

The Ten Gospels – or Twelve

See also companion study¹.

Introduction

John Davis² has set out the different gospels that **“the scripture of truth”** Daniel 10:21 presents.

Two of these gospels

5) There is the **Gospel unto Abraham** (Gal 3v8) that promised he would bless ‘all nations’ (cf. Gen 18v18)

6) There is the **Gospel of peace** (Rom 10v15) that deals with the good news of the Millennium (cf. Isa 52v7)

may be perceived as separate gospels or as subsets of what Paul terms **“my gospel”** Romans 2:16.

Note first that Dr Ruckman points out that ten gospels are found in the New Testament³.

If the **Gospel unto Abraham** and the **Gospel of peace** are taken as separate gospels, that gives twelve gospels in scripture rather than ten as will be shown. However, if they are taken as subsets of what Paul terms **“my gospel”** Romans 2:16, that gives ten gospels in scripture as will be shown.

Of course, **“the gospel of the grace of God”** Acts 20:24 which is **“the gospel of Christ”** Romans 1:16 is rightly perceived as within what Paul terms **“my gospel”** Romans 2:16 because it is Paul who gives the definitive treatise on **“the gospel of Christ”** Romans 1:16 in Romans 3-6 but this gospel existed and was preached before Paul’s conversion and is the gospel by which the Ethiopian is saved i.e. before Paul. Note that the Biblical definition of **“the gospel”** is **“the word of the Lord”** or **“the word of God”** Romans 10:16, 17, 2 Corinthians 4:2-3, 2 Timothy 2:8, 9. Gail Riplinger⁴ describes how the word *gospel* is actually a compound Anglo-Saxon word *God-spell*, literally *God’s word*.

“And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans” Acts 8:25.

“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” Acts 8:36-37*, fulfilling Paul’s later doctrinal statement in Romans 10:9-10 on **“the gospel of Christ”** Romans 1:16.

*Note in passing the match between Acts 8:37 and 1 John 4:15 **“Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God”** showing that the Ethiopian’s confession is indeed that of his salvation and of church age salvation in principle.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:9-10.

“the gospel of Christ” Romans 1:16 should therefore be listed specifically as a distinct gospel, also insofar as it is the means by which any individual is or will be saved between the Lord’s resurrection and the rapture as the Lord Himself foretold to Martha. The Lord’s question is the key question for any individual between now and the rapture.

“Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” John 11:25-26.

More remarks on Romans 10:15, Galatians 3:8 will follow when ***“my gospel”*** Romans 2:16 is addressed in more detail.

For now, it should then be noted that the number ten in scripture refers specifically to the Gentiles as Genesis 10 on the table of nations shows⁵. The number twelve in scripture refers specifically to Israel i.e. the Jews as the expression ***“the twelve tribes”*** Genesis 49:28, Exodus 24:4, 28:21, 39:14, Ezekiel 47:13, Matthew 19:28, Luke 22:30, Acts 26:7, James 1:1, Revelation 21:12 denotes⁶.

This writer concludes therefore that the association of the numbers ten and twelve with the gospels in scripture emphasises their importance to both Jew and Gentile, as indeed Paul states with specific reference to ***“the gospel of Christ.”*** The Jews had prior access to that gospel. Upon the Jews’ rejection of it, that gospel then went directly to the Gentiles.

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek” Romans 1:16 with Acts 13:45-46 ***“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.”***

Note that modern versions cut out or dispute the words ***“of Christ”*** in Romans 1:16, leading to the false teaching that only one gospel exists in scripture. See the attached study ***“The gospel of Christ” Romans 1:16*** with respect to the validity of the words ***“of Christ”*** in Romans 1:16.

The listing of the gospels found in scripture follows. The listing essentially follows Dr Ruckman’s approach as outlined above.

The Four Gospel Accounts

“the branch”

The first four gospels are the four Gospel accounts i.e. Matthew, Mark, Luke, John, each with a different emphasis on the Lord Jesus Christ as a different manifestation of *“the branch”* Jeremiah 23:5, Zechariah 3:8, 6:12, Isaiah 4:2:

Matthew

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth” Jeremiah 23:5 with reference to the Gospel of Matthew and the Lord Jesus Christ as Israel’s King according to prophecy ***“Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass”*** Matthew 21:5 with Zechariah 9:9 ***“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.”***

Mark

“Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH” Zechariah 3:8 with reference to the Gospel of Mark and the Lord Jesus Christ as ***“servant of all”*** Mark 10:44 ***“For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many”*** Mark 10:45.

