



ZWTF

SUNDAY, JULY 15, 2012 Zapping-you Whenever Thoughts Flow

State of the Ministry Address

Greetings, one and all. It has been a difficult three weeks here at ministry headquarters, yet we forge ahead. Life changes, and we change. But God never changes, and He is the One Rebecca and I work for. It is a rare and unusual job, laden with personal and financial hardship. There is no retirement to look forward to, unless one counts the dais of Christ; most rewards get deferred until then. In the meantime, we trudge like drudges and flee the occasional fire.

The now-infamous Colorado Springs wildfire of 2012 touched down 300 yards from our apartment. I wrote on Facebook about our evacuation—the smoke, the red wind



Approximately one mile from our apartment. July 26, 2012; our one-year anniversary.

coming down the ridge, people running with towels over their mouths and noses, the flames on our side of the ridge. If the wind had stayed easterly, our apartment would be gone. Instead, it blew north and destroyed 357 homes in

the Mountain Shadows neighborhood, a mile from here. Two people died.

We spent three days and nights evacuated in Monument, smelling like smoke. We are back now, undergoing new struggles.

(To see the video footage I shot from our apartment at the exact time the carnage at left was occurring, click here):

http://www.youtube.com/watch?v=E6g_uNkyRRA

Satan tries to kill me—literally and figuratively—through various manifestations of doom and discouragement. I have undergone many such attacks in the last 18 years, but new assaults came with the fire, which symbolized change.

I know why Satan wants me dead.

I wrote a book on the apostle Paul, *The First Idiot in Heaven*, which puts in *one* place the distinct message of grace given to Paul, the importance of segregating law from that grace, the importance of belief, the outcome of the universe, and the destiny of believers and unbelievers alike.

This is not why Satan wants me dead.

At the end of that book, I presented the evangel of Paul as a lifeline that saves people from the coming indignation; it was Jesus Himself Who compared these last days to those of Noah. We who herald grace rarely, if ever, herald this grace in light of coming carnage. Paul did, however (Romans 5:9; 1 Thessalonians 1:10, 5:9; 2 Thessalonians, chapter 1), and Paul's effective method will be mine from now on.

This is why Satan wants me dead.

We occupy the most unique era in universal history. We are not only nearing the end of an eon ("the present wicked eon"—Galatians 1:4), but the end of a series of evil eons (three in number) that will give way to two eons of glory (the Millennium and the eon of the New Heav-

ens and New Earth). The book of Revelation details the trauma this Earth must endure to push through to the other side of the veil.

The 3 1/2 years (Revelation 13:5) is a coming crisis few can imagine, and even fewer can believe. Our Adversary wants the saints asleep, and has deceived even the ranks of the saved with teachings such as Preterism—which claims that the events of Revelation have already occurred—and the doctrines of mainstream Christianity, which claim that only *they* will escape the impending fury. (The truth is *they* will be consumed by it.)



It will be said, “This was the site of New York City.”

I will soon launch a video, audio, and text series on the book of Revelation, based on A.E. Knoch’s groundbreaking yet little-known work, *The Unveiling of Jesus Christ*. In 1930, A.E. Knoch, by methodic translating and a rare grasp of figures of speech, unlocked the secrets of Revelation that so many have stumbled over. I will bring this book alive to you, relate it to current events in the Middle East and elsewhere, and tell you just how close we are to the glorification of our bodies.

In conjunction with *The Unveiling of Jesus Christ*, I will also offer—in this series—priceless help and understanding (of your place in the world) from A.E. Knoch’s companion volume, *Concordant Studies in the Book of Daniel*. In my estimation, no other single piece of translating has opened up so great a vein of truth as the translation of the Hebrew stem *qdm* to “eastern” (most translations make it “first”) in Daniel 7:4, making the four beasts of Daniel, chapter 7, neither nations, nor a rehash of the four kingdoms of Daniel, chapter 2, but rather the four existent world religions—Buddhism, Hinduism, Islam, and Christianity. This revelation predicts and explains the

rapid rise of radical Islam, and the current religious bend of Western political blocs. It is the number one indication (there are three more), that we are living in the closing days of this present world system.

At the Sacramento conference, on August 5, I will deliver a talk bearing the title of a book God has burdened me to write: *The Coming Destruction of Christianity and Islam*. I may not be the only person anticipating the specter—no, the reality—of the violent, God-directed deaths of millions of the four religions’ devotees and slaves (your husbands, your wives, your children, your friends), yet I appear singularly situated to deliver the news in a modern context, in real language, against the backdrop of the rapidly closing “door of the ark”—my metaphor for the evangel of the grace of God.

