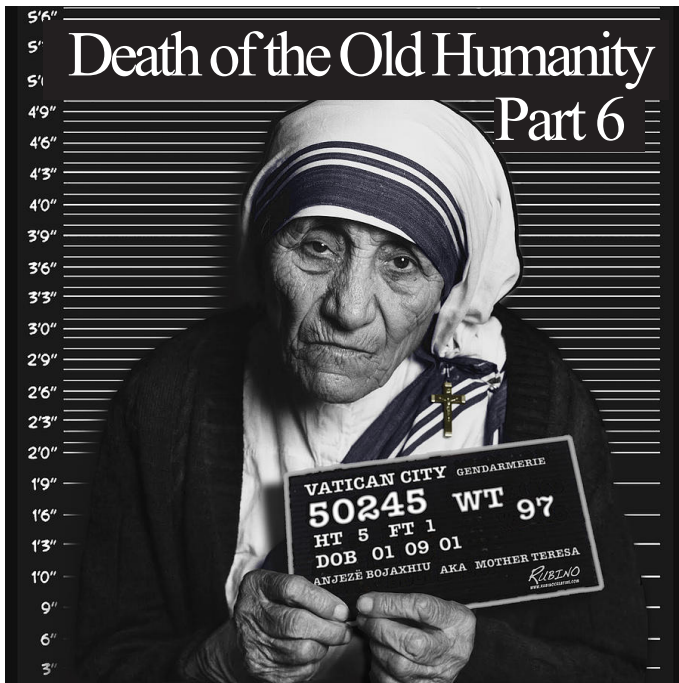


# ROMANS Part 56

Chapter 6: 20-23



## The Mother Teresa SYNDROME

20 For when you were slaves of Sin, you were free as to Righteousness. 21 What fruit, then, had you then?—of which you are now ashamed, for, indeed, the consummation of those things is death. 22 Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life eonian. 23 For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord.

What is a slave of Sin? We think we know, but Paul has a surprise for us. In chapter six of Romans, a slave of sin

is not someone who pursues Sin as a career, but rather one whose career is fighting Sin. Jesus Christ fought Sin, but to billions of people caught in the snare of religion, He failed to finish that fight. These Savior wanna-bees must complete what Jesus Christ started, so it is now their turn to carry burdens, shoulder guilt, fight hard against Satan, and undo the last threads of their Adamic heritage.

Mother Teresa was a slave of Sin. People are shocked to hear me say this (I have said it before) because they consider Mother Teresa to have been the epitome of moral purity. Even if she was the epitome of moral purity (she wasn't), how did she come to be the world's idea of a saint? Teresa's strife of choice was Catholicism. Mother Teresa woke up every day with a self-imposed burden to live a holy life. Those many wrinkles did not arrive out of nowhere. Mother Teresa's burden was not exclusive to her religion, although the Catholic profession is the Mother of All Sin-Fighting Cults. Every Sin-attacking, steeple-topped enterprise has descended from the Catholic confession, be it the Baptist Cult, the Pentecostal Cult, the Cult of the Protestants, the Latter-Day Saints, the Adventists—anyplace where Jesus remains nailed to a trinket-shop crucifix. Wherever Adam stays alive and kicking owes its moral discomfiture to the plague of Catholicism.

In 2007, Doubleday published *Mothere Teresa, The Private Writings of the Saint of Calcutta*. The keynote quote appears on the book's opening page:

If I ever become a Saint—I will surely be one of darkness. I will continually be absent from Heaven—to light the light of those in darkness on earth.

—Mother Teresa of Calcutta

Self-loathing and guilt stuck to this poor woman's soul like the mud of Calcutta to cow hoofs. Many will be shocked to know this. From the book:

Since 49 or 50, this terrible sense of loss—this untold darkness—this loneliness—this continual longing for God—which gives me that pain deep down in my heart.—Darkness is such that I really do not see—neither with my mind nor with my reason.—The place of God in my soul is blank.—There is no God in me.—When the pain of longing is so great—I just long and long for God—and then it is that I feel—He does not want me—He is not there.—God does not want me.—Sometimes I just hear my own heart cry out—“My God”—and nothing else comes.—The torture and pain I can't explain.

I can explain it. Sin had enslaved her, making Mother Teresa a debtor to Jesus. How could she ever repay Him? She would try: a vow of poverty, a life dedicated to self-erasure, a daily, mental checklist of inner darkneses. Each sunrise found her waking the old humanity, shaking it from the sleep of death, prodding it, probing it, crying to it, then writhing beneath its weight, which was of course dead weight. “For when you were slaves of Sin, you were free as to Righteousness.” For the same reason Righteousness eluded the Jews, it escaped Teresa. She sought it from within, when all the time it was outside of her. This was the burden with which religion cursed her: seeking Righteousness within. Paul wrote the following concerning the Jews, but it is more than apropos of the “saint of Calcutta”—

Indeed, brethren, the delight of my heart and my petition to God for their sake is for salvation. For I am testifying to them that they have a zeal of God, but not in accord with recognition. For they, being ignorant of the righteousness of God, and seeking to establish their own righteousness, were not subjected to the righteousness of God. For Christ is the consummation of law for righteousness to everyone who is believing” (Romans 10:1-4).