Luke

“Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD” Zechariah 6:12 with reference to the Gospel of Luke and the Lord Jesus Christ as ***“The Son of man...a friend of publicans and sinners!”*** Luke 7:34.

John




“In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel” Isaiah 4:2 with reference to the Gospel of John and the Lord Jesus Christ ***“In the beginning...the Word, and the Word was with God, and the Word was God”*** John 1:1.

See the accompanying summary graphic that matches the configurations of *“the branch”* with respect to the four Gospel accounts⁷.

Different Languages

Note that each Gospel account was written in a *different original language* because God had the different readers in mind. See this extract⁸.

Dr Riplinger notes that Herman Hoskier identified 2nd century Greek-Latin-Syriac polyglot New Testaments i.e. in parallel⁹ [indicating that Koine Greek was *not* dominant for the New Testament even in the early church].

	Matt Lion	Jesus as the righteous King of the Jews, the Lion of the Tribe of Judah. Emphasis on righteousness . [Spoke 18, pg 323]
	Mark Ox	Jesus as the Servant and the Workman of the Lord. Emphasis on His Miracles, Strength, and Action . [Spoke 19, pg 331]
	Luke Man	Jesus as the Great Physician and Friend of Sinners. Emphasis on His Humanity , Wisdom, and Mercy. [Spoke 20, pg 342]
	John Eagle	Jesus as the Word of God, the Living Bread that “came down from heaven.” Emphasis on His Divinity . [Spoke 21, pg 355]

Moreover, Gail Riplinger¹⁰ that [John] Foxe quotes an old "treatise"... "Also the four evangelists wrote the gospel in divers languages, as Matthew in Judea, Mark in Italy, Luke in Achaia, and John in Asia. And all these wrote in the languages of the same countries..." (John Foxe, *The Acts and Monuments*, 1583, vol. 4, pp 671, 675). That is, parts of the New Testament were *first* written in *different* languages and existed in *parallel* to facilitate to the utmost "**obedience to the faith among all nations, for his name...Jesus Christ**" Romans 1:5-6.

See the attached study **Divers Languages of the Four Evangelists** from correspondence between this writer and Sister Riplinger on the different languages that the Gospel writers used.

The Fifth Gospel

The fifth gospel is "**this gospel of the kingdom**" Matthew 24:14, which will be preached during the great tribulation after the rapture of the church and will require faith and works for salvation:

"But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come...For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" Matthew 24:13-14, 21-22.

"And Moses verily was faithful in all his house, as a servant...But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end...For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" Hebrews 3:5-6, 14.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death...And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" Revelation 12:17.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" Revelation 14:12.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" Revelation 22:14.

The above scriptures show that the tribulation saint who follows "**this gospel of the kingdom**" Matthew 24:14 must by faith "**with confidence stedfast unto the end**" Hebrews 3:14 await "**salvation, and strength, and the kingdom of our God, and the power of his Christ**" Revelation 12:10 - Who is "**KING OF KINGS, AND LORD OF LORDS**" Revelation 19:16 - that will be manifest at His Return "**when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet**" 1 Corinthians 15:24-25.

During this time of waiting via "**the patience of the saints**" Revelation 14:12 each tribulation saint will be able to plead "**the blood of the lamb**" Revelation 12:11 against satanic accusation, Revelation 12:10, because the Lord said "**For this is my blood of the new testament, which is shed for many for the remission of sins**" Matthew 26:28 but the tribulation saints must also maintain "**the word of their testimony**" in that they openly, unequivocally and steadfastly "**keep the commandments of God**" Revelation 12:11, 17, 14:12 as the Lord set them out and as even an unsaved Jewish lawyer summarised them according to "**the law.**" See below.

