



WHO RECEIVED IT FIRST?

By Jerry Pourcy

This article is about who was the first to receive that Christ died for sins. Dispensationalism teaches it was the apostle Paul and for 25 years I taught that Paul was the first to receive and preach that Christ died for sins.

I was wrong.

In my early years I sometimes failed at being a good Berean. Sometimes I just took what I heard and just repeated it. Many of my teachers were older than me and had been saved longer than me and I took it for granted that they knew what they were talking about.

So instead of being a Berean and testing what they taught to see if it was true or not, I took their word for it and just repeated what they taught me.

Come to find out, they were just repeating what they heard also.

So when I first heard the doctrine that Paul got it first, I must say that I really did not put it to the test as I should have done, so for 25 years I taught it the way I heard it taught, that the apostle Paul was the first to receive that Christ died for sins.

Then over ten years ago I was making bible study videos and I made a video on Peter and Paul's gospels and I did as I always did and taught that Paul was the first to receive that Christ died for sins.

But as I was teaching I had this uneasy feeling come over me because I was avoiding scriptures that I had read that was contrary to what I believed and taught.

So I prayed about it and put the release of the video on hold.

So I decided to go back, be the Berean I should be, and do a proper testing on the teaching to see if it was true or not.

What I found out was that I had been teaching this subject wrong, for I saw from scripture that Peter and the apostles were the first to receive that Christ died for sins and also the first to teach it and it was not the apostle Paul.

Once again, Dispensationalism had it wrong and it kept me from believing the scriptures meant what they said. In order to believe the scriptures mean what they say, I had to change my belief of what I was taught from Dispensationalism.

This subject was just another reason for me to abandon the man-made doctrine of Dispensationalism.

So I trashed the video and retaught the subject with Peter and the apostles being the first to receive and teach that Christ died for sins.

But what I want to do in this article is first to show the problems associated with teaching it this way, that Paul got it first, then teach it the way I was taught it through the eyes of Dispensationalism, and then go back and show the scriptures I had to avoid to teach it this way.

That is how all man-made doctrines work. They take scriptures that seemingly back up their doctrine and avoid the scriptures that go against it and then claim it came from scripture.

As most man-made doctrines, Dispensationalism has a set of hidden rules that must be followed in order to stay in Dispensationalism and make the system of Dispensationalism seem to work. Here are few of these hidden rules of Dispensationalism that will apply to this article:

HIDDEN RULE OF DISPENSATIONALISM

PAUL WAS THE FIRST TO RECEIVE AND PREACH THAT CHRIST DIED FOR SINS

Under Dispensationalism, this is one of the main rules that must be followed for Dispensationalism to seem to work.

For what Dispensationalism does is take this rule that Paul got it first and with it makes another hidden rule:

HIDDEN RULE OF DISPENSATIONALISM

PAUL'S GOSPEL OF THE UNCIRCUMCISION CONTAINED THAT CHRIST DIED FOR SINS AND PETER'S GOSPEL OF THE CIRCUMCISION DID NOT

And through this it builds upon yet another hidden rule:

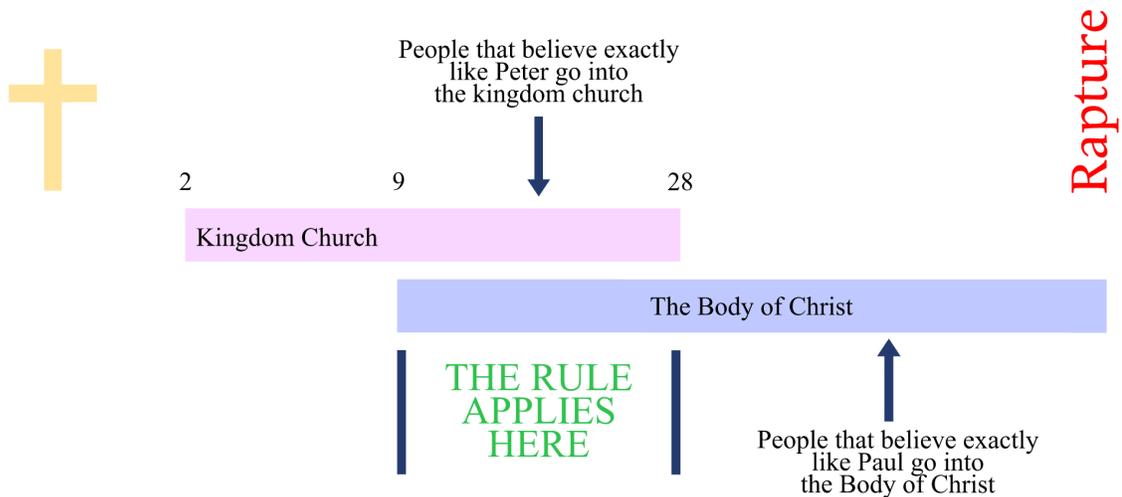
HIDDEN RULE OF DISPENSATIONALISM

IF YOU HEAR AND BELIEVE PAUL'S GOSPEL THAT CHRIST DIED FOR YOUR SINS, THIS PUTS YOU INTO THE BODY OF CHRIST BUT IF YOU HEAR AND BELIEVE PETER'S GOSPEL OF REPENT AND BE BAPTIZED THIS PUTS YOU INTO THE KINGDOM CHURCH

This latest rule applies during the time frame between Acts 9 when Paul got saved and Acts 28. We'll explain why soon.

