

The Keys Of The Kingdom

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Editor: J.F. Miller

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Contents

<i>Our Staff</i>	<i>Pg: 3</i>
<i>Editor's Note</i>	<i>Jim Miller Pg: 5</i>
<i>The Book Of Romans Pt: 9</i>	<i>Eric Farrior Pg: 10</i>
<i>Purgatory Pt. 1</i>	<i>Tim Bench Pg: 13</i>
<i>Polotics and Religion: Liberals Will Be Liberals</i>	<i>Dub McClish Pg: 18</i>
<i>Learning To Give An Answer Pt: 11</i>	<i>John Mabrey Pg: 25</i>
<i>“DEAVERISM” (Conclusion)</i>	<i>Doug Post Pg: 29</i>
<i>Review of Robert Waters’ Teaching on Adultery Part: 3</i>	<i>Howard Denham Pg: 35</i>



Our Writing Staff



Jim Miller

Jim Miller: Preacher at the Gray, church of Christ semi -retired, publisher, writer, editor. A member of the Lords church since 1985. Preached in NC, TN, Ky, and Maine. Two years Co-hosting Bible Talk Radio. Owner of Keys Of The Kingdom magazine and website.



Tim Bench

Tim Bench: Member at Hillcrest Church of Christ, Abilene TX. 1990 graduate of Abilene Christian University. Speaker, teacher at numerous churches in and around Abilene and West Texas.



John Maybrey

John P. Mabrey: Preacher at the Hilham Church of Christ, Hilham, TN since July 2007. Has been a guest of the Gospel Broadcasting Network (GBN) "Bible Round Table." Attended Freed Hardeman University for two years.



Eric Farrior

Eric Farrior: Gospel Preacher for the church of Christ in Freeport, Florida for the past 3 years. I have one daughter, Jaeda. It is my privilege to preach and teach the word of God in Freeport and have various other opportunities to do so through the use of the internet.



Dub McClish

H. W. (Dub) McClish: Preached first sermon in June 1954 at Boise, Idaho, at age 16. After 35 years of work as local preacher in 5 states (the last 12 years of which were with the Pearl St. Congregation, Denton, TX), began work under oversight of Pearl Street elders in 1992, devoting time to combined works of Gospel meetings, mission trips, and lectureships and to writing and editing sound Biblical materials.



Doug Post

Doug Post: Has been in full time ministry for 15 years, preaching in Indiana and Connecticut. Received his BA in Communications, UCONN; MA in Biblical Studies, Southern Christian University; New Testament Theology and New Testament Greek, Gordon-Conwell Theological Seminary, Theological University of America. Doug is married to Debbie, his wife of 22 years.

If you would like to be a guest writer for TKOK you may contact me at jfmiller61@gmail.com. To announce up coming events like Gospel Meetings, Lectures, Singing events etc... Just use the email link above to contact me. Please feel free to tell others and have them sign up for their copy today. Use this link to join the mailing list. http://jfmiller.com/keys-of-the-kingdom/?page_id=1316 . May God Bless You. Jim and the StaffChanges

Evangelist Needed

There is a real need for a good man willing to start a new work out in Washington State. This preacher would need to be self supporting to start out. There is a couple already in the town of Ellensburg who would like to see the Lord's church established there that will be sound and follow the scripture. This will be a daunting task as the churches around the area have gone into apostasy. If you believe you are up to such a challenge please use the contact information below for more in site and information.

Thank you
Jim Miller

Contact Information

**Chuck Verkist, 906 East 2nd ave. Ellensburg, Wa. 98926
(509) 925-2593 or cverkist@kvalley.com**

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Editor's Note

By Jim Miller
Gray, Maine

I want to take a moment to say thank you to all who make this publication possible. Our dedicated writers who put forth a great effort to bring you the truth and to you the reader who seek that same truth. We are beginning our third year of circulation this month so it is kind of like a birthday here at TKOTK. We could not have made it this far without you and your love of the truth.

Many of you know I went through a serious surgery on the twenty first of January to repair an Abdominal Aortic Aneurysm and it is going to be several months before I am fully recovered. I am making good progress and I am dedicated to making sure you receive the TKOTK without interruption. God has seen fit to allow me the time I have left here and I want to be sure I use this time wisely and for His glory.

My wife, Pat and I are so grateful for all the prayers and help that we have received during this trying time in our lives and we pray God will richly bless each of you.

Editor: Jim Miller
Gray, Maine.

Will we be destroyed for lack of knowledge?

Hosea, State that the people of his time were. Thus should we not be asking the same question?

Hos_4:6 *My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.*

Many today will brag about their knowledge of scripture and how they have

great command over the Greek and Hebrew languages yet little truth will be found in their words at all. These men have become puffed up and arrogant and for all their learning they grow no wiser. Paul warned Timothy of these types of men, *2Ti 3:1-7 This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth.*

For all their so-called knowledge the simplicity of God's word escapes them. These false teachers today who claim to have found some new way to interpret the scriptures to justify a false belief are still just as wrong today as they were some two thousand years ago. The Lord made it clear to the Jews of His day who chose to believe on Him the the truth will free one from ignorance. *Joh 8:31-32 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free.*

Friends, God wrote down what He wanted for man through the Holy Spirit via the Apostles. It was written so simply and understandable that one must work hard to not understand it today. Yet man seeks his own wisdom, his own way of doing things and under the delusion of having knowledge the false teacher draws away captive those who know no better or those seeking to justify their own sinful behavior.

So many are led astray today because they fail to study and therefore do not know if what they are taught is the truth or not. It is dangerous to assume that just because some preacher or teacher opens his bible and reads from it that he understands any better than you what it says. But, you say he is the preacher or the teacher he is supposed to know. Blind trust in man will be your downfall.

Ask yourself, if I do not know what the scriptures teach then how am I to teach others? Rest assured that if those of the first century could understand what was taught then you can also. For God is not the author of confusion, but of peace, as

in all churches of the saints. (1Co_14:33).

We like Paul should be willing and able to say.... For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. (Rom_1:16). Therefore this requires us to read and understand the plain simple truth taught in God's word. You must remember it is man that tells you that you can't understand the word Not God. How loving would God be if He gave us instructions we could not follow or understand?

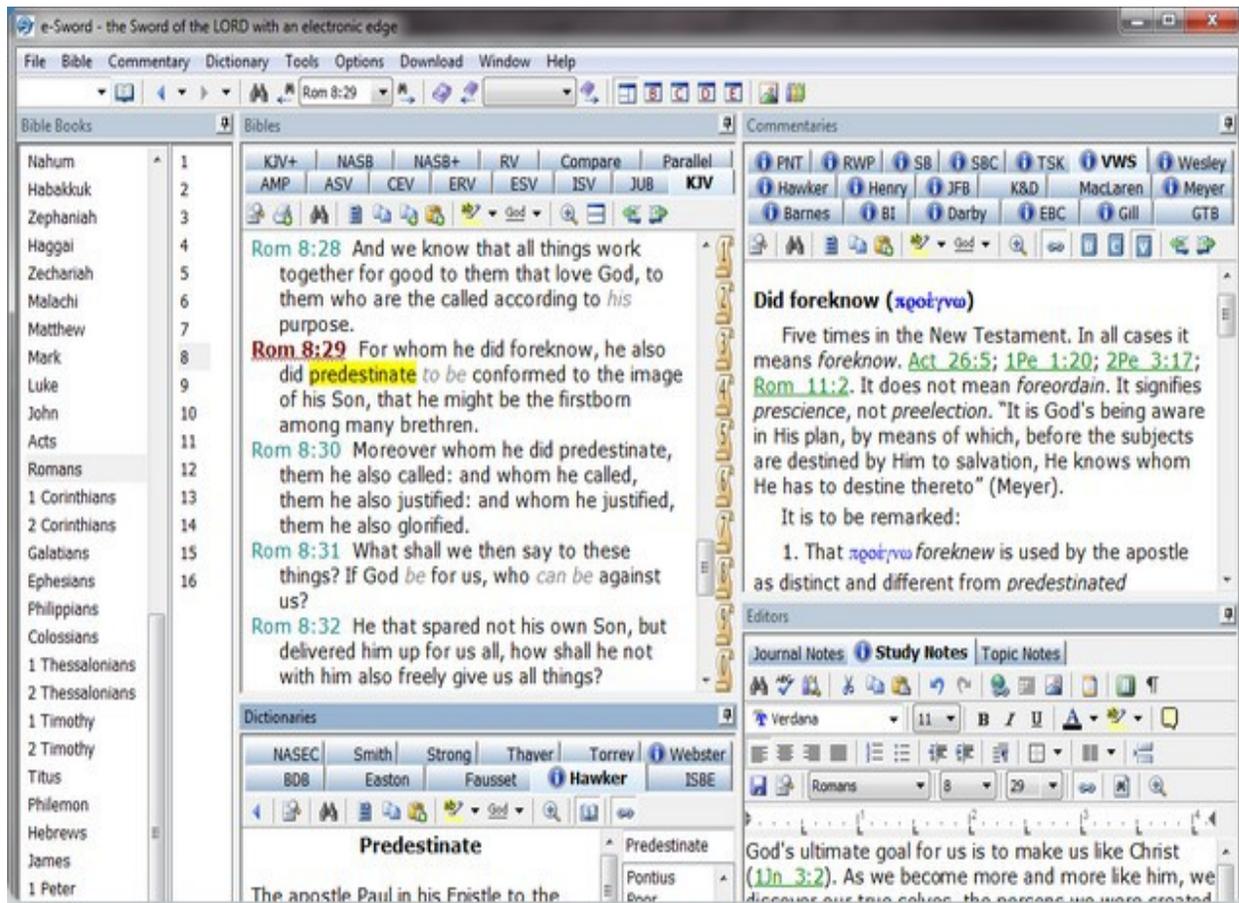
Maybe today more than ever has the deception of Satan been so readily accepted and embraced. Yet we will all reap what we sow. That is why Paul also said.... And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. (Gal 6:9-10). By heeding the words of Paul as the Galation's did we can be assured that our lives will be pleasing to God.