The works component of tribulation salvation according to the nearness of the Second Advent, **“this gospel of the kingdom”** Matthew 24:14 and **“the keeping of the commandments of God”** 1 Corinthians 7:19 from leading a good life to helping one’s fellow tribulation saints is apparent in the scriptures that follow.

“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother” Mark 10:19.

“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” Luke 10:26-28 with:

- Leviticus 19:18 **“Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.”**
- Deuteronomy 6:5 **“And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.”**

Note also these transitional passages with *application* to tribulation saints helping out each other:

“Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door” James 5:8-9.

“But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging” 1 Peter 4:7-9. Note the emphasis on *works* i.e. charitable hospitality to cover sins. This is not the same as in the church age where sins are covered totally by **“the blood of Christ”** so that the saved sinner can be brought to God as Paul explains **“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ”** Ephesians 2:13 and as Peter also states according to the transitional nature of his letter from the church age to the tribulation. The following passage accords with Pauline doctrine. Note that nothing is said about charity covering sins because **“the precious blood of Christ”** covers all sins. **“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.

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” 1 John 3:17. The tribulation context is apparent because love here is *works-based* not **“the fruit of the Spirit”** Galatians 5:22.

“the patience of the saints” Revelation 14:12 **“which keep the commandments of God, and have the testimony of Jesus Christ”** Revelation 12:17 brings down the devil’s **“great wrath”** Revelation 12:12 so that many tribulation saints will be martyred in that **“they loved not their lives unto the death”** Revelation 12:11, **“the death”** being beheading. Martyred tribulation saints will nevertheless be resurrected following the Lord’s Return, be rewarded and able to rejoice with the tribulation saints who survived the tribulation as Isaiah prophesied.

“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” Revelation 20:4.

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation” Isaiah 25:9.

This writer has the greatest admiration for the tribulation saint ***“that shall endure to the end”*** Matthew 24:13 whether that end is martyrdom or being in at the finish with the Lord Jesus Christ ***“when he shall have put down all rule and all authority and power”*** 1 Corinthians 15:24. Nevertheless, as the above scriptures on tribulation sainthood reveal, it is preferable to avail oneself of ***“the gospel of the grace of God”*** Acts 20:24, see **The Sixth Gospel** below, while it is still available as Paul exhorts.

“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)” 2 Corinthians 6:1-2.

The Sixth Gospel

The sixth gospel is ***“the gospel of the grace of God”*** Acts 20:24 that Paul preached as ***“the gospel of Christ”*** Romans 1:16 and which he defined in 1 Corinthians 15:1-4.

“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. *The emphasis is on genuine belief for salvation, i.e. faith without any works for salvation.*

This gospel is the gospel for the church age and terminates at the rapture of the church. Paul makes repeated allusions to this gospel in the letters where he is identified as the author i.e. Romans to Philemon. Paul is emphatic that this gospel requires *no works* for salvation but solely the ***“faith of Jesus Christ”*** Romans 3:22 on the part of the believer *and gifted to the believer* Ephesians 2:8-9, *who in turn is eternally secure.* ***“The gospel of the grace of God”*** Acts 20:24 that Paul preached as ***“the gospel of Christ”*** Romans 1:16 is all ***“Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour”*** Titus 1:4 as these Pauline scriptures show.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe...Being justified freely by his grace through the redemption that is in Christ Jesus” Romans 3:21-22, 24.

“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...For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life...(For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life” Romans 5:1-2, 7-10, 17-18.

“...The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” Romans 10:8-10.

“To the praise of the glory of his grace, wherein he hath made us accepted in the beloved...That we should be to the praise of his glory, who first trusted in Christ. 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 1:6, 12-13.

“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...But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ” Ephesians 2:8-9, 13.

“But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” 2 Thessalonians 2:13-14.

“...be thou partaker of the afflictions of the gospel according to the power of God; 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, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” 2 Timothy 1:8-10.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life” Titus 3:5-7 noting that again with respect to eternal security that is germane to **“the gospel of the grace of God”** Acts 20:24 **“Which hope we have as an anchor of the soul, both sure and stedfast...”** Hebrews 6:19.

