



ZWTF

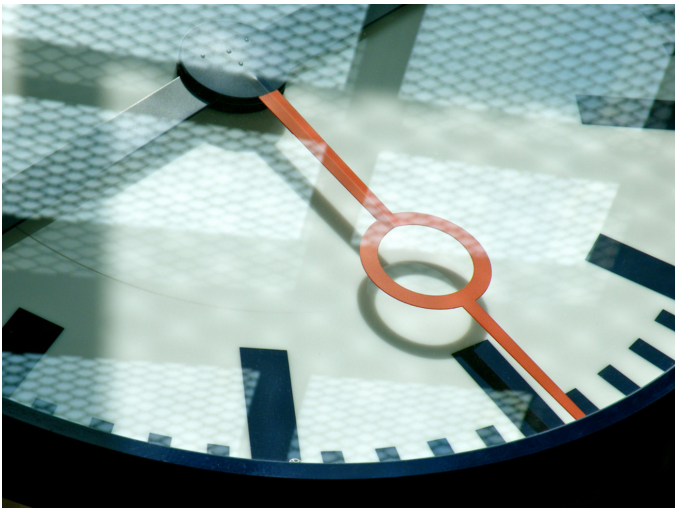
Zapping You Whenever Thoughts Flow

Volume 7, Issue 25

ROMANS Part 156

Chapter 16:25-27

To God be the glory for
the eons of the eons.



Now to Him Who is able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation of a secret hushed in times eonian, 26 yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience—27 to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!

Here are Paul's closing words to the Roman ecclesia, and my closing words to you in this series, which began on October 5, 2013.

Who is better able to establish us in all that has been

written in this letter to Rome than Jesus Christ? But it's more than that. It's not just that He is the only One able to open our comprehensions, but that He is also the only One able to found us upon truths that so clash with the mainstream and ever-popular human theories of self-will, self-improvement and self-everything-else (which Paul has spent the majority of this letter relegating to the ash heap) that only divine intervention can fix the stupidity which ails us.

This letter to the Romans is primarily about God and Christ, and not about us. How disappointing for the human wanting to perform. We sit and watch, however, as Paul extols Christ's work on the cross. Only then do we act, but we act upon fact, not upon the human notion that we are somehow personally jump-starting God's admiration of us. Paul has spent nearly the entirety of this work presenting the facts of human inability, the facts of race-wide salvation, and the facts of God's beneficent micro-management of everything in the universe. Paul dedicates the final words of this letter to the One Who is able to sear these truth into the tradition-wracked hearts and brains.

NOT IN ACCORD WITH EGO

"...to establish you in accord with my evangel..."

Paul is either the biggest egotist in Scripture or his gospel is distinct. It's distinct. His name is on it, not because he invented it, but because he is the first one to whom God gave it. Thus, he was also its first caretaker and defendant. He was its first writer. Apart from him, none of us know any of this. It's not good enough—right?—if it's only in Paul's head. But he does have to know it well enough to dictate it, even in his sleep if necessary. God never wrote anything, directly. How can He? He has no hands to hold a pen, no fingers to push said pen against papyrus. He inspires humans, then, who do possess—by the granting of God—the

aforementioned limbs and digits. He inspires humans such as Paul who mentally masticates the information night and day. Then humans such as Paul must locate a talented penman, someone who can take fast dictation because Paul is so full of what he wants to say that when he finally gets around to saying it he will talk faster than a scared hare.

Paul's name defines this gospel, but his pride takes a back seat to it—well, no, his pride goes in the trunk with the spare tire. Since pride has nothing to do with this letter (Paul was apprehended for this as a criminal and an enemy of God so he knows who he is), the apostle needn't drum up any false humility over it. A show of humility befits only the proud. Only the proud bake humble pie. This is why Paul can boldly say concerning this message: "This is my gospel." The man is past flesh; he's beyond bragging. He can thus say, "This is the greatest thing ever; it's *my* greatest thing ever. It's my evangel."

COMET MAN

It's like having a comet named after you. I'm thinking of Halley's comet, named after 1705 English astronomer Edmond Halley, who first determined its periodicity ("figured out its schedule") and heralded it to the world. Halley didn't invent the thing, and neither was he responsible for its course or schedule. He simply cared more than anyone else about staring into space looking for comets. Besides that, calling this particular flaming bag of gas "Halley's Comet" distinguishes it from other flaming space bags, such as "Caesar's Comet"; "Comet Hyakutake"; "The Great Comet of 1402," and "61P."