Will you perish for lack of knowledge?

Foot Note: Unless otherwise noted all scriptural references are from the KJV Bible

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Cloyd Frock

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<https://www.facebook.com/groups/466657760042906/>

Outline of the Book of Romans Part 9

Eric Farrior
Freeport, Florida

In the last article (article 8) we discussed chapter 9 of the book of Romans. As we will see from the very beginning of chapter 10, the inspired Paul continues his dialogue about the nation of Israel. Notice: *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth* (Rom. 10:1-4).

Paul's concern for his nation is obvious! He cares deeply for them and wants (above all else) for them to be redeemed. Now, please notice that if the physical nation of Israel = the people of God today, then the "people of God" are in need of SAVING! That is absurd! The truth is, God's people are not a physical nation, but a spiritual kingdom (cf. Gal. 6:16, Col. 1:13, Rev. 1:5-6). Please notice as well that this nation that was (past tense) amenable to the law of Moses was no longer under such law (cf. Rom. 7:4-6, cf. Rom. 1:16-17, Col. 2:14-17). Zeal was never a problem for many of this nation (the Pharisees for example- cf. Lk. 11:42), but knowledge was.

The knowledge spoken of here is that which pleases God (the gospel- Rom. 1:16-17, 10:8). Their lack of knowledge (v2) is the same thing as their ignorance of God's way to make man righteous (v3- again, this phrase refers to the gospel of Christ- 1:16-17, 3:21-22). These folks were ignorant of the gospel, but it was not because they never heard it, rather they simply rejected it (cf. Acts 13:46)! They were "going about to establish their own righteousness" by continuing to attempt to keep the law of Moses (even though they were no longer amenable to it! cf. Acts 2:38, Rom. 7:4-6), rather than submitting to the terms of pardon set forth in the gospel of Jesus (Col. 2:10-17).

What is the result of obedience to the gospel? Righteousness is the answer (cf. Rom. 3:28, 4:5-8, 1 Jn. 3:7). Jesus is the "end" (result) of the law for righteousness. He kept the law perfectly and gave Himself for us, thus we benefit from that "in Him" (Eph. 1:3-7). Verse 5 describes what was required by the law in order for man to stand just before God of his own accord.. That is perfection! Yet, Paul affirmed that "by the works of the law shall no flesh be

justified” (Gal. 2:16). Man will not stand sinless before God by his own power (Rom. 3:23), but he can stand before God forgiven of sin and deemed righteous by compliance with God’s terms (Rom. 1:16-17, cf. Acts 2:47). The grace/faith system established by God is the perfect way to justify sinful man (Eph. 2:8, Jms. 2:18-26).

If you notice now the next series of verses, you will see the “substance” of faith, which is the word of God (vv. 6-8, cf. v17). Let us now turn our attention to the following verses: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation* (vv. 9-10).

Our denominational friends will tell you that these verses teach the denominational concept of “faith only”, however, as usual, they are mistaken! It is truly baffling for anyone to affirm such a conclusion that is at complete odds with the sum of biblical teaching (Ps. 119:160)! Who would affirm that Paul teaches faith only here, when he so plainly teaches obedience everywhere else (cf. Rom. 1:15, 6:17-18, 16:26; Gal. 3:26-29; Col. 2:10-13)? In reality, Paul is speaking to the saints in Rome (1:7) about the nation of Israel and his desire for them to be saved by the gospel (10:1-4).

Belief and confession are certainly part of the gospel, but they are not the only aspects of it! Belief and confession are “unto” salvation, they “go toward” it, yet baptism is still the only step that puts one “into Christ” (Rom. 6:3-5)! Paul knew this and taught this to those in Philippi, Corinth and Ephesus (Acts 16,18,19). Paul himself was told to “*arise, and be baptized, and wash away thy sins, calling on the name of the Lord*” (Acts 22:16).

Paul was both an example of WHO and HOW to be saved (1 Tim. 1:16, cf. Jude 3) and he was a preacher of the one and only gospel, which included baptism (Rom. 1:16-17, 6:3-5, 17-18). The truth is, Paul is telling the saints in Rome (1:7) that the nation of Israel must submit to Jesus in the obedience of faith (which includes belief and confession!). Notice that v13 is a quote from Joel 2:32. Peter quoted this very same text in Acts 2 regarding the events of Pentecost in AD30. Now, if we allow the bible to interpret itself, we can know exactly what Paul meant in Rom. 10:13.

Notice that Peter commanded certain things just 17 verses after his use of the phrase “calling on the name of the Lord” (cf. v21 and v38). Notice the table below:

Whosoever (v21)	As many as gladly received his word (v41)
Shall call upon the name of the Lord (v21b)	Repent and be baptized in the name of Jesus Christ (v38a)
Shall be saved (v21c)	For the remission of sins (v38b), saved and added to the church (v47)

As you can see, the fulfillment of “calling on the name of the Lord” is seen in obedience to the gospel of Christ! This is in perfect harmony with Acts 22:16. To “call upon the name of the Lord” is to invoke the authority of the Lord; to look to Him to save you through compliance to His divine will (Col. 2:10-13).

What though, do we obey? What are we complying with? The concept that opens and closes the book of Romans is “obedience of faith” (Rom. 1:5, 16:26) and it is the “word of faith” that we obey (Rom. 10:8). That is exactly the meaning of v17: *So then faith cometh by hearing, and hearing by the word of God.*

Faith in God is based “foursquare” upon His infallible word (Heb. 11:1ff)! A perfect example of this is seen in the example of Noah; he was said to have acted “by faith” (Heb. 11:7) in preparing the ark. Now notice divine commentary on that concept: *Thus did Noah; according to all that God commanded him, so did he.* Faith submits to God in trusting compliance to His will (Jms. 2:18-26).

The chapter is concluding with a reference to the continual rebellion of the nation of Israel, their rejection by God and the acceptance of other nations into fellowship with God (cf. Acts 10:34-35, Eph. 2:1ff).

(All scripture from the KJV unless otherwise noted)

Purgatory

Part One of Three

Tim Bench
Abilene, Texas

“One evening, while I was alone in choir to pray, I heard the rustle of a suit and I saw a young monk that stirred next to the High altar. It seemed that the young monk was dusting the candelabra and straightening the flower vases. I thought he was Padre Leone rearranging the altar, and, since it was supper time, I went to him and I told him: “Padre Leone, go to dine, this is not the time to dust and to straighten the altar”. But a voice, that was not Father Leone’s answered me”: “I am not Padre Leone”, “and who are you? “, I asked him. “I am a brother of yours that made the noviciate here. I was ordered to clean the altar during the year of the noviciate. Unfortunately many times I didn’t reverence Jesus while passing in front of the altar, thus causing the Holy Sacrament that was preserved in the tabernacle to be disrespected. For this serious carelessness, I am still in Purgatory. Now, God, with his endless goodness, sent me here so that you may quicken the time I will enjoy Paradise. Take care of me.” I believed to be generous to that suffering soul, so I exclaimed: “you will be in Paradise tomorrow morning, when I will celebrate Holy Mass”. That soul cried: “Cruel!” Then he wept and disappeared. That complaint produced in me a wound to the heart that I have felt and I will feel my whole life. In fact I would have been able to immediately send that soul to Heaven but I condemned him to remain another night in the flames of Purgatory.”

From “Padre Pio and the souls in Purgatory”, Padre Pio Pietrelcian (1887-1968).

Few, if any, false doctrines of man are more blatantly false, anti-Biblical, and unscriptural as the concept of “Purgatory”, typically associated with the Roman Catholic Church. The concept is based around the belief that after death, there are THREE options available for the soul of one who perishes; heaven, hell, and “Purgatory” (from the Latin “Purgatorium”),¹ a place of suffering and punishment (although far less severe than hell) where “venial” sins of the departed are punished for an indeterminate period of time, thus “purifying” the deceased for his/her eventual entrance into “heaven”. No one, the view holds, will stay in “Purgatory” into eternity, but will eventually enter into heaven.

