids *definitely* holds multiple false doctrines because of this fact, which is why even a KJV-Onlyist should really compare the KJV to multiple different Bible translations when studying, as well as look at the original Hebrew and Greek, even if only to avoid unknowingly encountering this common pitfall. That isn't to say the KJV is a bad translation. The words its translators used were fine for the time it was translated, presuming one keeps the translators' motives of the words sounding good spoken aloud in mind. One just needs to always remember that it's not a particularly literal translation, but is actually a very figurative – and even poetic – translation in various places (some of which will surprise many of you as you read some of the examples I'll share throughout this book), and also of the fact that the definitions of words change over time, which all means that if one isn't aware of a word's definition in 1611 when it was first translated, they're going to unintentionally end up going astray.

To put it simply, as good a translation as the KJV is, one can't just take what they read in this version (or any Bible version, really) at face value, since a plain reading of it will very often lead you to the exact opposite conclusion from what Scripture *actually* meant in its original languages, as should be obvious from what we already covered, and as will become even more clear when we consider some of the various other passages throughout this book, which is, again, why one often does need to look at the original Hebrew and Greek in order to truly understand the actual meaning of a passage (regardless of translation), and which is also why comparing it to other translations can be helpful for understanding what *the KJV itself* actually means, because it's so common for even KJV-Onlyist teachers and preachers to completely misunderstand what *the KJV itself* means that, even if it *is* the best translation the way many believe (although I'm not going to share my view on that particular debate here, so as not to alienate anyone – at least not any more than the rest of this book is already going to do – since I want *all* Christians to feel comfortable reading this regardless of their opinion of KJV-Onlyism, although I

will say that this book was written based on the idea that the KJV *is* an accurate translation, but that it just hasn't been interpreted particularly well by most people over the years), it's still far too easy to misinterpret to just read it on its own without proper study aids.

To sum it all up, always remember that just because you see a word in one passage, you shouldn't automatically assume it *has* to be referring to the exact same thing as it does in another passage, or even that you definitely know what the word (or even the phrase that the word is a part of) means to begin with, because it could be that it actually means something entirely different in that passage from what you're assuming or have been taught it means. And bottom line, when you're studying your Bible (whether it be the KJV or otherwise), be sure to use *all* the study tools available to you – such as concordances, an English dictionary (I would personally recommend the *Oxford English Dictionary* for the sake of discovering the meanings of False Friends in the KJV, if that's the version you're using, because it covers definitions going back to the 17th century and even earlier), Bible dictionaries (including Hebrew and Koine Greek Bible dictionaries), different Bible versions, internet search engines, and any other study aids you can get your hands on – in order to determine whether or not the interpretations you've always assumed were correct really are. And while digging into what Scripture actually means, keep in mind that “*He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him,*”²² so just because the assumptions other Christians make about what the Bible means might sound correct to you at first, it's important to always investigate carefully as to whether what they're saying actually *is* right, which means it's time to start studying to “*shew thyself approved*”²³ (although, yes, “be diligent,” or “endeavour,” was another definition of the

²² He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. — Proverbs 18:17

²³ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — 2 Timothy 2:15

English word “study” in 1611, and since that’s exactly what the Greek word σπουδάζω/“spoo-dad'-zo” that it’s translated from in this verse means, it should be clear that this word is actually another False Friend in the KJV; that said, scriptural studying, as we use the word today, is still a good way to show our diligence to God). Be warned, however, that if you do come to the conclusions that some of us have about the meaning of Scripture, you’ll likely be called a heretic by the “orthodox” members of Christianity, and even shunned (if not worse²⁴) by many of them. But to that threat I simply repeat the words of a wise fellow-believer: “Heretic” is the highest earthly title which can be bestowed at this time.

And with all that in mind, we need to be very careful to make sure we’re interpreting all the passages which talk about being saved correctly. Because while most Christians assume that there’s only one type of salvation referred to in the Bible, this is demonstrably untrue, as we already determined (unless, again, you believe that Jesus only died to save us from drowning in water). In fact, that there are different types of salvation referred to in Scripture is important to understand when it comes to interpreting the passages where Jesus spoke about getting to enter the kingdom of heaven vs going to hell, as well as the passages where Paul wrote about going to heaven, because when reading those passages about hell in the KJV and other less literal translations

²⁴ Yea, and all that will live godly in Christ Jesus shall suffer persecution. — 2 Timothy 3:12

which use the word (such as Matthew 18:8-9²⁵ or Mark 9:43-48,²⁶ as just two of the various examples), somebody who isn't aware of what Jesus meant there might ask what He was warning us about, not realizing that He wasn't warning *us* about anything, because He wasn't talking to *us* to begin with (unless, perhaps, you're Jewish). You see, His death, burial, and resurrection aside, Jesus' earthly ministry and messages were technically only meant for "*the lost sheep of the house of Israel*," as He told His disciples in Matthew 15:24,²⁷ and not to Gentiles (yes, He did help certain Gentiles on rare occasion, but that was the exception rather than the rule). This means that, while it technically is possible for the odd Gentile who fears God and does works of righteousness²⁸ to end up enjoying the type of salvation that Jesus taught about during His earthly ministry – as evidenced by the salvation of Cornelius and those other Gentiles

²⁵ Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. — Matthew 18:8-9

²⁶ And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. — Mark 9:43-48

²⁷ But he answered and said, I am not sent but unto the lost sheep of the house of Israel. — Matthew 15:24

²⁸ Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. — Acts 10:34-35

who heard Peter preach when he visited Cornelius at his home in Caesarea²⁹ —

²⁹ There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually And when he had declared all these things unto them, he sent them to Joppa On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and he had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. —

Acts 10:1-48

this sort of salvation is still primarily for Jews and other Israelites,³⁰ and really, basically all of the rewards and judgements Jesus spoke about (including His warnings about hell, not to mention the majority of the other teachings He shared) were essentially only to and about Israelites, with the judgement of the sheep and the goats being one of the only significant exceptions (since He specifically said that one is a judgement of the nations³¹). That's not to say there won't be any Gentiles in hell, but the particular warnings Jesus gave regarding hell technically weren't for them, nor should the contents of these passages ever be taught to Gentiles as reasons *they* might end up in hell, because, with very few exceptions, the statements of Jesus recorded in the books of Matthew, Mark, Luke, and John weren't directed to,³² or even relevant to, Gentiles at all (and if you find yourself skeptical about this claim, I *will* prove this fact from Scripture throughout this book).

And just as the punishment referred to as hell in those passages will be “experienced,” so to speak, by certain dead people right here on earth (I won't be able to get into the details of it in this book, but neither living nor conscious humans can suffer in any of the biblical “hells” spoken of in the KJV, outside of, perhaps, stubbing their toe on a rock or something similar while in one specific version of “hell” that it refers to, but that's a topic for my other book I mentioned earlier that this one is essentially an edited excerpt of), the salvation Jesus spoke about is also to be experienced right here on earth, in the kingdom of heaven (even if it might not be experienced until after one has been resurrected from the dead).

³⁰ Ye worship ye know not what: we know what we worship: for salvation is of the Jews. — John 4:22

³¹ And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: — Matthew 25:32

³² Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. — Matthew 6:31-32

Unfortunately, because most people don't pay particularly close attention to the specific wording in Scripture, the fact that Jesus said the salvation He taught about during His earthly ministry is to be experienced in the kingdom of heaven has confused generations of people, leading most to assume it's a reference to an afterlife location called heaven, and others to believe it's instead referring to a spiritual state within themselves, based on the way the KJV renders one of Jesus' statements about the kingdom as: "*the kingdom of God is within you*" (which they often interpret literally, largely because they misunderstand a handful of other statements by Jesus – not seeming to realize that He generally spoke in ways which kept the masses from fully understanding what He was getting at when they were around, purposely doing so to keep them from converting and experiencing the sort of salvation He spoke about because it wasn't meant for them,³³ which also confirms that He wasn't talking about the same sort of salvation Paul generally wrote about, since that sort of salvation is meant for everyone³⁴ – ultimately forcing them to descend into contradiction and even outright absurdity in their interpretations of large portions of Scripture, as you'll soon discover, and also confirming that they're just as blind as the Pharisees Jesus was talking to when He said that³⁵). This passage really shouldn't be interpreted as meaning the kingdom is literally inside our bodies, though, because, as I mentioned, Jesus said that specifically to the Pharisees,

³³ And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. — Mark 4:10-12

³⁴ For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. — 1 Timothy 2:3-4

³⁵ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. — Luke 17:20-21

and it doesn't appear that they were saved when He said that to them, which means it makes far more sense to interpret this as Jesus simply telling them that they didn't need to go looking for the kingdom anywhere, or even need to wait to see it at all, because it was *already* present *within the midst* of the very people He was speaking to the whole time (as a number of Bible versions actually *do* more literally render this passage as saying) in the person of its Messiah and future king, and that this would be the case for as long as He remained among them in Israel (because the word "you" in the KJV is a plural word, translated from the Second Person Plural Greek word ὑμῶν/"hoo-mone" in this verse, this should also be obvious to anyone who is aware of how the KJV renders words such as this one,³⁶ because to take it literally, it would have to mean that Jesus was saying, "the kingdom of God is within all of you," meaning every single person listening to Him speak, including the unbelieving Pharisees), so they were technically already seeing the most important part of the kingdom, even if only in part at that time.

Regardless, we know that Jesus' primary message of salvation was about the fullness of the coming of the kingdom of heaven to earth,³⁷ and how to get to live in it when it comes fully into effect,³⁸ and we also know that Jesus' messages while He walked the earth were given in order to confirm that "*the promises made unto the fathers*" would indeed come true, as Paul explained in Romans 15:8³⁹ (and these were promises made primarily for the circumcision, as Paul also wrote there, meaning promises for the descendants of the "fathers" known as Abraham, Isaac, and Jacob: ethnic Israelites, in other words). Since the

³⁶ *Personal Pronouns - Thee, Thou, Ye, etc.* by Mike Wright: https://bereanresearchinstitute.com/02_Bible_Versions/BV.0007_Personal_Pronouns_-_Thee_Thou_Ye_You_Thy_Thine_etc.html

³⁷ Thy kingdom come, Thy will be done in earth, as it is in heaven. — Matthew 6:10

³⁸ And saying, Repent ye: for the kingdom of heaven is at hand. — Matthew 3:2

³⁹ Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: — Romans 15:8

Israelites were promised a future kingdom⁴⁰ – one ruled by Jesus, as we also learned in prophecies about Him ruling over the kingdom from the throne of David,⁴¹ which is a figurative term that just refers to rulership over “the house of Jacob,” meaning the descendants of Jacob who live in the actual land of Israel⁴² – and were also promised that they’d get to dwell in the very land which God gave to their fathers⁴³ (meaning the land of Canaan,⁴⁴ now known as the land of Israel), this all tells us that the kingdom in question will indeed have to be specifically located in that land of Canaan/Israel where God said it would, in fact, be located (a land that was already referred to as “the kingdom of the Lord” at one time anyway,⁴⁵ before the nation of Israel fell and its peoples were scattered among the Gentiles and the promises of their future restoration to the

⁴⁰ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. — Daniel 2:44

⁴¹ Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. — Isaiah 9:7

⁴² He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. — Luke 1:32-33

⁴³ And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. — Genesis 15:7

⁴⁴ Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. — Genesis 12:1-5

⁴⁵ And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. — 1 Chronicles 28:5

land were then prophesied, such as what God promised them in the book of Jeremiah,⁴⁶ for example), or at least that it will have to be centred within the land of Israel. (For those who don't know, the term "the Lord" used in the phrase "the kingdom of the Lord" in 1 Chronicles 28:5 is translated in the KJV from the Hebrew יהוה/"yeh-ho-vaw'," or more likely "yah'-way," which is God's actual, proper name in Hebrew, and so anybody who heard Jesus say "the kingdom of God" during His earthly ministry would have recognized it as a reference to Israel based on that verse.)

Now, some Christians try to claim that these promises were all fulfilled back in Joshua's time, based on what Joshua 21:43-45 says about all having come to pass at that time,⁴⁷ but there were many prophecies about the same promises connected with dwelling in the land God gave to the fathers (the land of Israel) which were written *after* the events in Joshua took place as well, such as the one in Jeremiah we just looked at, as well as in the book of Ezekiel⁴⁸ (to name just two of *many* such examples). Besides, the promise about the land that God

⁴⁶ Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. — Jeremiah 32:37-40

⁴⁷ And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass. — Joshua 21:43-45

⁴⁸ And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. — Ezekiel 36:28

made is referred to as an “everlasting” covenant in various places,⁴⁹ and even though “everlasting” rarely, if ever, actually means “never-ending” when it’s used in the less literal Bible versions which include the word (as anyone who has paid close attention while reading the Bible should really know already, since it’s made obvious in *many* parts of the KJV and the other less literal English Bible versions, although if you somehow missed this fact during your daily devotionals, I discussed this topic in detail in that aforementioned other book I wrote as well, so please check it out too, although I’ll also discuss it a bit here in this book a little later as well), it does still mean that the covenant God made with Abraham regarding the actual land will last a lot longer than some Christians think (especially based on when 1 Chronicles was written, not to mention the time period it was written about, as well as the promise in the book of Jeremiah we just looked at – which also used the term in regards to the same sort of promise – all of which were *after* Joshua’s time), so there’s no reason to believe that the promises related to the very plot of land which God promised to Abraham and his descendants aren’t still in effect, especially since many of the details connected with these various prophecies about said land still haven’t been fulfilled yet. And remember, Ezekiel says that the land will have some

⁴⁹ Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; — 1 Chronicles 16:16-18

pretty clear geographical boundaries on the earth,⁵⁰ not in heaven, or even “in our hearts” (or in whichever bodily organs some people think the kingdom exists inside) when the promises God made to Israel are finally *completely*

⁵⁰ Thus saith the Lord God; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another: concerning the which I lifted up mine hand to give it unto your fathers: and this land shall fall unto you for inheritance. And this shall be the border of the land toward the north side, from the great sea, the way of Hethlon, as men go to Zedad; Hamath, Berothah, Sibram, which is between the border of Damascus and the border of Hamath; Hazarhatticon, which is by the coast of Hauran. And the border from the sea shall be Hazarenan, the border of Damascus, and the north northward, and the border of Hamath. And this is the north side. And the east side ye shall measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Jordan, from the border unto the east sea. And this is the east side. And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. And this is the south side southward. The west side also shall be the great sea from the border, till a man come over against Hamath. This is the west side. — Ezekiel 47:13-20

fulfilled,⁵¹ as demonstrated by the fact that the prophecy said the land would have borders from the Mediterranean Sea on the west to the Jordan on the east, with the northern boundary at Hamath, and the southern boundary at Kadesh (and if that's supposed to refer to a supposed kingdom "within us" in some figurative manner, I'd like to know which organs in the bodies of Gentile believers that each of those locations is supposed to be referring to are, as well as what happens if someone is missing that specific body part; and if it's not about body parts, I'd like to know what those specific geographical locations *do*

⁵¹ Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord: Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession: Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about; Therefore thus saith the Lord God; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey. Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord God; Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen: Therefore thus saith the Lord God; I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited, and the wastes shall be builded: And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations: Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God. Moreover the word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord. — Ezekiel 36:1-38

refer to if it isn't actual land), as well as by the fact that the land is said to contain a new temple with some pretty specific dimensions at that time as well, according to the prophecies⁵² (with a part of those dimensions carved out for priests from the tribe of the Levites – who are Israelites, not Gentiles – and I trust that nobody believes we have tiny Levites living inside of us either, which would have to be the case if the kingdom and its temple were literally within our bodies, or even were our bodies). This all confirms that the kingdom is going to be on earth, specifically within those borders that will make up the nation of Israel in the future, rather than somewhere else. And since the temple is said to be located *within* the borders of the land rather than the land being said to be located within the temple, if the kingdom of God actually *is* within us the way some Christians like to claim it is, the bodies of Gentile believers *can't* be the same temple Ezekiel referred to – as some Christians also like to claim it is, based on their bad misunderstanding of Paul's statement about those of us in the body of Christ currently being “the temple of God,”⁵³ as though there can't be more than one temple – because that would place the figurative “land” (presuming “the land” is a figurative reference to that kingdom “within us,” at least, as I've heard some of these Christians claim) *within* the figurative “temple” made up of our bodies, which is the opposite of what the prophecies

⁵² Moreover, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the Lord, an holy portion of the land: the length shall be the length of five and twenty thousand reeds, and the breadth shall be ten thousand. This shall be holy in all the borders thereof round about. Of this there shall be for the sanctuary five hundred in length, with five hundred in breadth, square round about; and fifty cubits round about for the suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary and the most holy place. The holy portion of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the Lord: and it shall be a place for their houses, and an holy place for the sanctuary. And the five and twenty thousand of length, and the ten thousand of breadth shall also the Levites, the ministers of the house, have for themselves, for a possession for twenty chambers. — Ezekiel 45:1-5

⁵³ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? — 1 Corinthians 3:16

in Ezekiel say. And since Ezekiel's prophecies to Israel about the land were given *after* the events in the book of Joshua took place, even if the promises given beforehand *were* fulfilled in Joshua's time, this means that what was recorded in the book of Joshua can't have been the *final* time they're fulfilled, but rather it means that these prophecies about the land still have to have a second, future fulfillment as well, with what happened in the book of Joshua just being the first fulfillment. (And for those who aren't familiar with the concept, *many* prophecies in Scripture had more than one fulfillment, with the most famous example probably being Isaiah 7:14, which said, "*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*"; this prophecy had its first fulfillment when a woman who was presumably a virgin at the time the prophecy was given⁵⁴ – although obviously no longer a virgin by the time she was pregnant – gave birth

⁵⁴ Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings. — Isaiah 7:10-16

to her prophesied son, while the second fulfillment would have obviously been Mary giving birth to Jesus.⁵⁵)

Besides, we also know that Israel has to be where the kingdom will be located in the future because Jesus taught His disciples about the things pertaining to the kingdom of God during the 40-day period between His resurrection and His ascension up to heaven,⁵⁶ and yet, just before He ascended to heaven, when His disciples asked Him if He'd be bringing the kingdom back to Israel at that time, Jesus didn't correct them by asking, "Did I not just spend 40 days explaining that the kingdom will be in heaven rather than on earth?", or, "Did I not just spend 40 days explaining that you're already living in the kingdom?", or even, "Did I not just spend 40 days explaining that the kingdom already exists within your bodies, which means the kingdom exists within you rather than you getting to exist within the kingdom?" (whichever of those three that somebody might happen to believe is the truth about the kingdom), but rather just said, "*It is not for you to know the times or the seasons, which the Father hath put in his own*

⁵⁵ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name Jesus. — Matthew 1:18-25

⁵⁶ To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: — Acts 1:3

*power,*⁵⁷ which means He not only didn't tell them that the kingdom was already fully in effect for Israel, He also didn't correct their understanding that the kingdom was going to be located on earth – specifically in Israel, where it already once existed in the past (even if in a far less grand manner at that time than it will when it's restored to Israel in the future) – which are things they should have really already understood if He'd actually just spent more than a month explaining what the kingdom was about, and that it wasn't going to simply be located in Israel, anyway.

And Peter himself confirmed this only a short time later, in his sermon in Acts 3 when he said, *“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,”*⁵⁸ telling us that the kingdom was going to be sent *from* heaven to take place *on* the earth (the various prophecies he was referring to in that sermon also make it pretty clear that *“the times of refreshing”* and *“the restitution of all things”* – a reference to the coming kingdom – is going to take place on earth too, when Jesus returns, rather than is going to take place in heaven; and this obviously hasn't occurred yet either, as anyone who is familiar with history, or who just watches the news, can tell you, and while I don't have the space to get into all of the various prophecies here, you can look them up to see for yourself).