The Seventh Gospel

The seventh gospel is the entire body of **“sound doctrine”** 1 Timothy 1:10, 2 Timothy 4:3, Titus 1:9, 2:1 that Paul wrote for the church age and which he termed **“my gospel”** Romans 2:16 and **“the glorious gospel of the blessed God”** 1 Timothy 1:11. Note the association of that term with **“the law”** and **“sound doctrine”** in what follows indicating that **“my gospel”** Romans 2:16 embodies more than **“the gospel of the grace of God”** Acts 20:24 with respect to salvation:

“But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust” 1 Timothy 1:8-11.

“My gospel” Romans 2:16 is therefore the doctrinal and indeed related practical content of all of Paul’s New Testament writings said explicitly to be by him i.e. Romans-Philemon and is definitive for the church age. Confusion arises when attempts are made to force transitional passages in Matthew, Acts, Hebrews, James into Pauline doctrine for the church age. See remarks on **The Fifth Gospel** and **“this gospel of the kingdom”** Matthew 24:14. These futile and misleading attempts arise in turn from failure in **“rightly dividing the word of truth”** 2 Timothy 2:15, a failure compounded by most modern versions including the NIVs that took away that essential principle for correct Bible study – as well as changing the word **“Study”** – likewise the NKJV - in open defiance of

the Lord's command in John 5:39 *"Search the scriptures,"* which they also changed – likewise the NKJV - at the behest of their *"Yea, hath God said...?"* Genesis 3:1 overall translation committee coordinator.

Note these further remarks on *"my gospel"* Romans 2:16.

"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.

Galatians 1:11-12 thereby confirm that as indicated in the Introduction *"the gospel of the grace of God"* Acts 20:24 which is *"the gospel of Christ"* Romans 1:16 is rightly perceived as within what Paul terms *"my gospel"* Romans 2:16 because it is Paul who gives the definitive treatise on *"the gospel of Christ"* Romans 1:16 in Romans 3-6 although this gospel existed and was preached before Paul's conversion and is the gospel by which the Ethiopian is saved i.e. before Paul, Acts 8:25, 36-37.

Nevertheless, what Paul *"received...by the revelation of Jesus Christ"* Galatians 1:11-12 as *"my gospel"* Romans 2:16 goes well beyond *"the gospel of the grace of God"* Acts 20:24. For example, Paul *"received...by the revelation of Jesus Christ"* Galatians 1:11-12 *"the mysteries of God"* 1 Corinthians 4:1 of which seven are found in scripture, six of which explicitly in Paul's letters and only in Paul's letters and the seventh at least by implication¹¹.

1. **The Incarnation of Christ.** *"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"* 1 Timothy 3:16.
2. **The Indwelling Christ.** *"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory"* Colossians 1:27.
3. **The Body of Christ.** *"How that by revelation he made known unto me the mystery...That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel...For we are members of his body, of his flesh, and of his bones"* Ephesians 3:3, 6, 5:30.
4. **The Blindness of Israel.** *"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 11:25.
5. **The Incarnation of Satan.** *"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition...For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders"* 2 Thessalonians 2:3, 7-8.
6. **The Rapture.** *"But some man will say, How are the dead raised up? and with what body do they come?...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 15:35, 51-52. Paul takes the questioner to task, 1 Corinthians 15:35, 36 but his wording points to the Second Advent, which had to be preceded by the rapture, 1 Thessalonians 3:13, 4:16-18.

7. **Babylon the Great.** “And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH**” Revelation 17:4-5.

John obviously declares that mystery but Paul knew of the workings of this woman when he warned his readers as follows, when instructing them about communion bread:

“Your glorying is not good. **Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth**” 1 Corinthians 5:6-8.

“Ye did run well; **who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump**” Galatians 5:7-9.

Paul would have known of the workings of this woman from Matthew’s Gospel.

“Another parable spake he unto them; **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened**” Matthew 13:33.

Luke, who was Paul’s constant missionary companion, 2 Timothy 4:11 therefore writes of the woman and her leavening workings, the full revelation of which was held over for John to write the Book of Revelation as Paul explains “**I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven...How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter**” 2 Corinthians 12:2, 4.

“And again he said, **Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened**” Luke 13:20-21.

See this companion work¹² for distinctions between and the association of these kingdoms.

