

What is a Believer?



Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly. —1 Corinthians 15:1-2

Once again it is incumbent upon me to defend Paul's gospel, this time against those who would make this gospel anything other than belief in a particular teaching. To those controlled by emotion rather than by spirit, it seem too "exclusive" and "unfair" of God to disqualify the majority of the population from eonian life as members of Christ's body "merely" because of technicalities of belief. Yet it is neither I

nor any of us who have imposed these "technicalities" of belief, but rather God. As Aaron Welch writes in his blog post titled, *Paul's Gospel and the Death-Denying Doctrines that Contradict It—*

Truth matters to God. In fact, truth is so important to God that He has made a belief in certain truths the criteria by which people are justified, become members of the body of Christ and inherit "eonian life."

Let God be true though every man a liar.

To make belief *not* a matter of belief is not only self-opposing but dangerous. It is to say, in essence: "One becomes a member of the body of Christ by believing Paul's gospel; but one can *also* become a member of the body of Christ by *not* believing Paul's gospel." This is the tacit, illogical assertion. What does this do besides destroy Paul's gospel? It makes Paul's gospel non-essential to eonian salvation. If one needn't believe anything in particular to be a believer, then why did Paul waste his time presenting the gospel "through which you are saved" (1 Corinthians 15:2)? Paul made much ado about nothing, that is, *if* one becomes a member of Christ's body as readily through disbelief as through belief.

HORSE PULLS CART

I am not saying that, absolutely speaking, salvation depends on belief. Salvation depends on the death and resurrection of Jesus Christ, and the choosing of God (Ephesians 1:5). It depends on faith, but only God can give such faith (Romans 12:3). I am not saying that only those who believe the evangel are saved. I am saying that those chosen beforehand for salvation will believe the evangel. Neither am I saying that a person must have "everything figured out" to be saved. Those who say that I am saying this are deceivers, witting or

otherwise. I do claim there to be a basic, essential belief that belongs to Paul's evangel, and that Satan actively opposes this basic, essential belief with diabolically popular *false* beliefs. If there is no essential belief, then one can believe, say, in dead grasshoppers and be in the body of Christ. I think that most of us would disqualify someone from the body of Christ who believes in dead grasshoppers rather than in Jesus Christ. But what is the difference between believing in dead grasshoppers and believing in one's self for salvation (self-belief being the essence of free will)? As far as salvation goes, there is no difference. The only difference is that one belief is easily whitewashed *as* "believing in Jesus," whereas the other is not so easily disguised. Neither belief saves. It takes great spiritual insight (apparently) to detect the fatal similarity shared by these beliefs.

THE TEACHING OF STEPHEN HILL

The last and worst unwitting effort to destroy Paul's evangel occurred a year ago May when Stephen Hill attempted to prove that people could be members of the body of Christ without believing in Christ. Even atheists can be in the body of Christ—according to Stephen Hill—by marrying a believer. Where is this to be found in Scripture? Nowhere. In my opinion, holding such a teaching requires 1) an emotional rather than a spiritual motivation to "get people saved," 2) misuse of Scripture, and 3) faulty logic. To my dismay, Stephen has yet to publicly disown this teaching. For a description of the teaching and my Scriptural refutation of it, go to this link: <http://www.martinzender.com/ZWTF/ZWTF3.19.pdf>

I MISBEHAVED

I disinter this distasteful topic only because there are new attempts to usurp God's chosen method of membership (namely, "belief") into Christ's body, and to ultimately marginalize Paul's gospel. I do not do this for fun (it is far from that), and neither would I make such a nuisance of myself and risk offending so many hundreds of people—especially my dearest friends—over a trifling matter. Yet how can I stay quiet when Paul's gospel is nullified and faith in God is deemed non-essential?