Under Dispensationalism, all of these hidden rules must be followed for Dispensationalism to stay on course and seem like a solid doctrine.

This following chart will give you an idea of how these rules of Dispensationalism are set up:



But even so, these hidden rules cause division among those under Dispensationalism.

When we get to Galatians 2 when Paul teaches Peter and the apostles that gospel that he preached among the Gentiles, Dispensationalism teaches that this is when Peter and the apostles found out and believed that Christ died for sins. This event took place in Acts 15.

This causes division among Dispensationalists and this is where the problems start to kick in.

PROBLEM #1

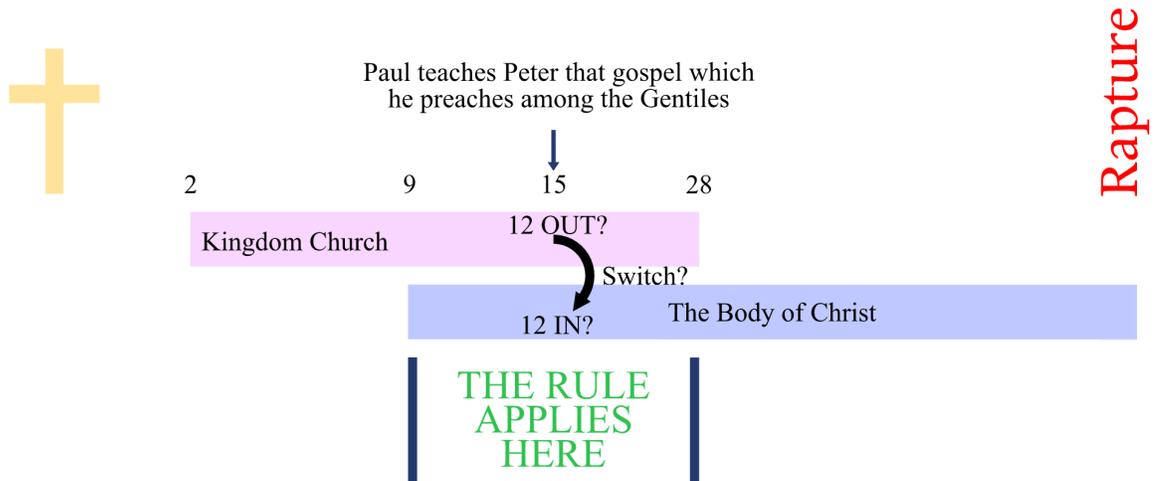
Some say that because Peter and company now believed that Christ died for their sins that the Lord then switched them over and put them into the body of Christ because anyone that believes (according to a hidden rule) that Christ died for their sins is put into the body of Christ – Paul’s group of believers.

Others say no, Peter and company did not switch over to the body of Christ and that they are an exception to the rule.

Thus this causes division among those under Dispensationalism.

This particular division problem under Dispensationalism is known as “12 in or 12 out”. You either believe the 12 apostles are in the body of Christ or you believe the 12 apostles are out of the body of Christ.

So this makes a division among believers. This chart shows the problem:



You either believe the hidden rule has no exceptions and that anyone that believes that Christ died for their sins is in the body of Christ, or you believe that the 12 apostles are an exception to the rule.

These hidden rules are a serious problem for it causes brethren to believe the rules rather than believing the scriptures mean what they say.

PROBLEM #2

Then we have to ask about Barnabas, Silas, Luke, James the brother of Jesus and others. When these guys found out that Christ died for their sins and believed it, did this switch them over to the body of Christ?

James the Lord’s brother was an apostle as well as Barnabas according to scripture. Were these an exception to the rule also?

See the problem? Under Dispensationalism, we have to figure out who switched over from the “kingdom church” to the body of Christ when they believed that Christ died for their sins.

Or was switching over from the “kingdom church” to the body of Christ available at all?

