



# ZWTF

Zapping You Whenever Thoughts Flow

Volume 7, Issue 21

## ROMANS Part 152

Chapter 16:20

### The God of peace crushes. Here's why.



**“Now the God of peace will be crushing Satan under your feet swiftly. The grace of our Lord Jesus be with you!”**

Here is an entire lesson on God's *modus operandi* during the eons in one verse: “Now the God of peace will be crushing...” How can a God of peace crush? Isn't crushing always a mean, vindictive act? Not so fast. For starters, consider Mark 14:3-9—

And at His being in Bethany, in the house of Simon the leper, at His lying down, a woman came, having an alabaster vase of veritable nard attar, costly. And crushing

the alabaster vase, she pours it down on His head. Now some were resenting this to themselves and saying, “For what has this destruction of the attar occurred? For this attar could have been disposed of for over three hundred denarii, and given to the poor.” And they muttered against her.

Yet Jesus said, “Leave her! Why are you affording her weariness? For it is an ideal work she works in Me. For you always have the poor with you, and whenever you may be wanting, you can always do well to them, yet Me you have not always. What she had she makes use of. She gets beforehand to anoint My body with attar for burial. Now verily I am saying to you, Wheresoever this evangel may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her.”

#### JESUS WASN'T BURIED

As an aside, here is an example of where the *Concordant Version* misses what the *Dabhar* translation (commonly referred to as “The Writ”) gets right. Jesus wasn't buried. To bury means to dig a hole and put something or someone in the ground. Jesus was never put in the ground. He was entombed. He was placed in a small cave on *top* of the ground.

The Greek word translated “burial” in this verse from Mark, as in, “She gets beforehand to anoint my body with attar for burial,” simply cannot mean “burial.” When I saw that, I knew that the *Concordant Version* had to be wrong. Jesus would never speak of Himself as being buried when He clearly wasn't. I looked up the Greek word and found it to be *entaphiasmos*, the English elements of which are “IN-DYING.” How does

one get “burial” from “IN-DYING”? The key word is “in,” as opposed to “under.” With entombment, the dead are put *in* something (a tomb), rather than *under* something (the dirt). I looked this up in the *Dabhar* translation and found this—

What she had she did; she took beforehand to perfume with oil My body toward the entombing.

That’s more like it. I know it’s a technicality, but I’m a student of technicalities. It always bothers me when people say that Jesus Christ “died, was buried, and rose the third day.” Jesus Christ was never buried. Shouldn’t we get this right if we can? Well, we can. Jesus didn’t need a shovel to escape His confines. This doesn’t stop me from promoting the *Concordant Version*; it’s right most of the time. I would promote the *Dabhar* translation more often, but it’s hard to get one’s hands on it. It’s out of print. But don’t worry; I have a copy and I’ll keep an eye on these things.

#### THE CRUSHING OF THE VASE

The crushing of the alabaster vase by the woman of this context is what allowed the perfume to pour out. Without crushing, there is no pouring. The crushing, then, was not an end in itself, but the means to an end, namely, the anointing of our Lord for His entombment.

Note the reaction of those witnessing this event. Resenting what the woman had done, they said, “For what has this destruction of the attar occurred? For this attar could have been disposed of for over three hundred denarii, and given to the poor.” John’s account (John 12:1-4) discloses the chief objector to have been Judas. Not only did Judas resent the crushing of the vase, but also what he considered to be the destruction (waste) of the perfume itself.

The number one complaint I get about God, even from believers, is, “Why does God judge people if 1) He has made people the way that they are, and 2) God has already done away with sin by sending His Son to the cross?” Unfortunately, this complaint resembles that of the resengers in Mark’s gospel.

Both the resengers in Mark and the judgment judges today stare at an act and either refuse or are unable to look past the act at the ensuing results. All the perfume people could see was that an expensive attar was destroyed and the attractive container crushed. Let’s consider this from the perspective of the woman.