God has killed millions of people simultaneously before (Genesis 7:21-23), and He will do it again (Revelation 9:13-15).

For even as the days of Noah, thus shall be the presence of the Son of Mankind. For as they were in those days before the deluge, masticating and drinking and marrying and taking in marriage until the day on which Noah entered into the ark, and did not know till the deluge came and takes them all away, thus shall be the presence of the Son of Mankind.

—Matthew 24:37-39



But first, New York City must (and will) look like *this*.

This window of grace *will* close, giving way to the presence of the Son of Mankind. Paul predicts it (Romans 11:25), John describes it (Revelation 8, 9), and Peter explains why we’re asleep to it (2 Peter 3:3-6). All are saved at the Consummation, yes (1 Corinthians 15:28), but we are far from that eonian end-point.

The First Idiot in Heaven shows you the lifeline into the ark; the new book will describe the coming flood.

A NEW REPORT

We will soon be e-mailing you a detailed study: REPORT ON THE SECOND DEATH: EXCERPTS FROM A LETTER TO A FRIEND. A grasp of the truth of the second death (it is *not* a second life) is vital to one's grasp of resurrection. If we think of the second death as a second life (a time when millions of "dead people" come to a realization of God), we obliterate not only the meaning of death (both figurative and literal), but the purpose of life—especially that life at the great white throne (Revelation 20:11-12), where God righteously judges billions of people.

BILLY GRAHAM

Soon to follow will be another report titled, "Billy Graham is an Unbeliever." In this report, I discuss a recent e-mail I received from Gerry Beauchemin, author of *Hope Beyond Hell*, touting Billy Graham as "a seasoned, mature servant of God." Why write about this? Why mention Gerry's name? There is a trend among UR (Universal Reconciliation) believers to discount the essential teachings of the apostle Paul—who *alone* details God's plans for all humanity—and lower the bar of truth so far as



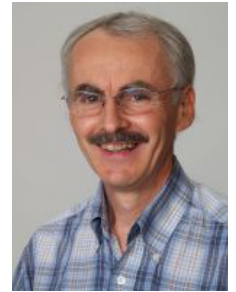
to include deceivers such as Billy Graham (a chief of the apostasy) as "a brother" and "a fellow member of the body of Christ." Hoping to help the cross of Christ, Beauchemin unwittingly demeans it by making the very name of Christ non-essential to eonian life. He does this by defending Graham, who says to Robert Schuller in an awful video sent by Beauchemin to his subscribers:

What God is doing today is calling people out of the world for His name. Whether they come from the

Muslim world, or the Buddhist world, or the Christian world, or the non-believing world, they are members of the body of Christ because they've been called by God. *They may not even know the name of Jesus*, but they know in their hearts they need something ... —Graham

This statement—and Gerry's assent to it—nullifies the evangel of Paul, "through which we are saved" (1 Corinthians 15:2). It makes the heralding of Jesus' name—apart from which no life comes, Romans 10:13—a frivolity; a waste of time. It changes belief from necessity (Romans 10:14) to irrelevancy. In short, it mocks God's method of disseminating truth.

Gerry Beauchemin and others take the truth of universal reconciliation to be the gospel by which humanity is saved. It is not. Knowledge of the salvation of all saves no one. One can believe in universal reconciliation without believing a single element of Paul's evangel. In other words, it is possible to grasp the *fact* of the salvation of all (1 Timothy 4:10), at the same time missing (by a mile) membership in the out-called company known as the body of Christ. I do not accuse Gerry Beauchemin of being one of those people. I insist, however, that some of his writings blow in this direction. By critiquing Gerry's published articles on this topic, I hope to protect others from what I consider a deadly mistake.



Gerry Beauchemin

REBECCA

Rebecca has taken me by the shoulders and kept me in this work. "We are committed to this," she says, "and Christ Himself is our Enlistor" (2 Timothy 2:4). I have taught this for years, but I forget it. When I see other people doing other things besides suffering evil as ideal soldiers of Christ Jesus (2 Timothy 4:5)—building houses, driving trucks, or fixing cars, *and getting paid for each hour they work*—I envy them and want to join them. I begin walking by perception, not faith. I rarely despair of God because I feel cursed, but rather because I am so blessed. I sometimes resent my gifts because I know that to whom much is given, much is expected—especially in the realm of faith. I used to think I had lots of faith; now I'm not so sure. It is hard to rely on the living God when one cannot see Him. It would be much easier relying on the Federal Government. Or a weekly paycheck. Or both.

I'm thinking you imagine my job to be epic and glorious. It is epic, but not glorious. I'm not penning a pity

party here; my whole point is that Rebecca is in this up to her long, gorgeous neck, and will not let me quit.