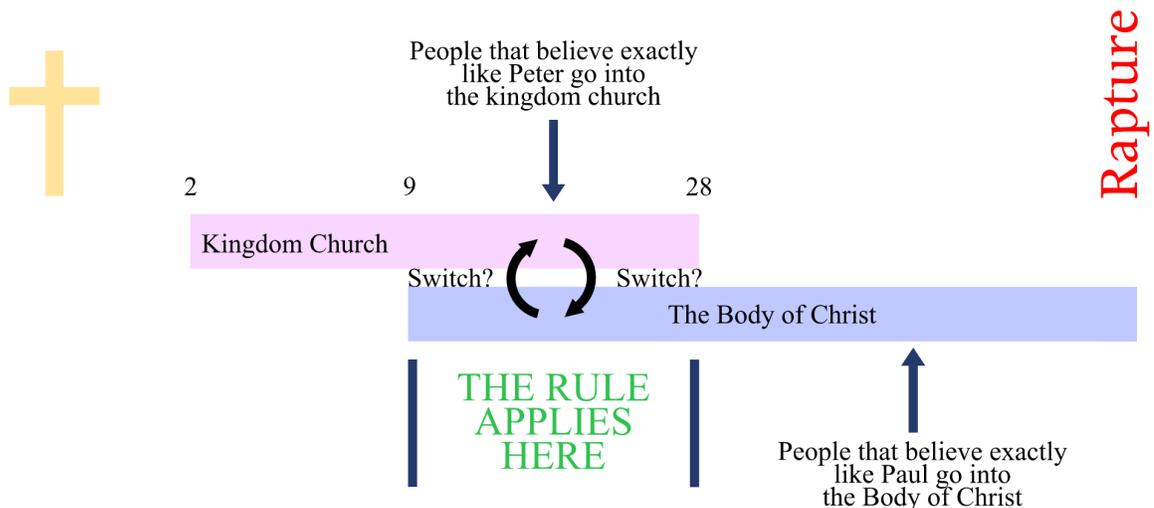
PROBLEM #3

If you could switch from the “kingdom church” to the body of Christ, is it possible to switch from the body of Christ to the “kingdom church”?

If not, why not?

Isn't getting put into either church based upon what you believe?
According to the hidden rule of Dispensationalism, if you believe Peter's gospel you go into the “kingdom church” and if you believe Paul's gospel you go into the body of Christ.

If so, then changing your belief should cause you to switch back and forth as this chart illustrates:



PROBLEM #4

What about the author of Hebrews? He definitely believed that Christ died for his sins and talks more about the blood of Christ than anyone else. Was he in the “kingdom church” or in the body of Christ?

See the problem?

This hidden rule of Dispensationalism of believing this puts you here and believing that puts you there, if this man preaches to you then you go here and if that man preaches to you then you go there, starts to fall apart and unravel at the seams. It is not solid doctrine.

PROBLEM #5

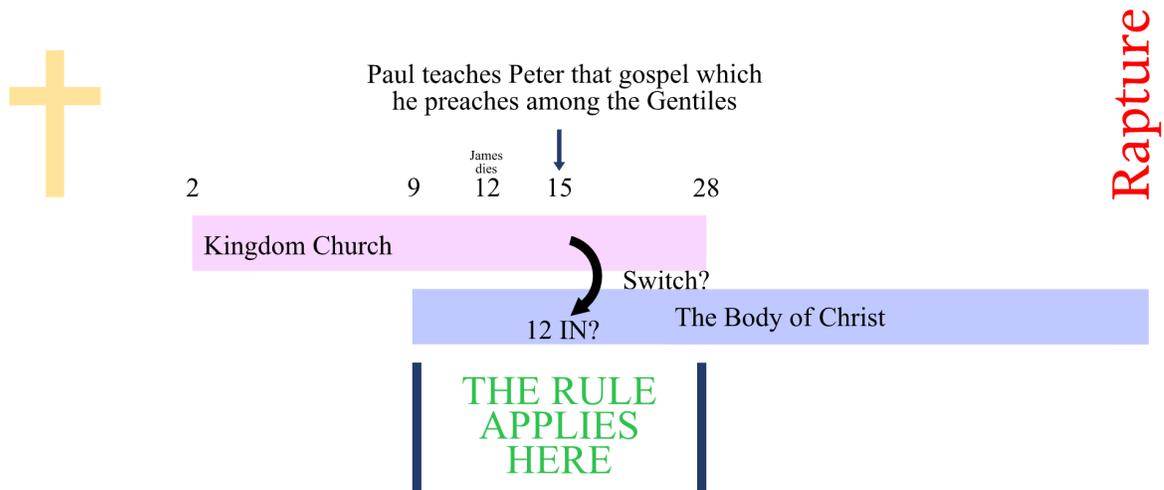
Then on top of all this, these hidden rules cause another problem.

The Dispensationalists that believe that the 12 apostles switched over to the body of Christ forget about the apostle James who was killed in Acts 12.

Peter and Paul met in Acts 15 and this is when Dispensationalism teaches that Paul taught Peter and the others that Christ died for their sins.

Under the rules of Dispensationalism, there is no way James could have known that Christ died for his sins for it was not revealed to the apostles until Acts 15 when Paul taught it to them.

Therefore, James could not have switched over to the body of Christ as this chart indicates:



This causes James to be in the “kingdom church” and the other 11 apostles to be in the body of Christ.

And with this kicks in another hidden rule:

HIDDEN RULE OF DISPENSATIONALISM

PAUL'S GROUP, THE BODY OF CHRIST, HAS AN ETERNAL
HEAVENLY INHERITANCE AND PETER'S GROUP, THE KINGDOM
CHURCH, HAS AN ETERNAL EARTHLY INHERITANCE

And with this hidden rule comes:

PROBLEM #6

If Peter and the apostles believed that Christ died for their sins and this caused them to switch from the “kingdom church” to the body of Christ and the body of Christ has an ETERNAL HEAVENLY INHERITANCE but the apostles will be on the earth judging the 12 tribes of Israel...

... how do we fix this?

