

## **THE DIFFERENT GOSPELS IN THE HOLY SCRIPTURES**

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### **The Gospel of Abraham (Galatians 3:8)**

In Galatians 3:5-17 we read that the Scripture, foreseeing that God would justify the heathen through faith, preached before the "gospel to Abraham." Many, many, many misinterpret this verse and say that Abraham knew that one day Jesus Christ would come, die for our sins, be buried, and rise again the third day. However the Scripture says nothing of the sort. This is where some Christians get the idea that "people were saved under the Old Testament by looking towards the cross, and people get saved today by looking back to the cross." This is nowhere near the truth. Well Jesus said that Abraham rejoiced to see my day and was glad (John 8:56). All right, so in order to determine what Abraham was rejoicing about, we need to look at what God revealed to him in the Old Testament.

We read in Genesis 12:1-3 that God would make him a great nation, and would bless him, and that in him all families of the earth would be blessed (referring to his seed: Genesis 22:18) God also told Abraham that he would give him the land of Canaan (Genesis 12:5-7, 17:7-8). He reveals to him that his seed would be as the stars of heaven (Genesis 15:4-6). God also revealed that his seed would be servants in Egypt for 400 years (Genesis 15:12-21), he would destroy Sodom and Gomorrah (Genesis 18:16-33) and that God established the covenant of circumcision with him to distinguish his seed from all others (Genesis 17:9-14). Nothing in the Book of Genesis indicates that Abraham knew that Jesus Christ would die for the sins of the world. Some might argue Genesis 22, since it is a picture of God the Father (Abraham) sacrificing God the Son (Isaac): which by the way was the same mountain Jesus was crucified on! But this is not a good argument. The prophets could not even understand it completely (see 1 Peter 1:9-12).

The day that Abraham rejoiced about was seeing what God promised to him come to pass. That is, the promised seed (which goes back to Genesis 3) would arrive, and when Jesus Christ spoke that in John 8, he had finally arrived. The day that Abraham rejoiced about was seeing the promised seed arrive. Go back to Galatians 3:8, "And the scripture, foreseeing" Did you see that? Notice it was the Scripture, NOT Abraham that foresaw something. What did the Scripture foresee? That God would justify the heathen through faith. Abraham did not foresee this, the Scriptures did! Now look carefully, the following part reveals to us what the gospel preached to Abraham was. "Preached

before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Do you see that? That was the gospel preached to Abraham, not the death, burial, and resurrection of Christ. It was that in his seed all nations would be blessed. God later told Abraham that in Isaac his seed would be called (Genesis 21:12).

The gospel that was preached to Abraham was that one day the promised seed of Genesis 3 would be called in his seed through one of the descendants of Isaac. We know from the rest of the Scriptures that the promised seed would come from the tribe of Judah, of the seed of David, and be born in Bethlehem.

### **The Gospel of the “Church” in the Wilderness (Hebrews 4:2)**

Again, many, many, many, misinterpret this passage and teach that the children of Israel knew that one day Christ would come, die for our sins, be buried, and rise again the third day. This is where some Christians get the idea again that “people were saved under the Old Testament by looking towards the cross, and people get saved today by looking back to the cross.” Nothing could be further from the truth. Let us examine this passage. Look at Hebrews 3:14-19. First of all this passage has no doctrinal application to the church. We are in the book of Hebrews written to Hebrews. This book will be primarily applicable doctrinally during the great tribulation, after the church is raptured out (See *Rightly Dividing the Word of Truth*). Now there are things in the book of Hebrews that we can apply to us as Christians, but not all of it, and Hebrews 3:14 is a great example of this truth. No Christian has to hold the beginning of our confidence steadfast unto the end to be saved. This sounds like “he that endureth unto the end shall be saved” (Matthew 10:22). But the context of those passages in the gospels is the tribulation. So it is here with this passage in Hebrews. Remember we are to rightly divide the word of truth. Compare Hebrews 3:14, 6:4-6 with Ephesians 2:8-9: it just doesn’t fit with church age doctrine.