“Purgatory” defined, as per www.newadvent.org....

“Purgatory (Lat., "purgare", to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who,

departing this life in God's grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions.”

“Purgatory”, as per www.catholic.com.....

“The Catechism of the Catholic Church defines purgatory as a "purification, so as to achieve the holiness necessary to enter the joy of heaven," which is experienced by those "who die in God's grace and friendship, but still imperfectly purified" (CCC 1030). It notes that "this final purification of the elect . . . is entirely different from the punishment of the damned" (CCC 1031).

The purification is necessary because, as Scripture teaches, nothing unclean will enter the presence of God in heaven (Rev. 21:27) and, while we may die with our mortal sins forgiven, there can still be many impurities in us, specifically venial sins and the temporal punishment due to sins already forgiven...

Catholic theology takes seriously the notion that "nothing unclean shall enter heaven." From this it is inferred that a less than cleansed soul, even if "covered," remains a dirty soul and isn't fit for heaven. It needs to be cleansed or "purged" of its remaining imperfections. The cleansing occurs in purgatory. Indeed, the necessity of the purging is taught in other passages of Scripture, such as 2 Thessalonians 2:13, which declares that God chose us "to be saved through sanctification by the Spirit." Sanctification is thus not an option, something that may or may not happen before one gets into heaven. It is an absolute requirement, as Hebrews 12:14 states that we must strive "for the holiness without which no one will see the Lord."

From the “Catechism of the Catholic Church“, “The Profession of Faith”.....
“1030 All who die in God's grace and friendship, but still imperfectly purified, are indeed assured of their eternal salvation; but after death they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.
1031 The Church gives the name *Purgatory* to this final purification of the elect, which is entirely different from the punishment of the damned. The Church formulated her doctrine of faith on Purgatory especially at the Councils of Florence and Trent. The tradition of the Church, by reference to certain texts of Scripture, speaks of a cleansing fire:

As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to

come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.

1032 This teaching is also based on the practice of prayer for the dead, already mentioned in Sacred Scripture: "Therefore [Judas Maccabeus] made atonement for the dead, that they might be delivered from their sin." From the beginning the Church has honored the memory of the dead and offered prayers in suffrage for them, above all the Eucharistic sacrifice, so that, thus purified, they may attain the beatific vision of God. The Church also commends almsgiving, indulgences, and works of penance undertaken on behalf of the dead:

Let us help and commemorate them. If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them."

"The poor souls, as we call them, also the faithful departed, are those who having died in God's friendship, without unrepentant mortal sin, but who have died with still venial sins on their souls, expiate for an undetermined length of time the punishment that was still due to their sins. We call them poor souls, because they cannot merit, that's the key word, they cannot merit for themselves. We call them the faithful departed, because although dead in body, they are very much alive in soul, having remained faithful to God before their souls left their bodies."from "Poor souls in Purgatory" by "Father" John Hardon;
www.therealpresence.org.

"I know when you pray for me, and it is the same with all of the other souls here in Purgatory. Very few of us here get any prayers; the majority of us are totally abandoned, with no thought or prayers offered for us from those on earth"

(Message from a soul in Purgatory).
From "Mystics of the Church" website.

"The Holy Souls often appeared to him begging his powerful intercession, "Give us prayers", they cried with one voice. "You are the friend of the poor and sick! Be our friend too! Help make us worthy to be with God and His Blessed ones."

St. John offered three rosaries every night for the souls in Purgatory. He also sprinkled holy water on the ground several times a day for their relief. He also offered hundreds of short prayers as he went around his regular work, applying

the merit of these little prayers to the Holy Souls. Not a day passed that St. John didn't unite himself with the priest at the altar begging the Heavenly Father to grant all the souls eternal rest through the merits of Christ's death on Calvary.” From “The Helper of Souls - St. John Macias”, “Devotion to the Holy Souls in Purgatory”, Facebook page, 3-11-2015.

“ST. MARGARET MARY...beheld the apparition of one of her sisters in religion. That sister suffering cruelly in Purgatory implored her prayers and suffrages --
"See, the bed I lie on, where I am enduring intolerable pains...it was bristling with sharp and fiery spikes which entered the flesh...suffering this torture for my sloth and negligence in observing the rule. My heart is torn in my bosom to punish my murmurs against my superiors, my tongue is eaten by worms for my words contrary to charity and my breaches of silence."

"BUT ALL THIS IS A SMALL MATTER IN COMPARISON WITH ANOTHER PAIN WHICH GOD MADE ME EXPERIENCE...IT WAS MORE PAINFUL TO ME THAN ALL MY SUFFERINGS...GOD SHOWED ME ONE OF NEAR RELATIVES WHO HAD DIED IN A STATE OF MORTAL SIN SENTENCE BY THE SUPREME JUDGE AND DASHED INTO HELL. THAT SIGHT CAUSED ME A FRIGHT, HORROR, PAIN THAT NO TONGUE COULD COMMUNICATE."

From “The Dogma of Hell” by Father F.X. Schouppe, “The Pains Inflicted on the Reprobates in Hell” by Dr. Remi Amelunxen.

Matthew 12:31-32 serves as the doctrinal foundation for many who believe in Purgatory... 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

“As for certain lesser faults, we must believe that, before the Final Judgment, there is a purifying fire. He who is truth says that whoever utters blasphemy against the Holy Spirit will be pardoned neither in this age nor in the age to come. From this sentence we understand that certain offenses can be forgiven in this age, but certain others in the age to come.”

From “Dialogues” by Gregory the Great (“Pope” from 590 AD to 604 AD), page 396.

“From these words St. Augustine (De Civ. Dei, lib. 21, c. 13) and St. Gregory (Dialog., 4, c. 39) gather, that some sins may be remitted in the world to come; and, consequently, that there is a purgatory or a middle place”.

From Douay-Rheims Bible + Challoner Notes, “Gospel According to Saint Matthew”.

“It is well known, that the Papists argue from this passage, for the remission of some sins in purgatory, after this life is ended, which are not remitted by God here”.

From Benson Commentary on Matthew 12:32.

The heresy of Purgatory is immense and affecting for believers. Adherents are led to falsely believe that the “penalty” for their sins may be paid AFTER their death (provided they do not commit “mortal” sins, such as murder or blasphemy, which would by definition condemn a person to “hell” directly). The stay in “Purgatory” and its resulting “cleansing” may be 20 minutes, 20 years, or 20,000 years, based on the severity of the sin committed while on earth by the deceased. Simply stated, one can sin in this world, and STILL enter heaven at some undisclosed future date.

Astonishingly, those remaining on earth can expedite the departure of loved ones from the torments of “Purgatory”, or at least greatly reduce the time sufferers might spend there. As per Catholic dogma, “prayers” for those in Purgatory effectively serve to reduce the time the dead might spend there....

We will continue this study in our next edition.....

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POLITICS AND RELIGION: LIBERALS WILL BE LIBERALS

Dub McClish
Denton, Texas

Introduction

Railroad tracks run parallel to each other, as do numerous other things (e.g., lines on a music staff, window blinds, prison bars, et al.). Such items are not only aligned; they go in the same direction and generally have the same terminus. Parallels exist not only in the area of physical phenomena, but in the realm of ideas as well.

The “no holds barred” intensity of the 2004 [and current] presidential campaign served to accentuate the deep political rift in our nation. Numerous seasoned presidential campaign observers agree that this was one of the most bitterly fought races ever. This highly-charged atmosphere has provoked a few thoughts concerning some ideological parallels. Generally, the national political division breaks along “conservative” and “liberal” lines, often identified as the “right” and the “left,” respectively.

Some General Parallels

Some general parallels are obvious between the political and religious landscapes. Professed believers in God, the Bible, and the Christ are also divided along the lines of the “right” and “left” dichotomy that is observable in politics. This conservative-liberal division is quite apparent in both the Roman Catholic Church and in Protestant Denominationalism (with pronounced liberal dominance in the latter). So we see these parallel “rails” of politics and religion: both are very much divided along conservative and liberal lines.

Even closer to home, it is no secret that the church of Christ is also **deeply divided** along conservative and liberal lines. (I do not employ the term *liberal* to be unkind or unfair, but to be accurate. *Liberal* accurately describes those who take liberties with God’s Word.) What began in a seemingly small way about half a century ago has steadily developed into a cleavage with no foreseeable prospect of repair. The church is moving inexorably toward a repeat—in the not-too-distant-future, I fear— of the tragic complete sundering of the body of Christ that occurred a century ago (some seem never to learn or care about the lessons of history). Not a few believe said division has already occurred. As sad as it is to contemplate, the conservative-liberal tension has already produced internal

schism in hundreds of congregations. The number of entire congregations that have moved or are moving leftward is surely in the hundreds—if not more. It is only a matter of time now until the reality of this division is undeniable—even by the most dedicated religious “ostriches.”