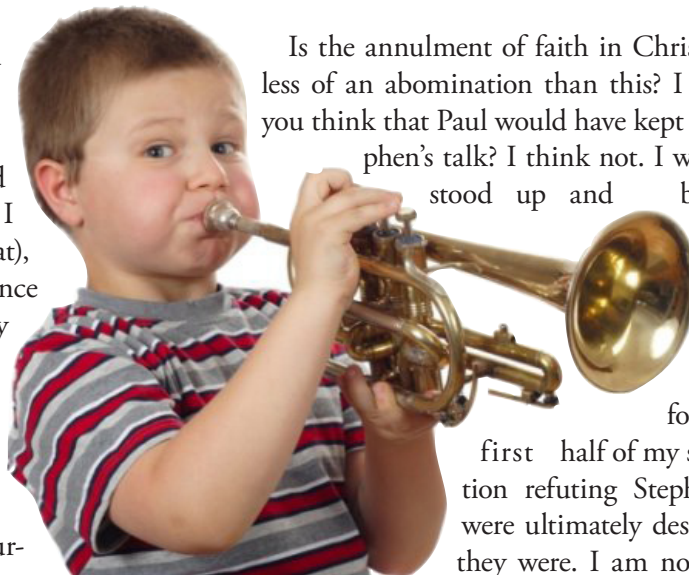
I interrupted Stephen last May, dur-

ing his talk. It is not my habit to do such things. The video record of Stephen's talk and my interruption was destroyed. I believe I said, "That's wrong," out loud, at least twice. Probably three times. It may have been four times. Upon reflection, I wish it had been five. I bristled that people listened attentively and were taking notes about another way of salvation besides belief in Christ while Paul's sweat, care, suffering, imprisonment and death to uphold a message "through which you are saved" got trampled. If salvation can come apart from the evangel and faith in Christ, then Paul's many labors to protect and present the evangel seem idiotic. If one is saved either with or without the evangel, then the evangel becomes dispensable. Let's all go find a pile of dead grasshoppers. Or marry a certified believer.

I will protect Paul's gospel to the death. I realize I lowered myself in several people's eyes at this conference by making a fuss. In fact, all future conferences at the airport were canceled because of me. I suppose that perhaps any future gatherings in Antioch were also canceled when Paul disrupted a pleasant meal to withstand a hypocritical Peter to his face. Galatians 2:11-14—

Now when Cephas came to Antioch, I withstood him to the face, for he was self-censured. For, before the coming of some from James, he ate together with those of the nations. Yet when they came, he shrank back, and severed himself, fearing those of the Circumcision. And the rest of the Jews also play the hypocrite with him, so that Barnabas also was led away with their hypocrisy. But when I perceived that they are not correct in their attitude toward the truth of the evangel, I said to Cephas in front of all, "If you, being inherently a Jew, are living as the nations, and not as the Jews, how are you compelling the nations to be judaizing?"

Is the annulment of faith in Christ for salvation any less of an abomination than this? I say it is more. Do you think that Paul would have kept his seat during Stephen's talk? I think not. I wish now that I had stood up and banged a pie tin. I think this is what Paul did in Antioch. The tape of both Stephen's talk and mine that followed (I spent the first half of my scheduled presentation refuting Stephen's presentation), were ultimately destroyed. I was sorry they were. I am not a book-burner. I





would have sent out both messages, side-by-side. I wanted my disruptions recorded. If I am an ass, let it be known. If I am a protector of the body of Christ and a defender of the evangel, then let *that* be known.

“ANATHEMA”

If anyone brings a different gospel other than Paul’s, then both that “gospel” and the bringer of that “gospel” are to be “anathema,” that is, devoted to God for destruction (Galatians 1:8-9). If I can help in the destruction, I will. These are Paul’s words, not mine. Stephen’s method of salvation was a method other than Paul’s: *Marry a believer* was Stephen’s alternative method. It is a teaching cursed by God. Am I supposed to let such a teaching be distributed, unchecked, to potentially receptive members of Christ’s body? Was I not faithful to Paul to speak up? I spoke up not only because of those in the room, but because of the believers or near-believers who I thought would be witnessing the teaching on video.

I was reprimanded after the conference, said to be “disrespectful” and “impolite.” Being thus chastised, I apologized to Stephen. Stephen and I always will be friends. I realize now, however, that I should have done more. The importance of this topic has been further magnified and impressed upon my spirit. Should I have upended the tables? Turned off the cameras myself? I formally withdraw my apology. I’m sorry I was sorry. This wasn’t about personalities, but rather about an anathema “gospel.” I don’t care who’s announcing an anathema gospel, but woe to

that person. Paul said, “if ever we” are announcing an anathema gospel “or a messenger out of heaven” (Galatians 1:8), such a false gospel is to be devoted to God for destruction. Paul was giving me, Martin Zender—and you as well—permission to stop even him in his tracks should he ever depart from the pure truth of his own message. Same with me. No one is above this.

