

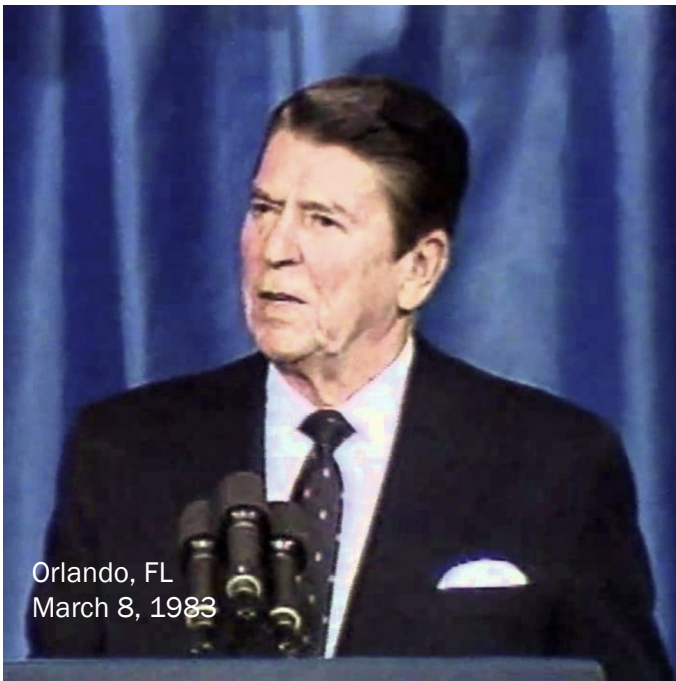


ZWTF

Zapping You Whenever Thoughts Flow

Volume 7, Issue 16

Christianity; the Evil Empire and our struggle against it.



Orlando, FL
March 8, 1983

On March 8, 1983, there appeared before a lectern in Orlando, Florida, a black and white man. He was a driven man, with a moral passion that could only be described by one biographer as “a clean hatred.” He was not so much obstinate in the face of impossible odds as he was unable to comprehend the

reason that challenges faith. Thus, he believed the way a child believes: ardently and absolutely. A writer once said of him, “Mock him if you will, but I’ve never known anybody with such an ability to reduce a situation to its simple essence.”

It was his desire, this day, to end his speech with a final point concerning the willingness of Marxist-Leninist leaders to sacrifice morality for the progress of their revolution:

I think the refusal of many influential people to accept this elementary fact of Soviet doctrine illustrates an historical reluctance to see totalitarian powers for what they are...Let us pray for the salvation of all those who live in that totalitarian darkness...the focus of evil in the modern world. I urge you to beware the temptation...to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourselves from the struggle between right and wrong, good and evil.

The biographer Edmund Morris writes—

The reaction to Reagan’s speech was extraordinary, not only for intensity but the diametric opposition of conservatives who loved it and liberals who took it to be a declaration of rhetorical war. And that was just within the boundaries of the United States...In Europe, the President was variously perceived as the archetypal American naïf, an old actor moving from script to script, and a binary-minded simpleton who thought all issues could be reduced to check boxes marked YES or NO. The consensus of critics was that he had expressed coarse and confrontational sentiments that were bound to increase East-West tensions.

In an official response circulated by TASS, Yuri Andropov accused the President of being deliberately “provocative” and obsessed by a “bellicose, lunatic anti-Communism.” KGB agents were instructed to

make a slogan of the phrase *Reagan eto voina* [Reagan means war]. Ironically, little attention was paid to Soviet domestic opinion. Not for years would evidence begin to gather that the word “evil” had penetrated the Russian soul. It was a word, however unspoken, guiltily familiar to every [Communist Party member]: the Party had, after all, killed more innocents than any despotism in history.

Western travelers who happened to be well connected and in Moscow at the time of the President’s speech remember a feeling of instant shock. “Within twenty-four hours,” one of them told me, “I was hearing of the reaction spreading through society—of self-disgust and self-acknowledgment.”

“Other Presidents had bad-mouthed Soviet Communism.”

“Yes, but never so directly, and in such plain language.”

Whatever you might think of him politically, Ronald Reagan’s “clean hatred” of Communism was legendary. Writes Morris—

Reagan had hated it for thirty-five years, on the simple grounds that it was not accidental but ideological: a

doctrine perfected by a cynical minority to enslave—i.e., enforce labor from, and deny self-determination to—a terrorized majority.