We find out from reading Hebrews 3:14-19 that the gospel preached in Hebrews 4:2 was preached to the children of Israel that wandered around 40 years in the wilderness. They are called “the church in the wilderness” in Acts 7:38. Uh oh, we run into another problem. Israel is the church and the church is Israel. I thought they were different (1 Corinthians 10:32)? Maybe the Catholics and mainstream Protestants are right? Israel replaced the church or the church is new Israel. No this is heresy. The Church, the Jew, and the Gentile are always different groups of people in the Bible. So why is Israel referred to the church in the wilderness?

Again, to clear this up all we have to do is find out what the word church means. The word “church” simply means “a called out assembly” just like the word “gospel” simply means “good news.” The problem is people assume that anytime they see the word “gospel” it always means the death, burial, and resurrection of Christ. They also assume that anytime they see the word “church” it refers to the body of Christ (a living body composed of only born-again Christians). Just like they do with the “sons of God” – in the Old Testament; they are angels (Genesis 6, Job 1, Job 2), and in the New Testament they are saved sinners that have been born again (John 1, 1 John 2:1-2).

The nation of Israel was called out of Egypt to enter into their promised land. That is why in Acts 7:38 they are called “the church in the wilderness.” Just because they are called a church doesn’t mean they were born again members of the body of Christ!

All right so what was the gospel that was preached unto the children of Israel in the wilderness? The good news was that when they entered into the promised land they would have rest (Hebrews 3:17-19; 4:1, 3-6). The reason why they did not enter into that rest was because of unbelief (Hebrews 3:19). The rest that is being spoken of in Hebrews 4 is the millennial reign of Christ. Look at Hebrews 4:4-11, “For he spake in a certain place of the seventh day on this wise, And God did rest on the seventh day from all his works.” Notice in verse 11 you must labour to enter into that rest. Faith and works. During the 3.5 years of tribulation the Jew must have the faith of Christ, keep the commandments of God, and not take the mark of the beast in order to be saved (Revelation 12:17, 14:9-12). He that endures unto the end, the same shall be saved. The 7<sup>th</sup> day of creation, like the 7<sup>th</sup> day of a week (the Sabbath day) are pictures of the millennial reign of Christ.

Notice in Hebrews 4:2 that this good news of rest was also “preached unto us.” Who is the “us” there? Without a doubt this is the Israelite. This was preached to the Jew by John the Baptist and Jesus Christ when they said, Repent, for the kingdom of heaven is at hand (Matthew 3:1-2, 4:17). God even used the Gentiles after Christ ascended back up into glory to remind the Jews “This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear” (Isaiah 28:11-12). This was preached to the Jews by Peter in Acts 3:19, “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.” The Bible also calls this rest the regeneration (see Matthew 19:28). “Preached unto us” refers to the Jews during the Lord’s earthly ministry, to the Jews after his resurrection during the days of the Apostles (the gospel of circumcision), and will be preached again during the tribulation by Jews (Matthew 24:14).

So this gospel of the “church” in the wilderness is the good news of rest. The church in the wilderness is not to be confused with body of Christ. For it is a different called out assembly with a different purpose made up of both born again Jews and Gentiles. This gospel has nothing to do with the death, burial, and resurrection of Christ. Remember, “gospel” simply means good news.

### **Gospel of the Kingdom of Heaven** (Matthew 3:1-2, 4:17)

This gospel was preached by John the Baptist, Jesus Christ, and the Apostles. They preached that the kingdom of heaven was at hand. This gospel was preached ONLY to the Israelites. Jesus sent the apostles to preach the kingdom of heaven is at hand to the lost sheep of the house of Israel. Jesus actually said, do not go to the Gentiles (Matthew 10:1-7 15:21-28). The kingdom of heaven was never established; it was postponed (Acts 1). The phrase “kingdom of heaven” is only found in Matthew’s Gospel, which is a heavily Jewish Gospel. This gospel had nothing to do with the death, burial, and resurrection of Christ. It had everything to do with the literal, physical, earthly kingdom that God promised to the nation of Israel. It is important to note that the kingdom of

heaven existed from the beginning of creation and has had dozens of kings (See *The Kingdom of Heaven vs. The Kingdom of God*). “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 for ever; and of his kingdom there shall be no end.” (Luke 1:32-33) Jesus Christ was to be king over a literal, visible, earthly kingdom. Notice that he would be given of God the throne of his father David. You have to be out of your mind to say that king David was king over a spiritual kingdom. It was a literal, physical, earthly, bloody, combat, warring kingdom. To say that Jesus was only referring to a spiritual kingdom that he would establish is ludicrous.

