



ZWTF

Zapping You Whenever Thoughts Flow

Volume 8, Issue 18

The education and training of modern-day Eichmanns.



PART 1

I was of late reading a book about the capture of Adolf Eichmann, the SS administrator of Hitler's "Final Solution." Eichmann helped carry out the eradication of the Jews from the Earth. The plan ultimately failed, but Eichmann had wanted it to succeed. Another way to describe Eichmann's role is that he was chief logistician of the Holocaust. He drew up the blueprints. An ideologue, he believed in his work. His work included planning the routes of the deportation trains, loading the prisoners into the train cars, and scheduling the arrivals at the killing centers: Auschwitz; Belzec; Treblinka. It was harder than it looked.

SUFFUSED WITH PURPOSE

Eichmann would round up Jews from far-flung European cities. The feat required motivation. The scope of the

racial cleansing program was epic. No detail was too small for Adolf Eichmann. His every waking moment leaned him toward the task. So many administrative details demanded attention. The paperwork alone would have intimidated a lesser man. Adolf Eichmann assumed the mantle of a mandate. Whatever authority was not given him, he placed upon himself. He would make his efficiency and zeal renowned throughout the thousand years of the German reich. Many trains required scheduling. Eichmann woke each day to the cause.

For the most part, the Jews did not realize that the Germans were transporting them to death camps. They thought that they were going to detention facilities. Perhaps they were being transported to a new ghetto; a foreign ghetto; a displaced ghetto for displaced persons.

In order to do his work, Eichmann eventually dehumanized the Jews. He said that he had to drink many shots of whiskey every night, at first, to drive away the horrific sights of the day. Later, he reveled in the very same sights, emotionless. The cult of Nazism destroyed his conscience. Why be troubled by the sufferings of beings who were not even human and, additionally, enemies of the state? He was merely enacting the will of his superiors.

The whiskey got Eichmann over the hump.

The incongruence of Adolf Eichmann and the shock to anyone beholding the man while at the same time attempting to reconcile his appearance and demeanor with his role in the Holocaust, was appreciating what author Hannah Arendt (*Eichmann in Jerusalem*) called "the banality of evil." To consider the German-Austrian Nazi SS-*Obersturmbannführer* was to realize that mass murder had been reduced to paperwork and personal aspiration. To Eichmann, his was a career in which he could advance. Above all else, he was following the orders of his superiors. (More on Eichmann's psychology later.)

Physically, Eichmann was slight. No one assessing the man, removed from his professional context, could have



guessed at the darkness beneath. Eichmann blinked only slightly at the various processes of his profession. These processes were all in a day's work. He would return home each day to his wife Veronika and his sons Klaus, Horst and Dieter. He complained over the years that Hitler never honored him with a personal audience. Yet Hitler and the reich would founder without him, that he knew.

CAPTURED AND TRIED

At his trial in Israel twenty years later, after he'd been captured hiding undercover for two decades in Argentina (Catholic church officials helped hide him) under an assumed name ("Ricardo Klement"), Eichmann's defense was that he had merely been following orders. He claimed that he had never, personally, killed anyone. His role was administrative only. (Eichmann failed to report that his zeal for the Final Solution exceeded that of his contemporaries.) The prosecution said, "You were directly responsible for the transport of hundreds of

thousands—even millions—to the death camps. You knew of the gas chambers. You witnessed the death."

Eichmann never denied that he had witnessed all of it. He never denied his role. He only denied that he was a mass murderer. Said Eichmann directly before his death—

To sum it all up, I must say that I regret nothing. I was one of the many horses pulling the wagon and couldn't escape left or right because of the will of the driver. We shall meet again. I have believed in God. I obeyed the laws of war and was loyal to my flag.

From the gallows he said—

Long live Germany. Long live Argentina. Long live Austria. These are the three countries with which I have been most connected and which I will not forget. I greet my wife, my family and my friends. I am ready. We'll meet again soon, as is the fate of all men. I die believing in God.