MARITAL RELATIONSHIPS

I think you already know that the paperback version of *How to Quit Church Without Quitting God* will be the next book down the pike. This book was supposed to be ready this month—and Custer was supposed to win at Little Big Horn.

Things happen.

Waiting in the wings is a book I've been whittling at for two years (it's 75% finished): *The Lie of Every Man's Battle*. It's a refutation of the Christian bestseller, *Every Man's Battle* (of which there are several offshoots; see below), which puts men in a life-and-death moral struggle with the lusts of their hearts—whether the men realize they're in this battle not.

They sure will be after reading this Christian book.

Authors Fred Stoeker and Steven Arterburn insist (in Middle-Age-like fashion), that the feminine form, rather than being a wonderful creation of God, is instead a horrible temptation to be shunned. There is even a section

in this book titled, "Bouncing the Eyes," which teaches men how to—you guessed it—bounce their eyes from beautiful women. (These authors should get kickbacks from ancillary horse-blinder sales.)

This would all be quite humorous, except the book has sold millions of copies. Wives buy it for their husbands, to tame them. Men buy it because they want to please their wives and be "good Christian men" like the rest of the "good Christian men" in the world who are on their way to "100% sexual purity," and possible suicide.

There is no end to the nightmares of *Every Man's Battle*, the worst being the consistent mistranslation of the Greek word *porneia*. This word denotes a particular sexual sin, specifically, prostitution. The word is consistently translated, "prostitution" in the Concordant Literal New Testament. The NIV, however (New Inconsistent Ver-

sion), makes it "sexual immorality," giving Arterburn and Stoeker *carte blanche* to make *porneia* anything they want, including watching R-rated movies, looking at bra ads in the newspaper, and generally enjoying life.

Missing from this book is an acknowledgment of the purity and goodness of the female form. Missing is a grasp of why God invented testosterone. Missing is the knowledge of how religious do's and don'ts cause people to sin more, not less (Romans 5:20).

Missing completely is the power of grace.

I hear that the Amish absolutely love this book.

Every Man's Battle eventually ruins marriages. No man can deny his nature indefinitely. Those poor husbands who wage this man-made war will succeed at only one thing: resenting their wives. I wonder if the wives will mind.

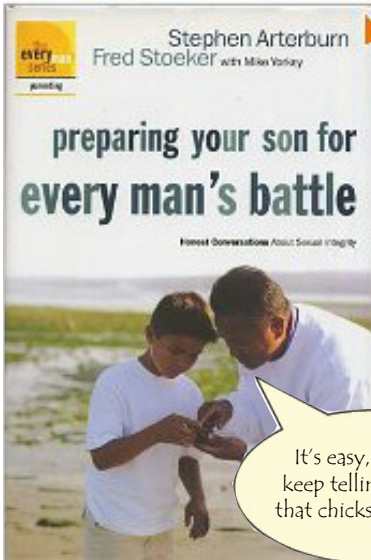
I am writing *The Lie of Every Man's Battle* to deliver men from the guilt of God-given passion, educate women concerning God's view of sex, and save marriages. If the lingerie market picks up—all the better.

VIDEO LAUNCH

I have a new idea for a video series that, well, if this doesn't go viral, I don't know what will. Part of me doesn't want to mention this, for fear someone may steal the idea. Not that any of *you* would do that. Not that anyone but me could pull this thing off, anyway. It's just that, I have been wondering what it would be like if the Christian God did stand-up comedy. Or, what would it be like if the pop-icon Jesus ("Another Jesus," 2 Corinthians 11:4), joined him on stage? Wouldn't it be funny if these guys did sets at an actual comedy club so the world could see how everyone laughs at them, and how stupid they are, and why no one in his or her right mind would join the Christian religion?

WHAT YOU CAN DO

I will charge no subscription fee for my Revelation series—a Monday-Friday, 10-15 minute audio/video show called, *Zender On Revelation*, that will excite and inform you every day you tune in. But I can't even start it without financial help. Rebecca and I live month-to-month in a 700-square-foot, one-bedroom apartment; I drive a '99 Ford Contour. (Rebecca's car, which she bought long before meeting me, is nicer; she actually sweeps it out occasionally and—get this—washes it.) In other words, this is not the Crystal Cathedral. Our goal is to herald the



Word opportunely and inopportunely (2 Timothy 4), not to become rich and famous. We will forge on in this manner until the day Jesus Christ takes us to heaven, or we die, whichever comes first. Until then, please consider a minimum \$10 per month contribution toward *Zender On Revelation*. I will provide more details and opportunities for support as the show launches. There will be no other show like this, anywhere. When you see it, pay me what you think it is worth, even if it's \$10,000. I would simply like you to start thinking about regular help. A handful of you do this, and by this, we survive. We are beyond grateful for those who contribute faithfully.