"Paul's gospel" distinguishes it from "Peter's gospel" (see Galatians 2:7); Christ made Peter the key-holder to the particular evangel for Israel, just as He made Paul the caretaker of the gospel that lets you keep all of your penis skin and skip all laws entirely.

No, Paul did not invent the gospel that carries his name. It carries his name because God gave it to him first. As I see it, this is the opposite of how things go with comets. Human beings scour outer space to find the comets. Here, "Outer Space" scoured Earth to find Saul of Tarsus. God didn't particularly like the name "Saul" (it was too Israelitish), and so re-named him "Paul."

God was into the Greek thing then, as now.

HUSHED IN TIMES EONIAN

"...and the heralding of Christ Jesus in accord with



the revelation of a secret hushed in times eonian, yet manifested now and through prophetic scriptures..."

Those who herald this evangel must do so in accord with rules. The rules lie within the words; the words *are* the rules; each word counts. Christ set the words in stone in His own mind before zapping them Earthward onto Paul's shoulders and into his brain so that, later, the murderer-turned-apostle could eventually set them to papyrus. No one can "riff" on this evangel. This evangel is not suited to a jazz interpretation. It's not something that anyone should ad-lib upon. Such would result in immediate disqualification; one would get one's drumstick and saxophone taken away.

The heralding of this evangel is "in accord with the revelation," which sounds redundant to me. It very well may be redundant. The evangel is in accord with the thing that Saul heard when the light dawned. What else would it be? But the light that dawned upon Saul had never dawned before, not upon anyone. Thus, it was a revelation of a secret that was "hushed in times eonian."

This is perhaps the strongest verse that we have to prove that Paul's evangel was unknown before Paul. Few in Christianity believe this. The majority think that Paul grabbed onto Peter's message and took it to where the ex-fisherman couldn't reach, that is, to the nations. But no. Paul's evangel was and is in accord with the revelation of a secret. This secret was absolute in that it was "hushed in times eonian."

The eonian times are the only times that we know of. God has shown us no other times. We know nothing of a time before the eons—even if there is such a thing. If there's a time after the eons, we're refreshingly ignorant of it. There may very well *be* times before and after the eonian times, but God isn't in the mood to talk about them. Paul may as well have called this thing, "a secret that has never

been uttered before,” but no. One would think that the mere presence of the word “secret” would suffice for “never uttered before,” but Paul doubles-down. And so he says, “a secret hushed in times eonian,” that is, a secret hushed during the only times that we have ever heard of.

MANIFESTED NOW

“Yet manifested now.” Yes, now. “Manifested now” is in direct contrast to “hushed in times eonian.” It would still be hushed were it not for “now.” So thank God for the “now.” This “now” is the end of the secret. “Now we know” are words that will always wreck a secret.

This is not a “mystery,” as some versions put here. “A mystery *hushed*”? Who cares if anyone hushes a mystery? The mystery doesn’t care. A mystery can be either hushed or announced; it’s still a mystery. Thus, the proper word here is “secret,” and this is how the *Concordant Literal New Testament* renders it. A mystery is something that may never be known or understood. But a secret is something that is concealed only up until the time that it’s revealed. It’s unknown until the “manifested now” comes along.

Paul’s life and his call became the “now” of the revelation of the secret. Which still begs the question: *What is the secret?* I’m so glad you asked. It’s the secret that God is conciliated to (that is, at peace with) the world. If He’s at peace with the world, then He is certainly at peace with us.

Romans 5:9-11—

Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him. For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life. Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.

This peace with God was something “manifested now,” that is, it was not of the prophets. Paul was just now revealing it. Justification by faith was *suggested* by the prophets; but not this. Peace with God is based on justification, but it’s *not* justification. Justification says “you are right with God; God is not counting your sins against you. God looks at you and says, ‘That guy/gal is right.’” Justification is the pronouncement of a judge.

A judge may pronounce you “not guilty,” but do you go to lunch with the judge? Not ordinarily. You do not hug the judge. You do not exchange telephone numbers with the judge and text him or her smiley-faces. But that’s what *this* is. This is the marvel of it. Our Justifier becomes our

Father. We’ve got His telephone number on speed-dial. The courtroom God becomes the living room God Who puts us on His lap and winks at us whenever we’re in trouble. Only one who has been declared to be righteous can relax enough to trust this sofa-move of divine peace, this invitation to “call this number at any time, day or night; the Operator is standing by.”