THE DEATH OF EVIL

Two years after his trial began, the Israel court—directly after the above pronouncement—hung the Nazi war criminal. The court dropped a floor out from beneath the convict after affixing a long length of rope around his neck. The rope held; Eichmann's neck did not. Eichmann's body disappeared beneath the floor. The rope snapped taut and held but no one could see the body or any possible struggle against strangulation because the area beneath the floor was boxed in by boards. An hour later, a court clerk went in behind the boards and, in the dark (it was approximately one a.m.) undid Eichmann, put him onto a stretcher and then into an oven.

SECOND JUDGMENT

Adolf Eichmann was cremated and his ashes scattered in the Mediterranean Sea, outside Israeli territorial waters, by an Israeli Navy patrol boat. Eichmann will appear again at the great white throne for yet another judgment. His body will be fetched from the sea and his spirit returned to him. Spirit and body united once again, Eichmann will stand, breathe, know and feel. God will shine a light on the man who claimed to believe in Him. Here, now, at last, will stand the true God. Did Eichmann believe in this One? He did not. He believed in a different one; a strange god. The God of Scripture he knew not. The former Nazi will be made aware of his crimes then. He will at last face the false system of belief that deceived him into thinking

he knew the Deity, and of the saving work of His Son. He will then bend his knee in praise, adoration and thanks to the God and the Christ Who saved him—yes, even him. The Jews whom he rounded up will be there at God's throne as well, themselves at the bar of justice. "As in Adam all are dying, thus also in Christ shall all be vivified, but each in his own class" (1 Corinthians 15:22). So translates the *Concordant Literal New Testament*. Standard versions have "each in his own order."

Eichmann's name will not be found in the book of life, one must suppose, and the sentence following his judgment will be the second death. Eichmann will accept this decision, just as he had accepted the decision of the Israeli judge 1,066 years before. This time he will enter death satisfied, knowing that he had been reconciled to God and that, when death is abolished at the consummation of the eons (1 Corinthians 15:26), he will awaken fully restored—body, soul and spirit—through the blood of Christ. With his new and immortal body, the former criminal will experience happiness for eternity in the worship and service of His God and of His Savior, Christ.

God will thus have become "all in all" (1 Corinthians 15:28). Eichmann's casting into the lake of fire will be painless, and much quicker than the gallows of his first death.

PART 2

A young man was raised by his parents to be a good and loving son, appreciative of all that he had been given in life. He was appreciative of life itself, which was a gift of God. His parents taught him early in life that, in the fullness of time, God would

reconcile all things to Himself, through Christ. His parents, especially his father, introduced him early to the universal application of the cross, a truth that would be given to Eichmann et al. much later, at the great white throne. In this, the parents did their son a great service. There would be death, yes, and there would be judgment necessary to the ushering of all humans into an acknowledgment of the goodness of God and the saving power of Christ, but it would all end happily in the restoration of the human race to God—a worshipful and appreciative race, giddy beyond imagining for its rescue from sin and death.

The young man also had loving grandparents—his father's parents—who, although they lived many miles away, visited him often and doted upon him, never once failing to recognize a birthday, and certainly not Christmas. They bounced him on their knee when he was little and, when he became old enough to appreciate funny stories and adventures, put him in their laps and read him books. His grandfather's nickname for him was "Sparky."

Life went on in the usual American fashion for this young man until a fateful day when, around his 18th year, he was befriended by a man who was a patron and paying member of one of the world's most dominant (and dangerous) religious cults. The transformation was slow, but it came. Here, the seeds were planted. Later, at a Christian college, they were watered. In marriage, they sprouted and blossomed.

What the cult did to the young man was dirty and despicable and yet, all the while, the indoctrination was presented to him as "a high calling," "an opportunity to use your talents to change the world," and "a means to bring other members into the organization."



The evil of the cult and the darkness it worked upon the young man's mind cannot be appreciated apart from the reporting of a conversation conducted between the young man and an interviewer (who will not be named), during which the young man was asked a simple yet probing question.