Published in 1999, *Dutch* is the authorized biography of Ronald Reagan. It is the product of fourteen years labor by Edmund Morris, the Pulitzer Prize-winning author of *The Rise of Theodore Roosevelt*. God placed this book in my hands during a crisis in my life when my enthusiasm for continuing this work was waning. Maybe your enthusiasm for God is waning now, and God will use this article to help you. As I read this biography, God showed me the parallels between the doctrine of Communism and that of Eternal Torment. He caused to rise up within me a new resolve that had begun in 1993, had wavered at various times, but that was then rekindled and now—eighteen years later—is fanned back to life. He imparted to my work ethic a new practicality. *You’re not just dreaming about the desperate need of humanity for My goodness and love*, He seemed to be saying to me, *but you are working toward a goal—a real goal that is as practical as it is profound*. The goal was and still is: the publication of truth that would expose the lie of the Christian doctrine of Eternal Torment.

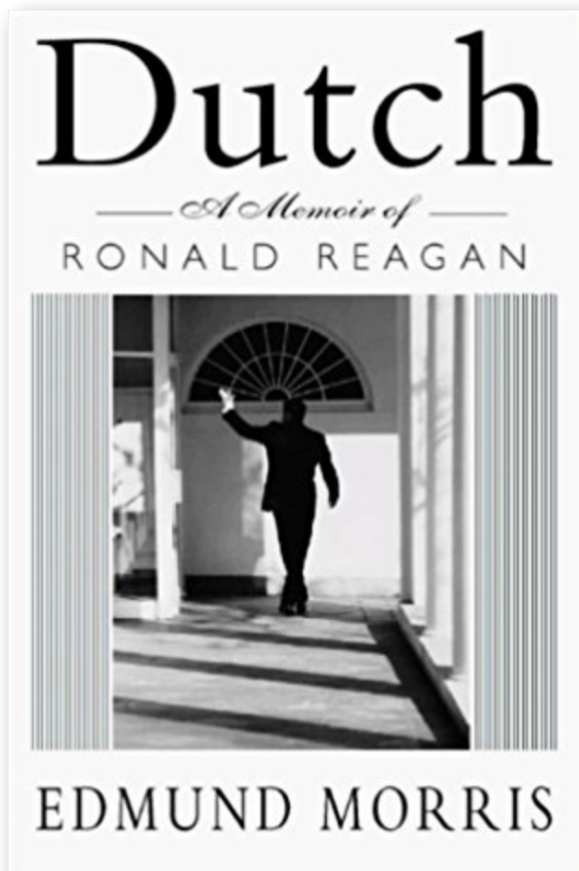
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At this point, some may be laughing to themselves at me. “Not only does he think that God speaks to him, but he believes that a mere errant church teaching resembles the deadly Communist creed. He thinks Eternal Torment is comparable to planetary nuclear extinction, a specter this nation faced during the Cold War. Next—in his war against the church—will he be comparing *himself* to the President of the United States?”

I would not be so foolish. What U.S. president ever battled such covert forces as those which now drive the most subtly destructive religion on Earth? Nuclear warheads are like mustached dictators: all sitting like ducks at a shooting gallery; the obvious enemy. How can this be compared to a devil in a pulpit? A demon in gentle robes? Satan himself gilding the crosses atop hundreds of thousands of whitewashed church steeples? One may *threaten* to destroy the world with nuclear weaponry, or one may *actually* destroy it (morally and spiritually) at the same time chanting, “Peace on Earth, good will toward men.”

* * *

Let us return to Orlando, Florida on that Spring day in March of 1983. God talks to me, yes; He talks



to me through people and events that intersect my life with surgical timing. It was Edmund Morris who said of Reagan, “Mock him if you will, but I’ve never known anybody with such an ability to reduce a situation to its simple essence.” This is what Ronald Reagan did when he called the Soviet Union “an evil empire.” Caring little for political correctness, President Reagan saw through the layers and layers of diplomatic facade into the heart of a beast. Please read his words again, this time drawing the necessary parallel between the doctrine of Communism and that of Eternal Torment. Though one is worse than the other (Eternal Torment is far worse than Communism), both seek to bind the human spirit—

I think the refusal of many influential people to accept this elementary fact of Soviet doctrine illustrates an historical reluctance to see totalitarian powers for what they are...Let us pray for the salvation of all those who live in that totalitarian darkness...the focus of evil in the modern world. I urge you to beware the temptation...to ignore the facts of history and the aggressive impulses of an evil empire, to simply call the arms race a giant misunderstanding and thereby remove yourselves from the struggle between right and wrong, good and evil.