Later, in 2 Corinthians 5:19, Paul applies this personal conciliation to the whole world. I’ve cut and pasted this verse for you many times, so I won’t do it here. If you want it again, it’s still in the Bible and you can fetch it yourself at any time, day or night.

Well, I’m rethinking what I just said; how can I not give you this passage one more time—

God was, in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation.

HERE’S ANOTHER ONE

Another secret follows in Romans 5, being built upon the truth of God’s conciliation with the world. It is the justification of all humanity thing, described in Romans 5:18-19 by the comparison of Adam in Christ (spoiler alert: Christ comes out better than Adam)—

Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life’s justifying. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just.

PAUL WROTE PROPHETIC SCRIPTURES

How can something that was a secret hushed in times eonian, that is only now being announced, have been the subject of “prophetic scriptures”? Like this: the “prophetic scriptures” are Paul’s. He is referencing his own writings. Specifically, he’s probably referring to his second letter to the Corinthians, where he plainly sets forth how God conciliated the world to Himself through Christ (verse 19, I just printed it). Paul was a prophet as well as an apostle. It is impossible for Paul to be referencing any writing other than his own, otherwise the word “secret” Paul uses to describe his revelation becomes nonsensical. How could a secret that was only then being revealed have been revealed already in the Hebrew writings, inspired centuries before? It couldn’t. “Prophetic

scriptures” invites the assumption that such writings *necessarily* reference the so-called Old Testament. This is why I don’t like assumptions. Are not Paul’s writings also prophetic scriptures? Very well then.

TRY *THIS* FOR AN INJUNCTION

“...according to the injunction of the eonian God being made known to all nations for faith-obedience...”

The Greek word translated “injunction” here is *epitage*. It’s English elements are “ON-SET.” An injunction is something that is set on you—you know, like a two-thousand pound millstone. The definition is: “a judicial process or order requiring the person or persons to whom it is directed to do a particular act or to refrain from doing a particular act.” (Keep in mind the word “refrain”; it will loom large later.) Very nice. But watch what happens, because you will only see this with Paul’s gospel:

This is the *only* 2,000-pound injunction that lays upon one’s shoulders the insistence that one must place one’s work and worry upon the shoulders of another: Christ. *That* is the injunction of God: *Give it up! Relax!*

Imagine that.

This is the only injunction that “requires one” to do absolutely nothing about one’s own condition and simply kick back believe God when He says that we are now righteous in His eyes, and that God credits this righteousness entirely to Jesus Christ’s faith and not ours (Romans 3:22).

ORDER IN THE COURT

The “judicial process” of this injunction happened in a courtroom, yes, but none of us were present for the hearing. We had all yet to be born. Golgotha was the courtroom and Jesus Christ—the Son of God upon the cross taking the sins of the world (including *your* sins) upon Him—was the condemned One taking on the sin. Oh, and *He* is the One pleading guilty on your behalf, even though He was the most innocent, not-guilty Man Who ever lived. This is why *you* can sit her today and feel the sunshine of God’s smile upon you in spite of your behavior.

The part of the “injunction” definition requiring a person “to refrain from doing a particular act,” above, perfectly defines *this* particular case. The injunction of God is that we completely refrain from even attempting

an establishment of our own righteousness. Do you realize how hard it is for some people to keep their grimy mitts off of this miracle? This is one reason it weighs so heavy. People refusing God’s grace try to budge the rock of their own sin, which is a phantasm anyway (the sin is a phantasm) because Jesus Christ already removed the sin. What are these people battling then? Bogeymen.

THE EONIAN GOD

Why is God called “the eonian God”? That doesn’t sound right. But few things have been *more* right. Most translations make this “the eternal God.” These translations are wrong. They seem right, but they’re not. Don’t panic, because a sensible and factual explanation ensues.

The Greek word is *aionion*, and the proper translation is “eonian.” It’s practically a transliteration, yes? A transliteration is the bringing of a word over into a target language from a source language with as little finagling as possibly—at most swapping a few letters. Sometimes one needn’t swap any letters. For instance, “chauffeur” is a French word for driving someone else around. Instead of translating it into English and calling it, maybe, “splick-eldick,” we brought it directly over from French. See how clean this is?