It can be concluded therefore that “my gospel” Romans 2:16¹³ is in effect the encapsulation of what Paul said to “the elders of the church” Acts 20:17 at Ephesus as “all the counsel of God” for the church age, including “the gospel of the grace of God” Acts 20:24 and considerably more.

“And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, **Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. For I have not shunned to declare unto you all the counsel of God**” Acts 20:20-21, 27.

To conclude for “my gospel” Romans 2:16¹³ returning to two of these gospels:

5) There is the **Gospel unto Abraham** (Gal 3v8) that promised he would bless ‘all nations’ (cf. Gen 18v18)

6) There is the **Gospel of peace** (Rom 10v15) that deals with the good news of the Millennium (cf. Isa 52v7)

Genesis 18:17-18 state “**And the LORD said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?**”

Paul uniquely applies Genesis 18:17-18 to encourage the Galatians to get back to *“the hearing of faith”* Galatians 3:2, 5 of *“the gospel of Christ”* Galatians 1:7 away from which they had been *leavened* i.e. *“bewitched”* Galatians 3:1. See remarks above on Revelation 17:5. Paul likens Abraham’s faith in God’s promise to him to the *“the hearing of faith”* Galatians 3:2, 5 of *“the gospel of Christ”* Galatians 1:7 and thereby encourages the Galatians to emulate *“faithful Abraham.”* Note that Paul also equates *“And the Lord said”* Genesis 18:17 with *“And the scripture...saying”* Galatians 3:8.

“And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham” Galatians 3:8-9.

Isaiah 52:7 states ***“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!”***

Paul uniquely applies the millennial prophecy of Isaiah 52:7 to exhort the preaching of *“the gospel of the grace of God”* Acts 20:24.

“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” Romans 10:15 with Ephesians 6:15 ***“And your feet shod with the preparation of the gospel of peace”*** i.e. the certainty that ***“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”*** Romans 5:1. See remarks under **The Sixth Gospel**.

Paul’s unique application of Genesis 18:17-18 with Galatians 3:8 and Isaiah 52:7 with Romans 10:15 therefore yields Galatians 3:8, Romans 10:15 as separate gospels but also as subsets of *“my gospel”* Romans 2:16 within Paul’s declaration of *“all the counsel of God”* Acts 20:27.

The Eighth Gospel

The eighth gospel is the gospel of armed warfare preached to the nation of Israel that God would give them victory in the military conquest of the land of Canaan if they obeyed Him.

“I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee...And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee” Exodus 23:27, 31-33.

Sadly, most of those in Israel at the time disbelieved this gospel.

“And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we...And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight. And all the congregation lifted up their voice, and cried; and the people wept that night...And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they

are bread for us: their defence is departed from them, and the LORD is with us: fear them not. But all the congregation bade stone them with stones... Numbers 13:30-31, 33, 14:1, 6-10.

Paul reports Israel's disbelief in the truthful witness of Joshua and Caleb but confirms that Israel had indeed received this *gospel* of armed warfare.

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" Hebrews 4:2.

Thankfully, Israel's initial unbelief notwithstanding, this gospel of armed warfare had a victorious outcome. That is invariably the case with what the Lord says, as today's believer should note.

"And the LORD gave unto Israel all the land which he swore 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 swore 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.

The Ninth Gospel

The ninth gospel is the gospel that the Lord Jesus Christ preached to the saints in paradise or Abraham's bosom that His sacrifice had cleared their sins so that He could take them on high with Him when He ascended to heaven, Matthew 12:40, Luke 16:22, 23:42-43, Romans 3:24-25, Ephesians 4:8-10, Hebrews 9:15, 1 Peter 4:6. God forgave, or remitted the sins of Old Testament saints e.g. David but the Old Testament saints could not be redeemed until Calvary, Luke 23:33 (don't look for the word *Calvary* in the NIVs, it isn't there). That is why Old Testament saints did not go to heaven at death but to Abraham's bosom **"in the heart of the earth"** until the Lord released them.

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah" Psalm 32:5.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" Matthew 12:40.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" Luke 16:22-23.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" Luke 23:42-43.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God" Romans 3:24-25.