Mother Teresa was no more a believer than those sons of Israel supernaturally blinded to their own Messiah. Her Messiah hung on a cross—in vain. She kept Him pinned there, prayed to His small, metallic body, then struggled to finish His work. He expected it of her, after all. She owed Him. That's what they told her. She was nothing. If *only* she were nothing—then she would

be free. But there was no freedom. The professed inner “nothingness” of religion is a sham, for “nothingness” must continually produce its own faith and obedience. You wonder why I spend my life hating and exposing that which ultimately hates and exposes the “well-meaning” Christ. They build Him “houses of worship,” to enshrine and honor Him. There, they visit Him; this keeps Him mindful of them; they mustn't neglect Him. He has a personality flaw that no one really likes to talk about: He needs love in order to give love. If He doesn't get it, He will not give it, but rather will doom the one incapable of loving Him to a fate worse than death. At least visit Him once a week—can you? Funny, I've never seen a lamb eternally torment anyone, but other than this, Jesus Christ is a very nice guy—and accommodating.

The supernatural device blinding Christians to their own Christ can only be of demonic origin.



The two-part Greek word translated “religion” in the New Testament is *deisidaimonia*: DREAD-DEMONISM. The source of Mother Teresa's inner darkness and everyone else's foreboding is the lie that humanity must answer Christ's call. Those who are “dead in trespasses and sins” must now “turn or burn.” That's right; dead people must do something. It is as though Christ were outside waiting in the driveway, honking His horn, muttering, “Stupid, helpless sinners; I'll give 'em ten more minutes.” Imagine

that: giving helpless sinners ten more minutes. What better way to hide the real cross than to put a fake one in front of it. Those who think they are serving God will never seek God because they are sure they've already "found Him." This trap snared the Pharisees as well and it's why Jesus said of them, "You say 'we see,' therefore your sin remains" (John 9:41). Apart from divine light, worshippers at the fake cross die there. The fake cross looks so real. Do not say to me, "But Martin, they were merely ignorant." Ignorance is fatal. The Jews' ignorance of the righteousness of God left them—where? It left Paul still longing "for [their] salvation" (Romans 10:1). In other words, ignorance left these Jews unsaved. Here is the apostle in 2 Corinthians 4:3-4—

Now, if our evangel is covered, also, it is covered in those who are perishing, in whom the god of this eon blinds the apprehensions of the unbelieving so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them.

Satan is the god of this eon. As such, he blinds apprehensions, and lots of them. Many people inhabit this eon, and the majority follow each other, not God. In simpler terms, Satan makes people so that they don't understand things. People will heap up teachers in accord with their own desires, and they desire self-righteousness. They want to pat their own backs. Thus, Satan blinds apprehensions to the righteousness of Christ. Confusing people is the nature of his game. Satan invented the fake cross in front of the real one, perfectly superimposing it. The unbelieving, by a diabolical contrivance as subtle as free-will, seek to establish their own righteousness. The evangel of the glory of Christ (the conquering of Sin, by Christ) does not irradiate them. The light of accepting their helplessness does not shine on them. Christ, in the driveway, is giving them "ten more minutes." To give up, they think they must give up. This is the deadly snare: *to not do something, we must do something*. So they rise to the occasion and "choose Jesus." They thus become an army of zombies; professed to be dead in Sin, yet miraculously reaching for God.

Faith is a gift of God (Romans 12:3; Philippians 1:29).

Take stock of the victims of this phenomenon: Paul calls them "those who are perishing." To be unaware of the source of one's salvation (the source is Christ, not one's decision for Christ) is to perish. Perishing here is not eternal torment, but a missing out on eonian life. Those relying on their own wills for salvation are whitewashed humanists. What is the difference between seeking faith from within one's self—or from a rock? The idolatry is the

same. The former case is worse because the idolatry is Christianized, whitewashed. It's less obvious than relying on a rock.

God decides who gets in early, yes. He also decides who stays stubborn for now. It is His clay, to which He has exclusive right. To contrast the bondage of man-made systems and the freedom of Jesus Christ, God forms from the same lump of clay Apostle Pauls and Mother Teresas. The former are truly empty, yet happy; the latter claim to be empty, yet cry over their lack. Faith is a gift; God gives it to few nowadays. The rest go to church. Those not saved early, via faith, come later by sight. Mother Teresa comes later, in her own class (1 Corinthians 15:23), when at last she beholds the Son of God on His throne; at last someone will have pried Him off the trinket-store cross. This will amaze her. She will smile at it, I think. All her wrinkles will be gone. It will be spiritual Botox, liberally applied.

Vessels of dishonor (Romans 9:15-24) are shining dark testimonies, to their eras, of slavery to Sin. Slavery to Sin is that special slavery posing as "working for God." I am sorry that Mother Teresa was chosen for this. The twenty-first century needed her for this; nothing is for naught. She will in the end praise God for it. In the meantime, she fed, housed and clothed the poor, who will rise to thank her.

