



Bible Student's Notebook™

The Herald of His Grace

Presenting **every man** perfect in Christ Jesus. Colossians 1:28

Volume XV
Issue 373

The Adversary's Policy of Evil

Discrediting or Discouraging the Messenger

by — Keith Blades

The wiles of the Adversary (Ephesians 6:11).

The stratagems of the Adversary (CLV).

The three major ploys to Satan's battle-plan are as follows:

Phase One **(first line of attack):**

Attack the Message

Phase Two **(second line of attack):**

Attack the Messenger

Phase Three **(third line of attack):**

Discredit or Discourage the Messenger

These are the three lines of attack that make up Satan's policy of evil against us today. The first and foremost line of attack, or Phase One, is to attack the message itself and produce doctrinal corruption.

Failing in this, Phase Two involves attacking the messenger himself to produce intimidation and a silencing of the proclamation of truth.

If this is not effective, Phase Three seeks to discredit and/or discourage the messenger in order to eliminate an audience for the truth and pro-

voke the faithful messenger into throwing in the towel.

Paul knew well these three lines of attack. At this time we will consider the last of these attacks: *Discrediting or Discouraging the Messenger*.

As powerful as the first two lines of attack are, these policies of evil are not always "successful." Nevertheless, the policy of evil does not cease in its attempts to silence those who weather the storms of Phase One and Two.

In such situations a further development in the tactics of the policy of evil occurs, and another line of attack ensues. In Phase Three the silence of the faithful messenger is still sought for, but it is sought for in another way rather than intimidation.

The design of Phase Three is to discredit and/or discourage the faithful messenger. If he can't be

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Bible Student's Notebook™

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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Strictly Personal

MARTIN ZENDER

Honor to Whom Honor Is Due

Every generation has those whom God calls to bravely stand and proclaim His truth – no matter what. For our time, Martin Zender is one of these men.

Martin's passion, love, and contemporary communication of truth are unsurpassed in our day. We've genuinely been favored of God to have such a valuable servant in our midst. We should be equally as thankful for him. I dare not even imagine this generation of ministry without him.

I first "met" Martin a decade ago through the release of his book *How to Quit Church Without Quitting God*. I had already left church and the pastorate 6 years earlier. His book was the first real validation of the truths that God had been teaching me since my departure. His subsequent books continued to confirm and encourage the grand truths I was learning and teaching.

It was not until 2009 that I actually met Martin. From that day until now it has been my honor to labor together with him in the abundant truths so graciously granted us by God to see and declare.

Martin is relentless in his advancing charge for scriptural truth. However, this forward-forge places him on the forefront of the Adversary's radar. He has a large target on him, and there are many opposing.

A door has opened for me, great and operative, and many are opposing (I Corinthians 16:9).

Shortly before the Colorado Spring conference this past June, Martin released his latest book, an invaluable work on Paul, our Apostle, *The First Idiot in Heaven*. Two days after this weekend of meetings I had opportunity to warn and encourage, not only

Martin and his wife, but also the local saints concerning this latest bold offensive for the evangel.

I cautioned those present to expect a *great* attack by the Adversary. With tear-filled eyes I charged them to pray for Martin and his wife, and to stand with them as the battle was about to intensify significantly. I had no doubt it would; not because I was a prophet, but because I know firsthand the seriousness of the battle in which we are engaged, and I know all too well the strategies of the Adversary. Unbeknown to me, that very night, June 26, events were set in motion that would lead to a very sad and unexpected outcome.

As some of you may know, Martin has been through a great trial for the past several months. This is but an ongoing battle that the Adversary has waged against him ever since I have known him. The severest blow of the current crisis came to him on October 16, when his wife divorced him. Just how does a believer throw away their spouse after only 16 months of marriage? Such divorce is groundless according to our Apostle, and undoubtedly, in part, a sorrowful byproduct of a society that views commitment and the divine roles of husband and wife as insignificant, and marriage itself as disposable.

I have sought to encourage him almost daily for the past five months as his world tragically fell apart, yet again, right before his eyes. Needless to say, Martin has been heartbroken – and at times devastated beyond words – "*pressed out of measure, above strength, despairing even of life*" (II Corinthians 1:8).

For me, the one unexpected highlight surfacing over and over again, as this sad saga appeared to unfold endlessly, was that during our conversations I often would be the one encouraged. I was continually touched, all through this tremendously grieving experience, by the great love and grace that Father had worked into his heart for his wife, despite the overwhelming hurt and pain.