A teaching on eternal torment or free will would have equally incensed me. Paul recommended that the Circumcision be gagged (Titus 1:10-11), not broadcast in the interest of “equal time.” A bogus gospel is a bogus gospel. Do you think that Paul would have sent unqualified teachers into the body of Christ? Would he have put Bar-Jesus at the podium in the interest of “being fair” and “giving equal opportunity” to an alternate viewpoint? No. Rather, Paul blinded the man and cursed him (Acts 13:6-11). There’s anathema for you. Good old Paul. This is our leader, the man who says, “Become imitators of me” (1 Corinthians 11:1).

IS PRIDE AT STAKE?

Am I a proud person? Arrogant? So some would think. It is defense of the gospel, no more. Such defense is actually anti-selfish. It’s “woe to me if I don’t.” I encourage others to be like me, which is why I write this account at all. Be discerning, is my message to you. Recognize what is true and what is not. Then be bold. Be manly; be staunch in spirit. Stand up to error; it is important to do so. Defend things of consequence. I’m compelled by my calling to protect the evangel. Had I been concerned about self, I would have shut up at that fellowship. Had I cared about my reputation, I would

“Why even present the evangel if people can be saved without it?”

have refrained from saying anything. Instead, I cared for the body of Christ. I cared about the truth. I cared about people getting “false hope” concerning their loved ones and possibly becoming slack in their presentation of the evangel. Why even present the evangel if people can be saved without it? It’s a colossal waste of time. Why risk the disunity that announcing the evangel always brings? Any such teaching not only nullifies the evangel, but also the presentation of it. Faith comes by hearing

(Romans 10:17). Hearing what? The evangel (Romans 10:15; Colossians 1:6; 1 Corinthians 15:1-4; Galatians 1:11). It does not come by marrying into it. It does not come by *not* believing the essentials of the gospel, which I will touch upon in short order.

REFUTING KNOCH

Regarding the protection of the evangel, I am no respecter of persons. I would have refuted A.E. Knoch to his face, while banging a pie tin. I would have disrupted him, even as I disrupted Stephen Hill. I would disrupt Paul—with Paul’s permission. In fact, though I respect him greatly and there is no one besides Paul whom I respect in the faith more, I have refuted Mr. Knoch in print on this topic in my article “What is a Believer?” which will soon (“soon” is a relative word for me) be turned into a book. Here is the link to the file http://www.martinzender.com/What_is_a_Believer.pdf. Please read it. It’s important.



Because of his being dis-fellowshipped early in his spiritual life by the Plymouth Brethren, A.E. Knoch suffered a blind spot in this area of what constitutes a true believer. Unaccountably, he would call people who hated and refused Paul’s gospel, “brethren.” So fearful of offense was A.E. Knoch that he unconsciously compromised the most essential elements of Paul’s message in the interest of a false “togetherness.” Knoch was generally brilliant, but he wrote a confusing and misleading booklet called, *The True Basis of Fellowship*, which has been cited over the years to minimize belief and emphasize behavior *over* belief.

Later in his career, Knoch repudiated his earlier teachings on this, saying that he gave too much credit to too many people and had accepted those whom God rejected. I write upon this in detail in my article, so I will not belabor the point here. But such was Knoch’s blind spot that at one point in his book he goes so far as to assert that those in Corinth who believed that Jesus Christ was still dead would still have been counted by Paul as “believers.” Knoch so tortured Scripture in the name of “preserving fellowship” and trying to “maintain peace” that he categorized a belief in Christ’s non-existence as a mere “doctrinal flaw.” The pain suffered at the hands of his so-called brethren ran deep, and A.E. Knoch vowed

never to push this pain upon another soul. In this interest, he over-compensated, later realizing it. Such compromising always involves sentimentality and compensating for personal pain, over sticking hard to Scripture. I have never witnessed any other motivation.