Proofreader: Matt Rohrbach

#### “MARY”

We don’t know the identity of this woman who is called “Mary” in John’s account. Some say that it was Mary Magdalene; others say Mary, the sister of Lazarus. Magdalene was said to be wealthy, and it seems logical that only a person of means could have afforded pure nard, which—according to Judas in John’s account—was valued at 300 denarii and thus worth \$20,000 in today’s currency. But seeing that the recently-raised Lazarus attended this event, I say that this was Mary, Lazarus’ sister. How she got the nard is anyone’s guess. It doesn’t matter. What matters is that it was worth \$20,000 and that she crushed the vase and poured the perfume over Christ’s head and feet, then wiped His feet with her hair. What matters is that this was an act of pure, extravagant love. What matters is that the crushing of the vase allowed for the dispensing of the perfume and the manifestation of the love.

#### WHY CRUSH?

Crushing is a prelude to making new. Job says in 5:18, “For He Himself causes pain, and He shall bind up.” God says of Himself in Deuteronomy 32:39, “I have wounded, and it is I Who heal.” Completely consistent with this, our Lord announced in Nazareth, “[God] has commissioned Me to heal the crushed heart.” Who crushed the hearts to begin with? God did. Why does He do that? So that He can heal the crushed heart. But why doesn’t He just heal the heart without crushing it? Listen to yourself; you’re making no sense. How can one heal something that is not crushed? Then why not just make everything whole to begin with? Again, listen to yourself. Without crushing, the thrill of wholeness cannot be known. Before sin entered the world, Adam enjoyed great wholeness in the Garden of Eden. No, he didn’t. He didn’t enjoy a damn thing. Find me a single word of thanksgiving toward God from Adam’s lips. Let me save you the effort; you won’t find it because it’s not there. A man who has never known emptiness cannot possibly thank God for wholeness.



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Would you be rejoicing in a Savior had you not been crushed as a sinner? If you answer “yes” to this question, please take two aspirin and call me in the morning.

Just as death is a prerequisite for all resurrection, crushing is a prerequisite for all healing. Being the Alpha and the Omega, God provides both ends of that deal: the Alpha crushes, and the Omega heals. Just as A precedes Z, the crushing comes first, then the healing.

### BACK TO MARY

How can the God of peace be crushing *anything*? Because his endgame is peace. The crushing leads to peace. God never crushes for the sake of it. Something better lies beyond it, always. The crushing is but Act 2 in a three act production. (Act 1 is a setting of the stage and an introduction of the characters to be crushed and healed, as Adam. Act 3 is the healing itself.) In Mary’s case, her great love for Jesus made her crush the vase. She had to crush it to show her love to Christ. Crushing the vase let the attar out, and that was her endgame.

But no. It wasn’t. Her endgame was loving Christ. It occurred to her, “I’m going to pour this perfume on Jesus. I’m going to anoint Him and I’m not going to do it with anything cheap.” She worked forward from there. “I’ll get my vase of attar,” she thought to herself. But then she had to crush the vase to release the attar.

### ANSWERING THE JUDGMENT JUDGERS

That God’s endgame is peace also answers the judgment judges. They see God judging and object to it because they never look past the judging. They stare at the judging and they think that, like the attar, it’s wasted because 1) God makes people the way they are anyway, and 2) God has already judged sin through Christ. That God makes people the way they are has nothing to do with the need of the people for a practical realization of who they are. That God has already judged sin has nothing to do with this need. People need to realize why they’ve been so miserable. The judgments of God are not about sin or about His own sovereignty, but about the personal realization of the judgees.

The judges of God’s judgment assume God to be vindictive. This spoils their perspective and thus derails their understanding. To me, it’s a clear case of the psychological ploy called projection. The objectors project upon God their own flaws; the objectors, themselves, are vindictive. But no. God is better than those judging Him. God judges, ultimately, for the sake of the judged. He does it to humble

them and to instill in them a peace toward Him heretofore lacking, a peace that the judging (the crushing) facilitates.