I read where one Dispensationalist wrote, - Peter and the apostles have a “DUAL INHERITANCE or DUAL CITIZENSHIP”

Now we are making up doctrines that do not exist in the bible.

See what Dispensationalism does? It will not allow us to believe the bible means what it says and then it causes us to come up with doctrines that do not exist in scripture, in other words, man-made doctrines.

Then you have the problem of James dying in Acts 12 and did not hear about Christ dying for sins. This caused him to stay in the “kingdom church” and NOT have a “dual inheritance”.

So then you have 11 apostles with a “dual inheritance” and 1 apostle without a “dual inheritance”.

Talk about a mixed up doctrine!

All of this caused by making Paul the first to receive that Christ died for sins and Peter and the apostles getting it later.

PROBLEM #7

So based upon the hidden rules of Dispensationalism of:

- Paul being the first to receive that Christ died for sins
- Paul's gospel contained Christ died for sins and Peter's did not
- If you believed Paul's gospel you go into the body of Christ and if you believed Peter's gospel then you go into the "kingdom church"

Then arises another problem: When did God no longer allow people to be added to the "kingdom church"?

All the brethren under Dispensationalism teach that the "kingdom church" is no longer available today for Dispensationalism has another hidden rule:

HIDDEN RULE OF DISPENSATIONALISM

ISRAEL WAS "SET ASIDE" IN ACTS 28

Through this rule, Dispensationalism teaches that the "kingdom program" ceased when Israel was "SET ASIDE" in Acts 28 and that God no longer added people to the "kingdom church".

So regardless of if you believed on the Lord Jesus Christ through the gospel that Peter preached, the "kingdom program" ceased and you could not be added to the "kingdom church".

Then comes up another problem:

PROBLEM #8

After Acts 28 when the "kingdom program" ceased and Peter and the apostles led someone to the Lord, where did the Lord put them if the "kingdom church" was no longer available?

Did he start putting them into the body of Christ?

Did they go to hell?

PROBLEM #9

Then arises the issue if Peter could lead someone to the Lord and that person be put into the body of Christ.

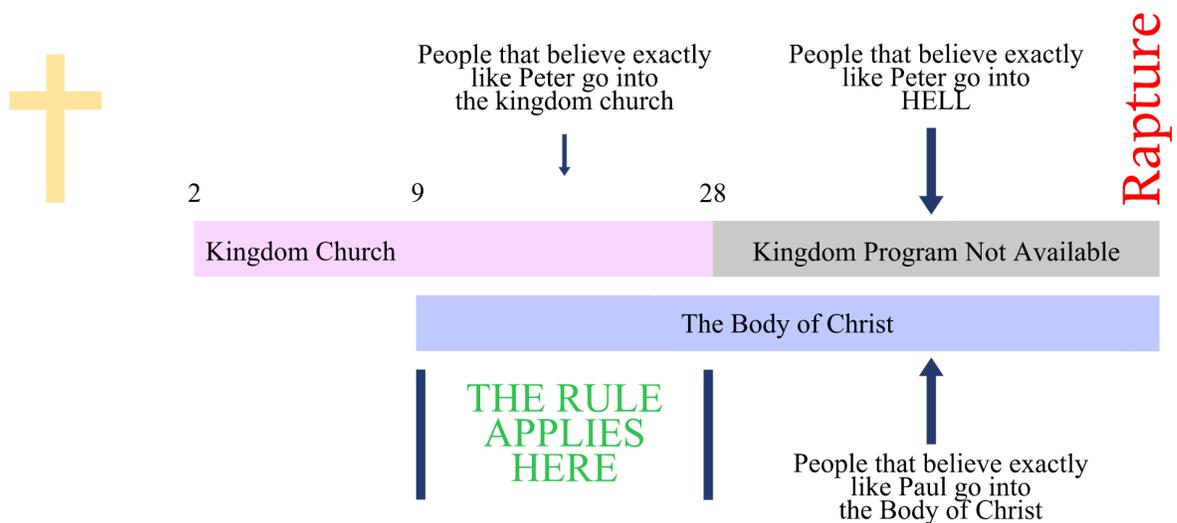
Some say that Peter and the apostles COULD NOT lead someone to Christ and that person would be put into the body of Christ. Some say he could after they learned that Christ died for their sins.

This causes division among Dispensationalists.

PROBLEM #10

Some Dispensationalists teach that after Acts 28 if you believe on the Lord Jesus Christ exactly as Peter does then you cannot be put into the Body of Christ and you cannot be put into the “kingdom church” either because the “kingdom program” ceased in Acts 28.

Therefore, you cannot be saved and end up in hell because there is no church available for the Lord to put you in because you believe the wrong thing at the wrong time as this chart indicates:



Imagine that.

Believing on the Lord Jesus Christ just like Peter does and he has eternal life and you end up in the lake of fire.

Anyone that believes on the Lord Jesus Christ just like Peter before Acts 28 is put into the “kingdom church” and will be saved and have eternal life.

Anyone that believes on the Lord Jesus Christ just like Peter after Acts 28 cannot be saved with Peter’s belief and will burn for all eternity in the lake of fire.

Bad doctrine.