## THE ROAD TO RUIN

Quoting from the book again, here are some rules of Mother Teresa's order—

*The General End* of the Missionaries of Charity is to satiate the thirst of Jesus Christ on the Cross for love and souls by the Sisters, through absolute poverty, angelic chastity, cheerful obedience. There will be no difference among the Sisters—they must all learn farming, cooking, nursing and a little teaching—and be ready always to do any of these works if obedience requires. They must be souls of prayer and penance and filled with the simplicity of the Christ Child. They must be well examined by a priest who knows the spirit of the Missionaries of Charity. Angelic purity must be the aim of each Sister, and to preserve it they must have a personal love for the Most Pure Heart of Mary and guard their hearts free from any affection, however small. For a pure heart will easily see God in His poor and forget herself. Any difficulties or temptations arising from their continual intercourse with the poor, must be revealed to the confessor sincerely and simply.

In my opinion, Mother Teresa would have been well-served by a vibrator and a beer—and one of my books. I would have started her with *Flawed By Design*, then progressed her to *How to Be Free From Sin While Smoking a Cigarette*. I would then have bought her cigarettes—filtered, of course. I would have lit them for her, one at a time. You would have seen it on YouTube. Perhaps then the veil would have come off and she would have seen God. We will never know. I never met her. I never had a chance at her. Anjezë Gonxhe Bojaxhiu, her real name, meaning “rosebud” or “little flower,” would go with me to fun places. I would have called her “Anj” for short. I’d have taken her out for a new wardrobe. She would emerge from Target on my arm in a sparkly, rosebud-colored top and a denim skirt. I believe she had decent legs. We will never know. I would have insisted that she shave them. I’m sorry if this offends anyone. I think more would be offended otherwise.



## RETREAT NOTES

Attending a retreat later in life, Mother Teresa completed a required form. The Sisters’ Superiors made them forever re-evaluate their devotion to Jesus. Teresa’s answers are telling. Again, verbatim from the book—

Do I really try to praise, reverence and serve God?  
*I want to, but I don’t.*  
Do I put this into daily practice? *No.*

Do I value the salvation of my soul? *I don’t believe I have a soul. There is nothing in me.*

Am I working in earnest for the salvation of the souls of others? *There was a burning zeal in my soul for souls from childhood until I said “yes” to God & then all is gone. Now I don’t believe.*

Do I realize that sin is a possibility for me and that I must always be on my guard? *Yes.*

I must find out the habits and inclinations which, if left unchecked, will lead me to grievous sin. *I am inclined to be harsh & quick. Inclined to look. Fear of deceiving, of being deceived.*

How do I make my Examination of Conscience? *Many times negligently & few times made it very badly. I pick up the things I have done wrong and spend my time in saying sorry to God.*

Do I say my Rosary with fervor? *I want to love her [Our Lady], but no love enters my heart.*

Do I really love Poverty as “My Lady Poverty”? *Yes, with my whole heart.*

Have I habitually got a low opinion of myself? *Oh, yes.*

Do I desire for humble offices, for being ignored and humiliated? *All our works are of this type.*

What are my reactions when I am just forgotten by my Sisters or by outsiders? *I am very happy. In 1942 I think it was on this day I bound myself to God under pain of mortal sin not to refuse Him anything. This is what hides everything in me.*

Do I observe my Rules No. 86 and 87? Do I love each of my Sisters with an intense love? *Before there was so much love & real tenderness for the Sisters & the people—now I feel my heart is made of stone. Sometimes I am even harsh.*

My love for the church. *I am determined to show my love for the Church by becoming very holy. Thank you, Father, You have helped me. I am determined to become a saint. All things being equal, choose the hard thing. No one is going to force me to be holy. It lies in my own hands and I will be inferior, moderate or very fervent just as I choose.*

Do I burn with zeal to make the Church known and loved by all men? *Nothing inside of me.*

Late in life, Mother Teresa wrote to confidants:

“Where is my faith? Even deep down... there is nothing but emptiness and darkness... If there be God — please forgive me.”

“Such deep longing for God...Repulsed, empty, no faith, no love, no zeal.”

“What do I labor for? If there be no God, there can be no soul. If there be no soul then, Jesus, You also are not true.”

The compiler of *Mother Teresa, The Private Writings of the Saint of Calcutta*, Rev. Brian Kolodiejchuk, writes in the book's Introduction:

Against her explicit request to burn these pages after I had read them I felt I had to preserve them as they revealed an aspect of her life, the real depth of her vocation, of which no one seemed to be aware. She seemed cheerful in her daily life, tireless in her work. The inner agony would not weaken her activities. With her inspiring leadership she guided her Sisters, started new centers, became famous, but inside she was in utter emptiness. These pages reveal the supporting power on which her mission rested. Now we have this new understanding, this new window into her interior life, and for me this seems to be the most heroic.

—Rev. Brian Kolodiejchuk, M.C.



—Rev. Brian Kolodiejchuk

Of course Mother Teresa's inner agony would not weaken her activities. We know why. Her activities were, in her mind, her lifeline to hope and salvation. She was thus caught alive in a trap of Satanic design. The more she did the more hopeless she became; the more hopeless she became, the more she had to do. By exposing these letters, Kolodiejchuk has defamed and defiled her. She explicitly said to him, "Burn them." Instead, he published them. He has served us, but not her.