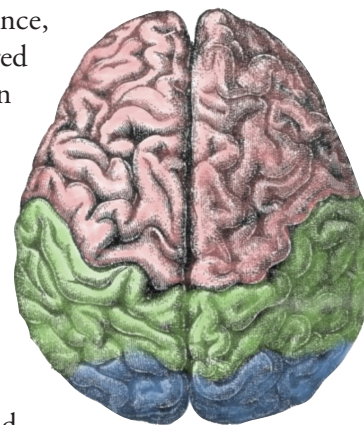
### PEACE ABOVE ALL ELSE

God’s endgame with Satan, as with us, is peace. We need to start there, for this is where God starts. *We* would start—wrongly so—by staring at the crushing of Satan or, as with Judas, the crushing of the vase. That’s the mistake. One must start at the motive and work forward. In Mary’s case, the motive was to show love to a loved one. In God’s case, the motive is peace. God will make peace with Satan—eventually. To do that, He must crush him. (Crushing being the prerequisite to healing.) Where does God crush Satan? Under our feet. We will have the mind of Christ then and will grasp the purpose of the crushing. Hell, we grasp it now. It isn’t that hard to grasp when you see past God’s means into His endgame.

### CORNER TIME

In our crushing of Satan, we will not stomp Satan’s head in a fit of vindictiveness. God doesn’t do this, and neither will we. Satan is relegated to the submerged chaos for one-thousand years. He is a tough nut to crack. What will Satan experience in the submerged chaos for such a length of time? I am a human being of average intelligence, and yet I have already figured it out. He will think. Satan will have one-thousand years to think about his past, his future, and his present circumstance in the drippy dark of that subterranean sinkhole.

You don’t think Satan thinks? Of course he thinks. He schemed madly, night and day, against Christ. He schemed against Christ in the wilderness, reasoning that by getting God’s Son to claim His kingdom early, he could derail the cross, of which he sensed the epicness and the potential damage to his own kingdom. He schemed that by making Christ a political savior (a bread-provider) he might derail Calvary. Once Satan realized that the cross was inevitable, however, he



entered Judas to hurry it up. *Maybe the death of Christ will ruin the plan after all*, Satan mused. I'm telling you, Satan does nothing *but* think. He exhausts himself with cerebral gymnastics. After failing with Christ, he has schemed ever since along the lines of how to discourage and disqualify members of Christ's body. He thinks so extravagantly now because he's got such a long leash and the freedom to pace to and fro between planets, stars and other space objects.

A thousand years in the submerged chaos dampens Satan considerably. The leash is shortened, the quarters cramped. This is corner time for the Prince of Darkness. Satan is being sent to his room. Here, he thinks aplenty. Admittedly, he doesn't learn much. He emerges from the

submerged chaos at the end of the thousand years to once again deceive the nations. His plan lacks pizzazz, however. There's little glamour to it. Satan amasses an army. Really? Such a lackluster scheme belies Satan's usual finesse. A thousand-years in the subterranean version of Newark (New Jersey) has clearly dulled his creativity. Gathering an army of malcontents is nothing like the invention of the Trinity centuries before, a contrivance of sheer diabolical genius.

## TOUGH NUT

Satan's sedition fails spectacularly and he spends part of the fourth eon and the entirety of the fifth enduring torment in the lake of fire. I said that he was a tough nut. Thus, the crushing continues. See what it takes. With the lake of fire, Satan continues to be crushed under our feet. I am convinced that, just as we sentenced him to the submerged chaos, we sentence Satan also to the lake of fire. Satan is immortal and cannot be killed by fire. Thus, the fire tries him. It's an irritant; he's vexed in it. There's more time to think now, but under much more duress than when he occupied the relatively paradisiacal submerged chaos. Satan's musings become more productive.

All of this happens at our word, under the jurisdiction of the God of peace, that is, the God who will have Satan to be at peace with Him.

## WE NEED GRACE FOR THIS

**“The grace of our Lord Jesus Christ be with you.”**

It takes grace for us to accept our role as Satan's rehabilitators. We, who today can hardly tie our shoes properly, will crush Satan in the eons to come to prepare him for the healing ministrations of God. For God does not crush—ever—*except* to heal. Neither will we. My point is that only an acceptance of God's grace in our own lives prepares us to accept what God says of us and of our future role. For God has placed in *our* hands (and under our feet) a role that not even the most imaginative and audacious among us could have dreamed, namely, the rehabilitation of humanity's most malevolent enemy.

Not bad for a bunch of losers. —MZ

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