WAGES

A worker is worthy of his wages (1 Timothy 5:18). In other words, the evangelist deserves material recompense from those he assists spiritually. As Paul writes in 1 Corinthians 9:9-11:

For in the law of Moses it is written: "You shall not muzzle the threshing ox." Not for oxen is the care of God! Or is He undoubtedly saying it because of us? Because of us, for it was written that the plower ought to be plowing in expectation, and the thresher to partake of his expectation. If, in expectation, we sow the spiri-



tual in you, is it a great thing if we shall reap of your fleshly things?

This wage for the spiritual worker is, in fact, a debt. (Romans 4:4—"Now to the worker, the wage is not reckoned as a favor, but as a debt.") As with any other service rendered in any other field, this wage is not to be merely hoped for, but expected. Yet not even I, Martin Zender, the World's Most Outspoken Bible Scholar, am audacious enough to press these points. Nevertheless, God actually "prescribes" (Greek word *diatasso*, "to set a course of action"—1 Corinthians 9:14) that "those who are announcing the evangel are to live of the evangel." Anyone refusing this prescription, such as Paul, better have a good excuse for it. Paul had two valid excuses, and spends much time explaining himself to the Corinthians: **1**) he entered the work involuntarily (1 Corinthians 9:18), and **2**) he was entrusted with an administration (same verse).

I have neither excuse.

Paul writes, "For if I am engaging in this voluntarily, I have wages. Yet if involuntarily, I have been entrusted with an administration" (1 Corinthians 9:17). No one ever found Paul at a mirror in self-contemplation, weighing his regular job as Pharisee against the alternative of evangelizing Jesus, and musing to himself, *Hmm. Should I herald the evangel?* No. Jesus Christ knocked the man to the ground and drafted him. You say, "But Martin. *Everyone* enters this work involuntarily. God does the calling." Don't go "absolute" on me, people; Paul uses "voluntarily" here in the relative sense of not getting shoved to the ground, blinded, and spoken to in an audible voice. Everyone since Paul—I venture to say—has entered the ministry voluntarily. If no one has, then no one would earn a wage, and we would have to strike 1 Timothy 5:18 ("the worker is worthy of his wages") from our Bibles.

Here is Paul's principle:

VOLUNTARY = WAGE

INVOLUNTARY = ENTRUSTED WITH AN ADMINISTRATION

What teacher among us would claim, with Paul, to be entrusted with an administration? We work *in* this administration of grace, but none of us are the administrators of it. None but Paul could write, "Surely you hear of the administration of the grace of God that is given to me for you, for by revelation the secret is made known to me" (Ephesians 3:2). None but Paul could write, "To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration

of the secret” (Ephesians 3:8-9).

I conclude that Paul has been the only involuntary worker in this evangel, ever. (Everyone else looks in the mirror and muses, *Hmm. What do I want to do for a living? Work in the evangel, perhaps?*) Every evangelist in the gospel of Paul besides Paul, therefore (including Timothy), is worthy of wages. To refuse those wages, or, worse, teach against the right of another to receive them, is to deride (despise; disparage; doubt; devise means better than) God’s prescription.

I know of only three or four other people in the world who herald the evangel of the gospel of Paul full-time. There should be four-hundred, but who can stand it? Who can stand—for a day, let alone decades—relying on God for daily bread? Because of unscrupulous televangelists (“Put your tithe in the offering plate, suckers, so I can buy a condo in Miami!”), few have the courage to make the case. And yet this is our life.

As my friend and fellow full-time laborer Clyde Pilkington says: “Ours is a ‘not many’ ministry.” And yet I believe—and have believed for a long time—that God will bring a significant number of people into the body of Christ in these, the last days of this eon. Help us find out.

Everyone is sacrificing, I know. But your financial contributions are vital to the continuance of this work.

IT’S YOUR MOOD, DUDE

Don’t let other people control how you feel. This is hard to do. Weirdness from the world gets under the skin by osmosis. Who can escape the world? But if you have your own personal campfire inside you (and you do; “the spirit of God makes its home in you”; 1 Corinthians 3:16), then you can warm yourself by its light and send osmosis the other way. Sit cross-legged as close to this fire as you can, and stare at the flames until your eyelashes singe. Make S’mores, never minding the popular protests against sugar and fat. If it cares enough, the world may guess at the source of your happiness. Let some of the warmth out and see what happens. If the world rejects it, gather it back.

More heat makes for meltier marshmallows: *yours*.

Martin Zender
Colorado Springs