THE “SPIT” CONFERENCE

Gerry Beauchemin is the author of the relatively popular book, *Hope Beyond Hell*, which has led many to a knowledge of the salvation of all. I am thankful for this book and for Gerry. A knowledge of the salvation of all, however, is not, by itself, a knowledge of Paul’s gospel. Beware of this. In fact, one can believe in the salvation of all and not believe a single element of Paul’s gospel. Gerry believes, as I used to, that the salvation of all *is* the gospel. It isn’t. It’s a natural result *of* the gospel, but it is not the gospel. To say that the truth of the salvation of all *is* the gospel is like saying that a starfish *is* the ocean. The starfish comes *out* of the ocean, but is not the ocean itself. Thus is the relation of the salvation of all to the gospel of Paul.

I love Gerry Beauchemin. He is a nice and very sincere man. He wrote a good book. I stayed with him in the same house in Sacramento, CA, during a conference there in 2012. During that conference, I spoke of the necessity of believ-

“If the Trinity is true, then the death of Christ is impossible.”



ing in the death of Christ, insisting as a corollary truth the errancy of the Trinity. The Trinity, insisting that Jesus Christ is essentially God, denies the death of Christ. If Christ is God, then how could Jesus Christ have died? Everyone admits that God can’t die. If the Trinity is true, then the death of Christ is impossible.

To dodge this uncomfortable truth, Trinitarians (of which there are hundreds of millions, if not a billion) say that Jesus’ *body* died, but that *He* went directly to the spirits in prison.

The question must always be, *where is the essential man?* *where is Jesus?* and not, *where is Jesus’ body?* Since Trinitarians speak this way only of Jesus’ body, they clearly believe that *He—Jesus, the Man—*went on living in another form. How could this possibly be construed as a simultaneous be-



lief in the death of the actual Man, Jesus Christ? It can't be, a least not logically. Wishfully and soulishly, yes, but not logically. Most Christians don't believe in death—period. They think that death is another form of life. To them, there is a life called “life,” and there is a life *called* “death,” but which is, in reality, an after-*life*. This Satanic belief is also known as, “The immortality of the Soul.” It is a doctrine of Satan designed to keep hundreds of millions of people from believing in the death of Christ, even while professing to believe the very thing. This doctrine is diabolical in its subtlety, sparkling in its effectiveness.

I pointed this out at the conference. Gerry Beauchemin was offended, though the depth of his agitation did not surface until the next day—at 10 am, to be exact.

The next day—at 10 a.m., to be exact—Gerry dedicated his talk to complaining about my teaching. It would be too strong to call what Gerry did “a refutation”; the man did not refute anything. He complained. Scripture had no place in his complaint. Gerry spoke from an injured emotional core, with spittle and a pounding of the table. He shared the example of a dear friend who prayed three times a day, who loved God, who did many wonderful things and lived a good Christian life, but who vehemently defended the Trinity and thus denied

an essential of Paul's gospel: the death of Christ.

Gerry did not mention me by name, but didn't have to. He looked at me in the front row, said he “loved me like a brother,” but at the same time called my teaching “cultish.” How dare I suggest that this dear friend was not in the body of Christ simply because he did not believe in the death of Christ? Was this not merely a doctrinal flaw? A technicality? Gerry insisted that any such teaching that would eliminate “such a dear friend” as Gerry's on the grounds of a question of doctrine, was cultish.

As Gerry became more and more incensed emotionally, so did his mannerisms. At one point, he banged the table in front of him with both fists. He banged it really hard. One woman was so startled and upset that she walked out of the room. Gerry then spoke with such passion about why I was a cult leader and why our little gathering was a cult, that spittle came out of his mouth; I saw the spittle; I will never forget that globule of saliva twirling through the air. Gerry said, “There are only 49 people at this conference. There ought to be 490 people at this conference!” In other words, I was making the evangel “too hard.” I was limiting the size of our group. I should be gracious and let Gerry's friend,

who prays three times a day, “into the door” of the body of Christ, simply because he was a nice guy, and so what if he really didn't believe in the death of Christ? If I did that for Gerry's friend, then I could do it for a lot of other people, and then we could have 490 people at our meeting, instead of a measly 49.

You will not find the tape of Gerry's talk because it was destroyed. It could be that Gerry later regretted his talk and wanted the record expunged; I'm not sure. I share this incident only to show you the public vehemence against the teaching that salvation comes via apprehension of truth, not error. God loves truth, not error. Believers believe truth, not error. The basics of the evangel contain truth, not error. My duty is to “be noting those who are making dissensions and snares *beside the teaching which you learned*” (Romans 16:17). This is what I'm doing, and why I'm doing it. I mean no personal harm or insult to anyone.