“Eonian,” the transliteration of *aionion*, is in the English dictionary. It’s clean. It is the adjective form of the noun, “eon.” What is an eon? An eon is an indistinct period of time. (The key word here is “time.”) The corresponding Greek word (also a transliteration), used by the



Scripture writers, is *aion*. One thing that an eon is *not* is an eternity. In fact, it has nothing to do with eternity. (The word is often pluralized in Scripture, so how can it be an eternity?) Therefore, neither does the adjective “eonian” have anything to do with eternity. It is the mistranslation of this word *aionion* into “eternal” that has foisted the false teachings of “eternal punishment” and “eternal death” upon the public heart and nerve as a thing supposedly supported by the Bible.

This is why most people die of nerve disorders and heart disease. What a shame. Eternal punishment and eternal death appear nowhere in a correctly translated Bible.

People think that the word *aionion* has to mean “eternity” here because it speaks of God. This is a common mistake. I wrote the following recently to a friend—

Here’s how the Concordant Version translates Romans 16:26. I will include verse 27 because I can—

“...yet manifested now and through prophetic scriptures, according to the injunction of the eonian God being made known to all nations for faith-obedience—to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!”

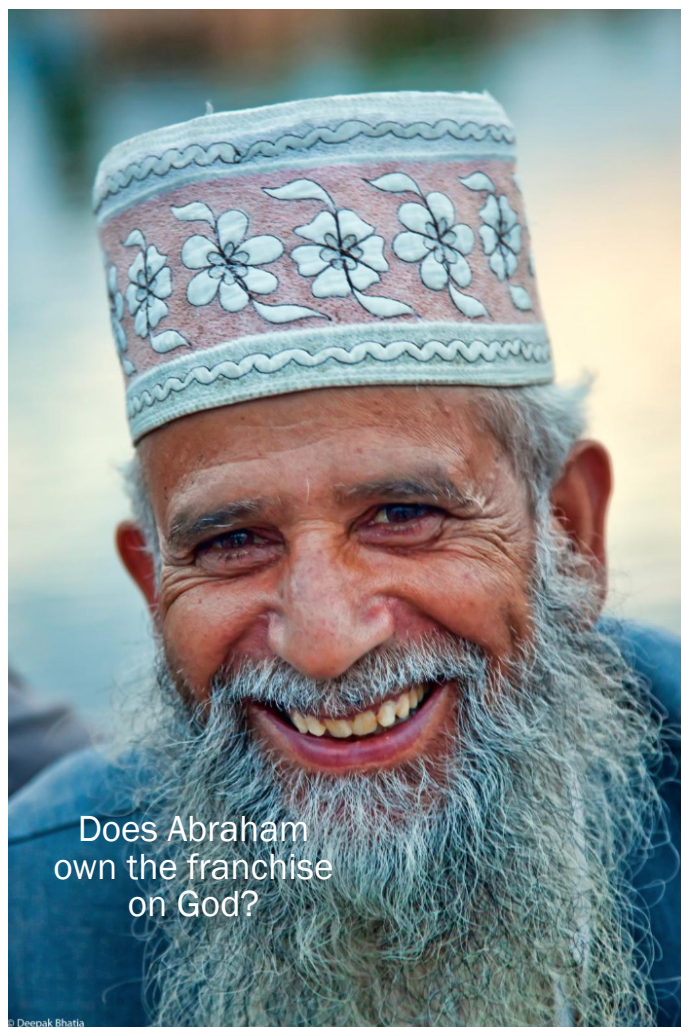
This is the correct translation. Why? Because it’s an actual translation and not an interpretation. *But wait*. How can this be right? What an insult to God! God is eternal! This translation is denying the eternalness of God!

No, it’s not. God is not trying to tell us, in this verse, that He is eternal. Everyone already knows that. Psalm 102:27 says—“His years shall have no end.” This is something that is already known. It’s what we would call a “duh.” In Romans 16:26, God is telling us something different. Something additional. This is what I would call “a revelation.”

God is trying to tell us (if the translators would simply do their jobs and get out of the way) that not only is God an eternal God, but He’s the God of time. He goes through the eons with us. He is not sitting on a cold throne in some giant eternity, unconcerned with our slog through time, no, but He is participating with us through time. And yet we are robbed of this beautiful revelation because “translators” thought they knew what God was *trying* to say, and so they interpreted this verse rather than translating it. “Oh, we know that God is eternal!” they said. “So that has to be what He *meant* to say here.”

Um, no. It’s not.