THE BANALITY OF EVIL

The young man had come to believe every foundational tenet of the cult to which he had sworn allegiance: the immortality of the soul; the triune deity; human

As soon as the Jews "died" in one of these terrible ways, the Christian god took over from there to make the existence of these Jews unutterably worse—this time not because of their genealogy but because of their beliefs, or lack of them. What the ovens, the gas chambers, the firing squads and the starvation could not accomplish in terms of torture (due to the victims' rapid deaths) the Christian leaders (God and Christ) did accomplish, miraculously granting their victims immortality—not to keep them alive forever in heaven, but to keep them alive without end in torture; to keep them eternally roasting in ovens and gagging in chambers far worse than any imagined by the



free will; the eternal conscious torment of God's enemies. These enemies—the "unbelievers"—were to the Christians what the Jews were to Hitler's reich: evil expendables; undesirables fit only for punishment. The Jews must be punished for their lack of Aryan blood; the unbelievers for their lack of belief. It had to be done. In both cases, it was a Final Solution. Anyone working toward either Solution, in whatever capacity, must simply accept it. In each case, it was "God's way."

The Jews suffered a double portion of evil, becoming the wrong end of the Final Solution of both cults. Not only were they of the wrong race, on earth, to fit into Hitler's reich, they were of the wrong belief system, in heaven, to fit into the Christian kingdom. The Nazi leaders killed most of the Jews in gas chambers and by machine gun fire, where the victims fell dead into pre-dug trenches. Others died of starvation and exhaustion. These were incinerated in ovens.

cruellest Nazi commandants. The Christian punishment would make the Nazi punishment look sane.

In the Christian Final Solution, the Jews (men, women, and children) would look back upon places like Auschwitz, Buchenwald and Bergen-Belsen as blessed oases of relief to which they would gladly return. Bound in the chambers of the Christian god and his christ, they would pine for the likes of Eichmann, Himmler, Mengele, Heydrich.

The interviewer, deeply disturbed to discover the extent to which the young man had failed to appraise correctly translated Scriptures, shook his head. Even a cursory glance with an honest heart at a proper translation would have proven to the young man the error of eternal torment, exposing it to be a myth of human invention. The interviewer then asked the young man about his continued and consistent assertion that unbelievers were, in fact "undesirables" to God, and that their fate—no matter how good, decent or loving they had been on earth—was eternal punishment.



At one point during the exchange the interviewer, exasperated, said to the young man, “According to what you are telling me, your own grandparents, who are both dead but who never correctly grasped what Christ accomplished at Calvary while they were alive, are not really dead at all but, rather, are at this very moment being tortured in hell, where they will be for eternity, never being reconciled to God and utterly devoid of even a hope for it. I repeat: your own *grandparents*—who did nothing but love you and dote upon you in life—are currently undergoing this unimaginable torture, and this at the hands of the god whom you claim to worship and serve. Am I hearing this correctly?”

“Yes,” said the young man. “That is what I believe.”

Driving home, the interviewer realized that it was the manner in which the young man answered—without a hint of emotion or even the slightest flinch of anguish or care for his grandparents—that set the interviewer’s hands to trembling. And the phrase that struck him at this time was: *the banality of evil*.

THE BIGGEST CULT OF ALL

The cult of the Nazis had seduced and captured Eichmann at a time when he was susceptible to strong leadership and responsive to flattery, eventually adjusting his mind to the necessity of extinguishing an entire race of humans. The cult of Christianity had seduced and captured this young man, adjusting *him* to the necessity of the eternal torture of those who, in this life, either would not or could not conform to God’s standards of behavior and belief.

* * *

Larson’s New Book of Cults, written by Bob Larson and published by Tyndale House Publishers of Wheaton, Illinois, advertises itself as the authority on identifying cults. The blurb on the back cover says—

Encyclopedic in form, popular in style, *Larson’s New Book of Cults* analyzes dozens of cults and movements from historical, sociological, and biblical perspectives. It will tell you what you want to know about the cults’ origins, their appeal, and their strategies. Most important, it details how each cult deviates from Christian truth.



Bob Larson

Here, on the outside of the book, the deception has already begun. “Christian truth” is quickly set forth by the publisher as the standard by which all cults are measured. Even before page 1, the publisher has sabotaged objectivity by assuming that those of Larson’s confession—including Larson himself—could never be a cult. By accepting his pet organization as the standard of truth and the Mother of All Cult Detectors, Larson deflects any suspicion that his particular religion could very well be, as presently constituted, the biggest cult of all. Indeed, as Larson begins and then finishes his 19-point analysis, the ultimate irony hits the objective reader (it never hits Larson) that the Christian religion answers—to a T—its own definition of a cult.