* * *

I speak now to you, my readers, my friends. You are influential people. You are influential in that you are among the very few in this world to whom God has given understanding. You understand—through the Scriptures, through the holy spirit and through able teachers—that God’s goal is to reconcile the world to Himself through the blood of Christ. But I want to tell you now about some past acquaintances—also members of the body of Christ—who, though supporting my work early on, could no longer accept an elementary fact of our enemy’s protocol, namely, that Satan is now transfigured into a messenger of light, and that his servants are being transfigured into apostles of Christ (that is, they are to be identified as Christians) and dispensers of righteousness (2 Corinthians 11:13-15).

Satan is now using the Christian religion to turn the world from God. Yet those of whom I speak removed themselves from the struggle against Christianity. Why? Because their friends were Christians; because they didn’t want to appear spiritually incorrect (or socially so) by exposing and rebuking a socially accepted institution; because they chose to ignore the facts of history, such as the evil wrought by the Roman Church in the middle

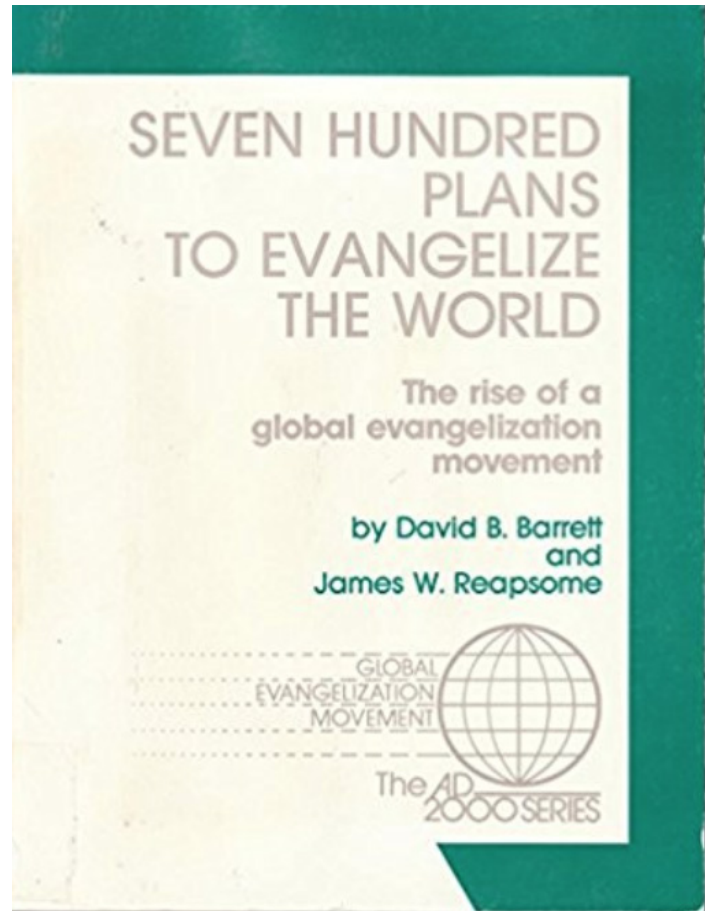
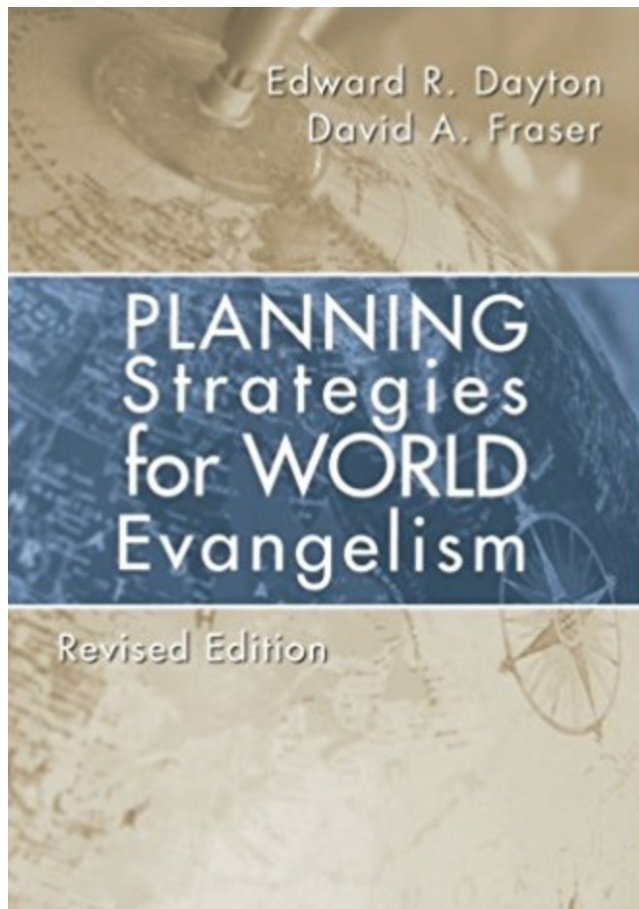
centuries; because they hesitated to admit that the doctrine of Eternal Torment, cleaned and accredited by its defenders, is yet—along with the demonization of sex—the focus of evil in the modern world, keeping millions in spiritual darkness; because they “hung their hammocks” at the Consummation (God “all in all”), falling asleep to the present and aggressive impulses of an evil empire.