You are aware that God is called, “The God of Abraham, Isaac and Jacob.” Right? Does this title limit Him to Abraham, Isaac and Jacob? Of course it doesn’t. We are just getting some distinct information about Him,



Does Abraham
own the franchise
on God?

that He has a special relationship with these patriarchs. No one reading this verse would panic and say, “Oh, no! I thought He was my God! But it says here that He’s the God of Abraham, Isaac and Jacob!” No one is that stupid, right? Here is my point: The Scriptural phrase, “The God of Abraham, Isaac and Jacob” does not limit Him to those patriarchs any more than the Scriptural phrase “the eonian God” limits Him to the eons. It’s special information—special information that we’re robbed of by translators who decided to become interpreters.

If these so-called translators were consistent, they would have looked at the phrase, “The God of Abraham, Isaac and Jacob,” and said, “Oh, no! *That* can’t be true! He’s the God of everyone!” And then they would have changed the inspired phrase to, “The God of everyone.”

This is exactly what they did in Romans 16:26. They robbed us of a deep and comforting truth by interpreting instead of translating. They “knew” what

God *meant* to say. But again, this is not translating, it's interpreting.

FAITH OBEDIENCE

What in the world is faith-obedience? It's a made-up term. Paul can't think of what else to call an injunction of God that tries to force a person to not do anything, so he came up with this. People were so used to obedience (the Mosaic law called for obedience), that Paul invented this ridiculous new term by inspiration of holy spirit, bringing over an old word ("obedience") from the old system, and combining it with his own favorite word which is also the hallmark of his evangel, and calling: "faith-obedience." It's a contradiction, basically. Faith is *not* obedience. It's supposed to be almost funny, this phrase. It's a Frankenstein phrase. It's as though Paul is saying, "Okay. You want to obey? You love the law so much? Very good. Obey *this*: don't do anything."

What kind of religious freakazoid society do we occupy where we must compel people to relax and let someone else do the heavy lifting? The challenge when dealing with Christ and Paul's evangel is, again, to refrain from contributing. This is a tall order for self-righteous Christians, or self-righteous anybody.

COOL MAN COOLIDGE

Calvin Coolidge was one of the greatest presidents ever. Why? Because he didn't do anything. This is the truth. Don't misunderstand. Coolidge didn't do anything with purpose. In other words, Coolidge aggressively and intelligently left things alone. To put it yet another way, Coolidge knew exactly what he was doing when doing nothing. The American economy blossomed under this president. Why? Because the man was smart enough to get the hell out of the way of the American people. He eliminated burdensome regulations. He lowered taxes. He thus untrammelled workers and unleashed entrepreneurs. If you have to say that Coolidge *did* something, then you can say that he *resisted* imposing new government-imposed hardships upon the American citizenry, making him quite unlike most politicians.

Due to all of this domestic *laissez-faire* wonderment, Coolidge was called "The Great Refrainer."

Consider the translators that we've been discussing. Rather than simply bringing certain words over into English consistently—or even transliterationally—they finagled the words. Why? Because they couldn't leave

well enough alone. Feeding their biases excited them. They interpreted rather than translated.

They were not nearly as cool as Calvin Coolidge.

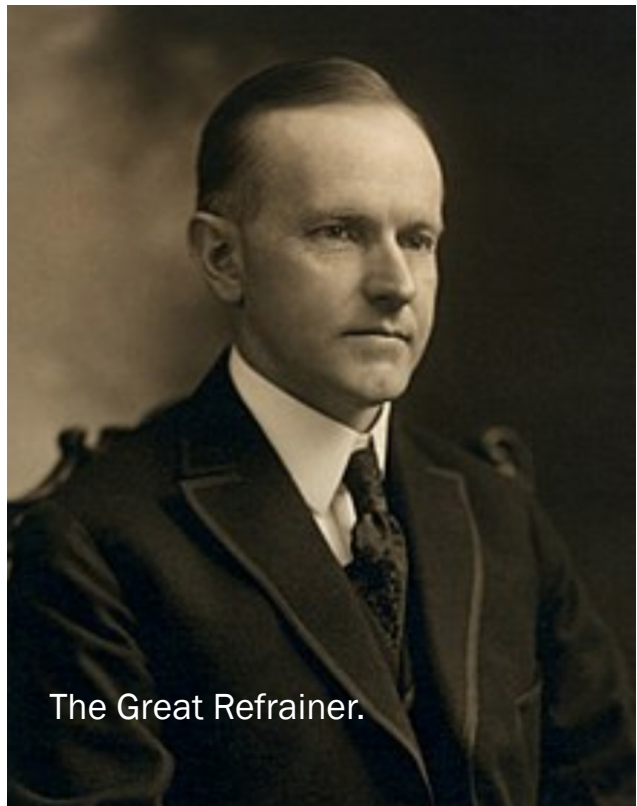
KEEPING IT EONIAN

"...to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!"

