

Martin Zender's Clanging Gong News

*"If I know all mysteries and all knowledge, but have no love,
I am a clanging gong" --1 Cor. 13:1-2*



Two out of three isn't bad.

The gospel of God

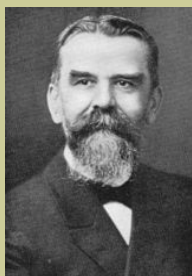
"It must be proclaimed."

The gospel of God. What a flood of thoughts does that wake in our mind! What depths and heights must lie in that if it corresponds to His name!

Gospel means "glad tidings" and "good news." God's gospel cannot be anything else. It would not correspond to His essence if from the first to the last note it would not let happy strings be heard by him who listens to it. It cannot have any evil, rough, or bitter sound in any direction.

If this is a message, then it can, it may, yes, it must be proclaimed. The message must go forth, for God wants to be recognized through His gospel. He has put everything in it that He is: What He has, and what He can do.

In different groups, some teachers know how to narrow the frame of the gospel



Prof. E. F. Stroeter

of God, putting up barriers against the goals of grace and salvation of our Savior and God, despite such limitations being

clearly contradicted by some important statements of His inerrable word. In opposition to this is the thankful task, without bias and with careful thoroughness based on the Scripture, of determining the breadth, length, depth, and height of the love of God, which is in Jesus Christ our Lord. To this task the following pages are dedicated. ■

—E.F. Stroeter

The Gospel of God's Reconciliation of All in Christ

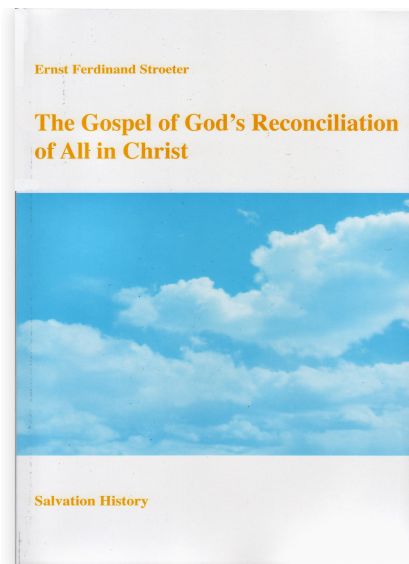
It is my pleasure to introduce a unique book by German-born theologian E.F. Stroeter. Writing at the beginning of the 20th century, Stroeter expounds upon topics familiar to us, but with such rare insight that everything seems new. The book was painstakingly translated into English by J.H. Tonn of Roseburg, OR, and edited by his daughter, Rebecca E. Tonn, of Colorado Springs, CO. This is an in-depth work for the mature saint. I am dedicating this edition of the *CGN* to the reprint of excerpts from this valuable book. Mr. Tonn writes in the preface:

I found myself moved to tears several times when translating ... I hope and pray this book will bless you as you go from Genesis to Revelation and see how it all relates to the beautiful end goal God has in mind: GOD, ALL IN ALL. ■

"It gives God tremendous joy ..."

If we believe God's promises, we are acting in faith, like Abraham, when God told him to step in front of his abode and count the stars and then boldly promised him: "So numerous shall your descendants be" (Genesis 15:5). Only one sentence follows that: "And he believed in the Lord, and He accounted it to him for righteousness" (verse 6).

These were not so-called salvation truths, no dogmatic sentences of repentance and conversion, which God presented to Abraham so he would believe them; these were wonderful promises in view of the opposite appearance, since Abraham did not have a son, yet. But God was certain of this truth for His friend Abraham, whom He had educated with ever greater promises to an ever stronger



New book!

faith. Faith grows and strengthens itself with richer, increasing promises of the true God.

Therefore, for the believing ecclesia there is no higher honor than trusting God for the seemingly impossible, which is beyond rational thinking, based on His word alone. It gives God tremendous joy to see us taking Him at His word, so He can reveal to us deeper truths without our rejecting it or limiting Him with our poor "ifs" and "buts."

Christ is the heir of everything. Genuine faith rejoices and grasps this without curtailment—takes it in, considers it, and rests in it, in spite of all the forceful attempts of the father of lies to attach philosophical and theological question marks. ■

—E.F. Stroeter



Christ: Bound to the work of His hands

ALL OF CREATION NEVER STOPS ITS DEMAND

For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist. —Colossians 1:16-17

Since the universe was created in Him, it is in His thoughts. It demands His continuous, heartfelt participation and can never be or become indifferent to Him. He is deeply bound to the work of His hands, and in His work are embedded values and possibilities for Him, which only He understands and grasps, and only He can do justice to them. Creatures, in their individual beings, may remove themselves far from Him—may even act in the most hostile manner toward Him, but creatures remain created in Him. All of creation never stops its demand, and it must not be rejected, because His love, His omnipotence, and His wisdom were all active when He called creation into existence.