I have long believed that the doctrine of Eternal Torment is—along with the demonization of sex—the focus of Satanic evil in the modern world. Due to the



subtlety of these teachings, their alignment with an outwardly righteous religion, their almost universal acceptance in Western cultures, and the effectiveness with which these teachings damage God’s character and demoralize humanity wherever they are preached, the demonization of sex and the doctrine of Eternal Torment have become Satan’s premier weapons. It must especially gratify our Adversary to see how thoroughly his “dispensers of righteousness” (i.e. “good, Christian people”) have unconsciously deceived and disarmed even the so-called defenders of truth.

These “defenders” (the few on Earth who actually know the gospel, and therefore the only ones able to identify and counter Satan’s agenda) had become so afraid of “hurting good people” and “not walking in love,” that they had abandoned two of the three necessary elements of evangelism, namely, exposure and rebuke (2 Timothy 4:2). Satan is well pleased, for entreaty alone



(the third element of effective evangelism), while able to nurture the few who already know truth, is insufficient by itself for evangelistic work. Satan is thus pleased that the most critical two-thirds of 2 Timothy 4:2 have been (and are being) abandoned. What does he care if the already-mature learn more and more minute details of the true God? The last thing he wants is more people understanding the accomplishments of the cross.

Some of my detractors of the past (and a few in the present) were reluctant to see a totalitarian power for what it is. I retain the word “totalitarian” without

apology. The word speaks of “a centralized government in which those in control grant neither recognition nor tolerance to parties of differing opinion.” It is my duty to report to you that the Christian religion is totalitarian in that it continually and through new iterations garners its forces to spread its doctrine to every man, woman and child on Earth.

As an example, I am thinking now of Luis Bush and Billy Graham’s AD2000 Movement (similar to Dr. James Dobson’s Campaign for Righteousness) formed in 1993, which promised “A church for every people and the

gospel for every person by the year 2000.” The movement failed, but “dispensers of righteousness” hatch new plots daily, attempting to “evangelize the world” with the most terrorizing message men, women or children could possibly hear, namely, that God eternally torments anyone either unwilling or unable to return His love. It is totalitarian in that it grants neither recognition nor tolerance to parties of differing opinion. If you don’t believe me, talk to my friend George Apic of Toronto.

Back in 2000, George attempted to politely interject the truth of Christ’s work into his church’s weekly Bible studies. The pastor finally told him, “George, you will either quit talking about this or I will have to ask you to leave.” One Wednesday evening, I visited that very church with George, sitting in on that night’s Bible study. George introduced me as “an author and public speaker who heralds the true gospel of Christ.” As George had done, I attempted—during a question and answer session after the meeting—to speak truth. The flash of anger from the pastor’s eyes cut deep. That pastor would simply not allow truth into his assembly. He disallowed anything but the standard-issue teachings of his church, the centerpiece of which was Eternal Torment. George finally left the church for good, driven from a Christian house of worship by a regime that refused to tolerate, not just George’s opinion, but his witness to truth. Will you tell me that the same thing would not happen in nearly every Christian church in America and around the world?