CANNOT BE COMPARED

The similarities between the cult of Nazism and that of Christianity are profoundly unavoidable. The objection may arise as to how one could possibly compare the failed German reich to a world religion appearing on the surface to be innocuous and pure. The writer will acknowledge that any comparison between Naziism and Christianity must fall short in that the insidious evil of the Christian confession dwarfs that of its German counterpart. For not only are the consequences of not being a Christian infinitely (*literally*, infinitely) worse than those of not being a Nazi, but the chief torturer of the non-cooperatives in the Christian cult is not a failed Bavarian paperhanger, but the sovereign of the universe.

I will highlight but four of Larson’s 19 points (three are related; one stands alone), for these are the most critical. In these the reader will recognize the same persuasive powers at work seducing Eichmann into Nazism as seduced the young man into Christianity. I will also draw upon several observations about Eichmann at trial, as set forth in a book titled, *Eichmann in Jerusalem; A report on the banality of evil*, by Hannah Arendt, a Jew who fled Germany during Hitler’s rise to power and who reported on Eichmann’s 1961 Jerusalem trial for *The New Yorker* magazine.

SATANIC SEDUCTION

From Larson’s book—

9. Isolation from outside. *Diminished perception of reality results when one is physically separated from*

friends, society, and the rational frame of reference in which one has previously functioned.

For the young man, his former understanding of love (that is, his former “perception of reality”) became diminished by the cult, which introduced him to a new frame of reference previously unknown to him. In the young man’s former life, the love of his parents and grandparents became, to him, his introduction to the love of God. For it is God’s way to begin the lessons of a familial relationship with Him by connecting His creatures with those closest to them. For most of us, this is our parents and grandparents. In them, we are introduced to the love of God. Their love for us can only be exceeded by (that is, it could never be greater than) the love of God for *His* offspring, as described in Scripture—John 3:16, for instance. And 1 John 4:8, which says, “God is love.” This is rational.

Any cult wishing to lure new members into its fold must demolish old frames of reference. The cult that captured the young man gradually dismantled the “old way” in which he once thought of love. The first step of the cult was to separate the young man—emotionally and practically—from the frame of reference in which he was raised. That is, the young



man must be distanced from the rational teachings of his parents, especially if these teachings clashed with those of the cult. In the case of this young man, the teachings of his parents clashed significantly with the teachings of the cult.

The teaching of the parents (the old frame of reference) concerning God would gradually be called into question by the leaders of the cult. Phrases such as, “Your father is a nice man, but his way of living is questionable,” and “Concerning the outcome of the universe, how can your parents be right and the entire Christian religion be wrong?” were used to confuse the mind of the young man and make him, for the first time, question his upbringing. Generally, the young man’s parents were said by the cult to be “unenlightened.” (This was a far more delicate term than “wrong.”)

The father of the initiate, whom the young man (the initiate) at one time respected implicitly and believed wholeheartedly, now became “shady”; “mistaken”; “rash”; “misguided”; “a good man, basically, but morally unfit to teach”; “no expert in the ways of grace, which must be left to professionals.” By this method of reeducation, the cult successfully detached the initiate (the young man) from his foundational moorings and lured him into the new model, that is, into the cult’s frame of reference.

THE NEW “LOVE OF GOD”

For the young man, the new way of thinking would be a complete overhaul of his former beliefs concerning love. Whereas before he would have been appalled to think of “the perfect love of God” as being capable of accommodating the eternal torment of *any* of God’s creation (let alone a vast percentage of it), the cult not only made this “new and perfect love” palatable, but desirable. Eternal conscious torment was simply the just deserts of God’s enemies. If this is what God wanted, then this is what the initiate must also want. If such conscious torment must include grandparents, parents, siblings, or even the initiate’s own children, then so be it.

The young man, being transferred from rational to irrational thinking, became steeled against all natural feeling. He learned to stamp down former emotions that, in the new model, would become hindrances to the advance of the cult and to his own personal advancement within the cult. Natural feeling and affection had no place in the new frame of reference.