⁵⁷ When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. — Acts 1:6-7

⁵⁸ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. — Acts 3:19-21

That's not all, though. Jesus explained that angels *“shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth”*⁵⁹ in his explanation of the parable of the wheat and the tares⁶⁰ (after which, *“the righteous shine forth as the sun in the kingdom of their Father”*⁶¹). Now think about this carefully. If the kingdom of heaven is an afterlife location which people go to when they die, as most Christians assume (including many Christians who also believe that the kingdom is somehow “within us” at the same time, however that's supposed to work), and only those who are saved can go to heaven, as most Christians also assume, this passage would make no sense, because the angels can't *“gather out of his kingdom all things that offend, and them which do iniquity”* if these people are not already in the kingdom at the time of the

⁵⁹ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. — Matthew 13:36-42

⁶⁰ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — Matthew 13:24-30

⁶¹ Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. — Matthew 13:43

judgement. And this doesn't happen as each individual sinner dies, as some might try to claim in order to fit these facts into their assumptions about what the kingdom is, since the parable makes it clear that everyone involved "grew up" together in the same place,⁶² meaning on earth, and also that the judgement would involve everyone being judged together at this time as well, at "*the end of the world*,"⁶³ meaning "the end of the age" (the KJV tends to figuratively translate the Greek word *αἰών*/"ahee-ohn" – which literally means "age" – as "world"), so this can't refer to each sinner being judged in heaven immediately after each of their individual deaths. If "the kingdom" was a reference to the heavenly afterlife most Christians believe the saved end up in after they die, they'd have to already be saved, not to mention dead, which means this parable would be telling us that some people will become sinners in heaven some time after they die, and then be cast out of heaven into hell, presuming the "furnace of fire" actually was a reference to hell (although, contrary to what most Christians assume, the mention of a "furnace" in this context is actually quite figurative and has a very specific meaning that isn't connected with hell or the lake of fire at all, but that's also a topic for that other book I mentioned, so please go read it to learn what it's *actually* referring to, if you aren't already familiar with the actual meaning). Or, if the kingdom was literally inside our bodies instead, it would mean that angels would have to pull tiny human sinners residing in the "kingdom" out of our bodies and cast them into some sort of literal furnace, leaving us behind. Since neither of those interpretations make any kind of sense whatsoever (not to mention since Jesus outright said in His explanation of the parable that the "field" refers to the

⁶² Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — Matthew 13:30

⁶³ The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. — Matthew 13:39

world⁶⁴ – this time actually referring to the planet itself, being translated from the Greek κόσμος/“kos'-mos” rather than αἰών in this verse – not to heaven, or even to our bodies), it should be pretty clear by now that the type of salvation Jesus and His disciples taught about during His earthly ministry (and that even the type of salvation His disciples taught about *after* His ascension into heaven, both in person and in their writings) primarily involved certain descendants of Isaac⁶⁵ dwelling in the land of Israel⁶⁶ and reigning over the earth⁶⁷ and its people as “kings and priests”⁶⁸ (presuming they’re included in Israel’s first resurrection,⁶⁹ or are among those “that overcometh”⁷⁰ by surviving the seven-year period of time commonly referred to as the Tribulation⁷¹ while remaining

⁶⁴ The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; — Matthew 13:38

⁶⁵ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. — Romans 9:6-7

⁶⁶ The righteous shall inherit the land, and dwell therein for ever. — Psalm 37:29

⁶⁷ But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. — Psalm 37:11

⁶⁸ And hast made us unto our God kings and priests: and we shall reign on the earth. — Revelation 5:10

⁶⁹ Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. — Revelation 20:6

⁷⁰ And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. — Revelation 2:26-27

⁷¹ For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. — Matthew 24:21

believers throughout it) during the thousand-year period of time⁷² that the kingdom of heaven exists in that part of the world (thus fulfilling a prophecy from the Hebrew Scriptures,⁷³ meaning the books of the Bible that are generally referred to today as “the Old Testament”), as well as finally being able to keep the Mosaic law perfectly because the New Covenant will finally have come fully into effect for the house of Israel and the house of Judah⁷⁴ (and since Gentiles aren’t under the Mosaic law,⁷⁵ and don’t have an old covenant of any sort to be replaced with by something new,⁷⁶ because they weren’t given any covenants to

⁷² And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. — Revelation 20:4-6

⁷³ And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. — Exodus 19:6

⁷⁴ Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. — Jeremiah 31:31-34

⁷⁵ And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? — Deuteronomy 4:8

⁷⁶ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; — Romans 9:3-4

begin with,⁷⁷ it should be pretty clear that the New Covenant is only for the members of the house of Israel and the house of Judah, as Jeremiah stated, rather than for Gentiles who aren't descendants of either of those houses), after the believing Israelites who aren't living there at the time⁷⁸ have been returned from their exile⁷⁹ back to the land of Israel.⁸⁰ Bringing His people into the New Covenant (which was inaugurated by Jesus' death,⁸¹ but which has largely been put on hold until His Second Coming because most of Israel rejected Him as their Messiah during His first time on earth, as demonstrated by the fact that Jeremiah said "*they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of*

⁷⁷ That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: — Ephesians 2:12

⁷⁸ And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. — Isaiah 11:11-12

⁷⁹ And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive. — Jeremiah 29:14

⁸⁰ I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. — Ezekiel 20:41-42

⁸¹ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. — Hebrews 9:15-17

*them unto the greatest of them*⁸² when the New Covenant comes fully in effect, and that sure isn't happening anywhere in the world yet, especially not in Israel) is how Jesus will “*save his people from their sins,*” as the angel put it in Matthew 1:21⁸³ – letting us know that Jesus will fulfill the prophecy in Psalm 130:8 which said, “*And he shall redeem Israel from all his iniquities,*” involving both forgiveness of their sins,⁸⁴ as well as finally being redeemed out from among the nations and Gentiles they'll have been living among back to God in Israel⁸⁵ – because it's important to remember that pretty much any reference⁸⁶ to “*His people*” in Scripture⁸⁷ is specifically a reference to faithful ethnic Israelites.⁸⁸ And since the promises God gave concerning the house of Israel and the house of Judah are without repentance,⁸⁹ we know that these prophecies will indeed be fulfilled for exactly the very people that they were

⁸² And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. — Jeremiah 31:34

⁸³ And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. — Matthew 1:21

⁸⁴ But there is forgiveness with thee, that thou mayest be feared. — Psalm 130:4

⁸⁵ And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; — Revelation 5:9

⁸⁶ Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people. — Deuteronomy 32:43

⁸⁷ And said unto the Levites that taught all Israel, which were holy unto the Lord, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the Lord your God, and his people Israel, — 2 Chronicles 35:3

⁸⁸ Blessed be the Lord God of Israel; for he hath visited and redeemed his people, — Luke 1:68

⁸⁹ For the gifts and calling of God are without repentance. — Romans 11:29

made to (i.e., ethnic Israelites), in the exact location He said they'd take place in (i.e., the land of Israel).

And just as a quick but related aside, those Christians who claim that Gentile believers within the body of Christ are, in fact, the temple written about in Ezekiel also believe that we're the "kings and priests" written about in Revelation and Exodus (thus making us both the temple and its priests, apparently), despite the fact that these are obviously prophecies about Israelites. But even if that were the case, since it seems unlikely that there would be any priests on the New Earth, because there presumably won't be a need for any priests anymore at that time, what with there being no physical temple in the New Jerusalem on the New Earth⁹⁰ (and Revelation only says that they'll be reigning on the New Earth anyway, with no mention of them still being priests at that time,⁹¹ so there's no reason to believe they'll still be priests then), but rather God Himself, along with "the Lamb" (meaning Jesus), being the temple on the New Earth, the temple written about in Ezekiel *can't* be the same "temple" written about in Revelation 21 (and we can't currently be living on the New Earth either, as some of these Christians somehow also believe to be the case, because regardless of whether Ezekiel was referring to a literal temple made out of physical stone or to a metaphorical "temple" made up of Gentile believers, neither of those "temples" would be God and the Lamb, which means the thousand-year kingdom of heaven and the New Earth can't actually coexist at the same time).

That said, until John wrote the book of Revelation, people might have been uncertain as to how long the type of salvation Jesus was preaching about during

⁹⁰ And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. — Revelation 21:22

⁹¹ And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. — Revelation 22:5

His earthly ministry would last, although Psalm 90:4⁹² might have given them a clue that something referred to as “the *Day of the Lord*” would last about 1,000 years total (since it’s a term that not only refers to the Tribulation,⁹³ but also

⁹² For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. — Psalm 90:4

⁹³ The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, A day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. — Zephaniah 1:14-18

refers to the salvation of Israel⁹⁴ that Jesus was speaking about – and, as we also now know, refers to the destruction of the current universe⁹⁵ in order for the creation of the New Heaven and the New Earth to take place as well⁹⁶ – which we’re told in the book of Revelation happens approximately 1,000 years *after*

⁹⁴ Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord. — Zephaniah 3:8-20

⁹⁵ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. — 2 Peter 3:10-13

⁹⁶ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. — Isaiah 65:17

the Tribulation ends,⁹⁷ and which *has* to happen since, if our current universe *isn't* replaced by a New Heaven and a New Earth, our current earth would get pretty dark at the time of the heat death of the universe, presuming it isn't first engulfed by the sun when our star goes Red Giant, of course, as is believed to be likely to happen in a few billion years, give or take – and they should have realized that the events of this “Day” weren't all going to take place in one 24-hour period, and hence they very possibly would have assumed that the “Day”

⁹⁷ And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. — Revelation 20:1-21:2

would instead take place over a thousand-year span of time, give or take, based on that Psalm). And while it's true that anyone who experiences this type of salvation in the kingdom of heaven will also get to go on to live in the New Jerusalem on the New Earth, at that point the specific type of "eternal" salvation Jesus was teaching about would technically have come to an end, since the thousand years will have run their course – but again, you'll have to read that other book for all the scriptural proofs that this "eternal" salvation isn't meant to be interpreted as being never-ending, although just to give you a hint here, I'll quickly point out that this doesn't mean anyone will die or lose anything important after their "eternal" salvation ends, because it isn't verses about "eternal life" that promise us lives which never end in the first place, but rather it's verses about our impending immortality when our mortal bodies are quickened⁹⁸ which tell us we'll never die; although the fact that the Abrahamic covenant is referred to as an "everlasting" covenant in 1 Chronicles,⁹⁹ as we already learned, along with the fact that the specific portion of land called Canaan, now known as the land of Israel, which is what the promise in this covenant is about, will eventually cease to exist when the planet that land they're supposed to retain for an "everlasting" period of time is located on is replaced by the New Earth, the "everlasting" period of time that this covenant consists of will have to also expire when our current earth does, thus demonstrating that the English word "everlasting" isn't always meant to be interpreted literally in the KJV (and the same goes for the English words "eternal," "for ever," and "never," which are often also translated from the same set of Hebrew and Greek words that "everlasting" is translated from), although, again, I went into far more detail on the meaning of these words (in English,

⁹⁸ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? — 1 Corinthians 15:54-55

⁹⁹ Even of the covenant which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; — 1 Chronicles 16:16-18

Hebrew, and Greek) in that other book. (And before moving on, I should say, yes, it's true that the kingdom of God *does* also have a spiritual nature,¹⁰⁰ and is not *solely* physical, but there *is* still a physical aspect to it – especially for the part of it that Israelites will be living in¹⁰¹ – as everything we've covered still demonstrates.)

This all means that the method of getting to enjoy this kind of salvation in Israel isn't what most Christians have assumed either. You see, this isn't the type of salvation which Paul taught isn't based on works¹⁰² (although that is an equally valid type of salvation for those people it applies to), but rather, in addition to having to believe that Jesus is Israel's Christ (or Messiah, with these synonyms literally just meaning “anointed one”), as well as the Son of God,¹⁰³ this sort of salvation also requires a number of other things from those who are able to do

¹⁰⁰ For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. — Romans 14:17

¹⁰¹ Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. — Matthew 6:25-33

¹⁰² Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, — 2 Timothy 1:9

¹⁰³ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — John 20:31

so as well. For example, it requires repentance of one's sins¹⁰⁴ (as opposed to the type of repentance Paul wrote about, which simply referred to changing one's mind about who could actually save his readers), as well as making sure to do¹⁰⁵ various sorts of good works,¹⁰⁶ including baptism in water in the name of Jesus Christ¹⁰⁷ (and there are multiple other types of baptisms when it comes to this type of salvation too, baptisms which don't even include getting wet in some cases, such as a baptism *with* – or *in* – the Holy Spirit, for example, as well as a baptism with “fire,”¹⁰⁸ among others), following the commandments

¹⁰⁴ I came not to call the righteous, but sinners to repentance. — Luke 5:32

¹⁰⁵ Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. — John 5:28-29

¹⁰⁶ What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. — James 2:14-26

¹⁰⁷ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. — Acts 2:38

¹⁰⁸ I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: — Matthew 3:11

Jesus taught His disciples during His earthly ministry,¹⁰⁹ which includes the commandments¹¹⁰ within the Mosaic law,¹¹¹ doing whatever it takes to be extremely righteous¹¹² and to avoid sinning¹¹³ (which is presumably what Jesus meant when He told His audience to amputate body parts in order to avoid hell and enter the kingdom), and then confessing one's sins if they slip up and do end up sinning¹¹⁴ (not to mention also forgiving others who sinned against

¹⁰⁹ And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. — 1 John 2:3-7

¹¹⁰ And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. — Matthew 19:17-19

¹¹¹ Then spake Jesus to the multitude, and to his disciples, Saying The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. — Matthew 23:1-4

¹¹² For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. — Matthew 5:20

¹¹³ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. — Matthew 7:21-23

¹¹⁴ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. — 1 John 1:9

them¹¹⁵). In addition, they're not only required to turn from pride and be extremely humble¹¹⁶ (since, while avoiding sin and following the Mosaic law is required of Israelites in order to get to enjoy life in the kingdom, following the law on its own doesn't save anyone,¹¹⁷ and, in addition to faith,¹¹⁸ humility and repentance are even more required for Israelites than almost anything else¹¹⁹), as well as having to make sure they're both meek¹²⁰ and poor in spirit,¹²¹ they

¹¹⁵ And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — Matthew 6:12-15

¹¹⁶ At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. — Matthew 18:1-4

¹¹⁷ Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. — Romans 3:20

¹¹⁸ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. — Hebrews 11:6

¹¹⁹ And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. — Luke 18:9-14

¹²⁰ Blessed are the meek: for they shall inherit the earth. — Matthew 5:5

¹²¹ Blessed are the poor in spirit: for theirs is the kingdom of heaven. — Matthew 5:3

also can't be greedy or selfish¹²² (these sorts of warnings¹²³ directed towards the rich are given all throughout the Bible,¹²⁴ and since rich people can believe that Jesus is the Messiah and the Son of God just as easily as poor people can, it appears that being willing to give up one's wealth in order to follow Jesus around Israel¹²⁵ could be required of an Israelite in order for them to enter the kingdom, at least back then and as far as this type of salvation goes, since otherwise Jesus could have simply told the young man to accept Him as his personal saviour – or perhaps told him to do something that actually is a biblical concept – rather than telling him to sell all he had and give it to the poor so he could follow Jesus around the nation while He preached), and they do also have to endure to the end¹²⁶ (of one's life or of the period commonly known as the Tribulation, whichever comes first) as well. And that's not all. There are *many* other requirements mentioned elsewhere in Scripture too, but I think you get the idea, which is that this is not the same type of salvation Paul primarily taught about.

I know that most Christians reading this will want to insist that these required works are all meant to be interpreted as being the fruit of one's faith – or, as

¹²² Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. — Matthew 19:23-24

¹²³ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. — Matthew 6:24

¹²⁴ Go to now, ye rich men, weep and howl for your miseries that shall come upon you. — James 5:1

¹²⁵ The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. — Matthew 19:20-22

¹²⁶ And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. — Matthew 10:22

some claim, that Jesus actually commanded His audience members do all these things so that His more humble listeners would realize they couldn't do what He told them to do and would have faith in His death for our sins, and His subsequent burial and resurrection, instead (which is what Paul said people who experience at least one of the types of salvation he wrote about have to believe in order to be said to be saved,¹²⁷ yet which isn't something anyone prior to him is ever recorded as teaching needed to be believed in order to be saved, especially not during Jesus' earthly ministry) – but there's absolutely zero indication in any of those passages that they aren't meant to be interpreted literally (and that would also require us to have to make ourselves humble enough to be able to do this, which is a very difficult work in and of itself for anyone to do), particularly in light of what He said to the lawyer when He told the parable of the Good Samaritan, never once implying anywhere in Luke 10:25-37 that He didn't mean for the lawyer to keep the law (in fact, all He said about following the Mosaic law after sharing the parable was, “*Go, and do thou*

¹²⁷ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: — 1 Corinthians 15:1-4

likewise,” in regards to the method of following the law that lawyer agreed it was referring to¹²⁸).

Besides, Jesus Himself said in Matthew 5:17-19, *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”* All has not been fulfilled yet (heaven and earth haven’t passed yet – unless you’re reading this book on a whole new planet called the New Earth, long after it was first published – and there are still many prophecies yet to be fulfilled, at least as of the time I wrote this book), so those for whom the Mosaic law is relevant to, namely Israelites, still have to follow it (or, at the very least, certainly still had to until Christ’s death, if Jesus’

¹²⁸ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. — Luke 10:25-37

statement that “*it is finished*”¹²⁹ was referring to *all* being fulfilled, although since the current heaven and earth are still here – and there are still many unfulfilled prophecies – as of the time I’m writing this, I don’t believe it was). Nobody listening to Jesus could have possibly interpreted any of His statements as meaning that works weren’t actually still required of them anyway, since not only had a form of salvation by grace through faith in His death for our sins (along with His burial and resurrection, of course) – apart from any works¹³⁰ – not ever been taught prior to Paul doing so, at the time they were preaching to the inhabitants of Israel, not even Jesus’ disciples understood that He was going to die,¹³¹ which means that A) this isn’t something that Jesus’ audience members could have possibly believed is true in order to avoid the type of hell He was warning about, and B) Jesus and His disciples would have then spent three years preaching basically useless messages if the common understanding that there’s only one type and method of salvation were true, considering this would mean they didn’t once explain how to *actually* be saved from said “hell” fire if salvation were based solely on faith in Christ’s death for our sins, burial, and resurrection at that time the way it was for those Gentiles Paul later preached to (and people like Zacchaeus couldn’t have actually been saved, despite what Jesus said in Luke 19:8-9,¹³² which was actually in response to Zacchaeus promising to do good works in the form of making up for his previously harmful

¹²⁹ When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. — John 19:30

¹³⁰ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. — Ephesians 2:8-9

¹³¹ For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him. — Mark 9:31-32

¹³² And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. — Luke 19:8-9

actions, not for claiming to believe in Christ's death for our sins, which is something that wasn't even discussed in the passage). In fact, even Jesus' disciples couldn't have been considered to be saved in any way until *after* His death and resurrection – contrary to what Luke 10:20 seems to imply¹³³ – if it were a belief which was required in order to avoid this particular hell (yes, as I alluded to before, for those who aren't aware of this fact already, there's more than one "hell" referred to in the KJV; remember, the same English word doesn't always mean the same thing every time it's used in the Bible, and the word "hell" in the KJV is, in fact, translated from four different words in the original Hebrew and Koine Greek Scriptures, most of which refer to different locations or concepts from one another, with the particular "hell" we're talking about right now being translated from the Greek word γέεννα/"gheh'-en-nah," which is why it's often referred to today as Gehenna, and is also why it's sometimes transliterated that way, depending on your Bible version, although the Greek word literally just means "the Valley of Hinnom," but I went into far more detail about what *all* the different "hells" that are mentioned in the KJV really are in that other book, so read that one if you're curious to learn what they really are, because they aren't what most people have been taught at all), since not even they believed He was going to die or be resurrected until after they saw it all finally happen.¹³⁴ This also means that Jesus' death wasn't something people prior to His crucifixion were looking forward to for their salvation, because despite His death being foretold in the prophecies of both Jesus and certain other prophets, there's no scriptural basis for assuming that anybody actually was looking forward in time in faith for His death to take place to save any of them, so this common assertion has absolutely no scriptural merit either (and if people could be saved *prior* to Christ's death by simply believing that He's Israel's Messiah and the Son of God, along with performing

¹³³ Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. — Luke 10:20

¹³⁴ When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. — John 2:22

the requisite works of faith, of course, without having to trust in His death “*for our sins*” the way Paul’s Gentile converts were required to in order to be considered saved, or even having to know that His death was “*for our sins*” at all, there’s no good reason that I can think of to assume it couldn’t *still* be possible to experience the sort of salvation Jesus and His disciples taught about that way either, especially since many of His teachings about this sort of salvation and how one experiences it are connected with the future Tribulation), which means there’s no good reason to assume these commands weren’t being mentioned as actual requirements for salvation (or, at the very least, for maintaining salvation) rather than just as evidence of one’s salvation (or rather than to convince them of their inability to do what was necessary, in order to drive them to faith in a sacrifice they didn’t even know He was going to make), at least not without reading one’s preconceived doctrinal bias that there’s only one type of salvation into Scripture (which anyone with a concordance can tell you isn’t the case anyway, as we’ve already discussed). And so, anyone who is being honest with the text will admit that works *are* required for *this* type of salvation (it’s interesting how many Christians insist on interpreting the parts of Scripture which seem to be meant to be interpreted literally in a figurative manner, all the while criticizing those of us in the body of Christ for not interpreting the parts that make more sense to be interpreted figuratively in a literal manner, but they have no choice if they want to continue believing that their doctrinal assumptions are correct). This all means, while we’re aware that not everybody will experience the sort of salvation He and His disciples taught about during His earthly ministry and beyond¹³⁵ since, based on what Jesus said, not everyone will get to live in the kingdom of heaven during the time it exists in Israel, one day even Gentiles other than Cornelius and his associates will be saved in this way because of

¹³⁵ He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. — John 3:36

Israelites – as Isaiah prophesied¹³⁶ – and their rise to prominence in the future¹³⁷ (and yes, before someone brings it up, that prophecy in Isaiah was indeed at least partially fulfilled by Jesus during His lifetime,¹³⁸ but prophecies can have more than one fulfillment, as we’ve already learned, and this is one of them, which we know from the fact that Paul and Barnabas *also* fulfilled it *a second time*,¹³⁹ and also from the fact that it will have an even larger fulfillment

¹³⁶ And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. — Isaiah 49:6

¹³⁷ Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. — Acts 3:25

¹³⁸ And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel. — Luke 2:25-32

¹³⁹ And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. — Acts 13:44-49

in the future, when the kingdom of heaven begins in Israel and when Gentiles can only get saved thanks to the priesthood of Israelites¹⁴⁰).