One of the greatest verses in the Bible that declares plainly that God Almighty would come in the flesh is found in Isaiah 9:6-7, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 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.” It is clear that Christ was to reign over a physical, literal, earthly kingdom that already existed in the past. Look at Acts 1:6-8 “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. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.” Notice the part, “restore again the kingdom to Israel.” This kingdom preexisted Christ and it belonged to Israel. Jesus never corrected the disciples for looking for a physical, literal, earthly kingdom. He simply said it is not for you to know when I will restore it.

So what was the good news? The good news was that their king has arrived and was offering them the kingdom, but they had to repent as a nation and accept Jesus as their King in order for it to come. We know what ended up happening. The gospel of the kingdom of heaven has nothing to do with the death, burial, and resurrection of Christ, it has everything to do with the restoration of the physical, earthly kingdom to the nation of Israel.

### **Gospel of the Kingdom of God (Mark 1:14-15)**

This gospel was preached by the Lord Jesus Christ and his apostles (Mark 1:14-15, Luke 4:43, 9:2). It is interesting to note that the Scripture never states that John the Baptist preached the kingdom of God. He only preached the kingdom of heaven was at hand. The kingdom of God was established on the earth and given to the Gentiles due to Israel rejecting and murdering their King (Matthew 21:33-45), while the kingdom of heaven was not given to the Gentiles. So what is the kingdom of God? The kingdom of God can be simply summarized as the Holy Ghost in you and you in the Holy Ghost, or Christ in you and you in Christ. Look at Luke 17:20-21, “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.”

Well isn't that something. Here the Pharisees and the rest of the nation, including the disciples, are expecting and looking for the restoration of a physical, literal, earthly kingdom and Jesus says that the kingdom of God is within you. You see there are two different kingdoms. One is spiritual and one is physical. The Pharisees thought that the kingdom of God (Luke 17:20) was physical when it was spiritual. The physical kingdom is called the kingdom of heaven. They asked about the kingdom of God and Jesus told them it was spiritual, unobservable, and within a man.

So the kingdom of God is a spiritual kingdom. It is an invisible kingdom. Romans 14:17, “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” The kingdom of God is in you and you are in it: you in the Holy Ghost and the Holy Ghost in you.

So what was the good news of the kingdom of God? The good news was that the last Adam (1 Corinthians 15:45), the promised seed (Genesis 3) has arrived to restore mankind in the image of God. No man since Adam was ever made in the image of God (Compare Genesis 1:26-27, 5:1-3). The kingdom of God would give man the righteousness, which is God's righteousness (Romans 3:21-26), needed to enter into the kingdom of heaven (Matthew 5:20) Remember what Paul said in Romans 14:17? It is righteousness, peace, and joy in the Holy Ghost. Being born again is the absolute requirement for entering into or even seeing the kingdom of God (John 3). The kingdom of God had to come first, but the only way it could was if a sinless man would die for the sins of the world and reconcile God and man by one holy eternal sacrifice for ever, enabling God to pour out his Holy Spirit to quicken our dead spirits, restoring us in the image of God. But who is without sin? For there is not a just man upon earth that doeth good and sinneth not! (Ecclesiastes 7:20) But the last Adam was different than the first; the second man was the Lord from heaven (1 Corinthians 15:47)! The Great Creator, Jehovah was manifest in the flesh and died on Calvary's tree for the sins of not only Israel, but for the whole world! This was the good news. The Son of God has come to restore man in the image of God making him righteous.