Whereas in the old way of thinking the young man shuddered at even the thought of his grandparents suffering minor pains, the new belief structure made him not only accept the otherworldly suffering of these former loved ones as justified, but lent to him a righteous and stoic acceptance of it so that he did not so much as flinch—in his emotions—at the thought of these unbelievers (they were now “unbelievers” rather than “grandparents”) being eternally gassed, burned and executed (*eternally* executed, mind you), even under the watchful eye of a god that he was told by his leaders was worthy of his worship and service.

The indoctrination had thus been made complete. For how could any indoctrination be made *more* complete than having installed into a formerly pure and rational mind such casual, stoic, *irrational* acceptance of an evil that, at its face, makes the Holocaust seem merciful?

The initiate had thus been conditioned (brainwashed, essentially) to accept the unacceptable, receive the unreceivable, believe the unbelievable, and love the unlovable (that is, his new god). The conditioning had successfully driven any twitch of pity, mercy or longing (these were all part of the old frame of reference) for the welfare of former family members. The young man who would have so recently cried for such people, was now gone. In his place was a new man, a man that the interviewer did not know.

The initiate had become a new creation “in Christ.” Or so he thought. The fact was, he had become the latest, greatest asset to the cult.

EICHMANN AND THE CHRISTIAN

Eichmann underwent a similar brainwashing, lending to him the ability to steel himself against the suffering of others. (Even so, not even *he* could entertain the thought of any of his own family members going to the camps. The Christian? Not a problem.) The success and popularity of the Nazi party in Germany—for one thing—convinced Eichmann that, as mass murder was so popularly accepted, it could not possibly be wrong. How could so many good and sincere people be mistaken? Writes Arndt in *Eichmann in Jerusalem*—

Eichmann, in his peripheral role at the Wannsee Conference, witnessed the rank-and-file of the German civil

service heartily endorse Reinhard Heydrich's program for the Final Solution of the Jewish question in Europe (German: *die Endlösung der Judenfrage*). Upon seeing members of "respectable society" endorsing mass murder, and enthusiastically participating in the planning of the solution, Eichmann felt that his moral responsibility was relaxed, as if he were Pontius Pilate.

Both the Nazi and the Christian are moved by the size, scope, and popularity of their respective organizations. Eichmann's superiors in Berlin were of a respectable society; family men; business men; upstanding citizens. Likewise, the leaders by whom the young man was captured and to whom he was drawn were outwardly kind, family oriented, philanthropic, and dedicated to the well-being of any who would join the cult. Not only this, but these leaders dangled promotion before anyone showing promise in either recruiting skills, speaking ability, or organizational zeal.

BLIND WORSHIP/ PERSONAL ADVANCEMENT

How could so many nice people be wrong? The leaders of the Christian confession must instill this degree of blind trust into those they wish to capture. The initiate must be led to think—*If these of such intelligence and character believe that the Final Solution to the Unbeliever Problem is an eternity of punishment in hell under the watchful eye of the supreme leader (god), then that's what it must be. Who am I to question it?*

The old frame of reference relaxes as the new one takes its place.

All that now remains is for Eichmann and the young man to wash their hands of the actual carrying out of the Final Solution; they must wash in the manner of Pilate, absolving themselves of any responsibility for the implementation of the Solution. And this they do. After all, they are not the ones pulling the trigger, are they? They are not throwing the lever themselves, are they—the lever that sends the hydrogen cyanide into the chamber where the naked masses cower? Have any of them, personally, cast anyone into hell? Parents, grandparents, siblings, children, become but collateral damage in a cause greater than themselves. The cause? 1) blind worship and personal advancement within the cult, and 2) inducing the rest of the world to join the cult.