Human courts of justice recognize the right of intellectual authorship of human inventors, poets, and composers, and that is a healthy law of justice. Anything I create is understood to be mine, and it remains mine as long as it exists. Even if I should relinquish any right to compensation from others' use of the product of my intellect, I can never deny my authorship. I will

“The Son would never think of retreating from His creation.”

always remain responsible for the product of my mind. And should there suddenly be another law that becomes valid? Never.

One would also look in vain through Scripture for any explanation, which would result in Christ giving up responsibility for those whom He originally created, or His giving up His original right to everything, simply because many creatures turned evil. Scripture does not contain anything to support such thinking.



On the contrary, four words make such thought impossible from the start, namely the simple but well understood explanation: *“Everything consists in Him.”* This is not written in past tense as if it were true only in the past, at the beginning, when there was no sin, no death, and no destruction in His vast universe. No, the words clearly speak of the present, with all its human and satanic rebellion, hate, enmity unto death, and strangeness. With all this, and in spite of all this, even today the entire universe still consists solely in Him. If only for a moment He pulled back His upholding hand, everything would collapse. He upholds everything by the word of His power (Hebrews 1:3).

In this lies the most emphatic proof: The Son would never think under any circumstance or in any manner of retreating from the creation that was made in Him. ■

—E.F. Stroeter

Barricading herself against the thoughts of God

CHRISTIANITY REPEATS THE HISTORY OF APOSTATE ISRAEL

We believe that Christianity has lost view of the divine dimensions by overemphasizing the importance of individual salvation. Christianity has placed herself and her own salvation at the center of all her knowledge and has become egocentric, ignoring the beautiful truths of God's word. Thus she is unwilling, and consequentially unable, to recognize God's goals that go behind the salvation of today's believers. She presents a similar show as Israel did two thousand years ago, when she barricaded herself against the thoughts of God for the nations. So the Christian believers do today against the counsel of God for reaching the whole world through judgment and grace.



But the counsel of God still stands. ■

—E.F. Stroeter

HOT TOPIC: The lake of fire

Hello, everyone. Martin here. Mr. Stroeter and I disagree on only one point, and that is the nature of the lake of fire and the second death. Mr. Stroeter believes both to be figurative, whereas I take them literally. This point of divergence is insufficient reason to dissuade you from a fine book that is otherwise packed with truth. To find out why the lake of fire and the second death are both literal, go to :

www.martinzender.com, and click on, “A Defense of the Faith.”



“How dare we think that Almighty God cannot change unbelief.” —E.F. Stroeter

What about Satan? THINK ABOUT IT

IS GOD'S TIMING OFF?

For those who favor the final destruction of Satan and his adherents and victims, their destruction would only be possible if the Son of God made use of His invincible omnipotence not in a judging and saving manner, but in a judging and ultimately destructive manner, which forever eliminates the existence of those God created. The Son of God would then have appeared not only to destroy the works of the devil, but even the devil himself. Then it would be incomprehensible why God did not do this *before* the creation of Adam and Eve. ■

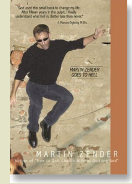
—E.F. Stroeter



SPECIAL OFFER!

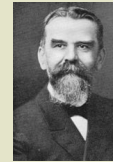
ZENDER & STROETER

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Do we still believe in the Almighty God? Or do we have to learn from the humbled and pardoned Nebuchadnezzar, this Babylonian antichrist, whom God had corrected, that he who is proud can be humbled by Him? He breaks him—in order to stand him up and restore him with more honor and dignity than before. Whomever God humbles He also can and will pardon, as it is written: "God resists the proud, but gives grace to the humble" (1 Pet. 5:5b). —E.F. Stroeter



The Judge is the Savior THERE IS NOT THE LEAST CONTRADICTION BETWEEN THEM

In popular Christian thinking, no idea has become more rooted during the course of the centuries than the idea that the concepts of redemption on one side, and judgment on the other, are mutually exclusive. The last sentence of the second article of the Apostolic Creed:

"From whence He will come to judge the living and the dead" is often misinterpreted as referring to a final act of the future Lord.

The prevailing idea is that after the return of the Lord for judgment, any and all saving activity, as far as humans are concerned, will cease. Popular orthodoxy states that we are currently in the era of grace, and His second coming will activate the era of judgment. The opinion prevails that judgment has nothing to do with redemption—setting up an impenetrable barrier against redemption in a place where it had never happened before. Salvation beyond judgment? An im-

possible thought for the majority of believers.

The word speaks quite a different language for those who want to listen. Dear readers, *The Judge is the Savior*: all in one. The same person. There is not the least contradiction between them.

Judging unmistakably occurs for the purpose of healing and restitution. In the clear outlines of the biblical judges, there is neither room for the idea of a judgment solely for the purpose of endless torture, without possibility of return, nor for the final annihilation of those to be judged. ■ —E.F. Stroeter