And on the topic of the disciples preaching to Gentiles before Paul, no, I don't believe the Ethiopian eunuch was a Gentile, but rather it seems likely that he was actually an Israelite himself, of the diaspora, because not only was he visiting Jerusalem to worship¹⁴¹ like the other Israelites of the nations a few chapters earlier in Acts 2 were,¹⁴² but also because it wasn't pointed out in the chapter how problematic this should have been if he *was* a Gentile, even though such a big deal¹⁴³ is made of Peter's time spent going to minister to Gentiles in the same book¹⁴⁴ (and he wasn't referred to as a proselyte the way Nicolas of

¹⁴⁰ Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. — Zechariah 8:22-23

¹⁴¹ And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, — Acts 8:27

¹⁴² And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. — Acts 2:5

¹⁴³ And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. — Acts 10:28

¹⁴⁴ And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. — Acts 11:1-3

Antioch was just two chapters before this one either¹⁴⁵). So it seems very probable that preaching to Gentiles who weren't already proselytes was only done one time prior to Paul doing so, almost certainly for the purpose of Peter being able to later help defend Paul's ministry to the nations.¹⁴⁶ That said, even if the eunuch actually was a Gentile proselyte, his statement of faith before his water baptism had nothing to do with trusting in Christ's death for our sins at all – which makes sense, considering the fact that, while he *was* told by Philip that Jesus died,¹⁴⁷ just as Cornelius and his household later learned from Peter,¹⁴⁸ neither Philip nor Peter told their respective listeners that Christ's death was *for our sins*, or that His death *for our sins* is specifically what they needed to have faith in for their salvation – but rather he simply confessed his

¹⁴⁵ Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: — Acts 6:3-5

¹⁴⁶ And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. — Acts 15:7

¹⁴⁷ The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. — Acts 8:32-35

¹⁴⁸ And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; — Acts 10:39-40

belief that Jesus is the Christ and the Son of God,¹⁴⁹ lining up exactly with what John wrote that an Israelite had to believe in order to be saved.¹⁵⁰ (And yes, I'm aware that verse 37 of Acts 8 isn't included in various modern Bible versions, but while I do personally believe it belongs there, either way, I trust you'll notice that what I said about belief in Christ's death being *for our sins* as being necessary to trust in for salvation definitely wasn't mentioned in the chapter either.)

And while Paul did sometimes teach about the same sort of salvation that Jesus and His disciples were proclaiming (especially when he's recorded as preaching to Jews in the book of Acts, as well as when he discussed the salvation of Israel in his epistles), most of the time he was either simply referring to being quickened¹⁵¹ (which refers to having our mortal bodies be made immortal¹⁵² as happened to Jesus after His resurrection,¹⁵³ being "*made alive*"¹⁵⁴ beyond the

¹⁴⁹ And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. — Acts 8:36-38

¹⁵⁰ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — John 20:31

¹⁵¹ I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; — 1 Timothy 6:13

¹⁵² But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. — Romans 8:11

¹⁵³ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: — 1 Peter 3:18

¹⁵⁴ For as in Adam all die, even so in Christ shall all be made alive. — 1 Corinthians 15:22

reach of death,¹⁵⁵ which means being incapable of dying,¹⁵⁶ as well as never being subject to the corruption¹⁵⁷ and the humiliation of mortality ever again,¹⁵⁸ which is something that will only happen to certain people who experience the sort of salvation that Jesus taught about during His earthly ministry, at least at the time they're experiencing their particular type of salvation, specifically those who are raised from the dead at the resurrection of the just,¹⁵⁹ with those who are still living at the time they begin enjoying what the KJV figuratively refers to as “everlasting life”¹⁶⁰ or “eternal life”¹⁶¹ in the kingdom of heaven not being given true immortality at that point, since those who are resurrected after Jesus returns will be like the angels, in that they'll no longer marry nor

¹⁵⁵ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? — 1 Corinthians 15:54-55

¹⁵⁶ Who is made, not after the law of a carnal commandment, but after the power of an endless life. — Hebrews 7:16

¹⁵⁷ For this corruptible must put on incorruption, and this mortal must put on immortality. — 1 Corinthians 15:53

¹⁵⁸ Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. — Philippians 3:21

¹⁵⁹ And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. — Luke 14:14

¹⁶⁰ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. — John 3:16

¹⁶¹ But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. — Mark 10:30

reproduce,¹⁶² and won't even be able to die ever again,¹⁶³ and if everyone who was given "everlasting life" was quickened/made immortal right then, there wouldn't be anyone left to fulfill the prophecies of righteous Israelites not only growing old but also having children in the city of Jerusalem in the kingdom,¹⁶⁴ both on this planet and also later on the New Earth¹⁶⁵ – speaking of the New Jerusalem at that point, which we know because John's prophecy in Revelation

¹⁶² For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. — Matthew 22:30

¹⁶³ But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. — Luke 20:35-36

¹⁶⁴ Again the word of the Lord of hosts came to me, saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. — Zechariah 8:1-5

¹⁶⁵ For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. — Isaiah 65:17-20

21 calls back to the prophecy in Isaiah 65¹⁶⁶ – as well), and finally being made truly sinless because of that immortality (which is what salvation will eventually be for those who experience the type of salvation that Paul primarily wrote about,¹⁶⁷ and which also tells us that any human who is immortal has been fully saved), or to experiencing that particular salvation (immortality and sinlessness) before anyone else, while reigning¹⁶⁸ with Christ in the heavens¹⁶⁹ (which is what the **special** salvation Paul wrote is “**special**ly” for

¹⁶⁶ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. — Revelation 21:1-4

¹⁶⁷ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? — 1 Corinthians 15:54-55

¹⁶⁸ It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself. — 2 Timothy 2:11-13

¹⁶⁹ Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all. — Ephesians 1:15-23

those that believe is,¹⁷⁰ at least in part, and which can only be fully experienced by someone whose mortal body has been quickened), since the citizenship of those he wrote to is in heaven rather than in the land of Israel where the citizenship of the people Jesus preached to is located (I realize that the way the KJV renders Philippians 3:20 as saying “*our conversation is in heaven*”¹⁷¹ can be confusing to those who aren’t familiar with the language, but it just means “our citizenship is in heaven,” and since the citizen of a particular commonwealth has the right to go there whenever they please, as soon as we have the *ability* to do so – which will be when we’re quickened – we’ll almost certainly *want* to spend most of our time there). Those of us who get to enjoy this special sort of salvation (*also* referred to figuratively as “everlasting life,”¹⁷² or as “eternal life,”¹⁷³ in the KJV) are the members of the church that Paul (and only Paul) referred to as the body of Christ,¹⁷⁴ which consists *only* of those who truly understand what it means – and also truly believe – that Christ died for our sins, that He was buried, and that He rose again the third day, as he explained three chapters later in the same book which he called us the body of Christ in (and again, if you haven’t read the whole Bible before and aren’t already aware of why this “everlasting life” is a figurative term in the KJV and other less literal Bible translations, or if you somehow missed this fact when you were reading through your Bible, please check out that other book I wrote that I mentioned earlier, because it goes into great detail on the *actual* meaning of “everlasting,” “eternal,” and “for ever” in the KJV and other less literal English Bible versions

¹⁷⁰ For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. — 1 Timothy 4:10

¹⁷¹ For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: — Philippians 3:20

¹⁷² But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. — Romans 6:22

¹⁷³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. — Romans 6:23

¹⁷⁴ Now ye are the body of Christ, and members in particular. — 1 Corinthians 12:27

which commonly use these words). This obviously isn't something that anyone to whom Jesus and His disciples preached during His earthly ministry could have believed because, as we already discussed, at the time they were preaching to the inhabitants of Israel, not even His disciples knew that He was going to die, so this "method" of salvation was clearly intended for a different audience (which means that neither they, nor anyone who believed the message they proclaimed during Jesus' earthly ministry, could be members of the body of Christ; although that's okay, because they had membership in another church Jesus began¹⁷⁵ – one which was just as special as the church¹⁷⁶ that Paul was the first member of¹⁷⁷ – and their church is known as the Israel of God¹⁷⁸).

Just to add some further details about the special type of salvation Paul taught to the nations, unlike the requirements for experiencing the salvation that Jesus and His disciples taught about, this kind of salvation is entirely without any requirement of works of any kind, on our part at least, as already noted.¹⁷⁹ Paul was quite clear that even if we don't do any works at all, we can still be justified,¹⁸⁰ which means that the type of faith those in the body of Christ are supposed to have is *not* dead without works. In addition, something few are

¹⁷⁵ And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. — Matthew 16:18

¹⁷⁶ Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: — Colossians 1:24

¹⁷⁷ Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. — 1 Timothy 1:16

¹⁷⁸ And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. — Galatians 6:16

¹⁷⁹ For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. — Ephesians 2:8-9

¹⁸⁰ But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. — Romans 4:5

aware of is that baptism for those who enjoy this sort of salvation isn't in water. Yes, Paul did baptize a few people in water early on,¹⁸¹ but he would have eventually stopped completely as he progressed in receiving revelations of truth from the Lord,¹⁸² particularly after learning the truth that there's only *one* sort of immersion, or baptism,¹⁸³ for us, which is immersion *by* the Holy Spirit, *into* the body of Christ,¹⁸⁴ including into what He experienced in His body, such as His death¹⁸⁵ (and he was careful to point out that Christ *didn't* send him to baptize at all,¹⁸⁶ which would be unusual if water baptism *was* necessary for the sort of salvation he was teaching the Gentiles about, as some Christians believe, and if he actually *was* trying to get them saved) – as opposed to the various different types of baptisms for Israel that I already mentioned, some of which involved water and some of which didn't, telling us that not all baptisms end up getting someone wet – and so this baptism, or immersion (which is all the Greek word βάπτισμα/“baptisma” that we transliterate the English word “baptism” from means), is quite dry for us, and happens to us entirely passively at the moment we believe and are saved.

¹⁸¹ I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. — 1 Corinthians 1:14-16

¹⁸² It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. — 2 Corinthians 12:1

¹⁸³ There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. — Ephesians 4:4-6

¹⁸⁴ For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. — 1 Corinthians 12:13

¹⁸⁵ Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. — Romans 6:3-4

¹⁸⁶ For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. — 1 Corinthians 1:17

(In order to try to ignore this point, some Christians claim that Paul simply meant we should only be baptized in water once in our lives rather than repeatedly, but he preceded the words “*one baptism*” with the words “*one hope*” and “*one faith*,” and I certainly hope nobody would think we should only have hope or faith once in our lives, as would be the case if Paul meant we should be baptized only once in our lives there, so that interpretation doesn’t really fit with the rest of the passage if we’re interpreting the whole thing consistently, which tells us he’s really just saying that there’s only one *type* of baptism for us – one which doesn’t involve water at all; and while not every Christian uses that interpretation, because others will instead claim that 1 Corinthians 12:13 should actually be translated as “for *in* one Spirit are we all baptized into one body,” but since there is now only *one* baptism for those in that body, and this verse still tells us that baptism into the body of Christ is what this one baptism is, if “in one Spirit” somehow *were* the best translation, and if it did refer to that baptism *with*, or *of*, or *in* the Holy Spirit, then it can’t also include getting wet, because water baptism would then be a *second* baptism *in addition* to our *one* baptism in or with the Holy Spirit, so this doesn’t help defend the idea of water baptism for the body of Christ at all anyway.) And while forgiving others is still something God would like us to do,¹⁸⁷ it isn’t required for salvation for us the way it is for Israel¹⁸⁸ since we aren’t under the Mosaic law¹⁸⁹ or required to do good works in order to be saved when it comes to our type of salvation (even though, yes, God will still end up having most

¹⁸⁷ And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. — Ephesians 4:32

¹⁸⁸ For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. — Matthew 6:14-15

¹⁸⁹ For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. — Galatians 3:10

members of the body of Christ do good works,¹⁹⁰ but we aren't required to do them in order to be saved, or even to *demonstrate* that we've been saved – since we've already learned that “*to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness*” – and since Paul told us that “*we are his workmanship*” in the verse where he said we're “*created in Christ Jesus unto good works,*” we know that those are works God will make sure we do, or that He'll technically do through us), the way Israelites are when it comes to their type of salvation (or the way other Gentiles are if they also want to experience the sort of salvation Jesus and His disciples spoke about – remember, Gentiles can experience the same salvation Jesus and His disciples preached about, as evidenced by Cornelius and his household, just as Jews can experience the sort of salvation Paul primarily preached about, as evidenced by Paul himself), and, in fact, we can be saved right now *despite* the fact that Israel is *not* currently a light to the Gentiles¹⁹¹ as they one day will need to be for Gentiles to be led to salvation, which will be at the time when the law shall go forth of Zion¹⁹² (which isn't right now, since the law not only *doesn't* go forth from Zion, but doesn't even apply to Gentiles at present).

The differences between those various forms of salvation also tells us how important it is that one doesn't confuse the people referred to as the body of Christ with the people called the Israel of God, or else they're likely to

¹⁹⁰ For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. — Ephesians 2:10

¹⁹¹ I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. — Romans 11:11

¹⁹² But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. — Micah 4:1-2

misunderstand not only which teachings in the Bible apply specifically to them, but how they receive their type of salvation as well. (Some Christians believe the term “the Israel of God” is being applied to the body of Christ by Paul in that verse in Galatians 6, but as you read the rest of this book you should be able to figure out for yourself why that’s quite impossible, although I will explain why it’s impossible a little later in the book as well, so please keep reading and it will soon become clear why there are indeed two different churches going by those two different names.)

Of course, most Christians interpret the Bible with a major preconceived bias already present, which is the assumption that the whole Bible is to and about everyone. But unless you believe that everyone needs to build a literal ark out of literal gopher wood,¹⁹³ needs to get naked when they preach,¹⁹⁴ or needs to own a sword,¹⁹⁵ it should be pretty obvious that there are things in Scripture which simply don’t apply to you, and based on what we just covered about the different types of salvation, it should also be obvious that there are two entirely different sets of messages for two entirely different groups of people in the Bible. And if a declaration regarding one of those particular types of salvation could be referred to as a proclamation of “glad tidings,”¹⁹⁶ or a pronouncement of news which is good, aka “good news” (all of which is what the English word

¹⁹³ And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. — Genesis 6:13-14

¹⁹⁴ At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot. — Isaiah 20:2

¹⁹⁵ Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. — Luke 22:36

¹⁹⁶ And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, — Luke 8:1

“Gospel” means), if there *are* multiple different types of salvation mentioned in Scripture, which we know there are (unless, again, you think that Jesus’ disciples being temporarily saved from dying by being saved from drowning in water is somehow the exact same sort of salvation He provided through His death for our sins), then each of those proclamations of good news would technically not be the *same* proclamation of good news as one another, which would mean it could be said that there’s more than one Gospel referred to in Scripture, based on the definition of the word “Gospel.” But if that’s the case, shouldn’t the Bible also *say* that there are multiple types of proclamations of good news, perhaps even giving each of these proclamations of good news different titles? Well, it actually does just that – and even tells us the names of these respective proclamations – in Galatians 2:7, where we’re told that they’re called the Gospel of the Uncircumcision and the Gospel of the Circumcision.¹⁹⁷

Unfortunately, since most Christians mistakenly assume that there’s really only one kind of salvation and only one proclamation of good news anywhere in the Bible (at least that’s what it would mean if there is only one Gospel in the Bible, based on the definition of “Gospel”), they’ll also insist that because the next two verses in Galatians explain how both God and the pillars of the circumcision church (the Israel of God) sent Paul to the heathen (the Gentiles) while Peter and the rest focused on the circumcision¹⁹⁸ (the Jews), then verse 7 must have simply been saying the exact same thing as well. But these verses were really Paul *expanding* on his previous statement in verse 7, by telling his readers who the primary audiences of each of the two separate proclamations of good news

¹⁹⁷ But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; — Galatians 2:7

¹⁹⁸ (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. — Galatians 2:8-9

regarding the different types of salvation are, providing new information about what he'd just told them rather than simply being unnecessarily repetitive the way most Christians assume he was being in these verses, causing them to then read this assumption of redundancy into verses 7 through 9, ultimately leading them to believe it just meant that Paul preached the Gospel to the uncircumcision and that Peter preached the exact same Gospel to the circumcision. However, for those who insist on interpreting it this way, if Paul *was* trying to get across to his readers that the different types of salvation are shared through different proclamations of good news with the titles of “the Gospel of the Circumcision” and “the Gospel of the Uncircumcision,” or even perhaps different proclamations of good news with the titles of “the Gospel *to* the Circumcision” and “the Gospel *to* the Uncircumcision,” if that’s how one thinks verse 7 should be translated, I need to ask you to explain what he would have needed to have written differently there in order to convince you that there *are* indeed two separate proclamations of good news being referred to by two separate titles there, especially in light of the fact that there are obviously multiple different types of salvation referred to in different parts of the Bible, with different methods of being saved when it comes to each of them as well.

As far as what the Gospel of the Uncircumcision is, it’s simply the good news that Christ died for our sins, that He was buried, and that He rose again the third day,¹⁹⁹ although I should quickly say that Paul also referred to this good news by various other names as well, such as “the Gospel of Christ,”²⁰⁰ as “the

¹⁹⁹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: — 1 Corinthians 15:1-4

²⁰⁰ And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. — Romans 15:29

Gospel of the Grace of God,”²⁰¹ and even sometimes simply as “the Gospel of God.”²⁰² And, of course, those of us in the body of Christ sometimes also refer to it as Paul’s Gospel, because Paul himself called it “*my Gospel*,”²⁰³ and because one generally doesn’t call something theirs unless they’re trying to differentiate it from something that belongs to someone else, or at least trying to point out that it doesn’t belong to, or perhaps originate from, someone else; and if there was only one Gospel then Paul would have said “*the Gospel*” rather than “*my Gospel*”²⁰⁴ in those particular passages²⁰⁵ (although some have tried to use Paul’s use of the phrase “*my grace*” in Philippians 1:7²⁰⁶ to try to argue that Paul using the word “my” doesn’t prove this, but this verse is actually even more proof of what I’ve been saying, because Paul wrote in 1 Timothy 1:16 that he was the first human to be shown the sort of grace connected with the Gospel of the Uncircumcision, as already mentioned,²⁰⁷ so this grace began with him just as

²⁰¹ But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. — Acts 20:24

²⁰² That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. — Romans 15:16

²⁰³ Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, — Romans 16:25

²⁰⁴ In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. — Romans 2:16

²⁰⁵ Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: — 2 Timothy 2:8

²⁰⁶ Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. — Philippians 1:7

²⁰⁷ Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. — 1 Timothy 1:16

this Gospel did – relatively speaking, of course; from an absolute perspective, both the grace and the Gospel we’re talking about obviously began with God and Christ, but I’m speaking from the relative perspective here, just as Paul was when he referred to “*my grace*” and to “*my Gospel*”).