Those who have read any of my writings or who have heard me preach for any length of time are aware of my unashamed conservative perspective. Liberals fail who seek to slander me by throwing this label my way. To me, *conservative* is neither pejorative nor demeaning; it is complimentary. For my part, the true meaning of this term has only positive connotations. I do not claim to speak for them, but I believe there are still many faithful saints whose only interest in religion is mine—to simply **conserve** or **preserve** that “once-for-all-delivered” faith (Jude 3) for which the Lord died. Conservatives are the real restorers. We seek no more and no less than the unadulterated doctrine and practice of the New Testament.

The proclivity of liberals to categorize all who object to their schemes as “antis” stems from the misconception that conservatives like to “make laws.” Notwithstanding this frequent accusation, I am not the least bit interested in making any new laws for God (If I have ever done so, it was not because of, but in spite of, any such intent). This charge accurately describes genuine “anti-ism,” not genuine conservatism. (By *genuine anti-ism* I refer to the practice of making personal scruples about such things as church support of children’s homes, church cooperation, eating in the church building, the time of meeting, or even the color of the carpet, grounds of fellowship. All other things being equal, such scruples [whether held by congregations or by individuals] are of no consequence to a genuine conservative—as long as they remain just that—personal scruples.)

When one objectively considers the correct definition of *conservative*, he will realize that scruple-enforcing “anti” brethren are no more conservative than liberals and that liberals are as much in the law-making business as are extreme “antis.” Liberals just make their laws **broader**, whereas said “antis” make theirs **narrower**, than God’s law—but both are law-makers. The implication of the foregoing remarks is clear: Liberalism and anti-ism are both extremes; conservatism occupies the happy middle ground of Truth. If I did not believe this, I would seek other ground.

Liberal innovators drove the wedge that eventually split the church a century ago. They began it all by introducing the missionary society and the instrument of music a half century earlier. Until then, the church was marching as a solid,

united phalanx and making great gains for the Truth on every hand. Ironically, those conservative brethren (whose only aim was the restoration of primitive Christianity) who resisted the innovators and their innovations were shown the door and blamed for the division.

Like their earlier counterparts, today's liberals, with their host of innovations—all symptomatic of their rejection of the authority of Scripture—are completely culpable for the division now occurring in the church. The list of strange practices and doctrines they have imposed—and are imposing—on the Lord's people is as long as my arm (and I have long arms). The only sense in which those who endeavor to preserve the ancient landmarks are guilty of the current division is that we have dared expose and oppose the nefarious machinations of the liberals. Many of us plan to continue doing so.

Some Specific Parallels

With the foregoing as background, let us now consider a more specific set of parallels—the one that exists between liberals/leftists in politics (including the major news media) and their liberal/leftist counterparts in the church (including the “news media” operated by brethren). These two groups of liberals run on parallel “rails”—they just circulate in different spheres of activity. Liberals in the church mirror the nature, attitudes, and tactics demonstrated by politicians and media principals on the left (especially in the recent and current) presidential campaigns. Consider the following:

Liberals do not like to be called “liberals”

A politician may spend twenty years amassing the most liberal voting record in the US Senate. Yet, when his opponent emphasizes this, correctly labeling him a “liberal,” the liberal (and the “establishment” media) will shame him for daring to call him what he is. In politics, liberals know that they rarely win unless they can somehow disguise their liberalism, so they try to hide under such terms as *moderate*, *progressive*, or *centrist*.

Liberals in the church object to this term also, and for the same reason. Preachers, professors, and editors who no longer love the Truth and who seek to turn the church into a denomination (which they already believe it to be), do not like to be identified for what they are—liberals. They know that faithful brethren will not tolerate their shenanigans if convinced of their liberalism. They thus prefer *moderate*, *progressive*, and *centrist*, just as politicians do.

Liberals are elitists

Liberal politicians are generally arrogant and puffed up with their own

importance. They believe they are better, smarter, and wiser than “ordinary” people. They have a “nose-in-the-air” condescension toward their constituents that smacks of an ancient landlord’s attitude toward his serfs. The “common people” would hardly know how to tie their shoes or chew gum without their patronizing advice and oversight.

Liberals in the church are eaten up with arrogance and elitism. This is especially so if they have earned a PhD, and even more so if they occupy a professorship in one of the universities founded by brethren. Many of them have been off to Harvard, Princeton, or some other school full of infidel theologians, and have come back enlightened. They have escaped the shackles of simple faith in the Bible as God’s verbally and plenary inspired Word. Reminiscent of the Gnostics of old, they know it all—even more than God has revealed. Job’s mordant response to Zophar nails them: “No doubt but ye are the people, and wisdom shall die with you” (Job 12:2).

We pitiful souls who have only been studying and preaching the simple Truth for forty, fifty, sixty, or more years are just ignoramuses. We are not linguists or theologians, and they are. My, my, such Neanderthals as we still believe that **faithful** churches of Christ today are the one church of the New Testament in our time, that one must be in it to be saved, and that the only way one can enter it is by obeying Jesus’ plan of salvation, culminating in baptism unto remission of sins (Acts 2:37–47).

Liberals profess themselves to be supremely tolerant

In their campaign speeches, liberal candidates typically boast of their tolerance for all viewpoints, lifestyles, behaviors, and attitudes. Their practice, however, reveals that their “tolerance” definitely has limits. It comes to an abrupt halt when one dares question and/or expose the fallacies and/or evils of such things as abortion and homosexual behavior. Verily, liberals are among the most intolerant people on earth—just resist one of them or his policies if in doubt.

So it is with liberals in the church. They are so sweet and profoundly tolerant that they would not dare offend anyone by preaching on the errors of denominationalism, the sin of using instrumental music in worship, or the necessity of baptism for remission of sins. They would not think of saying or doing anything that might cause some sinner to get the idea he is lost. They see no problem with “social drinking,” near-nakedness in public, adulterous marriages, or buying a lottery ticket—they are so tolerant, you see.

Or are they? Actually, they are only tolerant of almost everything and anyone, **except** sound doctrine and those who preach and defend it. They have an

extremely low tolerance threshold for any teaching that counters their their agenda. For decades such places as Pepperdine U, ACU, LCU, Lipscomb U, and the Tulsa Workshop have not tendered invitations to conservative preachers to speak. Liberal churches years ago closed their pulpits to any but liberal preachers. I suppose it is because liberals are so exceedingly tolerant that they do not extend these invitations. “But conservative congregations do not invite liberals into their pulpits, either,” someone observes. The difference is that we do not pretend or profess to be super-tolerant of all views. We make it known plainly that we are consciously **intolerant** of and will not provide a platform for false teachers, as the Scriptures obligate us to do (Rom. 16:17–18; 2 Tim. 4:2–4; 2 John 10–11; et al.).

Liberals are experts at applying a double standard

Liberal politicians demonstrate this practice in various ways (including their professed tolerance, discussed above):

First, political liberals project themselves as great champions of the First Amendment of our Constitution, part of which guarantees free speech. They are all for free speech as long as they and their media sycophants are viciously **lying** about their conservative opponents. However, they suddenly care not so much for free speech when opponents come forward with the **truth** about their dangerous policies, major character flaws, and inconsistencies. By threat and intimidation they seek to silence conservative voices in the media. By long serving as the unpaid voice of liberals the “major” news media have outrageously abused the very free speech right under which they operate. Amazingly, they do such in the name of “objectivity,” while denying their glaring bias. They are pleased to mitigate, slant, and/or even withhold significant conservative facts and voices from the public.

Liberals in the church are not interested in freedom of expression. The closing of most of the university lectureships and liberal big church pulpits to all but their kind (all the while professing tolerance) is a case in point. *The Christian Chronicle* bills itself as “An international newspaper for members of churches of Christ.” It boasts of its balance and objectivity, yet its pages are filled with promotion—paid and unpaid—of the most liberal institutions, projects, and men among us. Its editors misname “liberals” as “progressives” and refer to those seeking to conserve New Testament teaching and practice as “traditionalists” (Oct. 2004:30). Where were balance and objectivity when its editor described conservatives as those who exclude all but those who “worship as the church did in the early decades of the last century” (July 2004:30)? Contrariwise, we charge them with rejecting the plan of salvation and the pattern for the church of the

first century.

Second, as mentioned earlier, political liberals object to those who correctly label them *liberals*. Labeling, they say, is unfair and prejudicial. Yet, in another application of the double standard, they are the biggest labelers around. They refer to political conservatives as “the radical right,” “the vast right-wing conspiracy,” “the religious right,” and similar terms with a curled lip and an unbatted eye.

So it is with liberals in the church. As mentioned above, they do not want to be called what they are—*liberals*. They self-righteously and indignantly decry the awful practice of labeling. (I have even heard some conservative brethren mistakenly join the voices of liberals in this respect, declaring, “The New Testament does not contain the words, *conservative* or *liberal*, so we should not do so.” No, not explicitly, but it does so implicitly in every passage that warns of apostasy and enjoins faithful adherence to the Gospel, which passages permeate the inspired volume, as even neophyte Bible students should know.)