This passage reminds me of 1 Corinthians 8:6—

For us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.

There is only one God. (That's pretty simple, right? And yet Christianity has managed to muck it up.) All is *out of* Him. There is only one Lord and Savior, Jesus Christ; all is *through* Him. In other words, Jesus Christ is the God-appointed channel created by God (Revelation 3:14) to effect everything that God wanted accomplished. Paul is praising the only God here, Who is wise, and at the same time recognizing the authorized channel through Whom God operates ("the Image of the invisible God —2 Corinthians 4:4), namely, Jesus Christ. What does



The Great Refrainer.

Paul want? He wants this God to get glory “for the eons of the eons.”

The phrase “eons of the eons” is the Concordant Version’s beautiful translation of the original Greek phrase, *eis tous aionas ton aionon*. This splendid phrase relates two eons to other eons. It is constructed similarly to the better-known phrase “holies of holies,” as found in Hebrews 9:25—

Nor yet is it that He may be offering Himself often, even as the chief priest is entering into the holies of holies year by year by the blood of others.

What are the “holies of holies”? That’s a great question, because if we figure *that* out we will know precisely what “eons of the eons” means because, again, the word structure is identical, the only difference being that we are swapping eons for holy places.

“Holies of holies” are holy places that are holier than other holy places, to which they are being compared.

Beginning with the outer court, the temple set-up was a series of holy places. There was a limit to how far Gentiles could approach God in this system. They could hang out at the court of the Gentiles, but once arriving at the *soreg* (the wall of separation between Jews and Gentiles), then the real holiness began and they were barred.

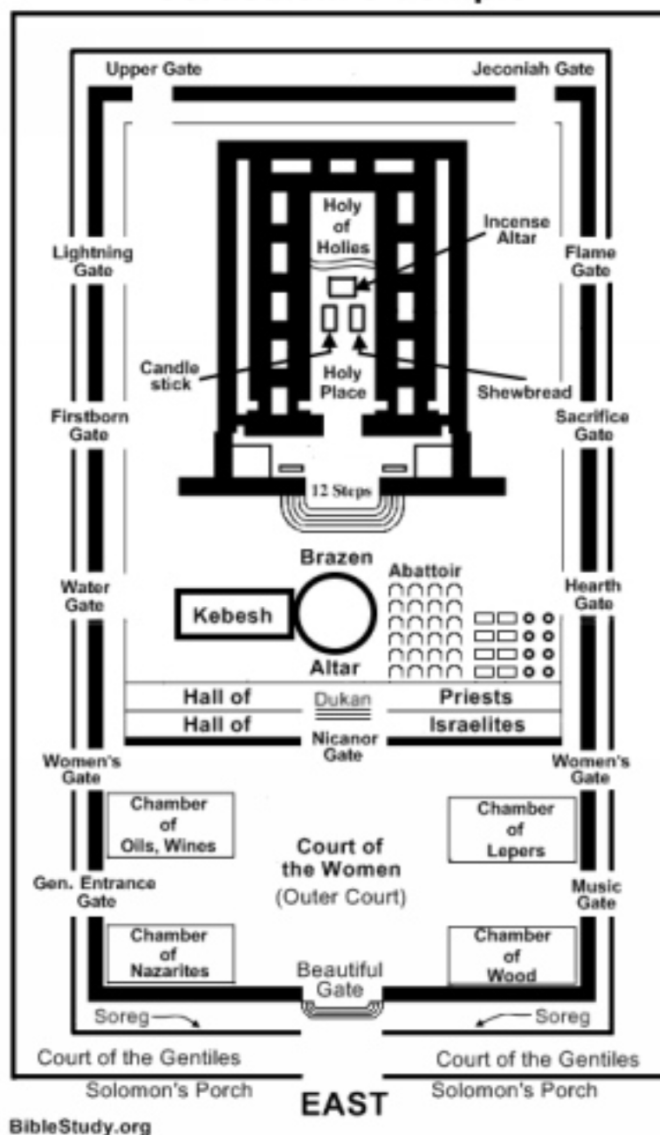
Through the Beautiful Gate (past the *soreg*), one came to the Outer Court. Pressing further, past the Hall of Priests, one could now practically taste the holiness. This was the Inner Court, sometimes known as the Court of the Priests. It was here that the Levites offered sacrifices to God. But watch out, because next came the temple proper. I’m talking about the temple itself. The building. The God-awful structure. Here, from biblestudy.org, is a description of the temple—