As for the Gospel of the Circumcision, it was originally referred to as “the Gospel of the Kingdom,”²⁰⁸ because it was the proclamation of good news that “*the kingdom of heaven is at hand*”²⁰⁹ which John the Baptist²¹⁰ first proclaimed,²¹¹ and which Jesus and His disciples also preached while He walked the earth.²¹² From a literal perspective, this proclamation of good news meant that “the kingdom of heaven is near” (and, in fact, while Jesus was still in their midst in Israel, so was the kingdom itself, from a certain perspective, which is why “*Jesus is the Christ, the Son of God*”²¹³ is what this Gospel meant from a figurative perspective, and which is also what the proclamation of this Gospel

²⁰⁸ And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. — Matthew 4:23

²⁰⁹ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. — Matthew 4:17

²¹⁰ In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. — Matthew 3:1-2

²¹¹ The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. — Luke 16:16

²¹² These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. — Matthew 10:5-7

²¹³ But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. — John 20:31

message had to transition into after Acts 13,²¹⁴ when the kingdom was no longer literally “at hand” for Israel any longer, at least for the time being), since it was ready to come fully into effect in the near future, and would have shortly thereafter if the right qualifications were met by Israel – although that didn’t happen, as we know, so the “nearness” of the kingdom to Israel went into abeyance in Acts 13 (if not earlier). To be saved in connection with this Gospel, one has to repent²¹⁵ and believe the proclamation of good news that Jesus is the Messiah and the Son of God (which is the most important part of how one believes this Gospel, although prior to Acts 13, they also would have been required to believe that the kingdom truly was “at hand” at the time), and follow this belief up with the required good works such as water baptism²¹⁶ and following the law as well, of course. However, after Paul turned to the Gentiles in Acts 13, because the “nearness” of the kingdom to Israel was temporarily put on hold by God at that time – since the majority of Israel was blinded by God to

²¹⁴ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. — Acts 13:42-48

²¹⁵ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. — Acts 3:19

²¹⁶ He that believeth and is baptized shall be saved; but he that believeth not shall be damned. — Mark 16:16

the truth about Jesus from then on, as prophesied both in word²¹⁷ and in type²¹⁸ – he needed a label to distinguish between his Gospel and Israel’s Gospel, which would be why he began calling it the Gospel of the Circumcision (although most believing Israelites saved in connection with this Gospel would have just called it “the Gospel”²¹⁹ from that time on, since they weren’t concerned with differentiating between the two Gospels themselves when preaching to their intended audience of other Israelites).

In addition, this Gospel of the Circumcision has also been referred to as “the Gospel of God” by Peter,²²⁰ and this has caused some confusion among certain Christians, because of the fact that Paul *also* referred to *his* Gospel by that label, but this comes down to the fact that “the Gospel of God” is a more generic term that can be used for *any* good news connected with God, and this is, in fact,

²¹⁷ What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. — Romans 11:7-8

²¹⁸ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord. — Acts 13:6-12

²¹⁹ But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. — 1 Peter 1:25

²²⁰ For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? — 1 Peter 4:17

why Paul said that the Gospel has to be rightly divided in the first place²²¹ (yes, the term “the word of truth,”²²² or “the word of the truth,”²²³ is basically always a reference to a Gospel in the Bible²²⁴). Now, this is where some Christians will also (rightly) point out that the Greek word ὀρθοτομέω/“or-thot-om-eh'-o” – a variation of which “rightly dividing” is translated from in the KJV – can *also* be translated as “making straight” or “correctly handling” or some other similar term, in order to distract from the idea that the good news about God needs to be divided. But as you read the rest of this book, it should become pretty obvious to you why “rightly dividing” is indeed a better translation than those other options are when it comes to this verse, so I’m not even going to bother responding to that point here, because you’ll be able to see for yourself by the time you finish this book.

I should also quickly discuss the fact that their assertion about “the Gospel of God” is similar to how some will also point out that Paul referred to the Gospel he preached to the nations as “the Gospel of Christ,” as I already mentioned, but that Mark 1:1 refers to “the Gospel of Jesus Christ,”²²⁵ and that Paul also refers to “the Gospel of Jesus Christ” in 2 Thessalonians 1:8,²²⁶ in order to claim that these must all be the same Gospel. Well, as far as Paul’s reference to “the

²²¹ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — 2 Timothy 2:15

²²² In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, — Ephesians 1:13

²²³ For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; — Colossians 1:5

²²⁴ Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. — James 1:18

²²⁵ The beginning of the gospel of Jesus Christ, the Son of God; — Mark 1:1

²²⁶ In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: — 2 Thessalonians 1:8

Gospel of Jesus Christ” in 2 Thessalonians 1:8 goes, he actually was referring to the Gospel of the Circumcision there, which is the Gospel that the reference in Mark 1:1 would have also been connected with, so this isn’t a problem at all. And as far as his reference to “the Gospel of Christ” in Romans 15:29 goes, this label doesn’t have the word “Jesus” in it, telling us that it isn’t the same Gospel as the one in those other two passages at all, although the fact that there is more than one Gospel in the Bible should make this clear enough anyway, even if you have to finish reading this book before you’re convinced that this is indeed the case.

That there isn’t only one Gospel in the Bible really should be more obvious to more people than it currently is, though. I mean, first of all, we know that Paul didn’t learn the Gospel he preached to the nations from any mortal humans, but rather he said that he learned this Gospel directly from the glorified Jesus Christ.²²⁷ However, it wouldn’t make sense for him to have been persecuting the Israel of God if he wasn’t aware of their most important teaching already (the Gospel they were preaching), so the Gospel he learned directly from Christ couldn’t have been the same Gospel he was persecuting the Jewish church for preaching, because he would have had to have already known that Gospel before he ever even met Christ on the road to Damascus in order to persecute them for preaching it. Although, if you disagree, I’d like you to explain *what* Paul was persecuting the Israel of God for, exactly, if his Gospel was the same one they were already preaching, as well as what the Gospel he said he received not of man, *but by the revelation of Jesus Christ*, was. In addition, it doesn’t appear that Paul was told this Gospel by Jesus on the road to Damascus either,

²²⁷ But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — Galatians 1:11-12

at least not based on what Scripture says about this encounter,²²⁸ yet he immediately proclaimed the same message about Jesus that Peter and the rest of the apostles were preaching after being healed by Ananias,²²⁹ so the obvious conclusion seems to be that the good news he later preached to the Gentiles wasn't the same good news which Peter preached to Israel and the proselytes, and which Paul himself preached at the beginning of his ministry, as well as three years later in Jerusalem, where the apostles and Jesus' brother James became acquainted with him for a couple weeks,²³⁰ and the most important part of the "him" they became acquainted with would certainly include what the Gospel he believed and preached at that time was – he wouldn't have just been sitting around discussing sports with them for two weeks, especially since he preached with them at the time he visited with them

²²⁸ And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. — Acts 9:1-6

²²⁹ And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. — Acts 9:17-20

²³⁰ Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. — Galatians 1:18-19

in Jerusalem as well.²³¹ (And for those who aren't acquainted with 17th-century English, the phrase "*other of the apostles saw I none, save James the Lord's brother*" in Galatians 1:19 in the KJV simply means "other than the apostles, I got to know nobody except for the Lord's brother James," which makes sense considering the fact that this James wasn't one of the 12 apostles, and that Acts 9:26-29 says he *did* meet the rest of the apostles and even preached with them, as I just mentioned.) If the Gospel that Paul referred to as "*my Gospel*" really was the same Gospel he'd already preached with them in Jerusalem, why would he have then had to return more than a decade later to explain what the Gospel he was now preaching among the Gentiles was?²³² Peter and the rest of the apostles (as well as James) would already be well aware of what the Gospel he preached was from his previous visit if it was the *same* Gospel, so for those who believe it was the same Gospel, I have to ask what the Gospel was that he preached among the Gentiles which he had to explain to them, exactly, if they already knew the Gospel he preached, and why did he have to explain it to them?

Of course, those Christians who claim that there is only one Gospel to believe and only one type of salvation we can experience, while also understanding that the body of Christ isn't under the law or required to do works for their salvation, yet who also claim that we need to follow Jesus' teachings as laid out in Matthew, Mark, Luke, and John (because they believe those teachings are just

²³¹ And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. — Acts 9:26-29

²³² Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. — Galatians 2:1-2

as relevant to the body of Christ as Paul's teachings are), seem to be missing the fact that they're actually *not* following the majority of the teachings that Jesus gave during His earthly ministry at all, because they aren't selling all their possessions and following the Mosaic law, among the various other things He's recorded as telling His followers to do in those books. Still, they pretend that they *are* following these teachings, because they seem to believe these commands weren't meant to be obeyed at all, but rather that Jesus wanted people to *disobey* Him when He told them to do these things, and to disobey God when He told the Israelites to follow the Mosaic law – even though there's no indication anywhere in these four books that this is what Jesus meant, any more than there's any indication in any of the Hebrew Scriptures that this is what God meant – and that by *disobeying* both God and Christ they're actually somehow obeying the commands in the non-Pauline books of the Bible. Of course, there are certain Christians who *do* believe that works are required for salvation, yet even most of them pick and choose which works they want to do, since almost none of them have sold all they have and given the money to the poor either. (And those who might instead claim that the Mosaic law and Jesus' commands to do specific works for salvation *were* relevant at the time but that they stopped being relevant after the cross don't seem to realize they're still saying that basically none of the commands in the Bible prior to the cross are relevant or binding on us, especially when it comes to salvation, even though I've heard many of them still preach about these things as though they also somehow were still relevant and binding on everyone, although that sort of contradiction is to be expected when one ignores the meaning of Scripture and doesn't rightly divide the word of truth.)

But all that aside, the definition of the word "Gospel" really makes it clear that there's more than one of them in the Bible anyway. Remember, the word "Gospel" refers to a pronouncement of glad tidings, or news which is good, and the word "news" quite literally refers to "a series of specific words which, when laid out in a specific order, conveys specific information about a specific

subject.” This means that if you have *another* set of specific words which, when laid out in *their own* specific order, convey some *other* sort of specific information about that subject, you can’t say that you have the *same* news, regardless of whether both sets of news are good in nature, or even about the same person (for example, the news that “Joshua went to the graveyard and then returned” can’t be said to be the exact same news as “that thing you’ve been anticipating is ready to happen,” because the two messages mean something entirely different from one another since they convey entirely different pieces of information from each other: one piece of news being about an action a specific person took in the past, with the other piece of news being about something the hearer or reader had been anticipating being ready to occur in the near future). Because they’re providing us with different sorts of information from one another, it means that they are, by definition, different sets of news (and that there are at least two different sets of news in existence). And since the news which is good that Jesus and His disciples preached prior to Paul’s conversion (which was the news that “the kingdom of heaven is at hand”) didn’t contain the same specific words as the news which is good that Paul later preached to the nations did (which is the news that “Christ died for our sins, that He was buried, and that He rose again the third day”), nor did it convey the same specific information (since their news which is good didn’t contain anything about Christ’s death for our sins in it, which it couldn’t have because most of the people proclaiming it weren’t even aware of the fact that He was going to die at the time they preached their news), it should be very evident that the news which is good that Jesus’ disciples preached during Jesus’ earthly ministry simply *can’t* be said to be the same news which is good (meaning the same Gospel) that Paul taught, and so anyone who still insists there’s only one set of glad tidings/news which is good/Gospel in the Bible is simply lying to themselves at this point. Although, if anyone disagrees, I’d be very curious to hear them explain how the news which is good about Christ’s death for our sins, burial, and resurrection that Paul preached is indeed what Jesus’ disciples

were preaching when they preached the Gospel of the Kingdom during Jesus' earthly ministry, all while being unaware that He was even going to die.

And to quickly get the most common objections to the idea of there being two Gospels out of the way, first of all, some people mistakenly believe Paul was saying in Galatians 1:8-9 that anyone who preaches another Gospel will be accursed. Unfortunately, the people who use this argument not only read more into this passage than it's actually saying, they also don't pay close attention to the specific wording of the passage either,²³³ leading them to believe a whole doctrine that wasn't what Paul was getting at there at all. You see, Paul wasn't saying there is only one true Gospel there, or that nobody could ever preach a Gospel to someone other than the one he taught the body of Christ (if that were the case, nobody could ever share good news of any sort with anyone if it wasn't about Christ's death for our sins, His burial, and His resurrection, including good news/gospels/glad tidings about births or job promotions or any other sort of positive information). Most people who base their assumptions about there being only one Gospel on this passage have likely only read translations of Scripture which render verses 6 and 7 in the way the KJV does when it says "*another gospel: which is not another*" in the verses before his warning.²³⁴ The problem is, if one doesn't understand that this is a very poetic sort of translation, they can easily end up very confused. Is it another Gospel or is it not another Gospel? It can't literally be both another Gospel and not another Gospel at the same time, which tells us that this particular translation isn't meant to be read literally.

²³³ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed. — Galatians 1:8-9

²³⁴ 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. — Galatians 1:6-7

What most people aren't aware of is that Paul actually used two distinct Greek words rather than one in the original text (and that Paul literally just meant: "a *different* gospel which is not another") in order to differentiate between any legitimate Gospels that weren't his but were still perfectly okay to be taught to certain people to follow for salvation (as long as it wasn't members of the body of Christ being taught that) and any illegitimate "gospels" that shouldn't be taught by anyone at all, speaking of both a **different** (ἕτερος/"het'-er-os") so-called "gospel" which isn't actually a real Gospel at all, and **another** (ἄλλος/"al'-los") *actual* Gospel. The Greek word ἕτερος basically means "other of a differing sort," while ἄλλος means "other of the same sort," so the wording of this passage allows for the existence of another/ἄλλος *true* Gospel (or even true Gospels, plural) in addition to Paul's Gospel. For those who haven't figured it out yet, this is another example of the translators of the KJV translating two different words (which meant something quite different from one another in their original language) using the same English word in the KJV, and if one isn't being careful in their Bible study, they can end up completely misinterpreting the passage as saying the exact opposite of what it actually means because they aren't aware of this fact.

Simply put, Paul wasn't saying that people who taught there are other Gospels are under a curse, since he did so himself in the very next chapter of this epistle.²³⁵ All he was telling his readers is that anyone who tried to get those in *the body of Christ* to follow the requirements of any Gospels **for their salvation** other than the one *they had already received from him* would be accursed. But Peter and the rest of the circumcision believers could preach the requirements of their particular Gospel as something to be followed to anyone that they wanted to without fear, **as long as it wasn't to existing members of the**

²³⁵ But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; — Galatians 2:7

body of Christ, based on the words “*unto you*” in verses 8 and 9, since Paul was writing to those who had already believed his Gospel (meaning those who had already become members of the body of Christ), not to those who hadn’t. In fact, the different/ἕτερος “gospel” that Paul was warning about there was actually an adulterated mix of both Gospels, which means it was an attempt to blend the two Gospels into one (those whom Paul was condemning were trying to mix the law elements associated with the Gospel that Peter preached in with the pure grace of Paul’s Gospel, resulting in a bastardized false “gospel” that can’t help anyone). Unfortunately, this means that the evangelists and teachers of the Christian religion today who are also trying to force the contents of each of these two actual Gospels into one (by insisting that there *is* only one Gospel) are guilty of preaching that very same different/ἕτερος “gospel” that isn’t even another/ἄλλος (completely legitimate) Gospel at all like the Gospel that Peter preached was, bringing the curse that Paul warned about upon themselves.

And on the off chance that anyone ever tries to claim that “different” and “another” (or ἕτερος and ἄλλος) must literally always mean the same thing, here are some sentences to consider: 1) “the word ‘different’ is different from the word ‘another,’” 2) “the word ‘another’ is another from the word ‘different,’” 3) “the word ‘another’ is different from the word ‘another,’” 4) “the word ‘different’ is another from the word ‘different,’” 5) “the word ‘another’ is another from the word ‘another,’” and 6) “the word ‘different’ is different from the word ‘different.’” Read those, then ask yourself if those sentences all mean the same thing, or if the last five even make any sense at all. And to really drive the point home, if the two words truly did mean the same thing, the verse could also be translated as “a different Gospel which is not different,” similar to sentence number 6 above, but that would be an extremely nonsensical translation. And if the words “different” and “another” *don’t* mean the same thing, as those examples I just gave prove, there’s literally no way to interpret the passage as meaning Paul is saying there’s only one legitimate Gospel, because he’s clearly allowing for at least three separate messages called gospels

in this passage, 1) his own Gospel, 2) another Gospel, and 3) a different “gospel,” which means the only way he could have been talking about only two messages called gospels – 1) his own Gospel, and 2) a different “gospel” – with only one being legitimate, is if “another” and “different” actually *did* mean the same thing. (This isn’t to say that ἕτερος and ἄλλος can’t ever be used as synonyms of one another in a more figurative manner in other places, since we already know that the same word can be used in different ways in different passages, but it should be clear by this point that Paul wasn’t using ἕτερος as another word with literally the same meaning as ἄλλος in this passage – since then he’d have been contradicting himself by saying it both was and wasn’t another Gospel at the same time – but that he was instead using the two words with different definitions intended, contrasting them with one another, in this case; and yes, I used the words “different” and “another” repeatedly in this sentence on purpose, to really drive my point home.) And even if we only look at the way the KJV renders the verse, ignoring the original Greek words, that translation is obviously still saying the same thing, just very poetically (since a literal interpretation on its own would be contradictory, as I just mentioned), so it has to be interpreted as meaning: “another” [so-called] gospel which is not [actually] another [legitimate Gospel] (with the first “another” there being in quotation marks in order to demonstrate that it still just means “different” [from any actual Gospels], when it comes to this particular translation).

Besides, anyone who has studied the Bible already believes that there *were* other glad tidings (again, meaning Gospels) preached in Scripture, such as the angel Gabriel’s proclamation of glad tidings regarding the impending birth of John the Baptist to Zacharias,²³⁶ with “glad tidings” being translated from a verb form of the same Greek word (εὐαγγέλιον/“yoo-ang-ghel'-ee-on”) that “Gospel” is translated from in the KJV (and that the English word “evangelism” is

²³⁶ And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. — Luke 1:19

transliterated from), literally meaning to “preach this good news” in that passage. This means that there’s no way Paul could have been saying there’s only one message allowed to be labelled as words of good news/a Gospel/glad tidings/εὐαγγέλιον in existence or else we’d have to remove those verses discussing the other “glad tidings” from the Bible altogether, and Gabriel would have been accursed for telling Zacharias about his wife’s pregnancy, unless those various other words of good news/glad tidings are all a part of a larger, all-encompassing, progressively-revealed “Gospel” we have to believe in so we can be saved. But then John the Baptist’s birth would also have to be a part of what the body of Christ has to have faith in for their salvation (and someone who hadn’t heard of John the Baptist yet couldn’t get saved until they do if this were the case), so this obviously makes no sense, especially in light of what Paul said the Gospel he preached actually was, which means that right off the bat we already have multiple proclamations of good news/Gospels/glad tidings/εὐαγγέλιον in the Bible even before we get to any of the Gospels that one can believe when they get saved. All that being said, even if somebody somehow still hasn’t recognized that there’s more than one Gospel in the Bible after everything I’ve already covered, they should at least now recognize that the passage in Galatians we just looked at about a different gospel which is not another can’t be used to refute the idea, since its wording does at least *allow* for another/ἄλλος legitimate Gospel to exist, even if they somehow still don’t believe there definitely is another.

And yet, even though the idea of including all proclamations called good news/Gospels/glad tidings/εὐαγγέλιον in the Bible into one progressively-revealed Gospel makes no sense and contradicts other parts of Scripture (unless, again, people have to have faith in John the Baptist’s birth in order to be saved), anyone who *does* still believe there’s only one Gospel in the Bible after reading all that is pretty much *forced* to believe in a progressively-revealed Gospel (whether they’re consistent and include the good news about John the Baptist’s birth in what’s required to be trusted in for salvation or whether they choose to

ignore consistency and leave it out). Of course, many Christians who believe there's only one proclamation of good news/glad tidings/Gospel in Scripture actually do admit that they believe this one proclamation of good news as a whole *was* progressively revealed throughout Scripture, and that it now contains both the proclamation of good news made during Jesus' earthly ministry (that the kingdom of heaven was at hand, along with the details of how one gets to enter it) as well as the proclamation of good news which Paul preached to the nations (that Christ died for our sins, was buried, and rose again the third day), and that these two different proclamations of good news are simply two parts of one all-encompassing proclamation of good news which has only been gradually revealed through progressive revelation (although not too all-encompassing, or else, again, we'd have to have faith in the birth of John the Baptist for our salvation, not to mention have to do the good works that were required in order to be saved – which included following the Mosaic law and being baptized in water – back when Jesus and His disciples preached the part of this supposedly progressively-revealed “Gospel” that they preached during Jesus' earthly ministry, since a progressively-revealed “Gospel” would include *everything* connected with it in *all* the time periods it was supposedly being revealed throughout, because otherwise it wouldn't be *one* complete set of news with *one* complete set of requirements that had been progressively revealed as time went on but would rather be two *distinct* sets of news with *two entirely different sets* of requirements). And while this idea isn't actually stated anywhere in Scripture, which means they're ultimately just making this idea up in order to support their assumption that there can't be more than one Gospel in Scripture, at least they recognize that this would have to be the case if there really was only one Gospel recorded there, which it indeed has to be, considering the fact that what Paul referred to as the Gospel he preached among the nations included Christ's death for our sins, burial, and resurrection, which is something that Jesus' disciples couldn't have included in the Gospel they preached during His earthly ministry, since they weren't even aware He was going to die at the time, much less be resurrected, as I keep pointing out.