PAUL'S GOSPEL

I did not write the following; Paul did:

Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are

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“Those who have been designated beforehand will hear and believe this evangel.”

saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly. For I give over to you among the first what also I accepted, that Christ died for our sins according to the Scriptures, and that He was entombed, and that He has been roused the third day according to the Scriptures. —*1 Corinthians 15:1-4*.

This is the evangel *through which you are saved*. No one is saved apart from believing this evangel. This is not my idea, but God’s. God gave this evangel to Paul. The basics of this evangel do not eliminate God’s designation of a person beforehand for membership into Christ’s body. Those who have been so

designated will hear and believe this evangel, and no variation or perversion of it. The choosing comes first, then the belief. We are not chosen because we believe, we believe because we are chosen. Here is the verse for that, Romans 8:30—

Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also.

Those who are chosen to believe will not believe any old thing, but rather the foundational elements of the evangel as presented in 1 Corinthians Chapter 15 by Paul—not a variation of these elements, but the elements themselves. One will not only believe them, but will prove the belief by retaining the elements. There is the possibility of believing “feignedly,” that is, not truly. This is fake belief. It is not only possible to profess a belief one does not actually hold, but, in this day of mass spiritual deception, it is probable. Hundreds of millions of people are feigned believers.

Ladies and gentlemen, the Christian world is infected with those who believe feignedly. If it was possible in Corinth among those who had received Paul’s letters firsthand, it is more than possible now. It is the infection of the overwhelming majority. These individuals do not intend to be feigned believers, but ignorance makes them no less so.

THE SALVATION PROCESS

Here, according to Paul, are the nuts and bolts of salvation; here is the order of things; Romans 10:14-17—

How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding? Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good! But not all obey the evangel, for Isaiah is saying, “Lord, who believes our tidings?” Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.

No one who has been designated beforehand for membership in Christ’s body will *not* hear the evangel through the word of a herald, and no one designated beforehand will fail to believe that evangel, which necessarily involves a rejection of any false gospel.

FALSE GOSPELS; THE TRINITY

The teaching that death is life is a false gospel. The teaching of the Trinity is a false gospel. Both of these teachings keep people, by the hundreds of millions, *from* believing in the death of Christ—even while insisting that they do believe it. Few can see what a big deal this is. The doctrine of the Trinity exists *so that* hundreds of millions will believe the lie rather than the truth. Few appreciate the extent or depth of the damage caused by the Trinity; this is exactly how Satan wants to keep it. Even Jim Coram of the Concordant Publishing Concern once wrote a lengthy article stating, in essence, that a belief that death is life is essentially the same as a belief that death is death. In other words, death and life are interchangeable—as far as belief goes. Clyde Pilkington, unaware of this hypocrisy, has recently printed an excerpt from this very article.



Unbeknownst to many, Jim Coram wrote this article in 2001 as a response to my teaching in 2000 titled, “What is a Believer?” My teaching sent shock waves throughout the U.S. and Europe. Besides Coram in *Unsearchable Riches* magazine, writers in *Grace*

and *Truth* magazine in Great Britain weighed in on the controversy, coming against my teaching. I refuted Jim Coram’s article, line-by-line, fourteen years ago. I intend to republish this refutation as soon as I can get back to the States and locate the file. It will also be reprinted as a chapter (a very lengthy one) in my book *What is a Believer?* The degree to which even mature believers strain to make believers out of non-believers speaks of a deep need to avoid offense and to save friends and family members. It speaks of a soulish desire to artificially swell the ranks of Christ’s body. At worse, it speaks of a casual willingness to compromise Paul’s gospel.

FALSE GOSPELS; FREE WILL

The doctrine of Free Will destroys the first element of Paul’s gospel, that “Christ died for our sins.” How is it that Christ died for our sins if, two-thousand years after that fact, my sins still stand against me? The “gospel” of mainstream Christianity states that “you are a sinner bound for hell.” According to them, this is your default setting. This alone undoes the gospel of Paul. According to the Christian gospel, how do you, the seeker, escape your desperate situation? By the death and resurrection of Christ? No, but rather by an exercise of your free will.