The two main areas of the temple proper are the Holy Place and the Holy of Holies. The Holy Place contained a seven-branched candlestick, a golden altar on which to burn incense, and a table on which showbread was placed. It also had five tables along both the north and south walls.

The Holy of Holies, when originally constructed by King Solomon, contained the Ark of the Covenant, a flask of manna, and Aaron’s budded rod (2 Chronicles 5:10, Hebrews 9:4).

The “two main areas” spoken of above came to be known as the “holies of the holies.” This pair of holy places inspired the Hebrews 9:25 phrase, quoted earlier.

Interior Design of Jerusalem's Temple



They were the holiest places of other holy places—just as the “King of kings” and “Lord of lords” is the King of all kings and the Lord of all lords.

The “eons of the eons” correspond, in time, to the “holies of the holies” in space. They are the two greatest eons of all the eons. Just as there are five holy places in the temple system—1) the Court of the Gentiles, 2) the Outer Court, 3) the Inner Court, 4) the Holy Place and 5) the Holy of the Holies, thus also are there five eons—1) the eon of the primal Earth, 2) the eon of Adam and Noah, 3) the eon after the flood (which is “the present wicked eon”—Galatians 1:4), 4) the Millennial eon, and 5) the eon of the new heavens and the new earth. See the “Eonian Road” chart on the next page for the Scripture references identifying these five eons.

THE EONS OF THE EONS

<p>EON 1</p> <p>PRISTINE EARTH</p> <p>2 Peter 3:6 Genesis 1:1</p>	<p>EON 2</p> <p>SECOND EARTH</p> <p>2 Peter 2:5 Genesis 9:9</p>	<p>EON 3</p> <p>THE CROSS</p> <p>Galatians 1:4 2 Corinthians 4:4</p>	<p>EON 4</p> <p>MILLENNIUM</p> <p>Mark 10:30 Luke 18:30</p>	<p>EON 5</p> <p>NEW EARTH</p> <p>Ephesians 3:21 Hebrews 1:8</p>
--	--	---	--	--



Why are the last two eons called “the eons of the eons,” and why is God, in the very last verse of the book of Romans—verse 27—said to get glory “for the eons of the eons?” Why does Paul mention that glory should be God’s *then*? Because the coming two eons will be the time when God at last reaps the fruit of all He has sown in the previous three not-so-hot periods of time.

There is nothing spectacularly happy about the first three eons, folks. I mean, hold on to your confetti. One may say, I suppose, that the cross was spectacular, but I’m talking about happiness here, and not necessary evil. Let us just say that there was nothing particularly sterling and bright about eons one through three.

The first eon was wrecked by the disruption of the world (Genesis 1:2; see the *Concordant Version of the Old Testament*); the second eon crashed spectacularly with the coming of Noah’s flood; the hallmark of Eon 3 was the crucifixion of the Son of God (wee-ha); Eon 3 ends with the Tribulation—and now the good times roll. Once we get the fabled Tribulation out of the way, the good times roll. The Tribulation marks the end of the

wicked eons and the beginning of the good eons, when God finally turns the eonian times around and reaps fruit from all He has sewn in the dark dirt of foregone time. Eon 4 is the Millennium, when Christ and Israel rule the earth in righteousness. Eon 5 is the New Heavens and the New Earth, when God Himself dwells with humanity and high fructose corn syrup is finally outlawed.

Now you know why Paul says, “to the only, and wise God, through Christ Jesus, be glory for the eons of the eons. Amen!” He knows that this is when God will reap the glory that He most rightly deserves and that He most intelligently invested in with the planting of foundational, necessary evil.

Of course, the King James and other common English versions translate the beautiful phrase *eis tous aionas ton aionon*, as “forever and ever.” This is something that I encourage you to tack up on a wall and throw darts at. It’s a mangled mess. It is not translating, but obfuscating. Some might say it’s agitating. Not only did the so-called translators ignore the plural (not even *they* could bring themselves to translate “forevers and evers”), but they substituted the

Greek connective *kai*—“and”—for the genitive case (“of the”) found in the original Greek. Besides that, if “forever” means “eternity,” then what in the world does “and ever” mean? Eternity and then some? Forever and a day?