Some of these Christians also like to say things such as, “Jesus is the Gospel,” however, and while this makes for a catchy statement that many people would automatically want to nod their heads in assent to because of how spiritual it sounds, since the Bible tells us what the two different proclamations of news which is good related to salvation made by Jesus’ disciples and later by Paul really are, and because it tells us that these proclamations of news which is good are *about* Jesus, not that He Himself *is* the proclamation of news which is good (with the first proclamation being about the *identity* of Jesus as the Messiah and the Son of God, and the second one being about the *work* of Jesus through His death for our sins), unless you’re aware of a verse in Scripture which actually outright says, “Jesus is the Gospel” (which is something I’ve never seen in the Bible), we know that this is also nothing more than an assertion made in order to defend their assumption that there really is only one Gospel.

However, let’s pretend for a moment that the Bible actually did say there’s only one progressively-revealed Gospel in Scripture. If that were the case, considering the fact, again, that none of Jesus’ followers prior to Paul preached that Christ’s death was *for our sins* (or even that Christ was going to die in the first place, when they were proclaiming the news which is good that they preached prior to His death), or that one had to have faith in His death *for our sins* in order to be saved back then (which they couldn’t have since – just as a reminder for those who have somehow already forgotten since the last time I mentioned it – **none of them even understood that He was going to die prior to Him doing so**), this would mean the Gospel being preached before Paul’s ministry to the nations (or, at the very least, before Jesus actually died) would have been pretty useless unless those who heard the Gospel being preached back then could be saved *without* believing that Christ’s death was *for our sins*, which means anyone who believes this idea is ultimately telling us that we have to divide this *one*, supposedly progressively-revealed, “news which is good” into *two* separate halves, preached during *two* different periods of time, made up of *two* different sets of words talking about *two* different specific sets of

things needing to be believed (and perhaps performed) in order to be said one is saved during each of those two respective periods of time: with the first half being preached during the first period of time, meaning *prior* to Paul joining the body of Christ (or prior to Christ's death and resurrection, at least; but since we have no scriptural record of Christ's death being *for our sins* as something that was taught as something that had to be believed in order to be able to be said one is saved by anyone before Paul did, especially based on Peter's sermons in Acts and what John wrote in John 20:31, we have no good basis for assuming it was), and the second half being preached during the second period of time *by* Paul after he joined the body of Christ, taking us full circle to what I've been getting at all along here. Which means the bottom line here is, if there *are* two different proclamations (meaning two sets of words with two entirely different meanings) which were *both* called "news which is good" that were preached by *two different sets of people* during *two different periods of times* (as would have to be the case even if they were both a part of one progressively-revealed Gospel, and which we've already determined is the case anyway, one being about Jesus' identity and the other being about His work on the cross), then, since the phrase "news which is good" is literally the definition of the word "gospel," the existence of one progressively-revealed Gospel would still ultimately result in the existence of *two* Gospels after we divide that one progressively-revealed Gospel into its two respective halves, meaning its two respective proclamations of "news which is good" preached in their two respective time periods. So at the end of the day, even if we decided to somehow try to claim that there *is* only one Gospel, progressively revealed over time, it still technically results in two Gospels anyway, once all the facts about how it has to be divided into two entirely separate messages preached in two entirely separate time frames are taken into consideration. And with all that being said, there's almost no point in even going over the other objections to the idea of two Gospels, because we've now proven that it's impossible for there to be anything *less* than two Gospels in Scripture once we've properly divided the hypothetical progressively-revealed one Gospel into its two respective halves (since, even if two halves do equal

one, you still begin with *two* of these halves, each called “news which is good” and each of them being a very different set of news, regardless), but for the sake of clarity, I'm still going to go over them anyway.

And so, in answer to the next most common objection, yes, it's true, as many Christians also like to point out when trying to deny the existence of multiple Gospels in Scripture, that there is neither Jew nor Gentile for those people Paul wrote this epistle to.²³⁷ However, that's only the case *within* the body of Christ (members of the body of Christ being those people that this epistle was specifically written to, along with all his other epistles as well), because one's nationality is irrelevant for those in Christ's body,²³⁸ whereas, for the Israel of God, and even for Gentiles during the thousand-year kingdom, the nationality

²³⁷ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. — Galatians 3:28

²³⁸ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. — Ephesians 2:11-22

of Jews and other Israelites will remain very important.²³⁹ This means that, based on everything we've covered, it should also now be clear that Paul was *reducing* the scope of membership within the Israel of God in Romans 2:28-29²⁴⁰ to include only certain Jews, not expanding it to include the Gentiles in the body of Christ as well, since "neither Jew nor Gentile" doesn't mean "you're all Israelites now," considering there would then still be Jews, even if *only* Jews, in the body of Christ (and yes, I know there's technically a difference between the words "Israelite" and "Jew," but the word "Jew" is often used as metonymy for "Israelite" in – and out of – the Bible, so I'm in good company when doing so).

And yes, it's also true – as some will point out – that while Peter didn't teach Christ's death as being *for our sins* in the book of Acts, and even taught that Jesus' death was bad news for the Jewish people he was speaking to in the same book²⁴¹ (rather than being the good news that it was for Paul's Gentile audiences and that it is for us), Paul technically isn't recorded as teaching Christ's death as being for our sins, or as being good news, in the book of Acts either. However, the fact of the matter is that *no* sermon of Paul recorded in the book of Acts contains a *full* "Gospel message" explaining how one gets saved, which means his full Gospel message of how one is saved must have been preached "off screen," so to speak (meaning that specific part of his messages wasn't

²³⁹ Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. — Zechariah 8:22-23

²⁴⁰ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. — Romans 2:28-29

²⁴¹ Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? — Acts 2:36-37

recorded in Acts, unless you think “*believe on the Lord Jesus Christ*”²⁴² in and of itself is enough of an explanation of how to get saved for someone who wouldn’t have known what that even meant, since he and Silas didn’t say *what* to believe *about* the Lord Jesus Christ in that verse; so while they did later explain all the details about what they meant by that statement,²⁴³ those specific details weren’t actually included in the book), whereas the sermons of Peter recorded in Acts are a lot more comprehensive (and while these sermons telling his audience members how they could be saved in the manner of salvation he was referring to in these sermons often did include the fact that Jesus Christ died, exactly *zero* of these sermons contained the information that His death was specifically *for our sins*, or that it was necessary to believe specifically that “this is *why* Christ died” in order to be saved in the way Peter meant his audience could experience salvation, meaning getting to enjoy life in the kingdom of heaven on earth in the future²⁴⁴). So this just means that the writer of Acts didn’t include the contents of Paul’s Gospel in the book, likely because it’s primarily a Circumcision writing (meaning a book of the Bible not signed by Paul, which he did all of his epistles directed specifically to members of the body of Christ²⁴⁵) to Israelites concerned with why the kingdom of heaven didn’t come fully into effect in the nation of Israel at that time, and not simply a general history lesson about the “early church” and nothing more, the way many assume it is.

²⁴² And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. — Acts 16:30-31

²⁴³ And they spake unto him the word of the Lord, and to all that were in his house. — Acts 16:32

²⁴⁴ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. — Acts 3:19-21

²⁴⁵ The salutation of Paul with mine own hand, which is the token in every epistle: so I write. — 2 Thessalonians 3:17

Now, some like to also point out that Peter *does* mention the death and blood of Christ in one of his own epistles (in 1 Peter 1:18-19²⁴⁶ and in 1 Peter 2:24²⁴⁷) in a manner that was far more positive for his readers than the way he explained it in his sermons in Acts was (where it was discussed only as a negative as far as his listeners at the time were concerned²⁴⁸). And while what Peter wrote in his first epistle technically *can* be considered news which happened to be good, at least as far as his written audience was concerned (which consisted only of Israelites, since it was addressed to “the strangers,”²⁴⁹ and the Greek word rendered as “stranger” in that verse – translated from *παρεπίδημος* / “par-ep-id'-ay-mos” – literally means “someone who comes from a foreign country into a new location to reside there by the side of the natives,” telling us that Peter was writing specifically to Israelites of the dispersion, or diaspora), it’s important to note that it wasn’t *called* “the good news” (or “the Gospel”) in Peter’s epistles the way the message which Paul proclaimed in 1 Corinthians 15 was,²⁵⁰ and also to note that we already know what the *actual* message called “the good news” which Peter taught was, at least the message called “the good news” which he

²⁴⁶ Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: — 1 Peter 1:18-19

²⁴⁷ Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. — 1 Peter 2:24

²⁴⁸ Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: — Acts 2:23

²⁴⁹ Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, — 1 Peter 1:1

²⁵⁰ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: — 1 Corinthians 15:1-4

preached during Jesus' earthly ministry, and that the message which *he* would have called "the good news" at that time had nothing to do with Christ's death for our sins, or even His subsequent burial and resurrection, at all, because at that time he didn't even realize Jesus was going to die, as I trust you still remember. So yes, Peter did eventually realize the connection between Christ's death and Isaiah 53,²⁵¹ but not until after Jesus died and rose again, and there's also no indication that he ever actually understood the full effect that Christ's death for our (meaning all humanity's) sins had the way Paul did either, with it seeming likely that he only knew the Circumcision connection to His death according to prophecy rather than the Uncircumcision connection according to the revelation of the mystery, which was kept secret from the time the world

²⁵¹ Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. — Isaiah 53:1-12

began until it was revealed to and through Paul.²⁵² Because yes, Jesus *did* have to die in order for Israel's New Covenant to come into effect, and also in order to be a propitiation for their sins²⁵³ (and yes, the sins of Gentiles who get saved in connection with their Gospel too, which is all that 1 John 2:2 was referring to), but His death accomplished *so much more* than that as well (and Peter and John and the other disciples certainly weren't aware of *any* of what the cross accomplished until *after* Christ died and was resurrected, which means the Gospel they preached prior to that point couldn't possibly have contained anything about it the way the Gospel which Paul preached did anyway). You see, the cross of Christ reached so much deeper into humanity's need than merely bringing one small nation closer to their second birth (although that is an important result of His death and resurrection as well), getting right down to the root of humanity's biggest problem itself. Remember, Israel's Passover lambs were not tortured during the temple sacrifices under the Mosaic law. Rather, their throats were slit, with that being the extent of their suffering. However, the same can't be said about Jesus Christ on the cross. His six hours of torment on the cross touched an aspect of humanity's condition that the swift death of the Passover lambs could never reach. In fact, the depth of suffering during His time on the cross goes deeper than anything Peter or John ever understood, telling us that the whole human race is finished (the Passover lambs left Israel intact while the cross wiped out everything and everyone in its path,²⁵⁴ even if this might only apply in practice to believers in Paul's Gospel at first, with it only applying to everyone else from a proleptic perspective until later – prolepsis being a common figure of speech used throughout the Bible

²⁵² Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, — Romans 16:25

²⁵³ And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. — 1 John 2:2

²⁵⁴ For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: — 2 Corinthians 5:14

which means “the representation or assumption of a future act or development as if presently existing or accomplished,” calling what is not yet as though it already were, in other words, as God Himself often does²⁵⁵). The other apostles looked back to the patriarchs, but when Paul taught about what happened on the cross, he went all the way back to Adam in his explanations.²⁵⁶ No other writers discussed Adam when it came to dealing with sin and salvation; they wrote about Abraham, Isaac, Jacob, and David, among others, but only Paul traced our entire spiritual history back to the first man,²⁵⁷ and only in Paul’s Gospel is the entire race made new. The Circumcision writings promise a new birth for the nation of Israel (no, being “born again” doesn’t mean what most Christians have assumed it does, as I’ll demonstrate shortly), but the new creation Paul taught about is to the new birth what a lake is to a teacup. You see, when Jesus rose from the grave, there was a whole new creation (referred to as a new “creature” in the KJV) which came into existence,²⁵⁸ one which comes into the lives of everyone who believes Paul’s Gospel today,²⁵⁹ and which will eventually come into the lives of every human who will ever have lived (although that’s a topic for that other book). This new creation eliminates

²⁵⁵ Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. — Romans 4:16-17

²⁵⁶ For as in Adam all die, even so in Christ shall all be made alive. — 1 Corinthians 15:22

²⁵⁷ Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: — Romans 5:12

²⁵⁸ For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. — Galatians 6:15

²⁵⁹ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. — 2 Corinthians 5:17

fleshly distinctions such as Gentile and Israelite,²⁶⁰ but Peter wasn't able to teach this because he has to remain an Israelite in the kingdom, seeing as Jesus promised him that he would sit on one of twelve thrones, judging the twelve tribes of Israel²⁶¹ (which also means he was not, and is not, a member of the church called the body of Christ, but is instead a member of the church called the Israel of God, and the same goes for all of the rest of the twelve apostles for the same reason). So if you want to really understand the complete result of what happened on the cross, you look to Paul's epistles. While the Circumcision writings are indeed useful for their intended purposes, they just don't teach us everything that the cross accomplished the way Paul's writings do.

But what is that second birth? Modern-day evangelicals are obsessed with this passage, insisting that everyone has to choose to be "born again" if they want to experience salvation. Unfortunately, just like Nicodemus, they have absolutely no idea what Jesus meant by the term.²⁶² To get the obvious out of the way first, nobody can choose to be born a first time, and this second birth is no different²⁶³ since it happens to those who "*received him [Jesus]*" and were "*given power to become the sons of God*" not "*of the will of the flesh, nor of the will of man,*

²⁶⁰ For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. — Galatians 3:27-28

²⁶¹ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. — Matthew 19:28

²⁶² Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? — John 3:9-10

²⁶³ The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. — John 3:8

*but of God,*²⁶⁴ so it's obviously not something any individual can choose to experience out of the strength of their own will power, but is instead something that is ultimately decided for them by God (demonstrating that receiving something isn't necessarily based on a choice we make ourselves, as most Christians assume it must be, but that's also a topic for my other book).

But equally important to know, unless you're an Israelite, you can't be "born" a second time, because you haven't been "born" a first time, at least not when it comes to the sort of "birth" that Jesus was talking about there. Remember, Jesus wasn't talking about the same sort of salvation Paul primarily wrote about (in fact, throughout Paul's epistles, he never even once spoke about a new birth; instead, he taught about a whole new creation altogether – or "*a new creature,*" as the KJV puts it²⁶⁵ – which is even better than being "born" a second time), but was referring to getting to live in the part of the kingdom of God that will exist for 1,000 years in Israel, so from that fact alone it should be obvious that this statement is only relevant to Israelites and not to Gentiles. But to make this even more clear, Jesus' question ("*Art thou a master of Israel, and knowest not these things?*") in response to Nicodemus thinking that any of this was about biological childbirth tells us that this Pharisee should have already known exactly what Jesus was talking about based on the Scripture available to him at the time. This tells us that we have to look to the Hebrew Scriptures to determine exactly what Jesus meant (and we know there's nothing in the Hebrew Scriptures about "asking Jesus into your heart," as most evangelicals explain being "born again" as meaning when they share their "gospel," or really

²⁶⁴ He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. — John 1:11-13

²⁶⁵ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. — 2 Corinthians 5:17

anything else they use to try to explain the meaning of being “born again” either, for that matter).

So what was it in the Hebrew Scriptures that Jesus was referring to here? Well, Jesus was talking about a nation that was figuratively said to have been “born” a first time by Moses in Exodus 4:22 when he said, *“Thus saith the Lord, Israel is my son, even my firstborn”*²⁶⁶ (along with similar statements he made in Numbers 11:12²⁶⁷ and in Deuteronomy 32:18²⁶⁸). That would be the first “birth” of those whom Jesus was referring to in this passage, telling us that it only applies to the nation of Israel. As for the second birth, this also has to be something spoken of in the Hebrew Scriptures if Nicodemus should have known this already as *“a master of Israel,”* so we have to look to passages that refer to Israel being born another time, and this would be Isaiah 66:8 which asks, *“shall a nation be born at once?”*,²⁶⁹ prophetically referring to something that will happen to the nation of Israel in the future. Simply put, Jesus was talking to Nicodemus about Israelites fully experiencing their New Covenant (which never applied to Gentiles, since we didn’t have an old covenant to be replaced with by a new one to begin with) and the rebirth of the favoured nation of God when they’re returned to their land completely and are finally able to walk in God’s statutes

²⁶⁶ And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: — Exodus 4:22

²⁶⁷ Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? — Numbers 11:12

²⁶⁸ Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. — Deuteronomy 32:18

²⁶⁹ Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. — Isaiah 66:8

properly,²⁷⁰ meaning they'll finally keep the Mosaic law perfectly because they'll have been sprinkled with "*clean water*" and will have the law written on their new hearts (and this is why Jesus said they need to be born not just of the Spirit, but also of water,²⁷¹ to let Nicodemus know that He was referring to that prophecy in Ezekiel 36, and Nicodemus would have also known that this prophecy was connected with the prophecy about the New Covenant in

²⁷⁰ Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. — Ezekiel 36:22-32

²⁷¹ Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. — John 3:5

Jeremiah 31²⁷²), which we know – thanks to the Greek Scriptures, meaning the books of the Bible that are generally referred to today as “the New Testament” – will all take place around the time of the end of the Tribulation, when Jesus returns and the thousand-year kingdom begins.

This is also why Jesus specifically said, “*Marvel not that I said unto thee, Ye must be born again.*” Unfortunately, people who aren’t using the *King James Version* are unlikely to be aware of this, because most other Bible versions don’t use the precise grammar in their translations of that passage the way the KJV does (and even many people who do use the KJV won’t realize it, since few today know about how it uses pronouns), but “thee” is a singular word, and “ye” is a plural word, in the KJV, which means Jesus was simply saying: “Marvel not that I said unto thee [Nicodemus], Ye [the nation of Israel] must be born again” (and yes, this is backed up by the original Greek as well).

Now, it is true that Jesus said, “*Except a man be born again, he cannot see the kingdom of God,*”²⁷³ and combined with the fact that they make the same mistake Nicodemus made in assuming the first “birth” was biological (which is what led him to ask his question about entering “*the second time into his mother’s womb*”), this has led evangelicals to assume that individual Gentiles

²⁷² Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. — Jeremiah 31:31-34

²⁷³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. — John 3:3

today have to choose to be “born again” or they won’t be able to go to heaven, but going to heaven is only for the body of Christ (even David isn’t in heaven, at least not as of the time Peter made his speech recorded in Acts 2²⁷⁴ – which was after Christ’s resurrection and ascension, which means we also have no reason to believe he’s ended up there since then – but I discussed this fact in a lot more detail in my other book too, so please read it if you aren’t familiar with this fact yet), so this can only be referring to getting to live in the part of the kingdom of God that will exist on earth for 1,000 years rather than in the part of the kingdom of God that will be in heaven.²⁷⁵ Simply put, Jesus was just referring to the specific Israelites²⁷⁶ God chose to be a part of Israel’s second birth when it occurs (since Jesus didn’t specify that He was referring to or including the nations in this statement the way He did in Matthew 25:32,²⁷⁷ and because we now know that His teachings during His earthly ministry were pretty much only relevant to Israelites – not to mention the fact that Gentiles weren’t “born” a first time in the manner that Jesus was referring to there, so there’s no way they could be “born” a second time as well – it should be pretty obvious that His

²⁷⁴ Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. — Acts 2:29-35

²⁷⁵ If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? — John 3:12

²⁷⁶ For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. — Romans 2:28-29

²⁷⁷ And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: — Matthew 25:32

statement should be understood as meaning: “Except a [Jewish] man be born again...”), including a few who can perhaps be said to have (at least proleptically, if not literally) experienced the second birth earlier than the rest, such as those²⁷⁸ Peter wrote to²⁷⁹ in his first epistle²⁸⁰ (where he called back to prophecies about this from Exodus 19:6²⁸¹ and from Psalm 22:30-31²⁸²). And even then, we know that an Israelite only needs to be “born again” to “*see the kingdom of God*” during the first thousand years of its existence on earth, since the Mosaic law (and hence the New Covenant) will be irrelevant after those thousand years have been completed, since the current heaven and earth will have passed away at that time,²⁸³ which means the “born again” figure of speech will no longer be relevant either (and this is a second example of how covenants nicely demonstrate the fact that “everlasting” doesn’t necessarily mean “never-ending” in the KJV, because if it *wasn’t* a fact, the Old Covenant,

²⁷⁸ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, — 1 Peter 1:3

²⁷⁹ Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. — 1 Peter 1:23

²⁸⁰ But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; — 1 Peter 2:9

²⁸¹ And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. — Exodus 19:6

²⁸² A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this. — Psalm 22:30-31

²⁸³ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. — Matthew 5:17-19

which is also known as the Mosaic Covenant, could then never come to an end in order to be replaced with by a New Covenant, because it's yet *another* covenant which is said to be “everlasting” in the KJV,²⁸⁴ but we can also see from what we've learned from other parts of the Bible that there *will* be a New Covenant for those in the house of Israel and the house of Judah,²⁸⁵ and that their Old Covenant in fact began to decay²⁸⁶ when Christ died²⁸⁷ – and will indeed eventually vanish away entirely, if it hasn't already – which is why we can see that “everlasting” definitely *doesn't* always mean “never-ending” when we read that word in the KJV; but again, please read my other book for even more details on this topic, since I discuss the meaning of that word when it's used in the KJV in depth in that book). This tells us that Israelites who missed out on getting to enjoy life for 1,000 years in the kingdom of God on this earth will finally have an opportunity to enter the kingdom of God on the New

²⁸⁴ The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. — Isaiah 24:5

²⁸⁵ Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: but this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. — Jeremiah 31:31-34

²⁸⁶ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away. — Hebrews 8:13

²⁸⁷ And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. — Hebrews 9:15-17

Earth²⁸⁸ (when it will be centred within the New Jerusalem). Some will try to argue that Jesus' "*except a man*" statement means this *has* to apply to all humans, of course, but they're ignoring the context and audience of the passage (Israelites). This is just like Paul's "*flesh and blood cannot inherit the kingdom of God*" statement to *his* audience (the body of Christ), which is only referring to the part of the kingdom of God that will be *in* heaven rather than the part of the kingdom of God that will be sent *from* heaven (to earth), because we know that flesh and blood *will* inherit the part of the kingdom of God that's going to exist on earth during the thousand years (since not everybody who gets to live in the kingdom will have been quickened at that time, as we already learned), as well as on the New Earth (at least until the end of the ages), and there's no reason the word "man" and "kingdom of God" can't be just as context-defined here as "flesh and blood" and "kingdom of God" are in that passage (and, based on the scriptural references I included in the footnotes of this paragraph, as well as the other arguments I presented, it should be obvious that it is).