Two of Larson's other points relate to the ninth—

13. New Relationships. *Marriage to another cult member and the destruction of past family relationships integrates one fully into the cult "family."*

19. Value rejection. *As the recruit becomes more integrated into the cult, he is encouraged to denounce the values and beliefs of his former life.*

ACCEPTANCE AND THE NEW CULT "FAMILY"

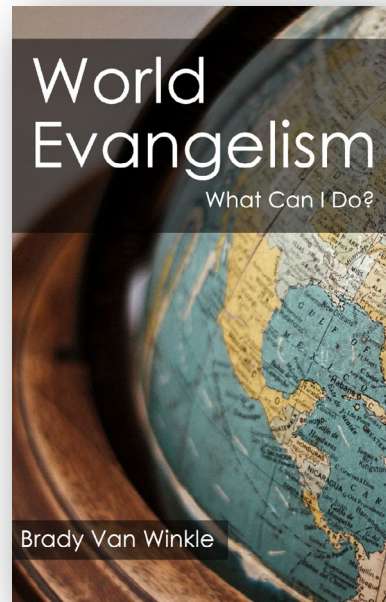
From Larson—

16. Peer pressure. *By exploiting one's desire for acceptance, doubts about cult practices can be overcome by offering a sense of belonging to an affirming community.*

Here indeed is perhaps the most seductive draw of all; the lure of belonging to a large, powerful, beautiful, socially accepted and outwardly successful organization that not only accepts one into its fold, but holds out the promise of promotion and, better, the grand goal of "making a difference in the world."

The initiate is first mesmerized and then seduced into joining something "bigger than himself," where he can "make a difference" and even "rise to the top" in the cult's ultimate goal of "evangelizing the world." Personally, the initiate's desire to "become blameless as to law" and to eliminate all sin from his life by asceticism and focused application

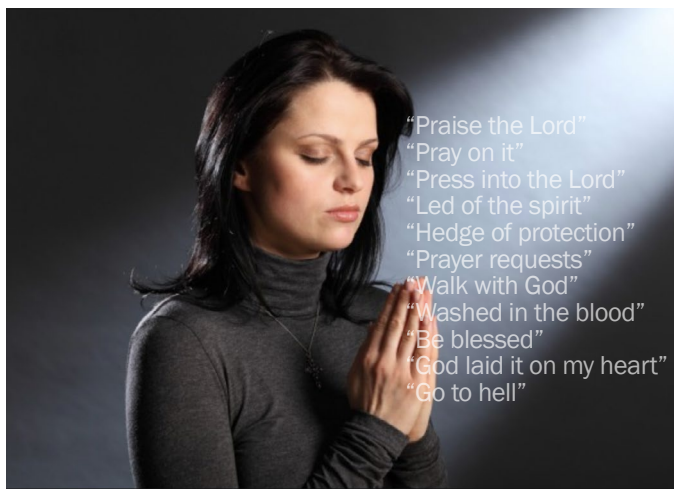
(the leaders of the cult inspire this) appeals as nothing else could, for such an attainment, could it be realized, would distinguish him far above contemporaries whose apathy dooms them to "also-ran" status. If these others will foolishly declass themselves by sloth, it will only whet *his* resolve to strive toward personal advancement, personal responsibility, and a personal righteousness that will earn him a high seat in the next world.



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SELF-INVENTED CLICHÉS

As initiates become fully indoctrinated, they are taught the language of the cult, that is, “Christianese,” becoming adept in the slogans and platitudes by which cult members identify themselves and move toward full functionality as cogs. Jargon and catchphrases such as “washed in the blood”; “be blessed”; “inviting Jesus into your heart”; “on fire for God”; “walk with God”; “walk with the Lord”; “God laid it on my heart”; “walk the walk”; “experiencing God”; “good Christian”; “hallelujah”; “outreach”; “witnessing”; “come to church”; “sinner’s prayer”; “lift up in prayer”; “worship leader”; “worship service”; “worship team”; “prayer requests”; “slain in the spirit”; “love offering”; “holy ghost power”; “led of the spirit”; “hedge of protection”; “leadership”; “praise the Lord”; “pray on it”; “press into the Lord”; “accountability partner”; “sexual immorality”; “speaking truth into your life”; “sharing”; “the anointing”; “go to hell”—these all identify members of the cult to one another but concurrently baffle outsiders and keep them (the smart ones) at arm’s length.



From *Eichmann in Jerusalem*—

Eichmann’s inability to think for himself was exemplified by his consistent use of “stock phrases and self-invented clichés.” The man demonstrated his unrealistic worldview and crippling lack of communication skills through reliance on “officialese” (*Amtssprache*) and the euphemistic *Sprachregelung* that made implementation of Hitler’s policies “somehow palatable.”