Notice how the kingdom of God is continued to be preached through out the church age while the kingdom of heaven ceases to be preached by the end of Acts (Acts 1:3, 8:12, 14:22, 19:8, 20:25, 28:23, 28:31; 1 Corinthians 6; Galatians 5; Colossians 4; 2 Thessalonians 1). You get the picture. In this age, men enter into the kingdom of God by the new birth. They are born again when they receive the Lord Jesus Christ, by believing Paul's Gospel (1 Corinthians 15). Jesus and the apostles when preaching the kingdom of God before his crucifixion and resurrection never mentioned the death, burial, and resurrection of Christ.

### **Gospel of the Grace of God (Acts 20:24)**

Now we are at the gospel that we are to preach today, by which if a man believes is saved and put into the body of Christ, sealed until the day of the redemption of his body

at the resurrection of the church (the rapture). This Gospel is outlined in 1 Corinthians 15:1-8. Christ died for our sins according to the Scriptures, he was buried, and rose again the third day according to the Scriptures.

The good news here is that Jesus Christ, the rejected King of Israel, died on the cross for our (both Jew and Gentile) salvation! Praise God! Known unto God are all his works from the beginning. God knew this afore time that his chosen people would reject him, therefore God used that to bring about his means of redeeming the world whether they be things in earth, or things in heaven, and destroyed the devil and his works through the blood of the cross. The Jews and the Gentiles did what they had to do in condemning him and putting Christ to death. They did whatsoever the Lord's hand and counsel determined before to be done. Yet the Lord said, I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee.

This gospel is preached to the Jew and Gentile. For whosoever shall call upon the name of the Lord shall be saved (Romans 10:13)! Are you starting to see that there are different gospels in the Bible? Just because you see the word "gospel" doesn't mean it is referring to the death, burial, and resurrection of Christ. "Gospel" does not mean Christ died for our sins, was buried, and rose again the third day according to the Scriptures. "Gospel" simply means "good news or good tidings," however Christ dying for our sins and rising again from the dead sure is good news! You are probably starting to see the close connection between the gospel of the kingdom of God and the gospel of the grace of God. The gospel of the grace of God is also called by other names: Gospel of God (Romans 1:1); the Gospel of Christ (Romans 1:16); Paul refers to it as "my gospel" (Romans 2:16; Romans 16:25-26) and the Glorious Gospel (2 Corinthians 4:4, 1 Timothy 1:11). By believing the gospel of the grace of God: Christ dying for your sins and rising again (1 Corinthians 15), you are put into the kingdom of God. That is, it puts you in the Holy Ghost and the Holy Ghost in you, forgiving you of all sin (Colossians 1:14), renewing you in knowledge after the image of him that created him (Colossians 3:10), quickening your spirit (Ephesians 2:1-5, Colossians 2:13), spiritually circumcising you (Colossians 2:11-12), separating your soul and spirit from your body (Hebrews 4:12), and giving you eternal life in a glorified body just like Christ's (Philippians 3:21)!

### **The Everlasting Gospel (Revelation 14:6-7)**

The everlasting gospel has nothing to do with the death, burial, and resurrection of Christ. In fact, the name of Jesus is not even mentioned in this gospel! Read the passage: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." This gospel is preached to the Jew and Gentile and not the church. Why not the church? The church has already been caught up to heaven (1 Thessalonians 4) and is no longer on the earth. Now it is true there will be "churches" around during the tribulation (all of the apostate churches of our day,

especially the Roman Catholic Church, the masterpiece and counterfeit of Satan, the Great Whore – see Revelation 17-18).

What is the good news? Time is up! The Word of God is about to return and execute the fierceness and wrath of Almighty God and make war in righteousness (Revelation 19)! This gospel is preached by an angel that flies in the midst of heaven, not by any man. It is preached at the end of the great tribulation. Notice Revelation 14:6-12: The Bible says another angel follows the one that is preaching the everlasting gospel and declares Bablyon is fallen (Revelation 18:1-2) and a third angel follows and says that if any man worships the beast, his image, or receives his mark, shall be tormented with fire and brimstone in the presence of the Lamb and his holy angels for ever and ever.