And just as a quick but somewhat related aside, I should point out that Nicodemus and Jesus were likely speaking either Hebrew or Aramaic rather than Greek when they had this conversation, and that it would have then been translated into Greek from whichever language they were speaking when their discussion was recorded in the book of John. I bring this up because the Greek adverb ἄνωθεν/"an'-o-then" that the English "again" part of "born again" was translated from in the KJV can legitimately be – and, honestly, is even more

²⁸⁸ Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. — Matthew 21:31-32

commonly – translated in English as “from above” (although not always²⁸⁹), and some Christians believe this means that Jesus actually said “born from above” rather than “born again.” However, I don’t believe that anybody at all could ever hear “born from above” and possibly somehow think the speaker was literally talking about a second biological birth the way that Nicodemus thought Jesus’ statement was referring to, even as a misunderstanding of what the speaker was saying, whereas someone who hears “born again” could be forgiven for mistakenly assuming that’s what the speaker meant. Nicodemus’ use of whichever word was translated into Greek with the adjective δεύτερον/“dyoo'-ter-on” – literally meaning “the second time” – seems to tell us that the context of the term he was responding to was “second,” or “again,” anyway, so I maintain that “born again” is indeed the only English translation that makes sense, unless, perhaps, the writer of the book of John specifically used ἄνωθεν as a double entendre in his Greek translation, since the second birth of Israel would indeed be sent “from above” rather than generated by themselves. But either way, the original statement Jesus made in whichever language they were speaking (even if it actually was Koine Greek, as some Christians believe they were speaking) was almost certainly referring primarily to being “born again” and not being “born from above.”

So no, unless you’re a member of the Israel of God, you haven’t been “born again,” and neither can you be (since you weren’t “born” a first time in the manner Jesus was speaking about), nor do you need to be, since the salvation of those in the body of Christ won’t be enjoyed in the same part of the kingdom of God that Israel is looking forward to living in when it begins in earnest on the earth, and keeping the New Covenant in the way that being born again refers to is entirely irrelevant to us anyway, because we’re not going to follow the Mosaic law perfectly in heaven (since we’re not under law to begin with) the way

²⁸⁹ But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? — Galatians 4:9

Jeremiah said those in the house of Israel and the house of Judah will when the New Covenant comes fully into effect for them in the kingdom of heaven here on earth, and that's all I have to say about being "born again" in this book, so let's get back to the original topic.

Some Christians also like to claim that because the churches of Judea had heard, "*That he which persecuted us in times past now preacheth the faith which once he destroyed,*"²⁹⁰ that this means Paul had been preaching the same Gospel Peter and the rest of the disciples preached. And the truth is, they're absolutely correct, because Paul *did* preach the Gospel of the Circumcision to Israelites at various times, as we already covered, including at the time when the churches of Judea heard this report. But having done so doesn't mean he couldn't have *also* preached a *second* Gospel to the Gentiles at *other* times as well, so this doesn't actually help prove that there's only one Gospel the way they might think it does either.

This is similar to how some Christians will also point out that Paul stated to King Herod Agrippa II that he was "*witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.*"²⁹¹ Just as with the last objection, these Christians aren't thinking about the context, which is Paul speaking to a king with Jewish ancestry about a Jewish Gospel he was in trouble for preaching to Jewish people. This statement was all about the Gospel of the Circumcision, and had nothing to do with the Gospel of the Uncircumcision at all, so his statement doesn't actually cause any problems for

²⁹⁰ Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. — Galatians 1:21-24

²⁹¹ Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: — Acts 26:22

the existence of a second Gospel that he preached to an entirely different audience at other times.

On a somewhat related note, certain Christians also argue that, because Paul wrote to believers in Galatia,²⁹² and because Peter also wrote to believers in Galatia,²⁹³ these believers must have all been following the exact same Gospel and must have been members of the exact same local church (a similar argument is also sometimes made that because Paul wrote an epistle which is labelled as being to the Ephesians in our Bibles, and because John was also given a prophecy for a local church in Ephesus,²⁹⁴ that the teachings in both of these writings had to have been for and about people in the same local church – and even that they had to have been for people living in the same time period, which I say because I personally believe that the seven churches listed in Revelation are seven Jewish churches which won't even come into existence until around the time of the Tribulation in the future, but that's a much bigger topic than I have the time to get into here). Of course, this assertion demonstrates a serious deficiency of logic, since the idea that just because two men wrote to people in the same general region they had to have been writing to the exact same people in the exact same local church (and also had to have been writing about the exact same thing) is nothing more than an assumption one has to make in order to support their presupposition that there's only one Gospel and one church spoken of in the Bible. In addition, they sometimes also

²⁹² Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia: — Galatians 1:1-2

²⁹³ Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, — 1 Peter 1:1

²⁹⁴ Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. — Revelation 1:11

argue that because Paul wrote specifically to the same audience Peter wrote to at least once,²⁹⁵ he must have taught the exact same things as Peter. And, in fact, Paul sometimes *did* teach the exact same things as Peter, when he taught members of the Israel of God doctrines related to their own Gospel (as we already covered). But again, that doesn't mean he didn't *also* teach *different* things to those under *his* Gospel. Besides, as we've also already discussed, we know from 1 Peter 1:1 *exactly* who Peter's audience was anyway, and it didn't include Gentiles since it was specifically addressed to "*the strangers,*" telling us that Peter was writing to Israelites *living among Gentiles* in Galatia and other locations, and not to the Gentile members of the body of Christ that Paul was writing to in his epistle to the Galatians at all. And just as Peter was only writing to Israelites among the diaspora in his epistles, I should also point out that James was also only writing to members of "*the twelve tribes which are scattered abroad*"²⁹⁶ (also referring specifically to Israelites), just as John was writing specifically to Jewish "brethren" rather than to Gentiles,²⁹⁷ and Jude, who technically didn't specify an audience, but seemed to also be writing to people who were intimately familiar with Israel's history,²⁹⁸ and considering the intended audience of rest of this batch of epistles, it's very unlikely that Gentiles were included among his book's audience either, any more than they were included in the audience of the book of Hebrews, with the name of *that* book

²⁹⁵ And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; — 2 Peter 3:15

²⁹⁶ James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. — James 1:1

²⁹⁷ Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. — 3 John 1:5-7

²⁹⁸ I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. — Jude 1:5

clearly pointing out *its* intended audience – although I think it’s safe to say that all the Circumcision writings would likely still apply to all believing members of the Israel of God and not just to those among the diaspora. Simply put, while all Scripture is useful for all of us in various ways,²⁹⁹ any book of the Bible not signed by Paul is primarily to and about the Israel of God, with only Paul’s 13 epistles being specifically to and about members of the body of Christ.

Some Christians also point out that Paul wrote in 1 Timothy 6:3-5 that, *“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”* Somehow they assume this verse means that Paul meant the body of Christ needs to follow every word Jesus is recorded as speaking in Matthew, Mark, Luke, and John, forgetting the fact that not every word Jesus spoke is meant for everyone to follow at all times (because if they were, again, we’d all have to buy and carry swords³⁰⁰), and that some of the words Jesus spoke can be only intended for certain people at certain times to follow, and that it’s possible (and in fact, based on everything this book covers, it’s required) for Paul to have been referring strictly to the words our Lord Jesus Christ spoke *directly to him* in order to give specifically to the body of Christ to follow.

Meanwhile, other people have also argued that Paul wasn’t teaching unbelievers how to get saved in his epistles, since he was writing to people who were already believers, so what he referred to in 1 Corinthians 15 as the Gospel he

²⁹⁹ All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. — 2 Timothy 3:16-17

³⁰⁰ Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. — Luke 22:36

preached unto them³⁰¹ wasn't meant to teach his readers in Corinth how to get saved. And while it's true that his written audience *was* primarily made up of believers, this is irrelevant, and I'm not sure why anyone would even present that as an argument against the existence of two Gospels, because Paul still outright said in that passage that it *was* the Gospel he preached unto them, and also that it's the Gospel they had to believe in order to be saved,³⁰² so we know exactly what he preached unto them as how they're saved, which means their argument doesn't actually help them prove that there's only one Gospel anyway.

That said, it is also true that chapter 15 of Paul's first epistle to the Corinthians wasn't *specifically* written to teach about Paul's Gospel (although, whether he originally intended to or not, he ended up expanding on what his Gospel meant later in the chapter regardless), but was instead originally written to discuss bodily resurrection (since some of the members of the church in Corinth had stopped believing in their own literal future resurrection in physical bodies), with the specific contents of Paul's Gospel only being included in two verses in the chapter in order to make his point that resurrection *has* to be literal because otherwise it would mean that Christ Himself hadn't even risen from the dead and that they would have then believed the Gospel he preached to them when he first met them in vain if Christ hadn't risen from the dead (since a third of the Gospel he preached to them was specifically about Christ's resurrection). And this fact about the point of this chapter (or at least the point of the first part of the chapter) is actually important to keep in mind for when a different group of Christians attempts to claim that Peter and others were preaching the same Gospel as Paul based on verse 11, where Paul wrote the words, "*Therefore whether it were I or they, so we preach, and so ye believed.*" If simply sharing his

³⁰¹ Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; — 1 Corinthians 15:1

³⁰² By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. — 1 Corinthians 15:2

Gospel with his readers was why he wrote the chapter, as these particular Christians assume, their claim that “*so we preach, and so ye believed*” in that verse means they were preaching the same Gospel *would* be valid. But if you consider the context of the rest of the verses surrounding verse 11,³⁰³ it becomes clear that Paul was simply telling his readers (readers who already knew his Gospel, per verse 1, which means he didn’t need to share it with them again here in order to get them saved so much as to make a point) that both he and Peter saw and preached about the risen Christ, which proves that Jesus *was* indeed resurrected from among the dead in the same physical body, just as the Gospel he’d already told them back when he met them in person says as well, which means his readers could be reassured that they’d be raised from the dead in the future too.

So no, he wasn’t saying that both he and Peter preached the same Gospel. If that’s all his point was, he wouldn’t have needed to include all of what he did in verses 5 through 17 at all, but would have, at most, replaced verse 5 with verse 11 (and included Peter’s name in the verse) and left it there without mentioning

³⁰³ For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. — 1 Corinthians 15:3-17

the details about Jesus being seen by all those people after His resurrection. Besides, if sharing his Gospel *was* his only (or even just his main) point there, and “*so we preach, and so ye believed*” actually *was* in reference to his *whole* Gospel rather than just one third of it, it would also mean that everything written in verses 5 through 10 was a part of his Gospel as well, and that the Good News we have to believe in order to be saved would also include the facts that Jesus was seen of Cephas and James and 500 others after His resurrection, as well as that Paul is the least of the apostles (but that he also laboured more abundantly than the rest of them), among various other details he included in those six verses. I don’t think anyone would believe *that’s* all a part of the Gospel we have to believe in order to join the body of Christ rather than being a part of the explanation of why he even mentioned his Gospel in this chapter in the first place, though, so we can lay this misunderstanding of verse 11 to rest once and for all.

Still, it’s easy to see how someone could misunderstand verse 11, since Paul didn’t explain why he wrote the first eleven verses (or why he even mentioned his Gospel there at all) until he got to verses 12 through 17. And so, if a modern reader goes through the chapter without being aware of the controversy about resurrection among the Corinthian church back then, they could be forgiven for assuming that Paul *was* writing this chapter in order to share his Gospel (at least if they don’t pay close attention to the wording of verses 5 through 11). But Paul’s audience at the time *definitely* would have understood what he was getting at by the time they heard verses 4 or 5 being read, realizing *why* Paul was explaining that Jesus really did rise from the dead, and when whoever read the letter to them for the first time got to verses 12 and onwards, they almost certainly would have hung their heads in shame and concluded that, “Yes, if we believed Paul’s Gospel when he first told us in person that Christ rose again the third day after His death for our sins and burial, then physical resurrection *is* literally true.” Still, we shouldn’t look down on them for this, because without their mistake, Paul wouldn’t have written the most important chapter in the

Bible, and we might not even know what his Gospel actually was (although God would have then presumably inspired Paul to include it elsewhere in his epistles for perhaps a different reason, so that's probably not something that could have happened).

It's also sometimes pointed out that Paul had Timotheus (more commonly known as Timothy) circumcised,³⁰⁴ and that he even performed other actions under the Mosaic law at times as well,³⁰⁵ in order to try to argue that this means there must be only one Gospel (and sometimes also to try to prove that those of us in the body of Christ *are* under the law), not realizing that these facts actually help prove the exact opposite of what they assume. The reason Paul had Timothy circumcised was simply because he wanted to bring him along on a particular journey to help preach, and he knew that the Jews in the region would cause trouble for them if someone who was Jewish but hadn't been circumcised was preaching to them. This doesn't mean that Paul was supporting following the Mosaic law as something members of the body of Christ should do, however (as is also demonstrated by the fact that he didn't have Titus circumcised,³⁰⁶ which he definitely would have done if following the Mosaic law *was* necessary for the body of Christ). So how could he have done these things, then? Well, simply because he wasn't doing them for the sake of obeying the Mosaic law in the first place (nor was he doing them for the sake of

³⁰⁴ Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. — Acts 16:1-3

³⁰⁵ Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. — Acts 21:26

³⁰⁶ But neither Titus, who was with me, being a Greek, was compelled to be circumcised: — Galatians 2:3

his or Timothy's salvation), but rather was doing them because these actions were beneficial for the spreading the Gospel of the Circumcision to other Israelites.³⁰⁷ As we've already discussed, Paul often preached the Circumcision Gospel to Israelites in the hopes that they as a whole would finally accept Jesus as their Messiah, and law keeping was still important for those who followed that particular Gospel (if it wasn't, James wouldn't have been bragging to Paul about how zealous for the law the Jewish believers in Jerusalem were,³⁰⁸ and Paul would have also chided him for not correcting them, based on how severely he criticized the Galatians for wanting to follow the Mosaic law³⁰⁹). But when he was teaching about his own Gospel instead, Paul was very careful to point out that law keeping for its own sake (or for trying to perfect oneself) was *not* something they should be trying to do, and that following the law simply for the sake of following the law (or even for the sake of trying to please God) leads to falling from grace³¹⁰ (that's not to say it's wrong to do or avoid certain actions listed in the law for reasons *other* than keeping the law itself, including being circumcised for medical reasons, or avoiding murdering people because it's

³⁰⁷ And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; — 1 Corinthians 9:20

³⁰⁸ And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. — Acts 21:20-21

³⁰⁹ O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? — Galatians 3:1-3

³¹⁰ Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. — Galatians 5:1-4

against the secular law, not to mention avoiding specific actions because they're unloving; it's just doing so for the sake of following the Mosaic law that causes us to fall from grace – which, I should probably also point out, doesn't mean losing one's salvation, but just means missing out on enjoying the freedom Christ gave us, and possibly also losing out on certain rewards at the Judgement Seat of Christ, since Romans 8:30 tells us that anyone God calls for membership in the body of Christ *will* be justified and glorified,³¹¹ with absolutely zero qualifications beyond being predestined and called by God, making it very clear that it's impossible for members of the body of Christ to lose their salvation).

I've also heard it claimed that, because Peter defended Paul's specific form of ministry to the nations by saying, "*But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they,*" referring to Cornelius and those

³¹¹ Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. — Romans 8:30

with him getting saved after hearing Peter preach,³¹² that every single Jew and Gentile must then all be saved in the exact same manner, and all in connection with the exact same Gospel. This is reading far more into the statement than Peter was really getting at, however. It's important to remember that Acts is a Circumcision writing, and that Paul's Gospel was never actually explained in the book (because its original audience wasn't meant to understand his Gospel, since they had their own Gospel to follow). And since Peter himself didn't really comprehend the difference between the two Gospels either (in fact, it's quite possible he wasn't even aware that there were two Gospels at the time he made this statement), he really couldn't have meant anything more than: "Jews and Gentiles can both be saved by Jesus Christ if they have faith." And this is indeed true when it comes to both Gospels, even if the faith we have in connection with Jesus is different under each Gospel, with one being about His identity, and the other being about what He accomplished.

³¹² And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. — Acts 15:1-12

Of course, if someone reads Peter’s statement without being aware of all the details we’ve covered in this book, and, as such, reads Acts 15 while still believing that there is only one Gospel, it’s easy to see how they’d read that assumption into Peter’s statement and think it proves their belief to be true. But anyone who is familiar with all the facts we’ve looked at so far (as well as the facts we’ve yet to look at) can see why this statement doesn’t actually prove that there’s only one Gospel or way to be saved at all, and can understand that Peter was just stating the facts about being saved by Jesus that he was aware of (keeping in mind that he never became fully aware of *all* the facts, because if he did, he would have ended up in the body of Christ and would eventually end up in heaven, and hence will end up missing out on the specific rewards in the kingdom of heaven that he was instead looking forward to – and no, Peter is not currently in heaven any more than David is, they way most Christians assume both of them are, but that’s a topic for that other book).

Some also like to point to Paul’s statement in 2 Corinthians 3:6 that God had made them “*able ministers of the new testament,*”³¹³ and then claim that the New Covenant must apply to Gentiles after all, and, as such, everything else we’ve just covered must be wrong. Well, I’m assuming that, if you’ve made it this far into the book, you know that this can’t be the case, but does this mean the New Covenant *is* applicable to Gentiles after all? No, obviously not. There is disagreement among those who do believe in the existence of multiple Gospels as to what Paul did mean here (including the idea that the terms “New Covenant” and “New Testament” actually refer to two separate concepts, and that Paul was referring to the New Testament – which some KJV-Onlyists believe *does* apply to Gentiles, since, instead of seeing it as referring to an agreement of sorts between God and Israelites the way the term “New Covenant” does, or at least an agreement on God’s part to do something for Israel, they see the term “testament” there being used more in the sense of a “last will and testament” of

³¹³ Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. — 2 Corinthians 3:6

someone who has died, which Jesus did do – rather than to the New Covenant, with others instead pointing out that there were very likely Israelites joining the church gatherings of the body of Christ in Corinth, and claiming that this was likely simply in connection with Paul teaching them their Gospel just as he did any time he came across Jews in his various travels, among various other interpretations that also don't cause problems for the idea of there being multiple Gospels or the fact that the New Covenant is only for Israelites), and while I personally still haven't decided which interpretation is more likely to be the correct one, whatever it is that he meant, being a minister of something doesn't necessarily mean you're partaking in that thing you're dispensing, so this doesn't actually disprove anything I've written so far, while everything you have read up until now should be enough proof that this can't refute the fact that the New Covenant is only for Israelites, so I think it's safe to leave it at that (although, if it is true that this was in reference to a testament rather than a covenant – and the Greek word διαθήκη/“dee-ath-ay'-kay” that “testament” is translated from in that verse in the KJV technically *can* mean either “covenant” or “testament” – the entire argument that this causes problems for the idea of two Gospels is a moot one anyway).