The false teachings of Free Will and the Trinity, therefore, effectually and by great deception undo the two most important and basic elements of the gospel of Paul: 1) the death of Christ *for sin*, and 2) the death of Christ, period. When the death of Christ is denied, His resurrection is also necessarily discredited. This deception of our Adversary is so subtle that even those of repute are blinded to it. Teachers such as Jim Coram and A.E. Knoch may teach soundly on many topics, but when it comes to this matter, even they cannot resist the emotional objection that “so many sincere people” really are not saved. Even Dan Sheridan has recently suggested that I am making the evangel “too hard.”

These false teachings of the Trinity and Free Will are not accidents. They are not random false teachings cast without forethought into the Earth. They have come here by Satanic design via human religious counsels in order to pervert the death and resurrection of Christ for Sin. It is no accident that these teachings have taken such a hold upon humanity. Satan has purposely set up “trip-wires” in front of the most essential elements of Paul’s gospel. His motive? *He wants to disqualify as many as he can from membership in Christ’s body, for members of the body of Christ will eventually rule over him.*

THE APOSTASY IS OF GOD

I am not the one who put the essential elements of the death of Christ for Sin and His subsequent resurrection into the evangel. I am not the one who brought false teachings that confuse people and that keep them from the truth, to the Earth. I am not the one who made apostasy rather than mass salvation the order of the day. I am merely the one pointing out these things. Lately, I feel like the only one pointing them out, the only one teaching upon the depth of the deception; I feel like one of the last men standing to defend the purity and sanctity of Paul's evangel, refusing to water it down so as to accommodate the many "poor, sincere people" who are "merely confused" about the essentials of the gospel. As I have taught repeatedly, confusion is deadly. No one else seems to think so. Confusion, to others, is "just fine," a nagging inconvenience. People are "only" confused, I am told. Neither am I the one who wrote the following, in 2 Corinthians 4:3-5—

believer." (This is a perishing for the eon, not for eternity.) Paul's evangel is certainly covered. It is covered because Satan has blinded the apprehensions of so many millions of people. The evangel of the glory of Christ does not irradiate these people. To discover this for yourselves, bring the evangel of the glory of Christ to these people. Bring the sovereignty of God—if you know it—; bring the salvation of all; bring the *true* death of Christ. They hate it. They stop their ears. They call you a cult member or, in my case, a cult leader. (Even some of my own friends, with whom I once heralded the evangel, call me, mockingly, "the Pope." Such individuals must think that I am setting myself up as a defender of the faith, instead of *being* set up in this capacity by God Himself.) They call you "mean." They call you a deceiver. But we are not heralding ourselves, but Christ Jesus. I, myself, am a slave of Christ Jesus, even if it means making a fool of myself and calling out my friends for belittling the very message through which their own salvation comes, via the very belief they denigrate.

TO KNOW OR NOT TO KNOW



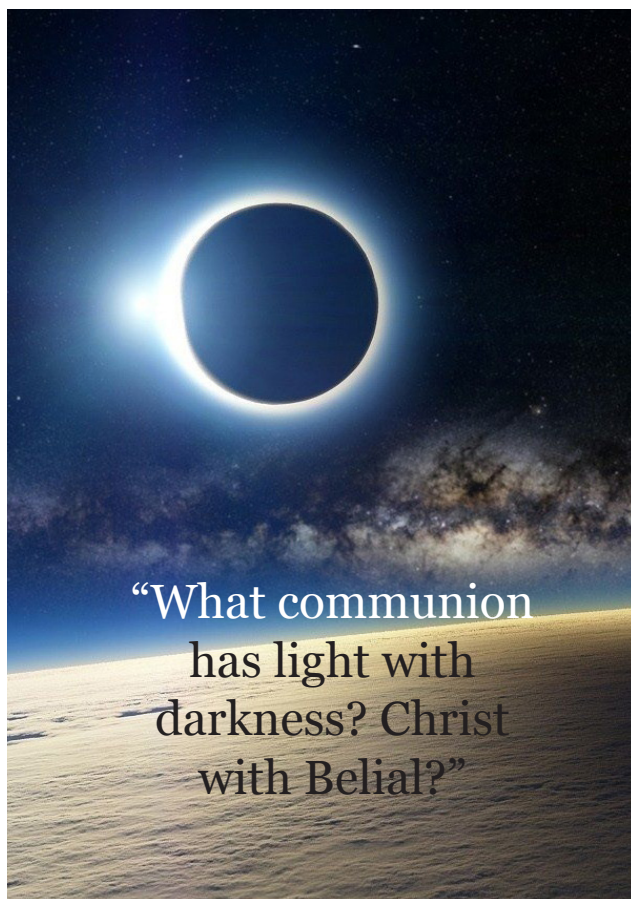
Now, if our evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon *blinds the apprehensions of the unbelieving* so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them. For we are not heralding ourselves, but Christ Jesus the Lord, yet ourselves your slaves because of Jesus.