Over the past three years Martin and I have become close. All that I have ever known of him on a personal level, in the repeated opportunities I have had

(see ZENDER, page 3350)

Enoch and Elijah

by — James R. Coram

Many claim that neither Enoch nor Elijah ever died, and that they remain alive today. It is said that both were “taken to heaven” and that they remain there even at present living in the very presence of God Himself. Various Jewish and Christian legends, some of them quite ancient, have been handed down in support of these traditions. The scriptural record itself, however, does not substantiate such beliefs. Very little is known concerning Enoch. He was the son of Jared and the father of Methuselah (Genesis 5:18, 21; not to be confused with Enoch, son of Cain, mentioned in Genesis 4:17). He was a member of the line of descent through Seth by which the knowledge of God was preserved.

The expression “*walked with God*” is used only of Enoch (Genesis 5:24) and Noah (Genesis 6:9) in the early chapters of Genesis. Elijah was the ninth-century B.C. prophet of Israel, the northern kingdom of the divided monarchy during the reigns of Ahab, Ahaziah and Jehoram. The episodes recorded in Scripture in the life of Elijah are basically concerned with the clash between the worship of Yahweh and Baal. Ahab fostered a Phoenician variant of Baal worship (which was the nature-religion of Canaan) after his marriage with the Tyrian princess Jezebel; but it was Jezebel who was chiefly responsible for the systematic extermination of the worship of Yahweh and of the propagation of the idolatrous worship of Baal in Israel (I Kings 18:4, 13, 19; 19:10, 14).

Since the word “heaven” is used in reference to Elijah’s removal, it is important that we note which usage of this word is in view in II Kings 2:1 concerning him; but since, in the case of Enoch, nothing at all is said of “heaven,” it is foolhardy to claim that since God somehow transferred him somewhere for a period of unspecified duration, He therefore doubtlessly transferred him into the celestial realms themselves so that he might remain in the divine presence even unto today.

In approaching this theme, may we, first of all, intensely believe the words of the Lord Jesus in which He declares, “*No one has ascended into heaven except He Who descends out of heaven*” (John 3:13). Our Lord’s statement is explicit and correctly rendered, hence it must stand. Heaven, in this case, must be defined according to the preceding context (John 3:12) as the celestial regions which are in contrast to the earth. In the Scriptures, “*heaven*” is sometimes applied to the vast regions of interstellar space, and it is used as well in reference to the atmosphere immediately surrounding the earth.

Concerning Enoch, we will do well to believe that “*all the days of Enoch were three hundred sixty-five years*” (Genesis 5:23), while noting as well that Enoch is included among the “*all these*” who died in faith, as recorded in Hebrews 11 (*cf.* :5 and :13). Earlier, God had “*taken*” Enoch (Genesis 5:23) and “*transferred*” him, so that he would not “*be {being} acquainted with death*” (Hebrews 11:5; note the incomplete verb form, as indicated by the superior vertical line in the CV). Yet eventually he died, for all of his days were 365 years. We are not told where Enoch was taken or transferred, but we are informed that God’s purpose in transferring him was in consideration of his having pleased Him well, and so that he might not be being acquainted with death (Hebrews 11:5; *cf.* Genesis 5:22).

It may be that God transferred Enoch from one place to another so as to put him beyond the reach of wicked men who were seeking his soul. The environ to which he was relocated is not specified in Scripture, but there is no reason to suppose that he was transferred even to the ends of the earth, much less to the celestial sphere. Since Elijah ascended heavenward in a “*tempest*” (*i.e., a violent storm*, II Kings 2:1, 11), it is evident that the atmospheric heavens are in view. For that matter, this would be clear enough from the AV rendering “*whirlwind*,” since such a disturbance is as much an atmospheric phenomenon as is a tempest. The atmospheric heavens are the heav-

ens in which birds fly over the earth, “*on the face of the atmosphere of the heavens*” (cf. Genesis 1:20). Indeed, the word “*into*” (“*into heaven*,” II Kings 2:1, AV) is added; there is no preposition in the Hebrew. It is simply that thus, by a tempest, Yahweh removed Elijah “*heavenward*.” This was done so that Elisha might assume the office of prophet which Elijah had formerly held (II Kings 2).

From a consideration of the nature of the case in the letter which Elijah wrote, which is recorded in II Chronicles 21:12-15 (concerning events which themselves had not yet occurred at the time of Elijah’s removal from the earth by means of the tempest), it seems clear that this letter was written on earth some ten years after the time of that occurrence. Thus we would conclude that after having been removed from the presence of his associates by means of the tempest, Elijah was evidently transported to some other

locale for further divine service, though no longer as a prophet.