And finally, no, the body of Christ has not been “grafted into Israel,” nor are we now “fellowcitizens of Israel,” as many misunderstand Romans 11:1-25 and Ephesians 2:11-22 to be saying, even though, yes, Abraham is indeed said to be the “father” of those who follow the law *as well as* the “father” of those who simply have faith.³¹⁴ Because – as many Christians who make the claim that believing Gentiles within the body of Christ become “spiritual Israelites,” and hence members of the Israel of God, seem to forget – Abraham had many physical descendants who *weren't* Israelites, which means that being able to refer to Abraham as one's “father,” be it physically as in the case of his

³¹⁴ Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, — Romans 4:16

biological descendants, or even simply metaphorically as in the case of the members of the body of Christ, just doesn't mean someone is also an Israelite. To be an Israelite, someone also has to be a biological descendant of Isaac and Jacob as well (presuming they don't marry or proselytize into the actual nation of Israel instead, of course).

I should also quickly point out that this assertion about Abraham's descendants is similar to the claim some of the same people make that, because Paul said in Galatians 3:16 that the promises made to Abraham apply to Jesus,³¹⁵ no other Israelites will actually inherit the land as they were promised to in the various supporting passages I've already mentioned. What they fail to realize is that Paul was employing a specific methodology of interpretation there called Midrash, which Jews sometimes used to bring out deeper truths in Scripture that Gentiles are unlikely to be aware of based on a strictly literal interpretation of a passage in the Hebrew Scriptures (this is along the lines of the way Matthew interprets Jesus' return from Egypt³¹⁶ as being a fulfillment of Hosea 11:1³¹⁷ as well, even though, in its literal context, Hosea was obviously referring to the nation of Israel coming out of Egypt in the Exodus; basically, this is a method of scriptural interpretation that is sometimes used to reveal hidden or layered meaning in a passage from the Hebrew Scriptures without negating the original interpretation, or its first fulfillment in the case of prophecies). There's a lot more that can be said about this, but ignoring these facts also ignores the fact that we aren't claiming *all* Israelites will inherit the land of Israel anyway. We believe that only those Israelites who are Christ's (meaning those who are members of the Israel of God) will inherit the land along with Christ Himself

³¹⁵ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. — Galatians 3:16

³¹⁶ When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. — Matthew 2:14-15

³¹⁷ When Israel was a child, then I loved him, and called my son out of Egypt. — Hosea 11:1

(and that those of us in the body of Christ will as well, because we'll be in an even higher position of rulership than the Israel of God will be at that time – reigning with Christ over the whole universe, which includes earth – and by extension we'll also “inherit” the land of Israel, so to speak, along with the Israel of God, even if we're not literally living in the land while we're reigning from and living in heaven the way they will be), which is backed up by Paul a few verses later anyway, when he wrote in Galatians 3:29, *“And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise,”* demonstrating that “seed” (which, yes, is translated from the singular Hebrew word זֶרַע/“zeh'-rah” in Genesis,³¹⁸ but just like the singular English words “sheep” or “deer,” or even the word “seed” itself on occasion, depending on the context, it can be used as a plural word as well) doesn't only refer to Jesus but refers to all those people who are Christ's as well, meaning both those in the Israel of God and those in the body of Christ. I should also point out that, if Jesus Himself *is* the only one who receives the fulfillment of the promises, the people using Joshua 21:43-45 to try to prove that all the promises were already fulfilled back in Joshua's time are going to have some trouble continuing to use that passage to also try to prove that they can't also be fulfilled for future Israelites too. To sum it all up, Paul wasn't trying to redefine Israel as simply meaning Jesus Christ alone in that verse, but rather he was pointing to Him as the central figure through whom God's promises to the Israel of God – not to mention to the body of Christ – are fulfilled, which also means that Galatians 3:16 doesn't make the Gentiles in the body of Christ a part of the Israel of God the way some people want it to either.

In fact, we can see quite clearly that the Israel of God is a distinct group from the Gentiles in the body of Christ because Israelites are only said to be the

³¹⁸ And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. — Genesis 12:7

natural olive branches in Romans 11, not the whole tree.³¹⁹ Remember, not all of the metaphorical natural olive branches are pruned out of the metaphorical tree in that figurative explanation of past, present, and future events pertaining to Israel and the other nations (at least it's still future as of the time this book you're now reading was written). Instead, some of the natural olive branches remained attached to the tree (with it being these particular branches that refer

³¹⁹ I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. — Romans

11:1-25

to Israelites who believed the Gospel of the Circumcision, and not the trunk itself representing them) while the wild olive branch was grafted into the tree *next* to the remaining branches rather than replacing them. And as Paul made clear in this passage, Israel is not cast away permanently, but is only “cast away,” so to speak, temporarily, until the full complement of the nations may be entering the body of Christ (I say again, *entering the body of Christ*, and **not** entering the *tree itself*, since the *whole* metaphorical wild olive branch was *already* grafted into the metaphorical tree when Paul wrote that, with no new wild branches *ever* going to be grafted into it as well after he wrote that), at which point the nation of Israel will become the focus of God’s purposes once again, at the time when the wild branch itself is pruned out to make room for the currently pruned-out natural branches to be grafted back into the tree. If this seems confusing, the phrase “cast away” in verse 1 was translated from a different Greek word in the KJV – ἀπωθέω/“ap-o-theh'-om-ahee” – than the phrase “casting away” in verse 15 was – which was instead translated from ἀποβολή/“ap-ob-ol-ay” – and is referring to a more forceful and permanent thrusting away in that verse than the temporary placing aside that the hyperbolic “casting away” of verse 15 in the KJV is referring to, for anyone who might be wondering how Israel can be not cast away while also being “cast away” at the same time. If it isn’t obvious by now, this case of being both “cast away” and not cast away at the same time is yet another example of how the translators of the KJV seemed to enjoy using the same sort of English word or phrase to refer to contrasting concepts for some reason, as we already saw by how they used the English word “another” both figuratively and literally to represent two different Greek words in their translation of Galatians 1:6-7, and the same goes for how they used the English word “fall” to refer to both “falling” and also not falling at the same time in this very chapter of Romans as well. In verse 11, Paul asked, “*Have they stumbled that they should fall?*”, then answered his own question by saying, “*God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.*” So we can see that they didn’t literally fall far away and permanently, but they did “fall,”

hyperbolically speaking, with the first “fall” being translated from a variation of the verb πίπτω/“pip'-to” in the Greek, referring to falling from a height, being thrust down violently or purposefully, or even to perishing, and the second “fall” being translated from a variation of the noun παράπτωμα/“par-ap'-to-mah” in the Greek, literally referring to simply stumbling and landing gently (or at least less violently than the first word implies) beside or near something else (this word is also translated as “trespasses” in other verses in the KJV, I should add). While this contrasting usage of the same English word in the same passage in the KJV can be confusing to those who don’t understand what’s going on, it seems that the translators were having fun with words in these examples, and that they expected the readers to be able to figure out when the words are being used literally and when they’re being used figuratively in the same passages, based on an understanding that the Bible can’t contradict itself. And so, we know from what Paul wrote in this chapter that, while the nation of Israel as a whole did indeed stumble (“fall”), and has even been “cast away,” so to speak (really just meaning temporarily placed on the back burner), so that Gentiles can have an opportunity to enjoy salvation without having to go through Israel for the time being (when he wrote, “*Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles...*”, and, “*For if the casting away of them be the reconciling of the world...*”), he also told his readers that the nation of Israel *will* be restored in the future (when he also wrote, “*... how much more their fulness?*”, and, “*...what shall the receiving of them be, but life from the dead?*”).

It also helps to understand that this passage has nothing to do with the salvation of individuals, the way many people assume it does, nor does being pruned from the tree have anything to do with the idea of losing one’s salvation, which is made clear by the fact that the pruned-off natural branches were never saved to begin with and yet had to have been a part of the tree at one time in order to be pruned from it. This is also made clear by the fact that it’s a *singular* wild branch, as opposed to the *plural* natural branches. Of course, some who read

the KJV might be confused by the fact that it says “*a wild olive tree*” in verse 17,³²⁰ but Paul explained in the same verse that this **whole** “*wild olive tree*” was “*grafted in among them,*” which means he was either referring to a single wild olive branch being grafted into the natural olive tree next to the remaining natural olive branches, or to an entire wild olive tree being grafted into the natural olive tree, trunk and all. Either way, that only one whole object – as opposed to multiple, separate wild-olive branches – was grafted into the natural tree is clarified A) by the fact that the Greek ἀγριέλαιος/“ag-ree-el'-ah-yos,” which “*a wild olive tree*” was translated from in the KJV, is a Singular noun, as well as B) by the fact the KJV also uses the Second Person Singular “thou” in both this verse and verse 24, rather than the more catch-all “you” that most English Bible translations used to render the Greek word σύ/“soo” in those verses. This all tells us that the single wild branch (or “*wild olive tree*”) grafted into the natural tree refers collectively to every single Gentile who will have lived during the entire time that the dispensation (meaning the administration, or economy) of the grace of God is in effect³²¹ – since Gentiles, both saved and unsaved, are being grouped together as a singular whole in these verses – rather than simply referring to only those Gentiles who join the body of Christ (and also confirms that the metaphorical “grafting into the tree” only “happened,” so to speak, one time – in the past – rather than “happens” multiple times – as each Gentile gets saved – the way most Christians assume Paul meant). And since the *whole* wild branch (or “*wild olive tree*”) will eventually be pruned from the natural tree, as it will have to be in order for the temporarily-removed natural branches to be grafted back “*into their own olive tree,*” every Gentile member of the body of Christ would lose their salvation if being grafted into and pruned from the tree was connected with being saved.

³²⁰ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; — Romans 11:17

³²¹ If ye have heard of the dispensation of the grace of God which is given me to you-ward: — Ephesians 3:2

And so, no, being grafted into the tree doesn't mean that a Gentile has been grafted into Israel, or that they have become a "spiritual Israelite," which is a completely unscriptural term anyway. Instead, I would suggest that the "*wild olive tree*" being temporarily grafted into the natural tree simply refers to the fact that Gentiles currently have access to God (via justification by faith³²²) without needing Israelites to help them do so the way Gentiles will need them for in order to get to know God in the future, after the "*wild olive tree*" is removed from the natural tree (due to unbelief,³²³ since, after the body of Christ is taken up to heaven,³²⁴ there will be no more believing Gentiles left in the wild olive tree). This means that Gentiles don't replace or become a part of the church called the Israel of God at all, but rather are currently able to join the church called the body of Christ instead, at least until the full complement of the nations has entered the body of Christ (meaning until the last person called for membership in the body of Christ has been saved), at which point the dispensation of the grace of God will come to an end, the "*wild olive tree*" will be removed from the tree, and the only way for Gentiles to approach God again (at least for 1,000 years) will be to go through citizens of the nation of Israel.

And this also all tells us that the same goes for the idea some Christians have that Paul said Gentiles join the "commonwealth of Israel," or become "fellowcitizens" of the nation of Israel, when they join the body of Christ. Based on everything we've just covered, this obviously can't be what he meant in

³²² Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. — Romans 5:1-2

³²³ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. — Romans 11:20-21

³²⁴ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. — 1 Thessalonians 4:17

Ephesians 2.³²⁵ Besides, the word “commonwealth” (translated from πολιτεία/ “pol-ee-ti'-ah” in the original Greek) has to do with actual citizenship in an actual nation, and we don't legally become citizens of the country called Israel when we join the body of Christ (if you're a Gentile who disagrees, try moving to Israel and telling the government there that you're now a legal citizen of their nation because you've come to believe in Jesus, and let us know how well that goes). Besides, our citizenship is in the heavens, not down here on earth where Israel is located, as we've already established, and I don't see the term “spiritual Israel” anywhere in the chapter (or in the Bible, for that matter), so anyone who tries to claim we're “spiritual Israelites” is just reading their assumptions into the chapter. Instead, we've become “fellowcitizens” of the kingdom of God, and of the household of God (which members of the Israel of God are certainly also members of), and not of the nation of Israel itself, although the geographic nation of Israel *will* become a part of the kingdom of God after Jesus returns, at which point the land will be known as the kingdom of heaven, but it certainly isn't a part of the kingdom yet, which means that we Gentiles can't be said to become citizens of the nation of Israel, or really even a part of Israel in any way,

³²⁵ Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. — Ephesians 2:11-22

when we believe Paul’s Gospel, but simply become citizens of the kingdom of God.

Knowing all this should also make it clear that Paul wasn’t calling us spiritual Israelites when he said “we are the circumcision” in verse 3 of Philippians 3.³²⁶ Since we now know that there’s no such thing as “spiritual Israel,” he obviously had to have been referring to something other than that, and he certainly was. “Circumcision” is a type³²⁷ of the putting off of the flesh (referring to having no confidence in one’s own abilities for salvation and entrance into the kingdom of God), so all Paul was doing there was warning his readers about the Judaizers,³²⁸ using the word “circumcision” as a metaphor to point out that those of us who are said to have died with Christ³²⁹ are the ones who have *actually* “put off the flesh,” so to speak (which the Judaizers haven’t, since they’re still trusting their own “flesh,” including their literal circumcision, for their salvation), making us *metaphorically* “the circumcision,” even if not *literally* “the circumcision” (although *actual* Israelites, meaning the members of the Israel of God, would *also* fall under the label of “the circumcision” – as opposed to the label of “the concision,” meaning “the mutilators,” that the KJV translates Paul as using mockingly in verse 2³³⁰ for the Judaizers, since all they were doing was maiming themselves without benefit due to trusting their own flesh over God for salvation – because even though the true Israel of God *does* still need to follow the law in order to enjoy life in the kingdom of heaven in the future, they also

³²⁶ For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. — Philippians 3:3

³²⁷ [https://en.wikipedia.org/wiki/Typology_\(theology\)](https://en.wikipedia.org/wiki/Typology_(theology))

³²⁸ <https://en.wikipedia.org/wiki/Judaizers>

³²⁹ In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: — Colossians 2:11

³³⁰ Beware of dogs, beware of evil workers, beware of the concision. — Philippians 3:2,

have no confidence in their *own* flesh, but are trusting God to help them do what's required instead).

As for those who might be wondering why I make a distinction between “the kingdom of God” and “the kingdom of heaven,” yes, I’m well aware of the fact that the term “the kingdom of heaven” seems, at least at first glance, to be used simply as a synonym for “the kingdom of God”³³¹ at times in the book of Matthew³³² (which is the only book in the Bible to use the phrase “the kingdom of heaven”), and also that the word “heaven” was a common metonym for “God” in general back then as well. However, since we now know that the book of Matthew was basically only talking about the part of the kingdom of God which will exist in Israel in the future, the fact that Paul *also* used the term “the kingdom of God”³³³ tells us that the kingdom as a whole is much larger than *just* Israel, and that it must encompass the parts of the universe that aren’t just here on earth. And since Jesus almost certainly wasn’t actually saying the words “the kingdom of heaven” when He spoke the words recorded in the book of Matthew (based on the fact that the books of Mark³³⁴ and Luke³³⁵ both used the phrase “the kingdom of God” in the parallel passages to the ones where Matthew recorded Jesus’ statements with “the kingdom of heaven” instead³³⁶), it seems

³³¹ For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. — Luke 7:28

³³² Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. — Matthew 11:11

³³³ For the kingdom of God is not in word, but in power. — 1 Corinthians 4:20

³³⁴ And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: — Mark 4:11

³³⁵ And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. — Luke 8:10

³³⁶ He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. — Matthew 13:11

that God inspired Matthew to do so in order to give us a label that refers strictly to the part of the kingdom of God that would apply only to Israel. Basically, none of the references to entering the kingdom of God in Matthew, Mark, Luke, or John were about the part of the kingdom of God that the body of Christ will be in after we're caught up together in the air to be with Christ when He comes for His body³³⁷ (which will be heaven), but are referring to the kingdom in Israel in the future, as we've now learned, and so "the kingdom of heaven" can't refer to the part of the kingdom of God which is in heaven either, since it's specifically only used in reference to the part of the kingdom which is in Israel. So while "the kingdom of God" *can* technically refer to both, since both Jesus and Paul used it, anytime we see the phrase "the kingdom of heaven" used, we know it's only referring to Israel after Jesus' Second Coming. To put it simply, it basically just means "the kingdom [sent] *from* heaven." So while it's perfectly fine to refer to Israel during the thousand years as "the kingdom of God," since those are the words Jesus presumably actually spoke, to make things less confusing, it's also easier to just refer to it as "the kingdom of heaven" when discussing it ourselves. And for those who aren't convinced, remember that the book of Matthew used *both* terms,³³⁸ so I have to assume that God inspired the use of the unique term in specific places in Matthew for a reason (I don't believe that anything is in Scripture by accident, but rather I believe that everything written there is included a very good reason, which means that whatever reason that the writer of the book of Matthew might have had to use the term from a relative perspective, God made Him do so for *His* own reason from an absolute perspective, which I believe was to give us a term to use for the specific part of the kingdom of God which will be in Israel in the future).

³³⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. — 1 Thessalonians 4:17

³³⁸ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. — Matthew 19:24

And with all that being said, it should now be obvious why the title “*the Israel of God*” in Galatians 6:16 can’t possibly be referring to the body of Christ. Since there’s literally zero scriptural basis for the idea that those of us in the body of Christ are some sort of “spiritual Israel,” I trust you can now see that this can only be a reference to the circumcision church. And while the Greek word translated as “and” – καί/“kahee” – in the “*and upon the Israel of God*” part of the verse technically can be used to distinguish or identify a group when it’s used in Koine Greek, this particular use of καί is rare,³³⁹ and never actually occurs in this exact construction anywhere else in the Greek Scriptures, at least based on what I could find while digging into this topic,³⁴⁰ so there’s no reason to believe it’s being used that way here either, outside of presuppositional bias, of course. And as far as I’ve been able to find, aside from when it refers to Jacob³⁴¹ or to Jesus (as in the case of Matthew interpreting that passage in Hosea we looked at earlier with a midrashic second sort of fulfillment, for example), the word “Israel” is never used to refer to anyone *other* than ethnic Israelites in Scripture anyway. And while there’s a *lot* more that can be said about this topic to prove this, based on everything we’ve just learned about the kingdom of heaven and the different types of salvation, the words “and upon” simply *have* to be telling us that there are two separate groups of people being spoken of by Paul in this verse (the first group being “as many as walk according to this rule,” meaning members of the body of Christ, and the second group being those known as “the Israel of God”), especially in light of everything else he’d just finished teaching in this epistle (since the whole context of this epistle contradicts any notion at all that Gentiles are now a part of Israel, because if we are, we’d also be required to keep the Mosaic law the way they’re required to,

³³⁹ *Who is the “Israel of God” in Galatians 6:16?* by Brian Collins: <https://exegesisandtheology.com/2020/09/07/who-is-the-israel-of-god-in-galatians-616>

³⁴⁰ *Who is “the Israel of God” in Galatians 6:16?* by David Huffstutler: <https://religiousaffections.org/articles/biblical-studies/who-is-the-israel-of-god-in-galatians-616>

³⁴¹ And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. — Genesis 32:28

when the entire reason Paul wrote that epistle in the first place was to make sure we *don't* try to follow the Mosaic law).