Nonetheless, liberals have proved themselves very prolific, adept, and imaginative in labeling their opponents (e.g., “legalists,” “five-steppers,” “brotherhood watchdogs,” “witch-hunters,” “keepers of orthodoxy,” “Pharisees,” “traditionalists,” “commandment keepers,” “new antis,” et al.) It is not that liberals do not like labeling; they just do not like to be on the **receiving** end of labels that truly characterize them.

Conclusion

The truth of the matter is that liberals will be liberals, wherever one finds them. If political liberals should someday gain control of all branches of our government and if they watered-down our constitution and the freedoms it guarantees, we could still live as God’s people and be saved at last. Of course, we would likely be under severe opposition and duress; political liberals have generally demonstrated that they think believing in God is a joke, the Bible is a fairy tale, and alley cats and barnyard animals are proper role models for “morals” (with my apologies to the animals in some cases).

However, liberals in the church will cause souls to be lost. They have no more respect for the inspired constitution of the kingdom of Heaven than political liberals have for the US constitution. They have the ability to ignore Paul’s mandate: “*And whatever ye do, in word or in deed, do all in the name of the Lord, giving thanks to God the Father through him*” (Col. 3:17). They preach a diluted message that is destroying the church everywhere it is followed. Their message robs men of the plan of salvation from sin, and ultimately, therefore, of

Heaven itself. *Liberalism* is simply another word for *apostasy* and *heresy*. Paul described those who thus walk as “*holding a form of godliness, but having denied the power thereof,*” and enjoined: “*from these also turn away*” (2 Tim. 3:5).

Endnote

All Scripture quotations are from the American Standard Version unless otherwise indicated.

[**NOTE:** I wrote the foregoing MS while editor of *THE GOSPEL JOURNAL*. It appeared in a slightly different form as my “Editorial Perspective” in the November 2004 issue of said publication, of which I was editor. DM]

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Learning to Give an Answer (11)

John P. Mabrey
Hilham, Tennessee

In “learning to give an answer” to others, it is important that we learn not only what the church is, but also what the mission of the church is. The mission of the Lord’s church is threefold in nature. First, the church carries on a *mission to save the lost*; then it has a *mission to strengthen the saved* (or keeping the saved saved); and then there is in addition to that the *mission of benevolence*.

Saving the Lost. The mission of the Lord’s church is to save souls. This mission to save lost souls is often referred to as *evangelism*. Paul wrote to Timothy to “... *do the work of an evangelist...*” (II Tim. 4:5) Many people have tried to complicate the definition of this word. *Evangelism* in the Lord’s church simply means to go and to teach the doctrine of Jesus Christ and to convert people to that cause. Every preacher is an evangelist, but not all evangelists are preachers. We need to understand that both men and women can be involved in the role of evangelism with proper respect to the word of God. For example: We know that women cannot exercise any authority over a man in the church, but women can teach lost women. Women can also assist in teaching lost men providing a Christian man is present; that is, if it is a lost man that is being persuaded to be converted to the cause of Christ. Many husband and wives work together in this effort and we have scriptural authority for them doing so. Take for example Priscilla and Aquila in the 18th chapter of the book of Acts, concerning the error of Apollos’ teaching on baptism. It is stated in verse 26—“*And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto themselves and expounded the word of God more perfectly.*” I pray that we can all see that all Christians are to be involved in this work that we call evangelism.

The Bible states that there is a universal need for saving the lost because people are lost in sin. (Rom. 3:23) “*For all have sinned and come short of the glory of God.*” We must recognize the fact that the world is dead in sin. Ephesians 2:1-3 says, “*And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in*

times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others.” It is because people are lost that they are in danger of the fires of eternal hell. (Rom. 6:23) “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”

The great commission is binding on all Christians. Most of us are familiar with the word of Matthew 28:18-20, in which Jesus says, “*All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway even unto the end of the world. Amen.*” Jesus said those that are taught and baptized are to do what the apostles had been commissioned to do, that is in turn, teach and baptize others; and this would continue to the “end of the world.”

So, who is to teach the good news (saving word, or gospel) to those that are lost? The answer to that is two-fold. First, **individual Christians** are to do the work, as we have example in Acts 8:5—“*Then Philip went down to the city of Samaria, and preached Christ unto them.*” Also, in verse 12 of the same chapter: “*But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*” {NOTICE that Philip preached two things, both in harmony with one another. He preached concerning 1) the kingdom of God (the church), and he preached 2) the name of Jesus Christ (Christ being the preeminent authority in all things). When we sit down with someone at the kitchen table and teach someone the gospel, we must do the same thing, and teach both elements of the gospel of Christ. You cannot have the church without Christ, and you cannot have Christ without his church.}

In addition to teaching and preaching the gospel on an individual basis, **congregations** also are involved in teaching the saving word. Look at Acts 13:15—“*And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.*” Also, in chapter 14:27—“*And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.*”

In the congregation (assembly) we are accustomed to hearing the gospel message delivered from the *pulpit*; but is this the only avenue available to us for teaching God's word? As we have just observed, in addition to the message being delivered in the congregation, we have scriptural example of the gospel being taught on an individual level. This is what we refer to today as *personal evangelism*.

Gone are the days when people flock down the aisle in large numbers at the issuance of the Lord's invitation from the pulpit (although it does happen occasionally). Perhaps the most effective method of teaching the lost the error of their ways is to set down with them in a one-on-one situation, open the Bible, and have them read for themselves the saving word of the gospel. Don't get me wrong? It is great to invite people to the assembly to hear the gospel preached; but people are hesitant these days to come to the assembly until they know that they have at least one friend in that assembly. You can be that friend. There is an old saying: "People don't care how much you know till they know how much you care." If there is someone in your life that you care about; someone whose soul you love (that is not a member of the Lord's church), then why would you not want to sit down with that person, or persons, and show them the way to heaven? Almost every Christian can use this avenue of teaching the gospel to the lost; although some may require some additional training to do so. In the course objective (Learning to Give an Answer) this is where "the rubber meets the road."

The "personal evangelism" method of teaching the gospel is the one we will concentrate on the most in this article. There are "hand-outs" and tracts available that will help you to know what to say, and sometimes even how to say the right things at the right time, but the most simple method of teaching others is to remember how YOU became a Christian and to show others that same pathway within the scriptures. But for now, let's press on to discuss other avenues of teaching the gospel.

The media seems to be popular in almost every home. People seem to have their favorite radio and TV programs. In teaching others, we might want to make it known that there are local radio and TV programs available that teach the unvarnished truth of God's word. There are sound, ongoing radio programs in my geographical area that appear seven days a week, and sometimes several times a day. TV and radio are good ways of planting the seed, although you will probably never know the harvest of those seed. Granted, the majority of your

listening/viewing audience is already Christians; but there is always that slim chance that a lost soul will watch or listen to the gospel message and turn from the darkness of the world to obey the Lord and Savior. There are also DVD's available that teach the truth of God's word, that encourage people to respond to the Lord's invitation. The *Searching for Truth* series is one of the best on the market, and has led many souls to Christ.

Many people have computers in their homes, and carry cell phones in their hands that are able to be connected to the internet. Some are on "social networking" sights. I know from experience, that the subject matter talked about on these sights goes from A-Z. To those of you who are members of such sights, have you ever talked about the soul-saving power of Jesus to people on your "friends list." If not, you are ignoring a good way to teach the gospel to others. Learn how to use your "mouse and keyboard" to the glory of the Lord. My friends, there is a place for every Christian to labor for Christ. Next month, Lord willing, we will continue discussing the mission of the church.

**All scripture references are taken from the KJV unless otherwise noted.*

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“DEAVERISM” (Conclusion) Refuting Mac Deaver’s False Teaching On The Work of the Holy Spirit

Doug Post
Salisbury, Maryland

In our final article on “Deaverism,” we continue addressing Mac Deaver’s false view concerning *baptism in the Holy Spirit*. Last time we specifically discussed the phrase “baptized in the Holy Spirit, pointing out the fact that the definite article is rarely used before the phrase “Holy Spirit.”

For instance the phrase that is found in Acts 1:5 is “εν πνευματι βαπτισθησεσθε αγιω,” which literally translates “*in spirit will be baptized holy*.” Again, there is no definite article in the phrase *pneuma hagios* (“spirit holy”). We noted that when the phrase “Holy Spirit” is anarthrous (without the definite article), the emphasis is always placed upon the miraculous power from the Spirit. In other words, the **GIFT** is being emphasized, not the **Giver**. Regarding this matter, Bullinger writes:

“When we have examined all the fifty passages where this expression (*pneuma hagion*) occurs, we shall find this to be the general result, that it is never used in the sense in which (*to pneuma to hagion*) “the pneuma the holy” is used: that is to say, it is never used of the Holy Spirit, but always of what He does; it is never used of the Giver, but always of His gift and operations. A careful study of all the fifty occurrences of *pneuma hagion* establishes the fact that this is the uniform usage of the expression” ... “But, however we may mention *pneuma hagion*, there is one thing certain: **it never means the Holy Spirit himself**, but always His Divine “power” as put forth and manifested in various ways and operations, and in His bestowal of spiritual “gift” or powers as described in 1 Cor. xii. 7, 11” [emp.—DP] (Bullinger, 26-28).