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)" Ephesians 4:8-10.

"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" Hebrews 9:15.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" 1 Peter 4:6.

The ninth gospel as embodied by Matthew 12:40, Luke 16:22, 23:42-43, Romans 3:24-25, Ephesians 4:8-10, Hebrews 9:15, 1 Peter 4:6 fulfils for Old Testament saints what Solomon foresaw for them.

“The wicked is driven away in his wickedness: but the righteous hath hope in his death” Proverbs 14:32.

The Tenth Gospel

The tenth gospel is ***“the everlasting gospel,”*** which, like the fifth gospel, on the kingdom, is preached during or near the end of the great tribulation but by angels, *not* men and emphasises not worshipping the beast in order to stay saved.

“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. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name” Revelation 14:6-11.

Note how Matthew 24:13 and Revelation 14:12 match for tribulation salvation. The fifth and tenth gospels are distinct but their respective contexts merge to give a double emphasis on the all-important exercise by tribulation saints of ***“the patience of Job”*** as James exhorts. ***“Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy”*** James 5:11. Note the similar wording.

“But he that shall endure unto the end, the same shall be saved” Matthew 24:13.

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” Revelation 14:12.

The same exhortation therefore applies as given at the end of the remarks on **The Fifth Gospel**. As the above scriptures on tribulation sainthood reveal, it is preferable to avail oneself of ***“the gospel of the grace of God”*** Acts 20:24, while it is still available as Paul exhorts. ***“We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)”*** 2 Corinthians 6:1-2.

A Yet Future Spoken Original

Note that an interesting question arises about the languages of the yet future spoken original of Revelation 14:6-11. You can rest assured that none of them will be Koine Greek, which is a dead language like Latin and which no-one on earth speaks today. It reflects the scripture but is no longer authoritative.

This writer believes that the language of Revelation 14:6-11 will be the King James English, as it is in the King James text, insofar as English is the *lingua franca* of today and ***“the everlasting gospel”*** is to be preached ***“unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people”*** Revelation 14:6. See companion study¹⁴ for more detail.

Apposite Exhortation

The question may arise, why bother with all this detail when trusting God daily, fellowshiping and witnessing are what really matter? Paul and Peter give the answer.

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” Colossians 2:6-7. That is, having received the Lord, you shouldn’t remain in reception class all your Christian life. Aversion to growth **“in the knowledge of our Lord and Saviour Jesus Christ”** is aversion to the Lord Jesus Christ Himself. **“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen”** 2 Peter 3:18.

“The gospel of Christ” Romans 1:16¹⁵

Romans 1:16

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

For the AV1611 and pre-1611 and post-1611 English versions note these references¹⁶.

The RV, Nestle, NASV, both versions, NIV, both versions, omit **“of Christ.”** Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth¹⁷ likewise each omit the words. White¹⁸ assures his readers that *the modern versions are following the most ancient manuscripts while recognising the tendency toward expansion that is found in the Byzantine manuscripts* [unproven by White or anyone else]. He is confident that because *the phrase “the gospel of Christ” ...appears eight times in the NIV [and NASV] translation of the New Testament* [the actual *New Testament* between two covers remains unidentified]...*again there is no logical reason to impute evil motives to these translations.*

The expression **“the gospel of Christ”** occurs 11 times in the New Testament; Romans 1:16, 15:19, 29 – see below, 1 Corinthians 9:12, 18, 2 Corinthians 4:4, 9:13, 10:14, Galatians 1:7, Philippians 1:27, 1 Thessalonians 3:2. In addition to the omission in Romans 1:16, the NIV, NASV omit **“of the gospel”** in Romans 15:29. They also alter **“the glorious gospel of Christ”** to the obscure expression **“the gospel of the glory of Christ”** in 2 Corinthians 4:4.

White therefore fails to inform his readers that the modern translators removed or altered over a quarter of the references to this phrase in the New Testament, including to 2 of its 3 occurrences the Book of Romans, the central Book in the New Testament on Christian salvation. Whatever the motives of the modern translators, the *results* of their motives are certainly evil...