So ashamed of these words was she, she wanted them incinerated. She could have exposed the Catholic cult, but for darkness could not see her way out of it. She thought herself a rare outcast; surely she was the exception, not the rule. Everyone else was fine; why were things so hard for *her*? Brainwashing allayed any suspicion of the system. It was all her fault. In her mind, she failed the system, not the other way around. All Jesus asked of her was unstinted poverty and obedience. She was merely unequal to it. Others were better. Why couldn't she do it? Burn her words. No one was as dark as she. She had to tell someone.

The secret is that they are all as dark as her—all of them. This is the terrible secret. Only she found a little light within, penning "a brief candle" of illumination of a bound soul. The ignorance of Kolodiejchuk is multifaceted, a special case among humans. What to any normal human eye exposes a soul-killing religious structure, to Kolodiejchuk becomes a shining example of heroism. Surely no finer example exists of calling evil good and good evil. Staring at the words "utter emptiness" "no faith," "no love," "no zeal," "nothing but emptiness," "I really do not see," "there is no God in me," "God does not want me," and "untold darkness," Kolodiejchuk steps back to smile wanly. *This will fast-track her sainthood. No greater heroine have we since Joan of Arc.* Kolodiejchuk's own soul-hole is more complex than the spelling of his name as he celebrates "utter emptiness" as the bedrock upon which Teresa's ministry rested. Even the instinct of a beast, I think, would see through to the tragedy of Teresa. Kolodiejchuk, on the other hand, transmutes it—not unlike the factory-made wafer—into victory. In the end, Mother Teresa doubted the existence of both God and Christ. On this foundation, Kolodiejchuk writes a book championing her. And so the blind continue following those who cannot see.



From Wikipedia:

Since her death, Mother Teresa has progressed rapidly along the steps towards sainthood, currently having reached the stage of having been beatified. Mother Teresa was honored by both governments and civilian organizations. She was appointed an honorary Companion of the Order of Australia in 1982, "for service to the community of Australia and humanity at large." The United Kingdom and the United States each repeatedly granted awards, culminating in the Order of Merit in 1983, and honorary citizen-



ship of the United States received on 16 November 1996. Mother Teresa's Albanian homeland granted her the Golden Honor of the Nation in 1994. Universities in both the West and in India granted her honorary degrees. Other civilian awards include the Balzan Prize for promoting humanity, peace and brotherhood among peoples (1978), and the Albert Schweitzer International Prize (1975). During her lifetime, Mother Teresa was named 18 times in the yearly Gallup's most admired man and woman poll as one of the ten women around the world that Americans admired most, finishing first several times in the 1980s and 1990s. In 1999, a poll of Americans ranked her first in Gallup's List of Most Widely Admired People of the 20th Century. In that survey, she out-pollled all other volunteered answers by a wide margin, and was in first place in all major demographic categories except the very young. In 1979, Mother Teresa was awarded the Nobel Peace Prize, "for work undertaken in the struggle to overcome poverty and distress, which also constitutes a threat to peace."

We, as members of the body of Christ, are honored by no one here. The world has discarded us. We do not "progress rapidly along the steps towards sainthood." Rather, we have been declared to be saints by God—separated to Him—(Romans 1:7), having been chosen by Him from the disruption of the world (Ephesians 1:4) while still sinners (Romans 5:8). He has chosen us based

upon His righteousness, not ours (Romans 3:21). One day, standing at the Great White Throne, Mother Teresa will bow to this. She will cringe at her honorary degrees, civilian awards, "most widely admired people" status in Gallup polls, and her Nobel Peace Prize. Why had she not instead embraced sparkly tops, cigarettes, and Zender books? She will at last behold the glory and sufficiency of Christ. In the Potter's hands she had become a vessel of spiritual dishonor, a prime twenty-first century example of the failure of religion. She will see this then, and bow to it. Deep down, she knew it all along anyway. It will be fine. God will acknowledge her for her humanitarian acts. As the Great White Throne judgment is based on these (Revelation 20:12), Anjezë Gonxhe Bojaxhiu will proceed to the New Earth in a new denim skirt. She will have been saved by sight, not faith—but ultimately saved; not by her many works, but by the real cross.



**"For when you were slaves of Sin, you were free as to Righteousness" (Romans 6:20).**

Fighting Sin leads to Death. It is a life void of a recognition of the accomplishment of Jesus Christ, thus reflecting no real faith in Jesus Christ. En route to eonian death, it is a living "death" of condemnation, guilt, doubt.

Mother Teresa sought the stated pursuit of all religion: holiness. Religion supposes holiness to be moral behavior. It isn't that at all. Holiness is separation to God, *by* God. Holy people may become well-behaved individuals, but this is incidental to God's choosing. The Greek word,

**"We have been declared to be saints by God, having been chosen by Him from the disruption of the world."**

*hagion*, means "set apart." Holiness, therefore, doesn't "come." It is a divine, subjective announcement. It is God saying, "You are mine." Not one shred of this truth found its way into Mother Teresa's training manuals. Neither does any other Christian see it, really. Holiness is "enslavement to God." This is Paul's assessment. God has apprehended us and takes us where He wants us to go. Who

chooses whom? That is the key question. He is the Potter, we are the clay. Any further questions?