Right before the Lord returns, mankind is given one last chance to escape God's righteous judgment and wrath: man are commanded to Fear God and give him glory and worship him as Creator: if they do they will be spared.

### **The Gospel of Circumcision vs. The Gospel of Uncircumcision (Galatians 2:7-9)**

We read in Galatians 2 about a gospel of the circumcision and the gospel of the uncircumcision. The Scripture says the gospel of the uncircumcision (Gentiles) was committed unto Paul and the gospel of circumcision (Jews) was committed unto Peter. They came to an agreement that Paul and Barnabas would go unto the heathen and they would go unto the circumcision (Galatians 2:7). In order to determine what these two different gospels are (they are different in a King James Bible, the other "versions" make them the same) we need to look at what was given unto Peter to preach and what was given unto Paul to preach.

### **The Gospel of Circumcision (Galatians 2:7)**

The Scripture is clear that this gospel of circumcision was committed specifically to Peter. What did the Lord Jesus Christ give to Peter? Hold on tight, we are going on a bumpy ride! Turn to the favorite passage of every Roman Catholic that ever lived, Matthew 16:16-19. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

There it is the proof text that Peter is the rock of the church and unto him was given the keys to the church or the kingdom of heaven? And also the papists want us to believe that this verse also teaches apostolic succession? This is a loaded passage so we need to park here for a while. First thing is first: Peter is not the rock nor is he the foundation of the church. Even in the Greek, Peter (Petros) and Rock (Petra) are two different words. The Bible is crystal clear that the Rock is Christ (1 Corinthians 10:4) and he is the foundation (Isaiah 28:16, 1 Corinthians 3:11) and head corner stone (1 Peter 2:7-8). Alright so that is clear. So he said, Thou art Peter and upon *this* rock (himself) he would

build his church – this is corroborated by the verses I just mentioned: do you believe the Bible or not? And the gates of hell would not prevail against it.

Okay lets move on to the next part. “And I will give unto thee the keys of the kingdom of heaven.” The keys that were given unto Peter have absolutely nothing to do with the church! If you have read from the beginning and you believe the Holy Bible and take it literally like Daniel, Jesus, and the Apostles did, you know the kingdom of heaven is a literal, physical, earthly kingdom that belongs to Israel that will be restored to that nation. It is that Davidic kingdom over which the Lord Jesus Christ, not the Pope, will reign as King of kings and Lord of lords. How can anyone use this verse about the keys of the kingdom of heaven given to Peter and make that the keys to the church? I’ll tell you how you do it, you reject the “as it is written”, literal approach to the Bible and adopt the unbiblical, unscriptural, spiritual and allegorical approach to the Bible to make it say whatever you want it to say or not say! You make the kingdom of heaven and the kingdom of God the same and it leads to these kinds of heresies. Rome ASSUMES the kingdom of heaven and the kingdom of God are the church, but they are not according to the Bible taken literally. But when you adopt the allegorical, spiritual approach to the Scriptures, you can make that Book say ANYTHING that you want. These keys have absolutely nothing to do with the church but have everything to do with the physical, literal, earthly kingdom that God promised Israel.

Look in Isaiah 22:20-25. The LORD of hosts is speaking of one of the kings of Judah, Eliakim, “And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father’s house.” (Isaiah 22:21-23) The keys to the kingdom of heaven are the keys to the house of David: keys to a physical, literal, earthly, Jewish, Davidic kingdom. These keys have nothing to do with the church. The Gentiles were given the kingdom of God because of the Jews rejecting and murdering their Messiah (Matthew 21:33-43), they were (this is CRUCIAL) NEVER given the kingdom of heaven! You see what would happen if you make the kingdom of heaven and the kingdom of God the same thing? You make a mess out of the Bible. Remember, you are to rightly divide the word of truth.