White’s next verse is Romans 1:16, where he¹⁹ seeks to defend the omission of **“of Christ”** by the NASV, NIV because they *are following the most ancient manuscripts...P 26, x, A, B, C, D** [original reading], *G and others.* See foregoing comments.

Griesbach, Lachmann, Tischendorf, Tregelles, Alford and Wordsworth²⁰ omit **“of Christ”** and in turn influence Westcott and Hort to omit the phrase from their RV and Nestle to do likewise.

Dr Moorman²¹ shows that D with a correction, K, L, P, Ψ have the AV1611 reading along with the majority of the manuscripts but the 3 extant Old Latin sources, the Vulgate and Peshitta Syriac omit **“of Christ,”** which would explain why Wycliffe...also omits **“of Christ”** in Romans 1:16.

Tyndale..., the Geneva... and the Bishops’... nevertheless agree with the AV1611.

While the bulk of witnesses and the English bibles from Greek sources support the AV1611, confirmation that the AV1611 reading is correct stems from the verse itself, especially insofar as Paul warned in his letters of **“another gospel”** 2 Corinthians 11:4, Galatians 1:16. Of which gospel is Paul not ashamed? It is **“the gospel of Christ”** that Paul also calls **“the gospel of his Son”** in Romans 1:9. Omission of **“of Christ”** in verse 16 clearly gives rise to a contradiction in terms unworthy of the apostle Paul and the resulting modern reading, which White favours, is therefore in error.

Divers Languages of the Four Evangelists

The following study is based on James Knox's messages on the four Gospels depicting the Lord Jesus Christ as manifestations of **"the branch"** Jeremiah 23:5, Zechariah 3:8, 6:12, Isaiah 4:2. See **"the branch."**

Matthew

Dear Gail...

I have listened to the first two tracks of *The Four Gospels* by James Knox. As you indicated, he certainly has great insights into how the four evangelists have depicted the Lord Jesus Christ as King, servant, man, God. These four themes have of course long been established but James Knox's detailed study is probably definitive.

Presenting the Lord Jesus Christ as King in Matthew e.g. by the genealogy of David and the reference to the priests in the temple profaning the sabbath, Matthew 12:1-5, Knox does emphasise how Matthew is depicting the Lord as the King of the Jews and therefore writing to the Jews. It would make sense that Matthew would first write in Hebrew, Acts 21:40, as you point out²².

It follows that it would not make sense for Matthew first to write in Latin, Greek or Syriac. James Knox's study certainly affirms that conclusion. You record that at least one Hebrew copy of Matthew's Gospel did survive²³ but, aside from statements by the Jewish elders and priests in Acts 23, virtually the last statement that the Book of Acts records from Jews as a whole in Jerusalem is Acts 22:22, directed against Paul. **"And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live."**

You would conclude from that statement that any copy of Matthew's Gospel in Hebrew extant in Judaea during the apostolic era would very likely be confiscated and burnt by the Jews, just as Diocletian commanded that throughout his realm, copies of the scriptures be seized and burnt²⁴. That would explain why little evidence of Matthew's Gospel in Hebrew remains and probably provides further explanation of why God permitted the Romans under Titus to sack and burn Jerusalem in 70 A.D., as the Lord prophesied, Luke 19:41-44, a terrible fulfilment from God of Judges 15:11 **"As they did unto me, so have I done unto them."**

Translations of Matthew in Greek and other tongues would follow, no doubt, from surviving Hebrew copies, as you show from Hoskier's work²⁵.

Ironically, though, the preponderance of Greek ancient sources, useful as they are as witnesses to the true text of scripture, points to the heretical nature of the Greek Orthodox custodians of the Greek mss²⁶. Pure Old Latin sources would have suffered far greater destruction, having been the Bibles of faithful believers during the Dark Ages. Of course, relatively few Old Latin mss therefore survive (although it appears that the text does) and most have evidently suffered some corruption, to line them up with Jerome's Vulgate.

Yet through it all God preserved His words pure and entire, Psalm 12:6-7 even if at times the Devil used the **"furnace of earth"** to destroy the scriptures, not purify them and probably turned up the heat sevenfold in his efforts so to do, Daniel 3:19.

Mark

Dear Gail

I have just finished listening to the tracks on James Knox's study of Mark. These are very informative, as is his study of Matthew, this time with respect to the details in Mark that a servant would be aware of.