Mother Teresa sought the Christian brand of holiness that required many good works, documented. Motives counted much: why are you *really* doing this? Are anyone's motives ever really pure? Slaves of sin ever stumble here because they can never be certain of their motives. Those delivered from Sin are delivered from such debilitating analysis.

"For when you were slaves of Sin, you were free as to Righteousness." Mother Teresa doubted her righteousness much more frequently than she shaved her legs. Doubt

When we were slaves of Sin, that is, working to be good for God, we were, unbeknown to us, free as to Righteousness. True Righteousness evaded us then. We were free of being blessed; good job, way to go *us*. What fruit had we then? It was spoiled because of its dependence on us "keeping it up." Anything dependent on force and upkeep from sinning souls sniffs the vomit of its own failure. We wander to the orange tree, and there's nothing on it. On the other side of this struggle, we are now ashamed of our religious acts. As I have said, Mother Teresa will one day be ashamed of hers. Let her have her day.



**"Yet, now, being freed from Sin, yet enslaved to God, you have your fruit for holiness. Now the consummation is life eonian. For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord" (Romans 6:22).**

Our holiness is passive in that we merely assume the mantle placed upon us by God. This knowledge that God has done miracles *for* us reclines us into a posture conducive to fruit. Ironically, fruit follows an acknowledged grace; it never follows a struggle to

produce fruit. It is remarkable to me how those things advertised by religion produce the opposite thing, and that which religion condemns (the gospel of grace, for instance) leads to righteousness and eonian life.

**Now the consummation is life eonian. For the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord" (Romans 6:22-23).**

This verse is mistranslated by the King James Version and other common English translations. The King James says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." For one thing, it is not eternal life at stake here, but eonian life. God guarantees eternal life to everyone through the cross of His Son, for "God is the Savior of all humanity, especially of believers" (1 Timothy 4:10). This "es-

haunted her. Thus, she was tragically "free as to Righteousness." The reason for this is that, "When you were slaves of Sin, you were free as to Righteousness." What is the fruit of a Sin slave? Worry, condemnation, guilt "for, indeed, the consummation of those things is death." On the other hand, what is the consummation of slavery to God? "Life eonian." In this life, Mother Teresa never knew belief; hers was not the gift of life eonian. She believed in her works and in herself. Her self-disappointment shows this. Disappointment in self is a tacit admission of self worship. Anj had other gifts.

**"For when you were slaves of Sin, you were free as to Righteousness. What fruit, then, had you then?—of which you are now ashamed, for, indeed, the consummation of those things is death" (Romans 6:20-21).**

pecially” salvation is life that endures through the two coming eons. Unbelievers don’t have this. It’s not their fault, they’re simply not chosen for it. Eternal life is a gift, yes, but all inherit it because Jesus Christ undoes the condemnation of Adam (Romans 5:18-19). Are you a descendant of Adam? Then you’re in. To be given faith early and surely is an especial gift above and beyond the common Adamic salvation.

The translation I object to here is “the wages of sin is death.” The Greek word commonly translated “wage” is *misthos*, meaning “payment at the end of the day.” That word is not here, however, but rather *opsonion*, whose English elements are PROVISION-PURCHASE. The *Concordant Literal New Testament* properly translates this word, “ration.” Unlike a wage remitted after labor, a ration is a daily allowance keeping one going throughout the day. Paul employs the word in 1 Corinthians 9:7, writing, “Who is warring at any time supply-

ing his own rations?”

How can the payment (wages) of Sin be death, when death comes to all regardless of the degree of sin? A baby is just as dead as Saddam Hussein. Adam did not die the day he sinned, but rather began suffering: he would earn his bread now by sweat and gardening gloves. He would eventually die, yes, but the immediate wages of Sin was an amped-up degree of difficulty. Everything became harder. Know what I mean? We all suffer—more or less—in accord with our acts. It’s the “you reap what you sow” principle (Galatians 6:7).

Death is, rather, the *ration* of Sin. Paul describes here (though awkwardly, I admit) the phenomenon of death constantly hanging over the head of one stuck in the terrible rut of either fighting or indulging Sin. Sin feels indulged either way. Death is the continual companion (the “ration”) of such a victim. I think that death haunted Mother Teresa. It showed on her face. She enjoyed no secure knowledge of salvation. The sweet horizon of “eonian life” never broke from the clouds to alight upon dear Anj’s face. Ms. Bojaxhiu constantly disappointed Christ—according to her. Her slave’s wage, then, was worry, doubt, depression, darkness, and a really hideous wardrobe. Was this not a living “death” to her, eventuating in her actual demise? Death was the specter dripping constantly down her life. What terrible “fruit.”

Contrast this with *my* taste buds. I get the wages of “eonian life” every day. This is the daily fruit from which I suck. Even though I have bad days, my realization is that God lives in me, that Jesus Christ died for me, that my righteousness is founded upon His work, not mine, and that when I finally lay down to sleep and am resurrected—or am snatched away before death—then there will be Christ in a nice big burst of light; there I will be in mid-air, with Him, en route to my celestial home. This is “the consummation” for me at the resurrection. In the meantime, walking around down here on Earth, I have this consummation to look forward to. This is my continual ration. What a ration. What a daily sustenance.