Look at Revelation 3:7, “And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.” Well look at that. Who now has the keys to the kingdom of heaven? The Lord Jesus Christ. The keys went back into his hands. Now that is interesting. Peter has the keys to the kingdom of heaven given unto him by the Lord in Matthew 16. He continues to preach this Jewish Gospel (the gospel of the kingdom of heaven) after the resurrection of Christ until he dies. And by the time John writes the Book of Revelation, somewhere around 90 AD, God has already destroyed the Temple in Jerusalem in 70 AD and the Jews probation period of 40 years: 30 AD to 70 AD to enter into that rest (Hebrews 3-4, Isaiah 28:11-12,

Acts 3) to receive the kingdom of heaven and the kingdom of God comes to end, and so the kingdom of heaven is postponed indefinitely and the kingdom of God is given unto the Gentiles and the minds and hearts of the majority of Jews when reading the Old Testament is blinded (2 Corinthians 3:6-16) until the fullness of the Gentiles come in (Romans 11:25-29) and then all Israel shall be saved during the time of Jacob's trouble, the great tribulation (Jeremiah 30:7, Daniel 12:1, Matthew 24:21). What a Book! What a God that wrote it!

So it is clear that the rock of the church is Christ, and the keys given unto Peter have nothing to do with the church, but have everything to do with the Jewish Davidic Kingdom. So what is this gospel of circumcision? Well it looks like it is a mixture of the gospel of the kingdom of heaven and the gospel of the kingdom of God. As time goes by in the book of Acts, the preaching of the gospel of the kingdom of heaven decreases and the gospel of the kingdom of God increases. With Peter, the Scripture says in Galatians 2:7, that unto Peter was given the gospel of the circumcision. Clearly the Lord in Matthew 26 gave Peter the keys to the kingdom of heaven so this must have something to do with the gospel of the circumcision. Let us now look at what Peter preaches in Acts.

In Acts 2, Peter preaches on the day of Pentecost and what does he preach? Acts 2:14-42. Christ dying for our sins is not mentioned in his preaching at all! Repent, be baptized in the name of Jesus Christ for the remission of sins, AND YE SHALL receive the Holy Ghost. (It was only a Jewish Audience-he further states this promise is to the whole nation) Notice all the day of the LORD references in his preaching (Acts 2:16-21, 2:34-35). Just in case you don't know, the day of the LORD is when Jesus Christ comes back to earth slaying the antichrist and the false prophet and millions and millions that come against Jerusalem and sets up the kingdom of heaven, restoring Israel as the head of the nations. So there is kingdom of heaven elements in his preaching.

In Acts 3, Peter preaches again, amen. Acts 3:12-26. Repent, be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord (Millennial reign of Christ), AND HE SHALL SEND JESUS. Did you catch that? Peter told the nation to repent, and if they did repent God Almighty would send Jesus Christ. You see that thing? Jesus Christ could have come back then. But did the nation repent? No. His preaching had kingdom of heaven elements in it here as well (Jesus Christ will come back if you repent). This was preached only to a Jewish Audience again. Christ dying for our sins not mentioned in his preaching!

Peter preaches again in Acts 4:9-12, amen. Nothing about the blood atonement, nothing about believing in the death, burial, and resurrection of Christ, just that salvation is in known other name under heaven given among men whereby we must be saved. He preached only to a Jewish audience again. Are you starting to see the differences between Paul's gospel and Peter's gospel? Are you starting to see the differences between the gospel of circumcision and the gospel of uncircumcision?

Peter preaches again in Acts 5:29-32, amen. Nothing about the blood atonement, nothing about believing in the death, burial, and resurrection of Christ, just that Jesus is a Prince and a Saviour, to give repentance to Israel and the forgiveness of sins. He preached only to a Jewish Audience again.

In Acts 7, Stephen preaches a great sermon that was so harsh and mean and crude, modern Christians would condemn him for being too harsh and unkind and not loving. God said that man was filled with the Holy Ghost (Acts 7:55). You see being filled with Holy Ghost has nothing to do with being “slain in the Spirit” and uttering nonsense and shaking uncontrollably like a demon-possessed person. The Biblical gift of tongues was the ability to speak in different known languages (Acts 2:1-11) They would be unknown to you if you didn’t know it, How could the Pentecostals miss it? – and was a sign to the unbelieving Jew and never a sign of “baptism of the Holy Ghost” or “evidence of salvation” (1 Corinthians 14:18-22, Isaiah 28:9-13).