Additionally, the anarthrous term “Holy Spirit” (*pneuma holy*) typically does not refer to the Person of the Holy Spirit, to Deity, but to miraculous power that comes from the Spirit. We noted that the phrase “Holy Spirit” is actually employed as a figure of speech called metonymy, where one word is place another. Matthew 7:11 and Luke 11:13 where “Holy Spirit” is synonymous with “good gifts.”

In his commentary on the book of Acts, Deaver argues that the “120” found in

Acts 1 are the ones who were baptized in the Holy Spirit, not just the apostles (Deaver, 228). Mac simply takes the typical denominational approach to the context, dismissing it out of hand.

The first section of Acts 1 deals with Jesus and His apostles (Acts 1:1-11). The second section deals with the apostles and all the disciples, which numbered 120, and the choosing of Mathias (Acts 1:12-25). However, then we come to Acts 1:26 – 2:1:

“And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles. When the Day of Pentecost had fully come, they were all with one accord in one place.”

Grammatically, the word “they” (2:1) refers back to the word “apostles” (1:26). In Greek, the antecedent of any pronoun is found by referring back to the nearest noun with which it agrees in person, number, and gender. Moreover, the word “them” and “all of them” (vv. 3-4) are masculine in nature. Incidentally, we find the word “Galileans” referring back to the word “these” (“these men”), which is also masculine (2:7).

The word “Galileans” describes the region from which the apostles were from. The context is then summarized by, ***“But Peter standing up with the eleven ...”*** (2:14). So, at the very beginning of the context we have explained for us that those who were together in one place (2:1) were the apostles, and then we have the very same subjects (apostles) standing up making a defense (2:14). Sadly, Deaver simply rejects the grammar of the text to fit his wicked doctrine and agenda.

After rejecting the grammar of the text, Deaver proceeds to rejecting the context of a passage as well. In his feeble attempt, Mac actually perverts God’s Word to fit his agenda, and in doing so, has elevated himself above God. He quickly writes:

“The ‘they’ of verse 1 cannot refer to apostles only because:

1. The coming Spirit had not been promised to apostles only (2:17-21; John 14:18).
2. Holy Spirit baptism had never been promised to apostles only (Luke 3:15-17).
3. The closest antecedent to the pronoun does not settle it (cf. Acts 13:52 and 14:1).” (IBID, 228).

Mac is guilty of the logical fallacy of equivocation, intentionally putting forth

ambiguity, by making two distinct phrases or concepts equal or synonymous. For instance, there is absolutely no synonymy with the phrases “**baptized in Spirit Holy**” (Acts 1:5) and “**I will pour out from My Spirit**” (Acts 2:17-18). Being immersed IN (into) something is a completely different action or concept than that of something being **poured OUT FROM** something else (Post).

He then refers to John 14:18, which is actually a context dealing with Jesus and His apostles only, wherein Jesus is promising them help, sending them another Advocate (Holy Spirit), not wanting them left on their own as orphans. This passage actually argues against Deaver’s heresy.

Additionally, the apostles were baptized in the Holy Spirit just as Jesus promised them (John 14, 15, 16; cf. Luke 24:49; Acts 1:4-5, 8). This occurred on them ONLY (Acts 2:1-4), being completed then and there. In this case, they were “**all filled with the Holy Spirit**” (Acts 2:4). This occasion prompted Peter to quote Joel 2:28-32 saying that what they saw and heard that morning was the beginning of the coming of Holy Spirit (no definite article) which is not speaking of the Person of the Holy Spirit, but miraculous power “out from” the Spirit.

Power came upon the apostles only by figure of being *immersed* in the Spirit. This promise of the Father (Luke 24:49; Acts 1:4-5,8) was fulfilled with the apostles, but it was also the opportunity of now ushering in the promise of Joel – a promise that truly was for more than just the apostles. However, they are not the same promise!

The three passages have nothing to do with each other, conceptually, grammatically, or contextually. Moreover, Acts 1:5 and John 14:18 are passages dealing with the apostles only, while Acts 2:17-21 is context dealing with promised POWER, being poured “**OUT FROM**” the Spirit, being supplied to God’s covenant children, consisting of both Jew and Gentile (“**all flesh**”).

However, this neither teaches nor implies Christians being baptized in the Spirit as the apostles were. Not even close! It is up to Mac to prove the synonymy of these passages, but he cannot do it. So once again, Mac goes out of his way to twist the Scriptures, “*teaching as doctrines the commandments of Mac Deaver.*” By leaving the confines of Scripture, Mac has left the confines of logic!

Deaver alleges that the promise of being Baptized in the Holy Spirit was a promise for all people for all time. First, the promise of being baptized in the Holy Spirit AND fire was made in front of a Jewish audience because all the

Jews had gone out to be baptized by John in the Jordan. This event had nothing to do with the Gentiles. The promise, therefore was publicly made in front of Jews, not Gentiles.

Although this promise was made publicly before the Jews, that does not, therefore, mean it applies to everyone (every Jew). In fact, the only application of this very promise was applied ONLY to the apostles (Luke 24:49; Acts 1:4-5, 8; cf. John 14, 15, 16). There is no promise of being baptized in the Spirit that is specifically addressed to the Gentiles. To claim such is pure eisegesis. Therefore, the promise does not belong to all Christians, especially since we can see the ultimate application.

Also, by using sound reasoning and hermeneutics, we can understand that the promise of being baptized in the Spirit was only for the obedient, not the wicked, i.e., only those who had been baptized in water for the forgiveness of sins by John (Mark 1:8). This is the very point being made by John when he also says, “**and with fire,**” which is judgment and punishment on the disobedient. Obviously, some out of the Jews would be *baptized in the Spirit*, while some out of the Jews would be *baptized in fire*, and this certainly included the Pharisees and Sadducees (Matt.3:7-12).

When we consider each Gospel account of this event and put all the fact together, we find that the Jews had gone out to John but that his discussion with the Pharisees and Sadducees was not something that was done publicly before all the people. Rather, John addressing the Pharisees and Sadducees seems to be more intimate instead of some public indictment. Matthew says John said to “them.” Mark’s account doesn’t make any distinction and we are led to believe John is addressing all the people.

Luke’s account seems to suggest that John was calling the entire crowd, “**brood of vipers,**” which is not the case. When we consider Matthew’s account we realize that John had called the Pharisees and Sadducees “**brood of vipers,**” not all the people. Similarly, when we consult John’s account, we realize that when John speaks of some being baptized in the Holy Spirit and in fire that he is addressing only the Pharisees and Sadducees (John 1:19-34).

When we consider Acts 1:8, we find the meaning of “**baptized in the Holy Spirit.**”

1. Jesus says, “**But you** (apostles) **shall receive POWER.**” But when?
2. Jesus says: “**when the Holy Spirit has come upon you**” (apostles).
3. Jesus previously told them they would be “**baptized in Holy Spirit**” (Acts 1:5). This is equivalent to receiving **power WHEN** the Holy Spirit

comes upon them (Acts 1:8).

4. It is also equivalent the “**promise of the Father**” (Acts 1:4).

5. And this is the same “**promise of the Father**” in Luke 24:49.

6. And the “**promise of the Father**” there is being “**endued with power from on high**” (Luke 24:49).

It is now demonstrated that Luke defines for us “**baptized in the Holy Spirit.**” It is a figure of speech representing being overwhelmed with miraculous power from the Spirit, and it is only applied to the apostles.

What Mac Deaver is guilty of, is suggesting that everyone today is baptized in the Holy Spirit but they do not receive the miraculous aspect the apostles received. Hello, Mac! You cannot separate the miraculous from the action, because it was this action or occurrence from the Spirit that provided miraculous endowment to the apostles. It is this miraculous promise of being overwhelmed with the Spirit that was applied only to the apostles. This power from on high is what made the twelve, apostles – the Lord’s Ambassadors. It is what separated them from all others who were given power through their hands. My advice to Mac is, “*What God has joined together, let no man, including Mac Deaver, separate.*”

Finally, regarding Deaver’s little quibble about Acts 13:52 and 14:1, brother Gary Summer makes the following point:

“Mac supplies Acts 13:52, 14:1, and 3 as a similar case. It is not similar.

Although there is an interruption, it is clear to whom “they” refers in Acts 14:1.