Eichmann was a “joiner” his entire life, in that he constantly joined organizations in order to define himself, and had difficulties thinking for himself without doing so. As a youth, he belonged to the YMCA, the *Wandervogel*,

and the *Jungfrontkämpferverband*. In 1933, he failed in his attempt to join the *Schlaraffia* (a men’s organization similar to Freemasonry), at which point a family friend (and future war criminal) Ernst Kaltenbrunner encouraged him to join the SS. At the end of World War II, Eichmann found himself depressed because “it then dawned on him that thenceforward he would have to live without being a member of something or other” (pp. 32–3). Eichmann’s actions were not driven by malice, but rather blind dedication to the regime and his need to belong, to be a joiner. In his own words—

“I sensed I would have to live a leaderless and difficult individual life, I would receive no directives from anybody, no orders and commands would any longer be issued to me, no pertinent ordinances would be there to consult—in brief, a life never known before lay ahead of me.”

DESPICABLE TO GOD

When the children of Israel sacrificed their sons and daughters to Baal, God voiced his disapproval and his coming discipline of such spiritual perverts—

“Because they have forsaken Me and have made this an alien place and have burned sacrifices in it to other gods, that neither they nor their forefathers nor the kings of Judah had ever known, and because they have filled this place with the blood of the innocent and have built the high places of Baal to burn their sons in the fire as burnt offerings to Baal, a thing which I never commanded or spoke of, nor did it ever enter My mind; therefore, behold, days are coming,” declares the Lord, “when this place will no longer be called Topheth or the valley of Ben-hinnom, but rather the valley of Slaughter. I will make void the counsel of Judah and Jerusalem in this place, and I will cause them to fall by the sword before their enemies and by the hand of those who seek their life; and I will give over their carcasses as food for the birds of the sky and the beasts of the earth. I will also make this city a desolation and an object of hissing; everyone who passes by it will be astonished and hiss because of all its disasters (Jeremiah 19:4-8).

“Third Reich” was the official Nazi designation for the regime in Germany that existed from January 1933 to May 1945. It was the presumed successor of the medieval to early modern Holy Roman Empire of 800 to 1806 (the First Reich) and the German Empire of 1871 to 1918 (the Second Reich). The allies brought the Nazi reign of terror and its self-imposed reich to smash, wiping

it from the face of the earth. God will do the same to the Christian religion. No term inspires loathing today more than, “Nazi.” “Nazi” is the worst insult that can be hurled against someone. The term “Christian” is, to me, equally as loathsome. Thus, I never allow anyone to characterize me as such. I am simply “a believer.” In whom do I believe? I believe in Jesus Christ—I believe in the *true* Jesus Christ, Who saved the world at the cross.



In a day not far removed from this one, the term “Christian” will, for everyone, inspire distaste and dread equal to that which “Nazi” inspires today. For God will make this man-made religion a desolation and an object of hissing, so that anyone passing by the burned fragments of its shattered memorials will be astonished and hiss because of the disaster brought upon it by God. For indeed, no other religion has driven the world further from the true God than this one, with its specter of eternal torture (far worse than the ancient sacrifices to Baal) hanging over the heads of nearly every man, woman and child of earth.

The divine judgment of Christianity shall not be delayed much longer. God will at last eviscerate this religion from the face of the earth, showing its chief tenets and “statements of faith” to have been the traditions of man and not the truth of God.

TEACHINGS OF DEMONS

The doctrine of eternal torment is among the “teachings of demons” mentioned by the apostle Paul in 1 Timothy 4:1-2. For who but demons could construct a theology making God out to be so monstrous and yet, at the same time, supernaturally convincing billions to swallow not only the lie, but the false gods proffering it—

Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons, in the hypocrisy of false expressions, their own conscience having been cauterized.

“Eternal torment” is a false expression. It has never entered the mind of God, nor did God ever speak of it, let alone command it to be taught. The phrase itself—chiefly the word “eternal”—is a mistranslation of the Greek word *aionian*, which always has to do with time. God disciplines and judges, yes, but these means serve to reform, not punish, let alone eternally punish. These are means to a goal and not the goal itself. The goal itself is for God to, in the fullness of time, become “all in all” (1 Corinthians 15:28). Anything less than this is a process and not a goal.