This is like taking Acts 10 where Peter led Cornelius to the Lord and moving this event to after Acts 28. Before Acts 28 Cornelius would be saved and obtain eternal life but if this event took place after Acts 28 Cornelius would not be saved and go into the lake of fire because Dispensationalism teaches that the “kingdom program” was shut down in Acts 28 when Israel was “SET ASIDE” and you can longer be saved with Peter’s gospel.

So before Acts 28 when Peter led someone to the Lord they would be put into the “kingdom church” and after Acts 28 when Peter led someone to the Lord they could not be saved because the “kingdom program” ceased when Israel was “SET ASIDE” in Acts 28 and they would end up in the lake of fire.

PROBLEM #11

Now if you claim that after Acts 28 when Peter led people to the Lord they went into the “kingdom church” then you have to claim that the “kingdom program” did not cease in Acts 28 and Israel was not “SET ASIDE” in Acts 28 and the “kingdom program” continued.

Then you have to claim that in Acts 28 it was meaningless and nothing changed and the two “programs” are still in existence, the “kingdom program” and the “body program”.

What a messed up doctrine!

Most people that claim themselves to be Dispensationalists do not sit down and look at all these problems associated with Dispensationalism.

Problems on top of problems.

Division on top of division.

All caused by these hidden rules of Dispensationalism.

And this is just a drop in the bucket.

But what if we found out that Paul was NOT the first one to receive that Christ died for sins but rather it was Peter and the apostles?

This would throw a rock in the gears of Dispensationalism and all the problems associated with it.

Many brethren that were involved in Dispensationalism in the past have realized the enormous amount of doctrinal problems caused by Dispensationalism and the division associated with these problems and have abandoned Dispensationalism in favor of just believing the bible means what it says.

I am just one of these brethren.

So what I want to do now is show how I was taught that Paul was the first to receive that Christ died for sins which is one of the basic rules of Dispensationalism which many of you are already familiar with and you might still be teaching that Paul received it first.

Then we will move on to show why this doctrine is incorrect.

But here is a warning I must share with you:

If you believe the hidden rule of Dispensationalism, that Paul was the first to receive that Christ died for sins along with all the other rules, then the scriptures we will be covering you simply will not be able to believe they mean what they say.

Dispensationalism will not allow you to believe them.

You simply cannot believe the scriptures mean what they say and then believe the rules of Dispensationalism also. It is not possible for they do not match.

You have to believe one or the other. The choice is yours to make.

If you are true to yourself and you have determined in your heart that you are going to believe the bible means what it says, then you will come to the conclusion that Dispensationalism is a man-made doctrine and is seriously flawed.

But if you think Dispensationalism is the best thing since sliced bread, and in your heart you want to defend Dispensationalism with all of your might, then you will have to think of a way to make these scriptures mean something else.

The choice is yours. I made my choice. I have chosen to believe the bible means what it says which caused me to abandon Dispensationalism and I encourage everyone involved in Dispensationalism to do the same and just become a simple everyday bible believer and abandon Dispensationalism and all the division problems associated with it.

OK, now let's get started into the scriptures.

TEACHING THAT PAUL WAS THE FIRST TO RECEIVE THAT CHRIST DIED FOR SINS

Under Dispensationalism, this is how I was taught that Paul was the first to receive that Christ died for sins and how I taught it for about 25 years.

In Matthew 3 it says,

“1 In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.”

And in Matthew 4 it says,

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

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23 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.”

Notice:

“...preaching the gospel of the kingdom...”

So John the Baptist, Jesus Christ and the 12 apostles were teaching a gospel called, “the gospel of the kingdom”. This gospel contained repentance and water baptism and did not contain that Jesus Christ was going to die for sins.

In Luke 9 it says,

“1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

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6 And they departed, and went through the towns, preaching the gospel, and healing every where.”

Here the apostles go out and are preaching the gospel which is the gospel of the kingdom.

In Luke 18 it says,

“31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge him, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.”

Here we see Jesus Christ telling the apostles that he was going to die and they knew nothing of it and did not understand it, but yet they were preaching a gospel as we saw in Luke 9.

So the apostles were preaching a gospel but knew nothing of Christ dying and much less of Christ dying for sins.

In Matthew 16 it says,

“21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

Here we see the Lord telling the apostles that he was going to die and Peter rebuked the Lord over it and said it would not happen. So once again, Peter and the apostles were preaching a gospel but it did not contain anything about Christ dying for sins.

After the cross, in Acts 2 Peter says,

“38 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.”

So here we have Peter still preaching repentance and water baptism for the remission of sins and nothing about Christ dying for sins.

In fact, all through the book of Acts we see nothing of Peter preaching that Christ died for sins.

Paul gets saved in Acts 9 and when he writes the epistle to the Galatians he says in chapter 1,

“11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.”

So Paul got his gospel directly from Jesus Christ and in Galatians 2 he says,

“7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 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.”

So Paul was given the gospel of the uncircumcision and Peter was given the gospel of the circumcision and Paul taught Peter and others the gospel of the uncircumcision and they perceived it.

So before this time, Peter did not know the gospel of the uncircumcision.