Notice that Paul and Barnabas are the focus of attention in Acts 13-14. The missionary journey is one that they have taken together. The Jews fought

against Paul and Barnabas in Acts 13:50; the pair shook the dust off their feet and traveled to Iconium (Acts 13:51). **Verse 52 is a brief comment about the disciples they left behind** being filled with joy and the Holy Spirit

(Acts 13:52). Then the **narrative picks up again** with Paul and Barnabas in Iconium (Acts 14:1). Would anyone get confused over the pronoun, *they*, in

this case? They would not because the reader knows that **the historical account is following the missionaries—not the disciples in one city.**

Also, since Iconium is mentioned the verse before and the one after Acts 13:52, there is no doubt to whom *they* refers. Likewise, in Acts 1 it is obvious that

Luke has as his subject the apostles. Yes, they meet with other brethren, and they select one of them to replace Judas, but then the narrative returns to what

happens to *them*—not the 120. McGarvey is right to point out that, if the 120 is the antecedent, one would have to go clear back to verse 15, whereas the

apostles are mentioned in the verse prior to Acts 2:1.” (Summers).

Works Cited

Bullinger, E. W. *Word Studies on the Holy Spirit*. Grand Rapids, Mich.: Kregel Publications, 1985. 26-28.

Deaver, Mac: *I Will Pour Forth of My Spirit: A Brief Commentary on Acts: Biblical Notes* Publication. Sheffield Texas. 2105. Page 228).

Post, Doug: While the events that transpired on the Day of Pentecost were in fulfillment of the more general, Abrahamic Promise (Gen.12:1-3), the specific promise under consideration is that of Joel. The apostle Peter begins explaining that which captivated the audience that day, namely the miraculous associated with the nature of the Holy Spirit. It is here Peter specifically refers to the promise of Joel. Putting an end to all of the assertions and speculations, Peter stood up saying, “But this is what was spoken by the prophet Joel.” Essentially, Peter said “**THIS** is **THAT**.” The “**this**” was what the crowd had just witnessed in hearing the sound of a “rushing mighty wind” (Acts 2:2, 6) and the twelve Galileans speaking languages they had never studied before. Here the term “Galileans” is used in a derogatory manner. The region of Galilee was seemingly a “blue collar” area inhabited by those considered to be unsophisticated and uneducated. The crowd was aware of this and was truly amazed. Moreover, the apostles were speaking with knowledge, wisdom, and authority, so it was only natural for them to ask, “Whatever could this mean?” (2:12). On the other hand, the “**that**” was the promise of the prophet Joel, which was the promise of miraculous power and salvation, and within this setting Peter begins his sermon as recorded by the inspired Luke. In Acts 2:17-18, Luke records the words of the prophet Joel: *εκχεω απο του πνευματος*, which means “**I will pour out of My Spirit.**” The text does not say, “I will pour out My Spirit” but “out from My Spirit.” The Greek preposition, “apo,” when used in the Genitive case, indicates separation from the source, or “away from,” meaning “**I will pour out *away from* My Spirit.**” According to Harrison, “Apo has the primary sense of ‘off,’ ‘away,’ ‘from,’ having properly the notion of being apart, the being separated by an interval of distance...” The preposition “apo” is an ablative marker, which is easily identified as “Genitive of Source,” meaning that the “ablative genitive basically involves the notion of separation...” Additionally, the ablative force does not exist only where the genitive is used in a prepositional phrase. Other Greek constructions maintain the ablative force without prepositions.

Summers, Gary:

http://www.spiritualperspectives.org/articles/documents/Who_Was_Baptized_In_The_Holy_Spirit.htm

Review of Robert Waters' Teaching on Adultery

Part III

Howard Denham
Florida,

I. Robert Waters also states: “Those who are reluctant to put their trust entirely in a dictionary, commentary or lexicon might find what I’m about to say to be convincing. The only human authority that one can consider as being more credible than a dictionary, lexicon or commentary would be not one person but a group of men who have put together a version of the Bible. Admittedly, all versions are not credible. Some, such as New World Translation, put out by Jehovah’s Witnesses, are designed to promote their own denominational faith. But many translations are credible. Now, what if some credible translators translate a word as adultery while others translate the same as ‘break wedlock’ and yet others translate the same word as ‘unfaithfulness’ and ‘untrue to’? Such would indicate they saw more in the word they were translating than mere sex, wouldn’t it?” (p.3).

1. Notice how Robert equates dictionaries and lexicons with commentaries, as though they all have the same purpose and scope of subject matter and learning involved, or as though those involved in the production of each category are necessarily all likewise equally credentialed and trained in the fields of linguistics, grammar, semantics, philology, and lexicography. Such a broad-brush keeps him from having to deal with the relative merits of each specific work he wishes to dismiss summarily without evidence of its incompetence.

2. Observe also how he slides over to assert that certain translations ought to have a deciding voice, even though he fails to recognize that the authors of the sundry dictionaries and lexicons he has summarily dismissed make up the bulk of the scholars on the translation committees. Those credentialed grammarians, linguists, semantic scholars, philologists, and lexicographers whom he so disdains, he now attempts to co-opt! Amazingly amazing!

3. As to translational philosophy, he fails to distinguish between literal translation and dynamic equivalence or functional equivalence. “Breaking wedlock” would be an example of a form of “functional equivalence,” especially a euphemism, as to Medieval Englishmen (and for some time thereafter English speaking peoples in general, see below) the idea of adultery, i.e., the sexual act itself, broke the marriage vow, or of the act of divorce itself. They often

understood in the phrase that sex was indeed involved, for by no other means could the vow “to have and to hold” be truly violated, under ecclesiastical law, except by the sexual “unfaithfulness” of one’s spouse. The Merriam-Webster New Book of Word Histories makes the following observation relative to the meaning of “wedlock” in Old English: “It was often found in such phrases as ‘to keep wedlock’ or ‘to break wedlock’ with reference to marital fidelity. The following quotation from William Tyndales’s translation of the New Testament (1526) illustrates this now obsolete use of wedlock: ‘And whosoever maryeth her that is divorced, breketh wedlocke’ (Mt. 5:32)” (p. 502).

The idea of marital fidelity concerned the sexual fidelity of the partners to one another. While indeed the idea of a vow or pledge is involved in the root meaning of the word “wedlock” (cf. William and Mary Morris, *Morris Dictionary of Word and Phrase Origins*, p. 604; C.T. Onions, *The Oxford Dictionary of English Etymology*, p. 997), it is equally true that the primary concern of those vows centered on the sexual fidelity of each party to the other. Thus, in Edward III, Shakespeare has Edward pressuring the daughter of Lord Warwick to “break her vow,” i.e. to commit adultery, with him as her duty to the crown. Warwick, offering aid in Edward’s endeavor, proposes to urge her to “forget her husband Salisbury” (Act 2.1.250-275, 357-367). This idea survives even today in our vernacular, despite efforts by men like Robert Waters to convince folks otherwise.

It survives in the phrase “break the marriage vows,” as noted by linguist and grammarian Gail Brenner. She observes: “All of the following verbs mean to have a romantic or sexual involvement with someone other than one’s partner or spouse: cheat on...have an affair...play around...break one’s (marriage) vows...” (Webster’s New World American Idioms Handbook, p. 123).

4. In defining the word “adultery,” lexicographer Richard A. Spears notes: defines it as “an act of sexual intercourse where at least one partner is married to someone else. [Since the 1300s] Synonyms: COMARITAL SEX, CONJUGAL INFIDELITY, EWBRICE, FLESHLY TREASON, FOUL PLAY, INFIDELITY, MARRIAGE-BREACH, SMOCK-TREASON, SPOUSE-BREACH, TREASON” (*Slang and Euphemism*, 3rd revised edition, p. 3). To “break wedlock” was then to be guilty of sexual infidelity. It meant primarily to “commit adultery” in its literal sense. It was used by extension to the act of divorce itself, with physical adultery being the ground for the divorce. In time the expression gradually took on a life of its own relative to divorce.

5. The simple fact remains that “break wedlock,” to Medieval Englanders and

even later generations of English speaking people, had the meaning of adultery in its literal sense. The adultery violated the marriage vow to be faithful to one another. To break wedlock was not the result of the woman burning the bread or the man hanging out at the local pub contrary to his wife's desires. It had to do with fidelity to the vow to remain solely for the other sexually. The husband had the proprietary power over his wife's body, and the wife had the proprietary power of her husband's body. When either committed adultery it was "against" the other. The offending party "broke wedlock." Thus, the same idea also attended the use of "unfaithfulness" when contemplating marital relations.

6. Simple research would have shown that to be the case, if brother Waters had but used the abundant sources available. As a result of his failure to do the research, Robert fails to view these translations in the cultural contexts in which they were made. He also creates ex nihilo a doctrine that is at once both odious and repulsive to any right thinking person.