Thankfully, God will not abide this teaching forever. At present, this teaching exists to distinguish those who love the truth from those who love only to belong to a popular organization that allows for the hatred of its enemies.

“Eternal torment” is for joiners, not truth-seekers. Those who love truth will, instinctively, doubt the possibility that a God of love could ever torment for eternity any of His creation. Such truth-loving individuals, consciences intact and resistant to the wooing of cults, will then search the original languages of Scripture (the truth lies one level below the surface, with God providing tools such as concordances for digging) to discover that eternal torment is *not* in the heart, mind or plan of God, but is instead a false teaching foisted upon evil minds by spiritual perverts. For it is God’s intention—the careful student discovers—to reconcile the entire universe to Himself through the blood of Christ. God sent His Christ into the world, not to condemn sinners, but to save them—

For in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him. And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the

dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, *and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens (Colossians 1:16-20).*

For Christ, while we are still infirm, still in accord with the era, for the sake of the irreverent, died. For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps someone may even be daring to die, yet God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes (Romans 5:6-8).

“God is the Savior of all humanity, especially of believers” (1 Timothy 4:10).

* * *

An important aspect of the 1 Timothy 4:1-2 passage is that those believing the doctrines of demons will have had their consciences “cauterized.” As noted with both Eichmann and the young man, the conscience has been effectually “burned off” (this is the meaning of “cauterized”) by the cult, so that what would have been unacceptable and even appalling to a rational mind, becomes now “the right thing” for the supreme leader of the cult (Hitler; the Christian god, respectively) to do. The ultimate goal of any cult is the destruction of conscience, and we see it both in the case of Adolf Eichmann and in the young man. Our apostle said that this would happen.

STRIKE THREE

The young man, in believing that his grandparents were, as he spoke, burning in hell and would stay there forever, missed the mark (he “sinned”) in at least three particulars—besides the cauterizing of the conscience. First, he supposed that his grandparents were then alive. In this, he succumbed to the first lie of Satan (“You shall not surely die”—Genesis 3:4) and the pagan philosophy of the immortality of the soul, which opposes Scriptural revelation that invariably and in manifold ways states that “the dead do not live” (Revelation 20:5).

Secondly, the young man believed that his grandparents had somehow already been judged, and that the sentence of the judgment (in his mind, eternal torment) was even then being carried out. In this the young man sinned significantly, for even poor translations place the judgment

at the end of the thousand-year Israel kingdom (the end of eon 4) and before the coming of the new heavens and the new earth (eon 5; see Revelation 20:5; 11-14). The young man, at the time of the interview, sat in a park at the end of eon three. Thus, his grandparents were still dead and their judgment remained a future event.

Thirdly, the young man believed that the teaching of eternal torment was true. Besides misrepresenting the parable of the Rich Man and Lazarus as a literal description of “life after death” (rather than a parable), he read from a mistranslated Bible that put “eternity” for the Greek word *aionian*, misleading him to see sin, judgment and death as endless rather than temporary expedients forwarding a goal.

GUILTY OR INNOCENT?

Is the young man guilty? Let us ask this: was Eichmann guilty? Is it fair for one who is “merely” an accomplice of evil to be implicated in the prosecution of the evil itself? In the case of Eichmann, the answer is “certainly so.” And I do not see how it is any different in the case of the young man.

It is good for both Eichmann and the young man that God, after He disciplines, brings grace. God will reeducate the victims of satanic reeducation (brainwashing), conforming them at last to the truth. The god to whom such people dedicated their lives will be shown to have been false, right along with their christ, who turned out to be “another Jesus” (2 Corinthians 11:4). The early Israelites worshipped Baal intentionally; modern Christians worship false gods inadvertently; the gods have disguised themselves as messengers of light and apostles of Christ (2 Corinthians 11:14-15). The result is the same, however, and so is the judgment. But first, the leaders and followers (but especially the leaders) of the false religion must taste their own medicine. And that they will.

This “medicine” of judgment will serve their ultimate good, eventually possessing them of hearts as gracious and loving as those of the true God and Christ. —MZ

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