What is of particular interest language-wise is that on track 11, Knox says that Mark's readers won't know the Jewish language or customs, so Mark therefore includes an explanation, for example, of the word *corban*, as in Mark 7:11. Knox also says that Mark is most likely writing to Gentile readers in Rome and he illustrates this point with examples of Latin words found only in Mark e.g. as found in Mark 6:27, where he refers to *executioner*, Mark 7:4, 8 where he refers to *pots* and Mark 15:16 where he refers to *Praetorium*.

All of the above strongly suggests a Latin 1st Edition for the Gospel of Mark.

Luke

Dear Gail...

I've been listening to James Knox's studies on Luke with respect to aspects of the language in which it was written and it appears obvious that Luke wrote in Greek, with respect to the Greek *Theophilus*, Luke 1:3. It's interesting that the entire Gospel should be addressed to a single individual but it underlines the emphasis of Luke on the man Christ Jesus, 1 Timothy 2:5.

Thus far, with Matthew writing to Jews in Hebrew, Mark to Romans in Latin and Luke in Greek to a Greek, Foxe's statement²⁷ is vindicated. *Also the four evangelists wrote the gospel in divers languages, as Matthew in Judea, Mark in Italy, Luke in Achaia, and John in Asia. And all these wrote in the languages of the same countries...since Christ commanded his apostles to preach his gospel unto all the world, and excepted no people or language.*

Knox points out that *Theophilus* means lover of God – as the name itself suggests. This is interesting because it is obviously a further refutation²⁸ of the notion that a distinction should be drawn between *agape* and *phileo*.

I would suggest that no name meaning lover of God is going to be devised on the basis of an inferior kind of love that would be obvious to a 1st century Greek speaker i.e. no distinction exists between *agape* and *phileo* in 1st century Greek and no distinction should ever be drawn in English.

John

Dear Gail...

I've just finished listening to James Knox's studies on John. They are indeed most searching, including his encouraging exhortations about the Lord Jesus Christ interceding for believers, John 17.

However, I fear I may have missed something in that I didn't glean anything explicit about whom John was writing to especially, to give an indication of the language in which the Gospel of John was first written. Nevertheless, my thoughts on that issue are as follows.

Some verses in John point to insertions of translation, as in Matthew 27:46 (where as I suggested earlier, Matthew under the inspiration of God might have included the interpretation for non-Hebrew readers, also in Matthew 1:23); John 1:38, 41, 42, 9:7, 19:13, 17.

What might be inferred from this is that John didn't write in *Hebrew*. This word occurs 5 times in the Gospels, Luke 23:38, John 5:2, 19:13, 17, 20. As indicated, John 19:13, 17 give interpretations of the associated explicit Hebrew term.

We also note that John 1:42, so far as I know, gives an interpretation of an Aramaic word i.e. *Cephas*.

I wonder, though, if the words "***which is by interpretation, A stone***" may have been added by John under the inspiration of God just as, possibly, Matthew, also under the inspiration of God, may have added interpretations to Matthew 1:23, 27:46, for non-Hebrew readers.

That is, noting Foxe's comment that John was in Asia i.e. Asia Minor, and especially noting Revelation 1:4 "***John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne***" and Revelation 1:11 "***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,***" (where the NIVs cut out "***which are in Asia***"), it seems that John most likely wrote first in Aramaic. Aramaic²⁹ was a dominant language in this area of Asia Minor. Wikipedia is a secular source, of course, but gives a helpful summary.

In sum, and accepting the possibility of inspired annotations to the four Gospels or at least Matthew and John, this would give for the first writings of the Gospels:

Matthew in Hebrew

Mark in Latin

Luke in Greek

John in Aramaic i.e. Syriac

This would certainly be a realistic possibility when considered along with the polyglot Gospels that Hoskier researched³⁰.

Stabilising Power of the Global Gospel

Finally for this work as an encouragement to today's believer, see Paul's definitive statement on the stabilising power of "***my gospel***" Romans 16:25 and its global application.

"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, But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen" Romans 16:25-27.

Finally³¹:

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 KJV

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