In Acts 8:4-17, Philip preaches the kingdom of God to Samaritans, the name of Christ, people believe and were baptized. You see that. As soon as the Jewish Audience is gone, the kingdom of God shows up being preached alone with no kingdom of heaven elements! How consistent is that book when taken literally and rightly divided? Then we read in the same chapter the salvation of the Ethiopian Eunuch, Acts 8:29-38. He preaches Jesus Christ to him out of Isaiah 53 and in order to be baptized he must first believe with all his heart (starting to sound more like Paul) that Jesus Christ is the Son of God. By the way, this condition for water baptism is literally erased from all other “versions” of the Bible. It is marked Acts 8:36 then Acts 8:38. Where is Acts 8:37 you ask? Hopefully in the footnotes if you are lucky! (see it in the NIV)

In Acts 9, Saul of Tarsus gets saved. In Acts 10-11 God reveals to Peter that God has given the Gentiles an opportunity of repentance unto life (Acts 11:18). When Peter preaches to Cornelius there are no kingdom of heaven elements mixed in. Read it, Acts 10:34-44. Notice how he says whosoever believeth in him shall receive remission of sins. Getting closer to the gospel that was revealed to Paul (1 Corinthians 15).

For the next several chapters we read about the apostle to the Gentiles, Saul who is also called Paul. In Acts 13:16-49 Paul preaches those that believe are justified from all things and receive the forgiveness of sins. Then we come to Acts 15, the Great Jerusalem Synod. The issue discussed was how someone was saved, and specifically if the Gentiles had to be circumcised and keep the law in order to be saved. The conclusion they came to was this: Peter declared, “But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.” (Acts 15:9-11) Salvation by grace through faith. The very next chapter we read, Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:30-31). And we don’t here about Peter for the rest of the book of Acts.

So after examining what Peter personally preached in the Book of Acts, every time he preached to a Jewish audience he preached the gospel of the kingdom of heaven mixed in with the gospel of the kingdom of God (his converts received the Holy Ghost in

various ways and were added to the church). When preaching to the Jews he does not mention the blood atonement for sin, belief in Jesus for forgiveness of sins: he says repent and be baptized in the name of Jesus (Acts 2), repent and be converted and God will send back Jesus Christ (Acts 3), and Jesus given to Israel for repentance and forgiveness of sins (Acts 5). The next time we read about Peter preaching he is preaching to a Gentile and says for the first time believing in Jesus Christ forgives sins (Acts 10). When he preached to the Gentile Cornelius, he preached only the gospel of the kingdom of God and things that were almost identical to what Paul preached.

So to state again, the Gospel of the Circumcision is entrusted to Peter (Matthew 16:16-19). It is a mixture of both the gospel of the kingdom of heaven and the gospel of the kingdom of God, and the kingdom of heaven is mixed in when he is preaching to a Jewish audience. When Peter preaches to the Gentiles, he preaches only the kingdom of God.

### **Gospel of Uncircumcision (Galatians 2:7)**

This Gospel was committed unto the Apostle Paul and was revealed to him directly by Jesus Christ (Galatians 1:11-12). This gospel is the same as the gospel of the grace of God that we spoke of previously: Christ died for our sins, was buried, and rose again the third day according to the Scriptures. Included in this gospel is the gospel of the kingdom of God, which has been given unto the Gentiles because the Jews rejected Jesus Christ and murdered their Messiah (Matthew 21:34-44). The gospel that Paul took to the heathen was solely the gospel of the kingdom of God. He did not take the gospel of the kingdom of heaven to the heathen because that is specifically for the Jewish nation, which gospel was given unto Peter by Jesus Christ in Matthew 16.

Remember the Book of Acts is a transitional book: From Old Testament to New Testament, from the Jew to the Gentile, from the Kingdom of Heaven unto the Kingdom of God, From Peter to Paul. And so it will be until the fullness of the Gentiles come in and then all Israel shall be saved as it is written. So those are the different gospels in the Holy Scriptures and remember to study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. If you do this the Bible will make sense.