* * *

And yet, back then (and still—in some circles—today) there are “friends of the truth” who considered my work “nice, but too intense. Such grand goals, but what is all the fuss?” One man, an elderly gentleman who had supported my work on a monthly basis, wrote to tell me that I “should not be disappointed” if support for my labor waned, and that it is “no shame to go out and obtain some practical employment.” The slight was unconscious but telling: attempting to change the world’s view of God was a noble pastime, but one can certainly be of more practical use delivering pizzas. The question that troubled me then was: *how many others among the saints, deep down, felt the same way?*”

“Paul made tents,” some told me, “and so you should be like Paul and do something on the side.” In other words, “get a real job.” What was not generally understood by those who said such a thing was that, as the inaugural member of the body of Christ, Paul endured intense scrutiny. So

radical was his desire to be found unimpeachable that he wrote to the Corinthians, “It is my ideal rather to be dying than that anyone shall be making my boast void” (1 Corinthians 9:15). Paul’s boast was that he never used his rights (1 Corinthians 9:12). Paul had the right to be living of the evangel (“for thus the Lord also prescribes that those who are announcing the evangel are to be living of the evangel”—1 Corinthians 9:14), even as he had the right to take a wife, “even as the rest of the apostles” (1 Corinthians 9:5). But Paul stoically, even radically, refused his right to support, at least among the Corinthians. (Paul later admitted that he despoiled other ecclesias—2 Corinthians 11:8—in order to minister freely among his pet church.)



Besides, Paul lived and worked before the apostasy (read 2 Timothy, chapters 3 and 4). Once the apostasy set in (Paul compares it to a war—2 Timothy 2:4), Paul expected full time workers trained to contend with it—thus his charge to Timothy. Timothy was, like a soldier, to avoid involvement in the business of a livelihood, that he might please his Enlistor (2 Timothy 2:4). He was to fully discharge his service as an ideal soldier of Christ Jesus (2 Timothy 4:5).

The most anachronistic and slavishly superstitious thing I have ever heard concerned a truth-rich ecclesia in the U.K. that seemed to take especial pride that “none of our people work full time in the gospel.” Thus it was reported to me. Nor, I was told, did the church allow anyone to work full-time in the evangel. Such a claim to fame! I told a friend, “I hope no member of that U.K. ecclesia is married—Paul wasn’t!” The apostle would turn in his grave to have learned of such a deplorable

situation. No wonder evangelism had stalled; the people who actually knew the gospel never get around to teaching it until they'd finished their "real" jobs.

Reagan faced a similar prejudice from those who considered the arms race to be based on "a giant misunderstanding," as if there really was no basic moral difference between Communism and freedom; as if Communism, after all, consisted of people just like you and me; as if, left to their own, Communist regimes would eventually walk themselves into oblivion and all the bombs would suddenly disappear. Really—what *was* old Ronnie getting so worked up about?

I have heard the same sentiments from people who say that "Christianity is basically a good religion," and that there is basically "no vital moral difference" between those who teach God as the Savior of all (1 Timothy 4:10) and those who teach Him as the Damner of most. ("My Christian friends believe that Jesus died for their



sins," one woman recently wrote me, "and that's all that matters." I wonder if this woman would say the same thing if her friends raped and murdered children. Probably not. But who cares if they rape and murder God's truth?) Others suggested that if I would just "settle down," the truth would spread in its own good time, and these doctrines of demons would someday simply "fizzle out."

What did I glean from these comments except that I had foolishly devoted my life to struggling against a nonexistent enemy? That I was nobly yet impractically employed? That I was loved but not necessarily needed? That those who deliver pizza or fix computers have real jobs: the pizza won't deliver itself and the sick computers require human intervention. Where was the

killing fatalism *here*? For some reason unknown to me, such fatalism is generally reserved only for those activities concerning God's truth. Oh, if only evil contained real leaven. If only evil could be deleted from a hard drive.

* * *

Reagan had hated [Communism] for thirty-five years... Almost as much, he hated the reciprocal doctrine of *détente*, by which the Western world allowed the enslavement to continue, in the callow hope that Soviet Communism might contain itself.

Détente. It is what we, as believers, have been locked into for too many years. For too many years, we have allowed the enslavement of seeking souls to continue beneath the hand of a whitewashed, totalitarian evil, in the callow hope that it might contain itself. *Détente*. It is a French word that literally means "to relax." It is the opposite of "to struggle."