Thus, though Elijah’s death is not specifically recorded, there is no more reason to suppose that he never died at all and remains alive today than there is to suppose this of any other biblical figure whose death is likewise not recorded in Scripture. Moses’ death is recorded in Deuteronomy 34:5-6. When Moses and Elijah are “seen” by the disciples on the mount of transformation (Matthew 17:3), their visage is presented as part of a “vision” (Matthew 17:9), which is a “mental sight,” not a true or actual occurrence (cf. Acts 12:9). Thus we may be further assured that Christ “*alone has immortality*” (I Timothy 6:16).

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ADVERSARY (continued from front page)

intimidated into silence, then firm attempts will be made to discredit him in the minds of others so that he will not be listened to seriously. This policy of evil seeks to produce discouragement of such a nature that he considers his faithful stand for the truth, and proclamation of it, to be hopeless, and to declare “what’s the use?”

Voluntary withdrawal from the fight, brought on by discouragement, is what the policy of evil desires through the employment of discrediting tactics.

Successful deployment of the “*wiles*” of Phase Three still gives Satan and his principalities and powers the victory they seek. By being discredited and discouraged into voluntary withdrawal from fighting “*the good fight of faith*,” (I Timothy 6:12), truth once again is not being made known.

The “*wiles*” employed in this phase of the policy of evil are often similar to those used to produce intimidation and a sense of shame. Reproach, gossip, slander, name calling and the like are often still the issue. However, this time they are especially brought home to others and they are made to appear in the eyes of others as things that ought to discredit the faithful messenger.

As a result, the “cold shoulder” treatment is given to the faithful messenger. If he cannot be avoided, he is either not taken seriously or is not ever given an honest hearing.

Therefore, the response of a silent boycott is what he often experiences as the “*wiles*” of Phase Three are brought to bear on him.

This not only effectively limits any audience for the faithful teaching, but it is also designed to bring the faithful messenger to the point of great discouragement.

Naturally, the apostle Paul suffered from this line of attack, especially since he could not be doctrinally corrupted, nor successfully intimidated into silence.

He often defended himself against unjust, inflammatory and outright false charges and accusations that were laid against him. His detractors were many, and as such he often experienced the discrediting tactics they used to dissuade others from listening to him. He was the victim of all sorts of discrediting propaganda, smear campaigns, rumors, false accusations, lies and innuendoes. As such he was discredited in the eyes of

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to observe his domestic life – both in my own home, in his home, and in ministry times – is that of a loving, caring, attentive and dedicated husband. His desire to love and cherish his wife, as Christ does the church, has always been evident.

This is an evil eon. Things are not usually the way they ought to be; they're rarely right, seldom fair, hardly just. Additionally, severe and relentless are the Adversary's attacks on God's servants. Martin's life is a prime example of such a servant. He, as all those who through the years have been faithful to the truth of God for today, is a modern day Paul – suffering for the evangel, even as an “evil doer.” This is par for the course. One of the Adversary's major lines of attack is to discredit and discourage God's messenger (see *The Adversary's Policy of Evil* in this issue).

I am well aware of how accusations can be railed against God's men. Don't be a party to gossip and innuendo – or endless sideline nitpickings. We are above all of this. If you have a genuine issue with Martin, I implore you to do the right thing and go to him directly – hearsay is not even honorable in Gentile justice, let alone in God's.

Paul devoted his life to the truth that God had given to him. Many were touched by his message and ministry. However, when he was down – pinned by the Adversary in a Roman prison, falsely accused of evil – he was also abandoned by those whom he had loved and helped (II Timothy 1:15). I am sure that they all had their reasons. No doubt, many thought their actions were justified.

In his last epistle, Paul could count on one hand those who had not abandoned him. He specifically listed by name four men who had remained faithful during the greatest and final trial of his life. These men were Luke, Timothy, Mark and Tychicus (II Timothy 4:11-12). Including Paul, I call these extremely faithful and honorable men “The Faithful Five.” They are the first men I want to meet in the celestials.

This trial is not just for Martin. It is a test for every member of Christ's Body who knows him as well (I Thessalonians 3:3; I Corinthians 11:19).¹ I for one am not swayed or moved in the least by Martin's trials. I know him. I know his life and ministry. I know his heart. I know the truth he teaches. I wholeheartedly and without reservation stand with my dear brother during this trial. The rest is left for the Dais of Christ.