In 1st Corinthians 15, Paul tells us the gospel he was preaching:

“1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:”

Here we see that Paul’s gospel of the uncircumcision contains that Christ died for sins which is something that we do not see Peter preaching in the book of Acts.

In Ephesians 3 Paul says,

“6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:”

Here we see that Paul’s gospel is what puts you into the body.

In 1st Timothy 1 Paul says,

“16 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.”

Here we see that Paul was the first to be in the body of Christ by Jesus Christ showing all longsuffering unto him.

So the apostle Paul was the first to receive that Christ died for sins and by believing that he died for your sins is what puts you into the body of Christ.

In Acts 15 Paul met with Peter and company and taught them that gospel which he preached among the Gentiles that Christ died for our sins, was buried and rose again the third day.

So, in a nutshell, this is the teaching of how Paul was the first to receive that Christ died for sins. This is basically how I was taught it and how I taught it for about 25 years or so.

If you use JUST these scriptures, it sounds pretty solid, but there are plenty of other scriptures in the bible, not just these.

In fact, as with many other man-made teachings, you have to avoid certain scriptures that go against this teaching to make this teaching look correct.

But now we will move on to see the scriptures that you have to avoid to make this teaching look correct.

TEACHING THAT PETER AND THE APOSTLES WERE THE FIRST TO RECEIVE THAT CHRIST DIED FOR SINS

Now if you are one of the brethren that still believe that Paul was the first to receive that Christ died for sins and you intend to keep on believing it, then the following scriptures you are not going to be able to believe they mean what they say.

Dispensationalism will not allow you to believe they mean what they say.

You can either believe the scriptures or believe Dispensationalism. You cannot do both for you will see that they do not match.

But first, let's go to 1st Corinthians 15 which Paul says,

“1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:”

So Paul was teaching that Christ died for our sins and rose again the third day according to the scriptures. So Christ dying for our sins is according to the scriptures and this would be the old testament scriptures.

The most popular scriptures for Christ dying for our sins is Isaiah 53 which we will go into details later.

As we discussed previously, before the cross the apostles were teaching a gospel and it did not contain that Christ dying for sins, but at the last supper, the night before Christ died, Jesus told the apostles in Luke 22,

“37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.”

Here Jesus quotes out of Isaiah 53 to the apostles which says,

“12 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.”

Jesus is starting to tell the apostles why he is going to die and giving them scriptures to prove it.

Also at the last supper Jesus tells them in Matthew 26,

“26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.”

Here, the night before the cross, Jesus flat out tells the apostles that his blood would be shed for the remission of sins.

So at the last supper, Jesus quotes scripture out of Isaiah 53 to the apostles and tells them that he is going to die and his blood would be shed for the remission of sins.

Then Jesus goes to the cross, dies for our sins, was buried and rose again the third day just as the scriptures tell us.

After Jesus rose from the dead, he met with the apostles and told them in Luke 24,

“44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

Notice:

“...Then opened he their understanding, that they might understand the scriptures...”

Before this time, the apostles did not have the understanding of the scriptures about his death and why he had to die. Please also noticed that the Lord used scriptures from Moses, the prophets and the Psalms. This would include Isaiah 53.

Also notice:

“...Thus it is written, and thus it behooved Christ to suffer...”

Here Jesus explains to them out of the scriptures of why he had to suffer and Peter says in 1st Peter 3,

“18 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:”

Here we have Peter writing that Christ suffered for sins. Peter DID NOT get this info from Paul. He got it directly from Jesus Christ.

Dispensationalism teaches that Peter got this from Paul. Not so.

So what we have thus far is at the last supper Jesus quotes scripture out of Isaiah 53 to them and tells them that he would die and his blood would be shed for the remission of sins and after the cross he gives the apostles scripture out of Moses, the prophets and Psalms of why he had to suffer and opened their understanding to these scriptures.

As we come to Acts chapter 8, Philip goes up to the Ethiopian eunuch which is reading out of Isaiah 53 and in Acts 8 it says,

“26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 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,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 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:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.”

So Philip began at the same scripture in Isaiah 53 and taught the eunuch that it was referring to Jesus. Now let's go to Isaiah 53 and start at the same scripture that Philip started at:

“7 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.

8 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.

9 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.

10 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.

11 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.

12 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.”

Now here is the big question:

Who taught Philip that Isaiah 53 was talking about Jesus Christ?

The apostles did. Jesus taught the apostles and the apostles taught everyone else including Philip.

Jesus Christ >>> the apostles >>> Philip

Now let's get to the icing on the cake. The author of Hebrews talks more about the blood of Christ than anyone else.

In Hebrews 9 it says,

“28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”

And in Hebrews 10 it says,

“10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;”

The author of Hebrews goes into great detail about the salvation through the blood of Jesus Christ which was shed for sins and it is not necessary to copy and paste all of these scriptures into this article. You already know this.

But the big question is this:

Where did the author of Hebrews get all this information about this salvation of Christ shedding his blood and dying for sins?

In Hebrews 2 the author of Hebrews says,

“3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?”

This salvation by the blood of Christ and him dying for sins was first spoken by the Lord and confirmed to the author of Hebrews by those that heard the Lord teach it, which would be the apostles.