Here in Romans chapter six, slavery to Sin is the worry over Sin. Its ration is a continual feeling of dread and doom—worry that you can never do enough for God. To feel this bad, you must remain dismally ignorant of the death of the old humanity. The Old Man, to you, must still be a thing to conquer. Prop it up in a chair somewhere and smack it repeatedly in the face. Talk loudly to it. Satan is more than happy to giggle at this ridiculous escapade. Like poor Mother Teresa, you’re pummeling a corpse. How is that working for you? It is so unnecessary.





Freedom from Sin, on the other hand, is the sweet realization that Jesus Christ killed your troublesome self on the cross, tearing down the veil between your failure and Him. Thus, He can now look upon you as righteous, and does. I love this about Him. Your grand and glorious future now is eonian life with Christ and God. These peaceful thoughts produce good fruit; wait and see. (I would give it around thirty minutes.)

My prayer for you is that you embrace the truth of the death of the old humanity. Consider yourself to be now dead to sin and alive to God (Romans 6:11). You might as well, seeing as both things are true. The River of Righteousness is already running. Jump in; the water is fine. —MZ (*This concludes the "Death of the Old Humanity" series. Next week: Romans, chapter 7.*)

never would have done on my own as a simple sinful person. Now, just now, after having been gone from Christianity for six years, I can smell flowers and honey when I do my daily walk. Before that, everything was grey and lifeless. This morning when I listened to your shows in my car on the way home from school, I looked at the big oak trees and they looked just like they did when I was a kid. I remember how I loved nature and the smell of everything in the Spring and I had that this morning. I listened to these shows a few more times just to make sure that it was the shows that had this opiate-like effect on my heart, and not something else. The shows worked every time.

—Anonymous

## FROM THE MAIL



### THE REVELATION SERIES

I can testify to so many things you have said in the last two shows (Revelation Series #137: *The Deception of Christianity*; Revelation Series #138: *Homemade Christian Evils*). All my religious friends have serious problems and unplanned teen pregnancies and disrespectful kids driving them crazy. Also I can say "amen" to the evilness of Christianity. Many, many pastors and ministers have ruined my life and pushed me into depression, self esteem problems, obesity, and so on; things that I

This was a beautiful video, Martin. (Revelation Series #139: *Homosexuals in the Body of Christ*) I never comment on your videos, but I've been subscribed for a long time. About three years ago, you helped me to accept my sexuality.

Throughout all of my life I have liked other guys, and throughout my life, I tried to work against that (and failing miserably). When I reached my early 20's, I turned very religious and legalistic. I did attempt to observe the Sabbath, I did pray many times to be delivered from homosexuality; but that never did happen. As a matter of fact, my cravings were so bad I could barely think of anything else but sex.

It wasn't until I watched your video about the woman and her craving for cookies (<https://www.youtube.com/watch?v=m7xmSCzZEzA>), that I started questioning my stance. It began in me a desire for research, and I even read through the entire Bible for the first time. Long story short, I did accept myself for who I am. Once I did that I felt more free than I had anticipated. My sexual cravings weren't even as strong as they used to be. I still have desire, but it doesn't run my day-to-day life as it once did.

Anyway, I could go on and on, but I'll stop here. I just wanted to say thank you, Martin Zender, for the message that you spread. Not only did you really help in having me accept my sexuality, but you also helped in turning me away from legalism.

I am extremely grateful for teachers like you. I hope God blesses you from now till the end of time.

—Anonymous

<https://www.youtube.com/watch?v=t0nrFJ-jcw0>  
<https://www.youtube.com/watch?v=BLQrwcBfBWY>

[https://www.youtube.com/watch?v=GkK85k\\_yc-E](https://www.youtube.com/watch?v=GkK85k_yc-E)



## HEY ZENDER

CONTINUED FROM LAST WEEK

Dear Martin,

**I have become confused lately with a teaching claiming that every one of Paul's letters up until his so-called "Prison Epistles" (Ephesians, Philippians and Colossians) have to do with Israel's earthly expectation and not the expectation of the body of Christ. In fact, this teaching actually claims that the expectation presented in Paul's early letters is "identical" to the expectation of the Circumcision believers: reigning on earth. How can this be? Doesn't Paul unveil the "snatching away" of the body of Christ in 1 Thessalonians? Doesn't he talk about the secret of our radical change in 1 Corinthians, chapter 15? This confusing teaching depends heavily upon Paul's statement in Acts 28:20 to some Jews in Rome, "For on account of the expectation of Israel this chain is lying about me," and also upon some similar wording between Paul's early letters and the Circumcision writings. Does similar wording mean identical expectation? I know you're busy, but thanks in advance, Martin! —RS**

Dear R.S.

**Y**ou will be amazed at the revelations I have come to since last week. Owing to my enviable powers of deductive reasoning, I have made the astounding spiritual discovery that, because a trumpet is used in Revelation by a messenger as a declara-

tion of war on the Earth (Revelation 11:15-19), and because a trumpet is *also* used in 1 Thessalonians, blown by Christ at the snatching away of His body, that therefore the trumpet of Revelation and the trumpet of 1 Thessalonians *announce the same resurrection!* Never mind that the worthies of Israel are not raised from the dead until at least seventy-five days *after* the blast of this trumpet, and that the seventh trumpet has nothing to do with resurrection, but with judgment. Just never mind that. Never mind that an angel blows one trumpet and Christ blows the other, never mind it. Just focus on the trumpets. The trumpets, I tell you!