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
<p>Will keep the law perfectly when the New Covenant finally comes fully into effect and replaces the Old Covenant completely (Jeremiah 31:31-34, Ezekiel 36:26-27, Micah 4:2, Hebrews 8:8-12).</p>	<p>Not only are we not under the law at all, and in fact should not try to keep any of it (Romans 6:14, Galatians 5:3), Gentiles were never under the Old Covenant – which was about Israelites keeping the Mosaic law – to begin with, so we don't have an Old Covenant to be replaced with by a New Covenant the way Israel does anyway (Exodus 12:43-49, Exodus 19:3-6, Leviticus 26:46, Deuteronomy 4:8, Deuteronomy 28, Nehemiah 9:13-14, Psalm 147:19-20, Malachi 4:4 Romans 2:14-15, Romans 9:3-5, Ephesians 2:12).</p>
<p>Jewish believers within this church were still zealous of the law, even after the Council of Jerusalem, and they were upset that Paul was teaching Jewish members of the body of Christ to avoid practicing the Mosaic law, including circumcising (Acts 21:17-26).</p>	<p>Not only did Paul teach against circumcising – or any law-keeping – for Gentiles in the body of Christ, he taught against it for <i>anyone</i> in the body of Christ, including Jewish members, and if Paul was teaching the same thing that Peter and James and the rest of the Jewish church were, the members of their church in Jerusalem wouldn't have been so upset at Paul for teaching against circumcising and law-keeping for Jewish members of his church when he visited them later (Acts 15:1-21, Galatians 2:1-3, Acts 21:17-26).</p>
<p>Spoken of by the prophets since the world began (Acts 3:21-25).</p>	<p>A secret until Paul (Romans 16:25, Ephesians 3:8-10).</p>

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
<p>Only 12 apostles for this church – a number with much spiritual significance to Israelites – and they were all called inside of Israel (Matthew 4:18-22, Matthew 10:2-4). Even though Judas was replaced by Matthias after being disqualified (Acts 1:12-26), no others out of the 12 were ever replaced because there will only be 12 thrones for them to sit on in the kingdom of heaven, and only 12 foundations of the wall of the New Jerusalem to be named after them on the New Earth (Matthew 19:28, Revelation 21:14).</p>	<p>The first apostle of our church – who is not one of the 12 apostles of the Israel of God – was called outside of Israel (Acts 9:3). This is spiritually significant because Paul was the apostle of the Gentiles (Romans 11:13).</p>
<p>Are supposed to eventually teach all the nations to obey everything Jesus commanded, and to baptize them in the name of the Father and of the Son and of the Holy Spirit (Matthew 28:16-20), although – outside of Peter’s visit to Cornelius – Scripture tells us this hasn’t happened yet (Acts 11:19, Galatians 2:8-9).</p>	<p>The fact that Paul is called <i>the</i> apostle of the Gentiles, and that a whole new set of apostles were in fact sent to the Gentiles, is significant because it means the 12 apostles of the Israel of God were <i>not</i> the apostles of (or to) the Gentiles (Romans 11:13, Acts 14:14, 1 Corinthians 4:6-9, Ephesians 4:11), nor were the rest of the members of that church preaching to the Gentiles yet either, since the pillars of their church had agreed to leave the preaching to the Gentiles to Paul and to those with him, for the time being, which means Israel hasn’t even really begun her so-called “Great Commission,” as it’s often referred to, yet (Galatians 2:8-9, Acts 13:2).</p>
<p>Proclaimed among Israelites (James 1:1, 1 Peter 1:1).</p>	<p>Proclaimed among the Gentiles (Ephesians 3:8).</p>

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
Called the little flock, and as future citizens of the New Jerusalem, which is referred to as the bride of the lamb itself after it descends to the New Earth, the saints of this church who will inhabit this city can figuratively (albeit only proleptically) also be referred to as the bride of the lamb (Luke 12:32, John 3:29, Revelation 21:9), and are also referred to as the Israel of God (Galatians 6:16).	The saints of this church are referred to as the body of Christ (1 Corinthians 12:27, Ephesians 5:30).
Racial distinctions important (Matthew 15:26, Matthew 19:28, Revelation 21:12, Zechariah 8:22-23).	Racial distinctions irrelevant (1 Corinthians 12:13, Galatians 3:28).
Believers known <i>from</i> the foundation of the world (Revelation 17:8).	Believers known <i>before</i> the foundation of the world (Ephesians 1:4).
Believers called first, then chosen (Matthew 22:14).	Believers chosen first, then called (Romans 8:30).
Water baptism required (Mark 16:16, Acts 2:38).	Water baptism not required (1 Corinthians 1:17, 1 Corinthians 12:13).
Many types of baptism/immersion: John's baptism in water unto repentance, the Lord's baptism in water – obviously not a baptism unto repentance – water baptism in the name of Jesus Christ/the name of the Lord, baptism <i>in</i> the Holy Spirit, and in fire, baptism into Moses, and baptism in the name of the Father and of the Son and of the Holy Spirit (Matthew 3:11, 13-17, Acts 1:4-5, Acts 2:38, Acts 10:48, 1 Corinthians 10:2, Matthew 28:19).	Only one baptism/immersion: not <i>in</i> the Holy Spirit (or in water either), but rather <i>by</i> the Holy Spirit, <i>into</i> the body of Christ, including into what He experienced in His body, such as His death (Ephesians 4:5, 1 Corinthians 12:13, Romans 6:3-4).

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
Must have circumcision of the heart (Deuteronomy 10:16, Acts 7:51, Romans 2:29).	Circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ (Colossians 2:11).
Must have works, if possible between conversion and death, since faith without works is dead for them (James 2:20).	Even if we don't have works, but only have faith, we are still justified, which means faith without works is not dead for us (Romans 4:5).
<i>Must</i> keep His commandments, and live as Jesus did (1 John 2:3-6).	God's grace motivates us to live well, not the threat of losing our salvation if we don't, as is the case for Israel (2 Corinthians 5:14-15).
<i>Must</i> forgive others or God will <i>not</i> forgive them (Matthew 6:12-15).	Should forgive one another as God has already forgiven us (Ephesians 4:32) – but even without works, we're still justified, so we aren't required to forgive others in order to be saved, even if it's still good for us to do so (Romans 4:5).
Must not eat things sacrificed to idols (Revelation 2:14, 20).	Are permitted to eat things sacrificed to idols as long as conscience permits it (Romans 14:14, 1 Corinthians 8:4).
Must be an overcomer to avoid second death (Revelation 2:11).	Saved from second death by grace alone (Ephesians 2:8-9).
Hoping for grace, which will be brought to them when Jesus returns to the earth (1 Peter 1:13).	Already standing in grace (Romans 5:2).
Must be waking and watching, not sleeping (Matthew 25:1-13, Luke 12:37, Hebrews 9:28).	Whether waking or sleeping (1 Thessalonians 5:10).
Must be wise, not foolish, or will not be chosen (Matthew 25:1-13).	Few who are wise are chosen, and most who are chosen are foolish (1 Corinthians 1:26-29).

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
Can be put to shame at His presence if not careful (1 John 2:28).	<i>Will</i> all be changed for the better – meaning given glorified, immortal bodies – at His presence, which is the blessed hope all of us in this church should be looking forward to (1 Thessalonians 4:15-17, 1 Corinthians 15:52, Titus 2:13).
Will go through day of wrath (Revelation 6:1-17).	Not appointed to wrath (1 Thessalonians 1:10, 1 Thessalonians 5:9).
Will meet Christ on earth (Acts 1:11-12, Zechariah 14:4).	Will meet Christ in the air (1 Thessalonians 4:16-17).
The resurrection of the just, also known as Israel’s “first resurrection” (Luke 14:14, Revelation 20:1-6), occurs 75 days <i>after</i> Jesus steps foot on the Mount of Olives (Zechariah 14:4-7, Acts 1:9-12, and compare the numbers in Daniel 12:11-13 to the numbers in Revelation 13:5 to understand the 75 day difference between these two events).	The dead in the body of Christ are first resurrected, then those who are still living will rise with them to meet Christ in the air together when He comes for our church, before He ever even gets close to the Mount of Olives (1 Thessalonians 4:16-17).
Will reign on the earth as a kingdom of priests over the nations (Exodus 19:6, Isaiah 61:6, 1 Peter 2:5-9, Revelation 2:26-27, Revelation 5:10, Revelation 20:6).	Will reign in the heavens (Ephesians 2:6-7, 2 Timothy 2:12).
Will fill earth with knowledge of God’s glory by being a light to the Gentiles and salvation to the ends of the earth (Habakkuk 2:14, Isaiah 49:6).	Will display God’s wisdom among the principalities and powers in the heavens (Ephesians 3:10-11).
The meek shall inherit the earth, and will live in the land God gave the patriarchs, which is the land of Israel (Matthew 5:5, Ezekiel 36:28).	Our citizenship is in the heavens (Philippians 3:20).

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
There will still be mortal “flesh and blood” humans living in the part of the kingdom of God that is on the earth, and they will even continue to reproduce, both in the thousand-year kingdom of heaven in Israel, as well as on the New Earth for a time (Zechariah 8:3-4, Isaiah 65:17-25).	Mortal “flesh and blood” is not able to inherit the part of the kingdom of God that is in the heavens (1 Corinthians 15:50-54).
The 12 apostles will judge the 12 tribes of Israel (Matthew 19:28).	Paul, not one of the 12 apostles of the church known as the Israel of God, but rather the first apostle of the church known as the body of Christ, will, along with the rest of the body, judge the whole world, as well as judge angels (1 Corinthians 6:2-3).
The cross was only bad news to those hearing the Gospel of the Circumcision – at least in the sermons recorded in Acts – and a shameful thing which needed to be repented of <i>in order</i> to be saved (Acts 2:22-38, Acts 3:13-15, Acts 7:52).	The cross is only good news for those hearing Paul’s Gospel, and is even something to glory in because it’s <i>how</i> we are saved (1 Corinthians 1:18, 1 Corinthians 15:1-4, Galatians 6:14).
As far as their Gospel is concerned, Jesus gave His life as a ransom only for “many” – meaning only for those who obey this Gospel (Matthew 20:28).	As far as our Gospel is concerned, Jesus gave His life as a ransom for all – meaning all humanity (1 Timothy 2:6).

The Israel of God/The Gospel of the Circumcision	The body of Christ/The Gospel of the Uncircumcision
<p>Exhorted to remain in Him, and seem to be able to fall away and not be able to be renewed to repentance, so appear to be able to lose out on getting to experience their sort of salvation (1 John 2:28, Hebrews 6:4-6, Hebrews 10:26-27).</p>	<p>If we died with Christ – and if we did, we can’t un-die – we <i>will</i> live with Him, since He cannot disown His own body. Yes, we can “fall from grace,” so to speak – which basically just means placing oneself under the bondage of religion and rules, such as the law, and, because of doing so, missing out on enjoying the freedom Christ gave us – and it might be that we can also lose out on reigning with Him by denying Him in order to avoid suffering, but either way, we still remain His body, and He won’t amputate and disown His own body parts, and body parts can’t amputate themselves either (Galatians 5:1-4, 2 Timothy 2:11-13). Besides, Paul said that if we’re called, we <i>will</i> be justified and glorified, and didn’t include any qualifications in that verse, so any passages in Paul’s epistles which seem to teach otherwise <i>must</i> be talking about something else (Romans 8:30).</p>
<p>Abraham being justified by works given as an example (James 2:21-23).</p>	<p>Abraham being justified by faith rather than by works given as an example (Romans 4:2-3).</p>
<p>Gentiles will be blessed by Israel’s rise in the future (Isaiah 49:6, Zechariah 8:22-23, Acts 3:25).</p>	<p>Gentiles are currently blessed by Israel’s “fall” (Romans 11:11).</p>

Now these aren’t just minor variations in terminology; these are obviously completely different messages for two completely different groups of people. Unfortunately, if one isn’t being honest with Scripture, and insists on trying to make these major differences between Paul’s teachings and the teachings in the

Circumcision writings say the same thing, because their preconceived doctrines force them to have to believe they mean the same thing, they're just not ready to interpret the rest of Scripture, and should not be teaching anyone from the Bible. In fact, not only is this concept so extremely important for believers to grasp, it's also so central to understanding what the Bible is saying and who a particular passage is relevant to that one can't properly interpret much of Scripture at all without beginning from this perspective. Even something like evangelism will be a confusing task for those who don't understand that "the Great Commission" (a label that isn't actually even found in the Bible) wasn't meant for the body of Christ at all. Instead, rather than teaching all nations to be observing *all* things that Jesus commanded His disciples, and baptizing them in the name of the Father and of the Son and of the Holy Spirit (which, as I already mentioned, is a whole different baptism from the one that Peter did with water, since the baptism he's recorded as having performed in Scripture was specifically "*in the name of Jesus Christ,*" and would also be a command Paul would have been disobeying when he stopped baptizing people in water if it was meant for all believers in Jesus to do, as it would have to be if the so-called "Great Commission" itself was meant for the body of Christ to also complete, since it's a part of said "Great Commission"³⁴²) as the Israel of God will be called to do in the future (when the dispensation of the grace of God is complete and Israel has been saved³⁴³ and finally begins their ministry to be a light to the Gentiles and salvation unto the ends of the earth as they were long ago prophesied to one day be, and when Gentiles will in fact only come to know

³⁴² Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. — Matthew 28:16-20

³⁴³ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: — Romans 11:26

God by following the Jews – which is how they’ll finally get to be that kingdom of priests they were prophesied to one day become), we have a greater “commission” and “one baptism” (into the body of Christ), and are called to be stewards of the mysteries that were kept secret since the world began just as Paul was,³⁴⁴ and can in fact currently help other Gentiles come to God even if we’re not Jews, which is why it’s imperative to truly understand this important topic.

And that brings up another point we should consider, which is the question of why Paul was even called for apostleship in the first place. There were already 12 apostles who were given the so-called “Great Commission” to go to the nations and teach them to observe everything Jesus had commanded and to baptize them in the manner He’d prescribed (okay, technically only 11 apostles were given that command at that specific time, but it would have applied to

³⁴⁴ Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. — 1 Corinthians 4:1

Matthias too, after he was appointed the 12th apostle in order to replace Judas³⁴⁵ – and no, there’s no biblical basis for the idea that *Paul* was supposed to be the 12th apostle, as some claim, since he didn’t fit the qualifications for Judas’ replacement that Peter listed at the time³⁴⁶), and as we learned from that list of differences in the above chart, there can *only ever be* 12 apostles in connection with the Israel of God, because there will only be 12 thrones for the apostles to sit on in the kingdom of heaven in Israel. This means that Paul didn’t replace anyone from the 12 when he was made the apostle of the Gentiles, but if the existing 12 apostles *had already been commissioned* to go to the nations, why would God then appoint a *13th* apostle (Paul) to go to the nations instead,³⁴⁷ rather than having the 12 do the job that Jesus assigned to them? The only way this makes sense is if the time of the 12 to go to the nations hadn’t begun yet,

³⁴⁵ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. — Acts 1:15-26

³⁴⁶ *Was Paul A Replacement for Judas?* by Justin Johnson: <https://graceambassadors.com/mystery/was-paul-a-replacement-for-judas>

³⁴⁷ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. — Galatians 2:9

and if Paul had a whole other ministry and message for the Gentiles of the nations than the ministry and message that the 12 will bring to the nations when the kingdom of heaven begins, when they've been resurrected from the dead after the Tribulation concludes.³⁴⁸

Even after learning all of that, however, some Christians will still want to say things along the lines of, "I follow Jesus, not Paul" (or worse, some like to say, "I worship Jesus, not Paul," even though literally *nobody* worships Paul), with some of them quoting Paul himself when he wrote, "*was Paul crucified for you?*", pointing to Paul's statement in 1 Corinthians 1:10-13 where he corrected his readers for saying, "*I am of Paul; and I of Apollos; and I of Cephas;*"³⁴⁹ – often following their statement up by then saying they're only of Christ. The problem is, if they only took the time to read the whole passage, they'd notice that Paul condemns saying even, "*and I of Christ.*" That doesn't mean we aren't supposed to follow Christ, as some will then accuse us of teaching when we point this fact out, but following Christ wasn't the point of the passage, which was simply about Paul condemning sects, meaning divisions, which had begun springing up within the local church in Corinth. Besides, Paul made it quite clear in the very same book that we *are* to follow him, when he wrote in 1 Corinthians 11:1, "*Be ye followers of me, even as I also am of Christ.*" So yes, we still follow Christ,

³⁴⁸ *Reasons We Ought Not to Follow the "Great" Commission* by Justin Johnson: <https://graceambassadors.com/prophecy/mmlj/reasons-we-ought-not-to-follow-the-“great”-commission>

³⁴⁹ Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? — 1 Corinthians 1:10-13

but those of us in the body of Christ follow Him by following the teachings He gave to us *through* our apostle: Paul.³⁵⁰

I should add, in a last-ditch effort to defend the idea of there being only one Gospel, I've heard it pointed out by some Christians that the words "*the Gospel*" technically aren't included in the original Greek text prior to the words "*of the Circumcision*" in Galatians 2:7 (which is true), and then asserted that Paul would have used those words there if he meant for it to be understood that he was referring to two separate Gospels, but based on the clear pattern of things that differ between the teachings Paul preached among the nations (including the exact words in the Gospel message he preached to them, and what those words mean) and the teachings that Peter and Jesus' other disciples gave to Israel (including the exact words in the Gospel message they preached to them, and what *those* words mean, especially in the four books commonly referred to as "the Gospels" and in the book of Acts), it should be clear by now that Paul being concise in that verse doesn't detract at all from the fact that there *are* at least two Gospels connected with salvation in Scripture.

Still, if somebody wants to somehow insist that there really is only one Gospel taught in Scripture after reading everything I just covered in this book, I'd very much like to hear why they want Scripture to contain only one Gospel so badly. And it has to be a matter of wanting it to be true, since, at the very least, they have to not only admit that all of the passages we've looked at *can* be interpreted in such a way that supports the existence of two Gospels, but also that there's no passage in Scripture which actually outright says there's only one Gospel. But really, at this point it should be obvious to anyone who has been paying attention that even if I missed any other passages somebody might try to use in order to argue that the disciples *were* proclaiming the exact same news which is good during Jesus' earthly ministry that Paul later proclaimed to the

³⁵⁰ If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. — 1 Corinthians 14:37

nations (which was the news which is good about Christ's death for our sins, burial, and resurrection, and how those who believe this news which is good are saved), those "proof texts" simply can't actually support their belief at all. And so, my challenge to anyone still trying to hang on to the idea that there's only one Gospel is to answer the various questions I've asked throughout this book, and to provide their refutations of every single one of the scriptural interpretations and arguments I've brought up in support of the existence of two Gospels, including an explanation of how they reconcile the extensive list of scriptural contradictions that would seem to exist if there *was* only one Gospel (based on the comprehensive list of differences I've laid out which only seem to make sense if there are indeed at least two Gospels). In addition, I want them to write down and send to me or to whoever sent them this book (or at least write it down for themselves to consider) **exactly** what they believe this one Gospel is and what someone has to do in order to be saved under it, both someone who lived prior to Christ's death and someone who lived after His resurrection (leaving no details out, and including their scriptural basis for all of it). And if what someone had to do in order to be saved under this one Gospel was different before Jesus died than it now is after He was resurrected, they also need to explain how that different thing they had to do prior to Christ's death actually *is* the exact same thing Paul said the people of the nations that he declared the Gospel unto had to do in order to be considered saved (which includes believing that Christ died for our sins, that He was buried, and that He rose again the third day), which it would have to be if both proclamations of news which is good actually *are* the *exact* same Gospel message with absolutely *no* differences, as many Christians claim is the case. So far nobody has been able to do all of the above after reading earlier editions of this book, as well as after reading any of my other writings covering the same details I just went over in this book (a few have sent attempts at refuting a few points, but they all ignored the majority of what I wrote), and unless someone can, the idea of there being only one Gospel simply remains an assumption there's literally zero excuse for making.

All this does bring up a very important question, however, which is *why* there are two Gospels in the first place, and why Jesus *didn't* preach the same Gospel during His earthly ministry that Paul later preached to the nations. Well, the answer to that question is simply that He couldn't, because if He had, *nobody* would be able to get saved. You see, as we've already learned, the Gospel Paul preached is Christ's death for our sins, burial, and resurrection, and this event is the very basis of our salvation (and is, in fact, the only reason *anyone* can be saved when it comes to the type of salvation Paul primarily taught about). This means that if Jesus had preached the same message (that His death was going to be *for our sins*, meaning that His death would be the basis of our salvation) as His Gospel around Israel before He died, the spiritual powers of darkness behind His death would have undoubtedly gotten wind of this, learning the truth about how we're saved, and would *not* have had Him crucified after all, as Paul explained³⁵¹ (and, in fact, would have done everything they could to keep Him from going to the cross, since they don't want any humans being made immortal and sinless and taking their rulership from them). Yes, humans technically crucified Jesus, but it was the evil spiritual beings ruling the world behind the scenes during this age who drove them to it, but only because they thought it would put an end to His eventual usurping of their leadership over humanity. Little did they realize that they were played, since His death was the main reason He was born in the first place, but that fact was well disguised by His ministry to the Circumcision (in fact, while it's not the whole reason, it likely is still a large part of why God had a chosen people in the first place: basically, God plays the long game, and used Israel, and even the Gospel of the Circumcision, to distract the spiritual "princes of this world" from His much-grandier hidden plans). And so, the answer to the question of why there *might* be two Gospels connected with salvation is itself yet another proof that there

³⁵¹ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. — 1 Corinthians 2:7-8

have to be two Gospels connected with salvation. Which also means that even if someone misses out on the type of salvation connected with the Gospel of the Circumcision, there's no reason they can't end up enjoying the type of salvation connected with the Gospel of the Uncircumcision as laid out in 1 Corinthians 15:1-4 instead. And they indeed will. But what does that have to do with the salvation of all humanity? 1 Corinthians 15:1-4 doesn't seem to say anything about the salvation of all humanity, at least at first glance and in the manner that we've covered it so far. But that's because there are at least two different types of salvation connected with Paul's Gospel as well (both a **general** salvation which everyone will eventually get to enjoy, and a **special** salvation connected with it which only a relative few will ever experience), but to learn the reasons I believe that the Bible teaches this, you'll have to read that other book I wrote specifically on that topic.³⁵²

³⁵² *Biblical Universalism - Learn the irrefutable scriptural proof that all will be saved by Jesus Christ, and how to enjoy true biblical freedom as a Universalist* by Drew Costen: <https://www.universalism.ca>