► For to you it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also, having the same struggle such as you are perceiving in me, and now are hearing to be in me. (Philippians 1:29-30).

► For I want you to perceive what the struggle amounts to which I am having for your sakes and for those in Laodicea, and whoever have not seen my face in flesh, that their hearts may be consoled, being united in love, and to all the riches of the assurance of understanding, unto a realization of the secret of the God and Father, of Christ, in Whom all the treasures of wisdom and knowledge are concealed (Colossians 2:1-3).

► For you yourselves are aware, brethren, that our entrance to you has not come to be for naught, but, though suffering before and being outraged in Philippi, according as you are aware, we are bold in our God to speak the evangel of God to you with a vast struggle. For our entreaty is not out of deception, nor yet out of uncleanness, nor yet with guile but, according as we have been tested by God to be entrusted with the evangel, thus are we speaking, not as pleasing men, but God, Who is testing our hearts. For neither did we at any time become flattering in expression, according as you are aware; neither with a pretense for greed, God is witness; neither seeking glory from men, neither from you, nor from others, when we could be a burden as Christ's apostles (1 Thessalonians 2:1-6).

Just what do you think Paul struggled against? To hear the woman who wrote me, he struggled against nonexistent demons. For what is the difference what one believes, as long as one names Jesus? But no! Paul struggled against the lies of the Adversary being dispensed through whitewashed sources. He struggled to free people from the bondage of law, instigated against the innocent by those who did actually name Christ (Acts 15:5, 21:20), but who were themselves ignorant of the greater goals that God would execute *through* Christ. He struggled to deliver any human being who would listen from the bondage of religion, superstition, and the human traditions. He struggled to present truth wherever falsehood abounded.

Paul struggled to present Christ as He is.

For twenty years, Americans had been content to relax while Russia built her military might. Many simply refused to recognize the facts of history and the aggressive impulses of an evil empire. They considered the arms race a giant misunderstanding, and thereby removed themselves from the struggle between right and wrong, good and evil. This was *détente*, every minute of which kept millions enslaved and threatened the civilized world.

Demonstrably, since the invasion of Czechoslovakia in 1968, General Secretary Leonid Brezhnev had flouted that understanding (i.e., *détente*), crushing patriots under his tanks, threatening to do the same with pro-democracy trade unionists in Poland...all the while arming Cuba and treating three successive American Presidents to blackbrowed tirades against American “imperialism.” Ronald Reagan had just as demonstrably, over the same period, made plain his intent not to be the fourth President so cowed.



At last came a man of insight and vision, a man of action and steel, a man whose childlike polarization of evil and good would, from humanity’s point of view, alter the course of history. And what did he do? He identified the enemy, gave it a name, then challenged the civilized world to join him in his struggle to oppose it.

According to biographer Morris, Reagan waited no longer than his first press conference before assuring reporters that the days of polite East-West dialogue were over—

So far, *détente*’s been a one-way street the Soviet Union has used to pursue its own aims...I know of no leader of the Soviet Union since the revolution, and including the present leadership, that has not more than once repeated...that their goal must be the promotion of world revolution and a one-world Socialist or Communist state...The only morality they recognize is what will further their cause...I think when you do business with them, even at a *détente*, you keep that in mind.

I am here to tell you that the days of polite dialogue between truth-bearers and the bearers of evil tidings are over. They were over in October of 1993, when Christ enlisted me for this work. So far, *détente* has been a one-way street. While some in the faith have preached to choir after choir, relaxing their evangelistic struggles to the point of somnolence, enemies of the cross have seduced their friends, disquieted their associates, and lured members of our own families away from the faith. The James Dobsons and Dr. Billy Grahams of our present times have more than once repeated that their goal must be the promotion of their doctrines worldwide. That they ignorantly and sincerely call their evil tidings “good news” must never lessen *our* resolve to oppose them. Rather, it should strengthen it. For what could be more harmful? What could more violently jar the innocent seeker than to find the doctrine of Eternal Torment alive and thriving beneath an umbrella labeled, “THE LOVE OF GOD”?

* * *

The days of cowering have, for me, been long over. Our religiously-assaulted friends and family members—as well as the religiously-cowed innocents of the world who have fled the terrors of the Christian god into atheism or the New Age movement—need help. The enemies of the cross need stopped. By the grace of God and your help, I am invigorated anew to do something about it. —MZ (Next week: *A winnable war against the Evil Empire.*)

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