My scholarship does not end here, R.S., because I have since discovered other trumpets in Scripture that have given me new insight into our resurrection. To give you just one example, I noticed that seven trumpets (the exact amount of trumpets in Revelation!) were blown in Jericho by the priests, causing the city to fall (Joshua 6:20). Summoning again my newfound reasoning skills, I have related this incident to the passage of Revelation, which as we already know (because of the trumpets!) is related to 1 Thessalonians. My conclusion is three-fold: 1) Only priests will be raised in Israel, 2) the resurrection of Israel saints occurs in Jericho, and 3) at the resurrection, every building will fall down.

R.S, this technique of Scriptural interpretation that you are beholding—the one that forces similar words and phrases to mean similar things or to describe identical events—extends to the secular world. I noticed that a trumpet is not only played when a soldier is interred at Arlington Cemetery (the well-known "Taps"), but also at the start of the Kentucky Derby (the famous "Call to Post"). Based on this astoundingly similar use of trumpets before these great events (or *any* great events), I have concluded from this that every burial at Arlington Cemetery—is *actually the Kentucky Derby!*

PROOF OR *POOF?*

Before you become over-awed by my interpretative acumen, be aware that I am goofing you to make a point. The interpretative "system" that uses similar wording to "prove" identical events is doomed to failure. It is not proof, but rather *poof*. In God's Word, trumpets announce great events. Are not the judgment of the world and the resurrection of the body of Christ both great events? Was not the destruction of Jericho a great event? Is not Israel's Feast of Trumpets a great event? Does this mean that the Feast of Trumpets is the same as the snatching away, is the same as the seventh trumpet of Revelation, is the same as the taking of Jericho? The Kentucky Derby and the interment of soldiers at Arlington are both great events, heralded by trumpets. Are they, then, the same event? Let us be reasonable and say that no one should reason by this method.



Look!  
A trumpet!

How desperate is the position seeking to make the snatching away of the body of Christ of 1 Thessalonians 4, the same event of the judgment of the world in Revelation chapter 11, based solely on the blast of a trumpet? One is called “the last trump” (1 Corinthians 15:51), one “the seventh trump.” One has to do with salvation and resurrection, the other with judgment. I would say there is a big difference between salvation and resurrection on one hand, and on the other hand the judgment of the world and wholesale death. The “last trump” of 1 Corinthians is the last of a series of trumps marking the snatching away of the body of Christ. The first blast of the trump will rouse the dead, while the last trump changes both living and dead in an instant (15:52). Besides, Christ blows the “last trump” of 1 Corinthians, whereas an angel blows the seventh trumpet of Revelation chapter 11. There are other differences, but these will suffice.

The same “system” of interpretation as illustrated above

will use the phrase “in the clouds” of Matthew 24:30 (the coming of Jesus), and “in the clouds” as the place where we meet the Lord (1 Thessalonians 4:17), to “prove” that these two events are identical. If this is our new mode of reasoning, then I can “prove” that the coming of our Lord *and* our gathering to Him in the air is the same event as the ascension of the two witness of Revelation 11:12. How? “And they ascended into heaven *in a cloud.*” For that matter, let’s get really creative and say that the resurrection will occur between the wings of the cherubim in the future holy of holies, for here the glory of the Lord appeared “in a cloud” over the mercy seat (Leviticus 16:2).

Or how about this: Israel’s expectation anticipates the “coming” of Jesus Christ (Matthew 24:27), and the apostle Paul *also* speaks of the “coming” of the Lord (1 Thessalonians 4:15). Therefore these events are the same! Well, no—but here is another example of this disastrous form of deduction. By this same method of reasoning, I can “prove” that the manner of Christ’s entry into Jerusalem in the first century is indicative of His second “coming” for Israel and the “coming” of Christ for His body. How? Mat-

thew 21:5— “Say to the daughter of Zion, Lo! your King is *coming* to you, Meek, and mounted on an ass.” We are going to be resurrected on an ass! See what exciting revelations you can reach by using this “method?” Just find any reference of the term “coming” as applied to Christ, and spray it like a can of paint wherever you like.

Then it is said that, because Paul never uses the phrase “coming of Christ” in any of his latter epistles, that therefore Paul’s earlier reference to “the coming of Christ” in 1 Thessalonians no longer applies to the member’s of Christ’s body. This is indeed a unique system of interpretation, even more creative than the former. Employing it, I can “prove” that, in Paul’s perfection epistles (Ephesians, Philippians, Colossians), we are no longer justified from our sins. How? Paul does not mention “justification” anywhere in his latter epistles.

## RETURN TICKET?

I have heard it said that because Paul says we are to “meet” the Lord in the air (1 Thessalonians 4:17), that therefore we are returning to Earth, and so therefore this passage is not meant for the body of Christ, but is rather associated with Israel’s terrestrial expectation. *Hub?* The point is pressed that, because there is an instance somewhere in the Bible where people “meet” and then go back to where they came from, that therefore those who rise to “meet” the Lord in the air, will return to Earth, where they came from—as if the word “meet,” itself, *means* to go back where one came



from. Where do all these amateurish interpretative methods end? In a bed of darkness, confusion, disorder.