Let God be true though every man an idiot.

* * *

I am happy that God will get glory for the eons of the eons. I am happy for good translating that illumines this. I am happy that the wicked eons are finally giving way to eons that we can all be proud of and throw confetti at.

I am happy that Paul wrote to the Romans to tell them all of this, in addition to the spectacular truths of justification by faith, conciliation, and the salvation of every member of the human race, through Christ. It makes me want to go back to the beginning and read Romans all over again.

I think maybe I will. —MZ

This concludes the Romans Series, a series that began on October 5, 2013. This happy consummation is the result of nearly five years of steady application. I don't mind telling you that it has been difficult. I also don't mind telling you that I feel a marvelous sense of completion. I think that something epic has been accomplished. I thank my God and Father for this, and also the Lord Jesus Christ. I thank the apostle Paul for giving me some good raw material. (That's a joke, by the way.)

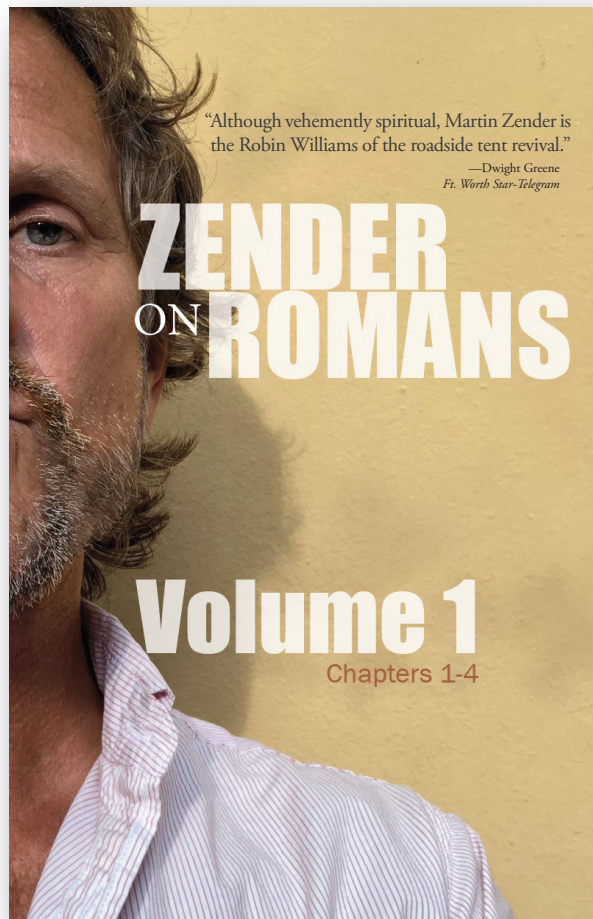
I am so relieved that this is finished. I remember walking into Clyde Pilkington's office one day in late September, 2013, and saying, "I think I'm going to start a series on the book of Romans." He said, "That's a great idea." I started writing in Windber, PA, continued in São Paulo, Brazil, forged on in Canton, OH, and now it has taken two and a half years here in Ft. Lauderdale to finish the thing. Thank you again, God and Christ, for what is clearly a miracle. Every word has been a struggle, though. Every one. Most of the words are spelled correctly thanks to the assistance of my sister Kelly and my friend Matt Rohrbach, who have served as soldiers throughout the series.

Thanks to you, my readers, for staying with me and for never letting go of the truth.

You will forgive me if I take a week off from writing (I will run a re-print of something next weekend; on the other hand, perhaps I will do nothing) and then I will return in two weeks with the launch of the new series, "The Evil Empire," which is Jesus Christ's own account of His life, His work and the results of His work—from the perspective of the evil world that He struggled against from Day One.

The 156 chapters of the Romans Series will be published in four volumes—by the middle of next year, God willing—to be called, "Zender on Romans, Volume 1," and so forth. I have already designed all four covers.

Until next time, I remain your fellow-member of the body of Christ, reporting, as always, from the trench of a vast struggle— **Martin**



Produced by Martin Zender/www.martinzender.com
 © 2018 by Martin Zender/Published by Starke & Hartmann, Inc.
 email: mzender@martinzender.com