The author of Hebrews did not get this information from Paul.

Jesus Christ >>> the apostles >>> the author of Hebrews

In Luke 1 it says,

“1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;”

Luke also got his information from the apostles who were eyewitnesses of Christ and of his word.

So we have Jesus Christ being the first to talk about himself dying for sins and giving the scriptures to prove it and he gave it to the apostles and the apostles gave it unto others including Philip and the author of Hebrews.

This was before Paul got saved in Acts 9.

In 1st Corinthians 15 Paul says,

“3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:”

Notice:

“...that which I ALSO received...”

Paul says that he ALSO received it.

If Paul ALSO received it, then who else received it?

The apostles did, they were also preaching that Christ died for sins, was buried and rose again the third day.

EVERYTHING you see in the book of Hebrews the apostles were teaching and preaching for the author of Hebrews got it from the apostles as he said. If the author of Hebrews was teaching this, then so were the apostles for he got it from the apostles.

Even Paul states that the apostles were teaching that Christ died for our sins.

In 1st Corinthians 15 in verse 1 – 4 Paul gives the gospel and starting in verse 5 he says,

“5 And that he was seen of Cephas, then of the twelve:

6 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.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 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.

11 Therefore whether it were I or they, so we preach, and so ye believed.”

So Paul gives the gospel, then he talks about the apostles and in verse 11 he says,

“11 Therefore whether it were I or they, so we preach, and so ye believed.”

Paul said it did not matter who preached the gospel to them as long as they believed. Paul acknowledges that the apostles were preaching it also.

Now here is a little known fact that everyone needs to be aware of:

FACT:

LUKE DOES NOT RECORD ANYWHERE IN THE BOOK OF ACTS ABOUT ANYONE PREACHING THAT CHRIST DIED FOR SINS.

It is simply not there. Luke does not record Peter preaching it and neither does he record Paul preaching it or anyone else for that matter. It is simply not there. Look for yourself.

Dispensationalism uses this fact to try to show that Paul was teaching that Christ died for sins and Peter was not.

Dispensationalism uses the book of Acts to show Peter's gospel and what all he was preaching but it uses Paul's epistles to show what Paul was preaching.

Thus you can take the book of Acts and show that Peter was not preaching that Christ died for sins and then go into Paul's epistles and show that Paul was.

The book of Acts is titled "THE ACTS OF THE APOSTLES".

It is NOT titled, "THE GOSPELS OF THE APOSTLES".

The book of Acts shows the acts and deeds of the apostles of where they went and who they talked to and what they did.

The book of Acts DOES NOT contain everything in Peter's gospel of the circumcision and Paul's gospel of the uncircumcision.

If you want to know everything that Paul preached, then you have to go to Paul's epistles.

If you want to know everything that Peter and the apostles preached, then you have to go to their epistles and the book of Hebrews.

You will not find the details of what all Paul preached in the book of Acts.

You will not find the details of what all Peter preached in the book of Acts.

But Dispensationalism takes the book of Acts to try to show everything that Peter preached and prove that he did not preach that Christ died for sins.

But when we look in Peter and Paul's epistles we see that they were both preaching it.

In 1st Peter 1 Peter says,

“18 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;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:”

In 1st Peter 2 Peter says,

“24 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.”

Here Peter is also quoting out of Isaiah 53 which says,

“5 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.”

In 1st Peter 3 Peter says,

“18 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:”

In Revelation 1 John says,

“5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”

Peter and John did not get this info from Paul, they got it from Jesus. Jesus told them the night of the cross that his blood would be shed for the remission of sins and after he rose from the dead he opened their eyes to the scriptures out of Moses, the prophets and Psalms of why he had to suffer which was for sins.

But Dispensationalism will not allow us to believe these scriptures that tell us this. Dispensationalism teaches that Paul was the first to receive that Christ died for sins and bases much of its doctrine upon this rule.

Watch what Dispensationalism will do to your belief:

In Acts 3 Peter says,

“18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”

Here Peter is teaching that Christ suffered according to the prophets but Dispensationalism will not allow us to believe that this suffering that Peter talked about was for sins.

But in Acts 26 where Paul says,

“22 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:

23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.”

Here Dispensationalism leads us to believe that when Paul says that Christ suffered according to the prophets, that this suffering was for sins.

It's the same scripture. The scriptures that Christ gave to the apostles about his suffering in Luke 24,

“44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:”

... is the same scriptures he gave to Paul about Christ's suffering.

Christ did not give the apostles scripture about his suffering and then give Paul different scriptures about his suffering. It is the same scriptures.