Similarly bizarre is the claim that, because Israel’s expectation is Earth, and because the body of Christ had no revelation of a celestial destiny at that the time of the writing of 1 Thessalonians, that *therefore* 1 Thessalonians 4:17 describes Israel’s terrestrial calling, and not the calling above. This demonstrates just how badly some want 1 Thessalonians 4:15-18 to be referring to Israel’s terrestrial expectation. I cannot think of any motive for it, myself, but it must be a powerful one to cause people work this hard to find “proof.”

Stephen Hill, writing in a recent edition of *Bible Student’s Notebook*, goes so far as to insist, “1 Thessalonians 4 remains the future expectation of believers of Israel, but the

appearing that Paul later revealed in Colossians 3 is now the future expectation of the Body of Christ.” Really? Show me a passage where Israelites rise to meet the Lord in the air at their resurrection. There is no such passage. This is part of Paul’s distinct message. Rather, Jesus Christ returns to the earth for Israelites, setting His feet upon the Mount of Olives (Zechariah 14:4; Acts 1:9-12). Further disproving Stephen’s viewpoint is that, while Paul testifies with assurance in 1 Thessalonians that the dead shall rise first, after which the living are changed, after which both “dead” and living re snatched away together (4:16-18), the resurrection in Israel is the opposite. There, the dead do not rise until seventy-five days *after* the Lord’s appearing on the Mount of Olives. This is the difference between the return of Christ 1,260 days after the abomination of desolation is set up in the middle of Daniel’s last seven years (the Tribulation), and the assurance of the prophecy of the messenger Gabriel to Daniel, “Happy is he who will tarry and attain to the thousand three hundred and thirty-five days” (Daniel 12:12). 1,335 minus 1,260 equals 75 days between the coming of Christ to relieve those faithful Jews in the wilderness (Revelation 12:6), and the raising of the dead saints. Not exactly the nearly simultaneous occurrence described by Paul in 1 Thessalonians. Of course not. It’s a different event.

## IN THE AIR

No Israelite saint rises to meet the Lord in the air. Rather than 1 Thessalonians 4:14-18 “remaining” an Israelite expectation, it never was, never is, and never shall be an Israelite expectation. It is part of the secret of the body of Christ, revealed by Paul and elaborated upon by him in later Scripture. Since Israel’s expectation is on Earth, why would they rise to meet the Lord in the air, only to return to Earth? Besides the fact that Scripture knows nothing of this phenomenon, common sense isn’t too happy with it either. On the other hand, the body of Christ has a celestial allotment and it is therefore completely appropriate for them to meet the Lord in the air en route to their celestial destiny.

Hill makes much of Colossians 3:4, as though this were a new revelation supplanting the earlier revelation of 1 Thessalonians 4. Colossians 3:4 states that when Christ our Life is manifested, then we shall be manifested together with Him in glory. How does this disagree with 1 Thessalonians? Rather, it accords with it. After we are changed and meet Him in the air, we are manifested together with Him in glory. Simple. Harmonious. Beautiful.



“I am happy to leave the saints of the body of Christ suspended in the air until Paul reveals something else concerning them—and he does.”

It is supposed that I make the snatching away of the body of Christ, described in 1 Thessalonians, to be the revelation of our celestial allotment. The argument is made, “Where does it say in that passage that we go to be among the celestials? It only says we meet the Lord in the air.” I agree. Other passages must be referenced, joined to 1 Thessalonians 4, to assemble the whole picture. At least I keep from insisting that those who rise to meet the Lord in the air return to Earth. Where does it say that? I have never claimed that “meeting the Lord in the air” is the same as being seated among the celestials. It’s a preliminary step. 1 Thessalonians doesn’t say either that the saints come back to Earth, *or* that they go to their celestial home. Both thoughts must be imported into the text. I am happy to leave the saints of the body of Christ suspended in the air until Paul reveals something else concerning them—and he does. For sure I won’t force them to Earth. For sure I won’t bend and twist this passage until it somehow becomes an Israel event unknown to any of their prophets or New Testament writers. I tie this passage together with other Scriptures (1 Corinthians 15, Ephesians 2) to complete the picture and prove the celestial destiny. Again, 1 Thessalonians is one step along the way to that celestial destiny. Paul gives us later revelations that, rather than canceling out earlier revelations,

enlarge upon them, adding further, glorious detail.

A.E. Knoch states this very nicely in Volume 28 of *Unsearchable Riches Magazine*, so I will close with it—

Neither Thessalonians nor Corinthians took us into the heavens or gave us a legal residence above. Thessalonians took us to the air and left us there. First Corinthians hinted that there is a celestial body (15:40), and foretold our change. Here we have the completion of these unfinished unfoldings. We go to the air because that is on our way to the heavens, where we have our home. Our bodies will not only be *changed* to immortality and incorruptibility, but will be *transfigured* to accord with a celestial destiny. There is no single point of contrast in these gracious glimpses of our future. One step leads to the next in perfect sequence and accord. Each further unfolding included what had gone before. As all else, our blessed expectation went from glory to glory, each grander than before.