Presently Martin is living with our family in PA. We are honored to provide for him a safe haven of rest for as long as he needs it. To be honest, this is only half the story though. Even in his current trial, he is an utter joy to have as a part of our family, and is at least as much a blessing to us as we are to him.

My love to each of you.



Clyde L. Pilkington, Jr.

1. “No one is to be swayed by these afflictions, for you yourselves are aware that we are located for this.”
“For it must be that there are sects [division, strife] also among you, that those also who are qualified may be becoming apparent among you.”

LETTER TO OBAMA

Dear Mr. President,

*Congratulations on your re-appointment
from the Father of my King.*

*I have great hope that your policies will
allow my constituents a mild and peaceful*

life while residing in your great country.

Sincerely,

Tim Finch

Ambassador at Large



ADVERSARY (continued from page 3349)

others, as he was with many of the Galatians and the Corinthians (Galatians 1:11-2:21; 4:12-18; II Corinthians 1:1-7:15).

Among the Corinthians Paul was accused of wronging them, corrupting them and defrauding them, as well as not possessing professionalism, personality and personal trappings. All of these things were used to discredit him in the eyes of the appearance-judging Corinthians, and they fell for such discrediting tactics.

In his Roman imprisonment he likewise knew how this was being used to discredit and discourage him. His chain was being proclaimed as something that ought to discredit him, and of which Christians ought to be ashamed and, hence, turn from him (II Timothy 1:8, 15-18).

The tactic worked and a departure from him took place. As he writes to Timothy about this he encourages him not only regarding his “*spirit of fear*” (II Timothy 1:7), but also with respect to these discrediting tactics.

Paul declares his knowledge concerning how his imprisonment is being used to produce the discrediting of him along with the unique gospel of God committed to him.

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evildoer, even to bonds; but the Word of God is not bound (II Timothy 2:8-9).

Paul was not “*an evildoer*.” He was not a common criminal. Yet that was what was being said about him. That was what people, including Christians, were being given to believe. Hence, many were ashamed of him as the prisoner that he was. They were “*ashamed of his chain*” and they were turning from him in droves.

With such things happening to him, and with the forsaking of him that was taking place as a result of the discrediting tactics, Paul easily could

have become greatly discouraged. He easily could have become discontent and depressed, and come to the conclusion that it wasn’t worth trying to make an impact with the truth any more.


Such discouragement would have been very agreeable to the policy of evil to say the least; but no such discouragement did set in. Paul was a “*partaker of the afflictions of the gospel according to the power of God*” (II Timothy 1:8).

In the midst of his most trying experience from the discrediting tactics, he was not discouraged. As numerous saints were departing from him and he was bound in prison, he was not discouraged.

In like manner, discouragement should not settle in with us either. We must learn that success in the battle isn’t determined by the results *that we see*. It isn’t measured by what we consider to be victory, nor by what society, or religion, or popular thought says it is. Success in the battle is determined and measured by what God says it is.

Satan’s response to the wisdom of God now manifested through the revelation of the “*mystery of Christ*” (Ephesians 3:4) has been one of sheer hatred. He despises it and possesses a resentful determination to see to it that the knowledge of the truth is not learned and appreciated. He has determined that its privileged impact to God’s glory in the heavenly places is not to be made.

Satan and His Plan of Evil
Chapter 8, edited excerpt



Flawed by Design
by —Martin Zender
(#6273) 75 pages, PB
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Think your sins are ruining God’s plan for your life?

Think again.





I really enjoy your writings and have quite a library here. These books will be like a family heirloom which I pass down to my son. Keep up the good work. – **PA**

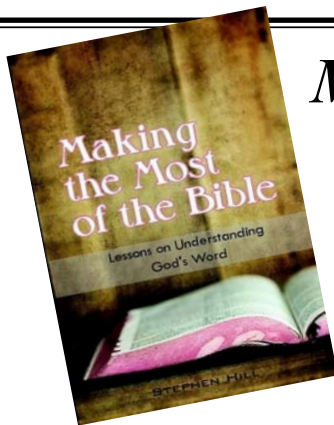
I enjoyed your book *Being OK With Not Being OK*. Thanks for all the time and effort spent in getting it put together. – **AR**

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Thank you so much for *Being OK With Not Being OK*. It gave me much food for thought and comfort. I have passed it on to my youngest daughter. – **AL**



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