In 1st Corinthians 15 when Paul says,

“3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

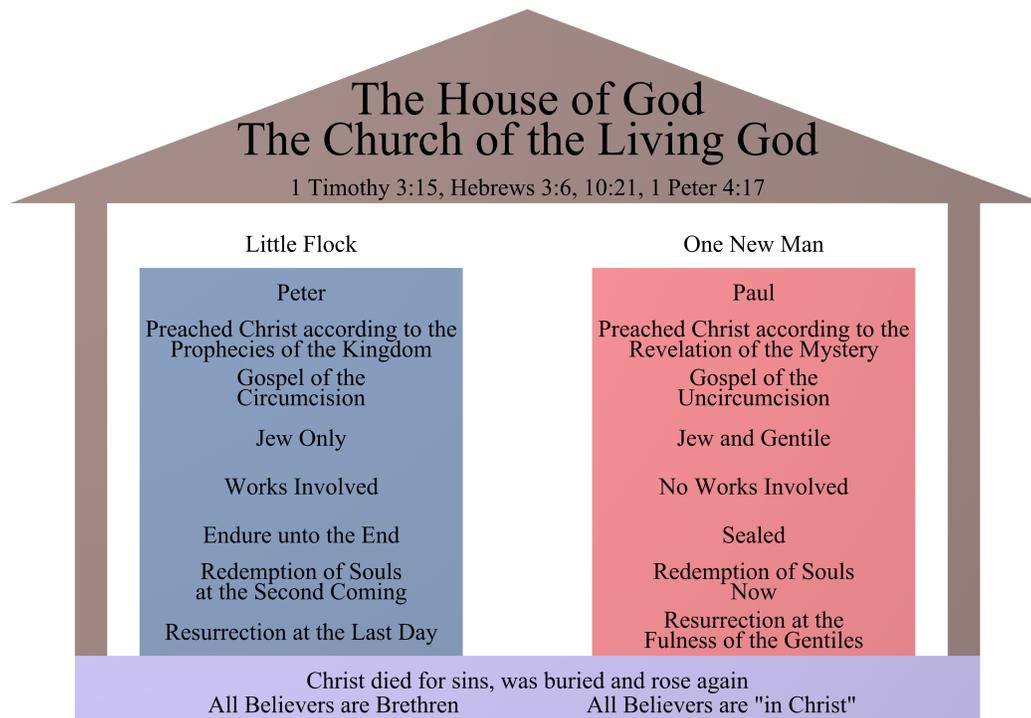
4 And that he was buried, and that he rose again the third day according to the scriptures:”

... and then Paul says...

“11 Therefore whether it were I or they, so we preach, and so ye believed.”

They were all using the same scriptures to show Christ's suffering and why he had to suffer which was for sins.

Christ dying for sins is the foundation for both the gospel of the circumcision given to Peter and also the foundation for the gospel of the uncircumcision given to Paul as this chart illustrates:



In 1st Corinthians 3 Paul says,

“10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.”

There is only one foundation and that foundation is Jesus Christ. Paul laid this foundation in the city of Corinth but the apostles laid this foundation in Jerusalem.

It is the same foundation as the apostles.

In Ephesians 2 Paul says,

“19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:”

Paul’s ministry is built upon the same foundation as the apostles and prophets which is Jesus Christ.

As mentioned, Christ dying for sins is the foundation for both the gospel of the circumcision given to Peter and also the foundation for the gospel of the uncircumcision given to Paul.

But Dispensationalism will not allow us to believe this. In fact, Dispensationalism has another hidden rule:

HIDDEN RULE OF DISPENSATIONALISM

PAUL LAID THE FOUNDATION TO THE BODY OF CHRIST AND PETER LAID THE FOUNDATION TO THE KINGDOM CHURCH. TWO DIFFERENT FOUNDATIONS.

Not so, saith the Paul.

So what we have seen from scripture is that Peter and the apostles were the first to receive, believe and teach that Christ died for sins, was buried and rose again the third day.

Paul says he ALSO received it.

By the way, when Paul says in Galatians 2,

“7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 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.”

What Paul taught Peter and company is the grace that the Lord was bestowing upon the Gentiles which is part of Paul’s gospel of the uncircumcision and they perceived this grace that was given unto them.

The apostles already knew that Christ died for sins and had been teaching it for many years.

So here are our choices:

1. We can cling to Dispensationalism and avoid these scriptures about the apostles receiving that Christ died for sins first before Paul.
2. We can cling to Dispensationalism and try to make these scriptures say something else.
3. We can drop Dispensationalism and just believe the scriptures mean what they say and believe that the apostles received, believed and taught that Christ died for sins before Paul did.

If we decide to cling to Dispensationalism and all its rules, then the problems associated with Paul receiving that Christ died for sins first will remain. These problems will not go away and they will always cause division among us.

Also, we will never believe the scriptures mean what they say because Dispensationalism will not allow us to believe them. Dispensationalism makes us believe the rules of Dispensationalism.

We cannot learn the scriptures if we do not believe that they mean what they say.

But if we abandon Dispensationalism and its hidden rules, here is what will happen:

1. We are free to believe the scriptures mean what they say.
2. We can now believe that Peter and the apostles were the first to receive that Christ died for sins and preach it and not Paul.
3. All the problems mentioned earlier in this document associated with Paul receiving it first will simply disappear.
4. The rules of Dispensationalism are no longer binding on our beliefs and will no longer hold us back from learning the scriptures.

I have already made my choice. I have abandoned Dispensationalism and I am going to stick with the scriptures and I encourage you to do the same.

**“...Believe on the Lord Jesus Christ,
and thou shalt be saved...”**

Acts 16:31