One whose apprehension has been blinded is necessarily perishing. Such a one is called, by Paul, an "un-

I have been told that we are not to "make judgments" about who is a believer and who isn't. People hear my teaching and they point to me as though I am playing God: *How dare you stand in judgment about who is a believer and who isn't. That's for God to decide.* I am told this by emotional people who, with all their hearts, want to believe that people who fight or resist the illumination of the evangel of the glory of Christ at every turn (preferring rather to believe the traditions and teachings of men) are still—by some twisted human alchemy—believers. These people hate my black and white assessments.

As though telling a believer from a non-believer is all that difficult in the first place. It isn't. Simply tell a person who claims to be a believer how the teaching of Free Will and the Trinity destroy the foundations of Paul's gospel—then you'll see who is a real believer and who is a feigned believer.

My main point is that, yes, we *are* called upon to judge between belief and its opposing force. How else could Paul say, in 2 Corinthians 6:14, "Do not become diversely yoked with unbelievers." He would never have exhorted such a thing if it were impossible to tell the difference.



WHAT PARTNERSHIP?

To those who despise this teaching—even my friends who purport to be proponents of Paul’s evangel but who at the same time tolerate Satanic elements *posing* as Paul’s evangel—to these I say: Why are you refusing to make distinctions between belief and unbelief? Between light and darkness? Between Christ and Satan? According to you, one can believe Satan *and* Christ. According to you, one can be both in darkness *and* in light. According to you, one can be an unbeliever *and* a believer, all at the same time. According to you, one can believe that death is life and, *at the same time*, believe that death is death. According to you, one can believe in one’s own faith for salvation, *at the same time* believing in Jesus Christ for salvation. How careless you are! Paul writes in 2 Corinthians 6:15-16—

For what partnership have righteousness and lawlessness? Or what communion has light with darkness? Now what agreement has Christ with Belial? Or what part a believer with an unbeliever? Now what concurrence has a temple of God with idols?

If you wish to help me keep publishing Paul’s message, you can click here:
http://martinzender.com/donation_mz.htm
 Anything helps. Thank you! And thanks to all those who have contributed.

Your answer to Paul’s rhetorical questions would be, “Much in every manner!” You are wrong. The answer to these questions is “Nothing! No communion. No agreement. No part. No concurrence.” Darkness is *not* the same as light, no more than life is the same as death. Lawlessness is *not* the same as righteousness, no more than belief in self is the same as belief in Christ.

IN THE END

In the end, everyone is saved (1 Corinthians 15:28). Until then, God has decreed eonian life to be a matter of believing a message. This message contains essentials. These essentials are withstood by Satan, who has injected false teachings into the world via human counsels that have in turn drawn up human creeds. These, Jesus called, “the teachings of men” (Matthew 15:9) The teachings of men are *not* the teachings of God, and I will withstand anyone who dares to make them interchangeable.

NOT ALONE

I said I have felt like the last man standing in defense of Paul’s gospel, but I’m not. Aaron Welch grasps the importance of Paul’s gospel for eonian salvation and has published a very fine article on his blog titled: *Paul’s Gospel and the Death-Denying Doctrines that Contradict It*. It is brilliant, concise, Scriptural. Here is the link:

<http://thathappyexpectation.blogspot.com/2015/05/pauls-gospel-and-death-denying.html>.

I will be reprinting Aaron’s article in its entirety in an upcoming Special Edition of the ZWTF. It is that important. I cannot reprint it here, due to space restraints.

I can do no better than to end this treatise with the words of Paul from Colossians 1:3-7—

We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, *which you hear before in the word of truth of the evangel*, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, *from the day on which you hear and realized the grace of God in truth*, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ for us.

—MZ