7. Sir Thomas More, writing in 1516, uses the phrase "break wedlock" to refer to the illicit sexual act of adultery in his work *Utopia: The Second Book* subtitled "Of Bondmen, Sick Persons, Wedlock, and Diverse Other Matters." He writes therein: "And matrimony is there never broken, but by death; except adultery break the bond, or else the intolerable wayward manners of either party. For if either of them find themselves for any such cause grieved, they may by the license of the council change and take another. But the other party liveth ever after in infamy and out of wedlock. But for the husband to put away his wife for no fault, but for that some mishap is fallen to her body, this by no means they will suffer...Breakers of wedlock be punished with most grievous bondage. And if the offenders were married, then the parties which in that behalf have suffered wrong, be divorced from the adulterers, if they will, and be married together, or else to whom they list. But if either of them both do so still continue in love toward so unkind a bedfellow, the use of wedlock is not to them forbidden, if the party be disposed to follow in toiling and drudgery the person with which for that offence is condemned to bondage"

(<http://www.bartleby.com/36/3/8.html>). The phrase "or else the intolerable wayward manners of either party" contextually concerns fornication in the general sense. It should be recalled that More was a Roman Catholic who was executed for refusing to sign the Act of Succession to allow Henry VIII to assume authority over the Church of England. He would have never sanctioned divorce for any cause, and did not sanction Henry's misconduct.

8. But even better evidence that "break wedlock" contemplated the sexual act of adultery is seen in the translation and works of William Tyndale himself. In his

Prologue to the Romans published in his 1534 edition of his translation of the New Testament he translates Romans 2:22 thusly: “Thou (saith he to the Jews) teachest, a man should not break wedlock, and yet breakest wedlock thyself...” (p. 208). In his 1537 edition, which was published posthumously by John Rogers and which is better known as Matthew’s Bible, Tyndale (also spelled Tindale) translates the key statement: “Thou sayest a man should not commit adultery, and thou breakest wedlock?” (p. 195). Notice the interchangeableness of the terms “commit adultery” and “breakest wedlock”! He also renders *moicheia* in Matthew 15:19 as “breaking of wedlock” in the Lord’s catalogue of sins that “come from the heart” (p.34), while in Mark’s parallel in Mark 7:21 he gives “adultery” as the rendering (p.64). In Mark 10:19 he renders the negated *moicheuo* as “break not matrimony” in Mark’s account of Jesus’ catalogue of the Ten Commandments (p.69). In Matthew’s parallel in Matthew 19:18, he gives the rendering “break no wedlock” (p.39). In fact, he renders in his 1534 edition Matthew 19:18, in recounting Jesus’ summation of the Decalogue, as: “The Other said to him, Which? And Jesus said: break no wedlock, kill not, steal not: bear not false witness...” And in the smoother reading of the 1526 edition he renders the same text: “He said: Which? And Jesus said: Thou shalt not kill. Thou shalt not break wedlock: Thou shalt not steal: Thou shalt not bear false witness...” (cf. David Daniell, William Tyndale, pp. 146-147). Tyndale’s 1526 edition reads in Middle English in the text “breake no wedloke”
<http://www.studydrive.org/desk/?l=en&query=Matthew+19%3A18§ion=0&translation=tyn&oq=Matthew%252019%3A18&new=1&sr=1&nb=mt&ng=19&ncc=19>. He translates *moichoi* in 1 Corinthians 6:9 in his 1537 edition as “whoremongers” thus showing that he considered the term to reflect sexual activity (p. 215).

9. In Paul’s catalogue of the Ten Commandments in Romans 13:9 he translates, “Thou shalt not commit adultery” (p. 206). And uses the same rendering in James 2:11 (p. 289). And it is said in Tyndale’s translation of 1537 regarding the woman who joins herself to another man while her husband still lives that “she shall be counted a wedlock-breaker” (p. 199). Clearly, William Tyndale did not mean by “breaks wedlock” the same notion that Robert Waters tries to apply to that phrase! In fact, even on Matthew 5:31-32, Robert’s chief “witness” repudiates Robert’s assertions! William Tyndale equates “break wedlock” with “to commit adultery” using the Old French terms “advoutry” and “advouterer” for “adultery” and “adulterer” respectively. These terms always contemplated in Old and Middle English the sexual sin of adultery.

10. He also appeals to the sin of David with Bathsheba as an example of the sin under consideration. He warns of the dire consequences that befell the nation of

Israel because of sexual immorality and other sins and of the consequences that had come upon England in his day due to the toleration of it. Furthermore, Tyndale calls upon civil magistrates for the sake of the nation to carry out their duty in punishing adulterers and adulteresses according to the law of God, though he provides for some extenuating circumstances where the officials simply may not know of the situation (“Expositions of Scripture together with Practice of Prelates,” Expositions and Notes on Sundry Portions of the Holy Scriptures, edited by Henry Walter, pp. 51-53).

11. Tyndale translates Exodus 20:14, which certainly as part of the Decalogue contemplates the sexual sin, as, “Thou shalt not break wedlock” (<http://www.thysayingistruth.com/>). cf. William Tyndale’s Five Books of Moses, Called the Pentateuch, p. 225; Robert Demaws & Richard Lovett, William Tyndale, a Biography, revised, p. 225. He translates Deuteronomy 5:18 the same (p. 543). He renders Leviticus 20:10 as, “He that breaketh wedlock with another man’s wife shall die for it, because he hath broke wedlock with his neighbor’s wife, and so shall she likewise” (p. 357). These passages show that Robert’s star witness actually did not hold to the theory that Robert assigns to him! Rather he gives evidence that is diametrically opposed to Robert’s case and that refutes his assertions.

12. There are some other interesting renderings from Tyndale’s work in the Old Testament. In Ezekiel 23:45, which utilizes vivid sexual imagery to denounce the idolatry of Israel and Judah in the parable of the two harlots, he gives the following rendering: “O ye all that love virtue and righteousness, judge them, punish them: as advouters and murderers ought to be judged and punished. For they are breakers of wed lock, and the blood is in their hands.” And verse 37 in the same chapter reads in part, “...they have broken wedlock, and stained their hands with blood.” The sexually charged text of Proverbs 30:20, which in the KJV speaks of “the adulterous woman,” in Tyndale’s work reads, “an wife that breaketh wedlock.”

13. According to a fascinating research paper by Prof. David L. Snuth, citing the work of Viggo Norskov Olsen *The New Testament Logia on Divorce: A Study of Their Interpretation from Erasmus to Milton* (p.112), “For Tyndale, divorce was possible only because of adultery. Because the Mosaic Law stipulated the death of the adulterer, the innocent party was not under bondage to the original marriage. Desertion was also a just cause in Tyndale’s opinion, because he saw it as invariably tied to adultery” [“Divorce and Remarriage from the Early Church to John Wesley,” *Trinity Journal*, 11.2 (Fall 1990): 131-142. Also online at TheologicalStudies.org.uk or

http://www.theologicalstudies.org.uk/article_divorce_snuth.html]. [NOTE: Olsen, quoting in part from Tyndale, writes: “However, it appears that he {Tyndale} cannot think of desertion without adultery being involved. He writes: ‘For what right is it that a lewd wretch should take his goods, and run from his wife without a cause, and sit by a whore, yea, and come again after a year or two (as I have known it) and rob his wife of that she hath gotten in the mean time, and go again to his whore?’” (The New Testament Logia on Divorce, p. 112).

14. The reason for Tyndale’s assumptions relative to desertion invariably leading to adultery is because it almost invariably did. The general tendency of men who desert their wives historically has been the practice of taking up with an illicit paramour. In fact, many times the paramour runs away with him. This basic assumption that one will have sex with another woman if he discards his wife is seen also in or, at the very least, lies behind the wording of the Pharisees in Matthew 19:3, the answer of Jesus in Matthew 19:4-9, and also the response of the disciples to His admonitions in Matthew 19:10.

15. Thus, Tyndale would have rejected the theory of Robert Waters as heretical and would have taken great umbrage at Robert’s misuse of his translation to support his error. Waters needs to spend more time actually researching the writings of those whose material he references before trying to co-opt them into the defense of his heresy! The same can also be said of others who are guilty of the same shoddy inductive methodology, such as Al Maxey, Olan Hicks, and Dan Billingsly.

16. Miles Coverdale, the contemporary and co-worker of Tyndale, also repudiates Waters’ erroneous assumptions on the meaning of “break wedlock,” by writing: “When we are yet in prosperity, the devils would have us to make but a small matter of it, as though we were in no danger to God-ward, albeit we blaspheme, be drunken, and commit whoredom, break wedlock, & c.” (“Treatise on Death,” Remains of Myles Coverdale, Bishop of Exeter, p. 53). It will be observed that Coverdale uses “break wedlock” in apposition to “commit whoredom” in the previous construction. The form properly is “...we blaspheme, be drunken, and commit whoredom...” with these three items being equated as sins that men commit despite the prosperity they experience in life. He then ties “break wedlock” by way of a separate comma directly to “commit whoredom” by apposition. “Commit whoredom” was a phrase often used for the sexual sin of adultery and also, in a broader scope, for fornication. Here “break wedlock” is put for it by way of explanation, along with the form “& c.,” which also contemplates any and all other expressions then prevalent in the vernacular of Coverdale’s day for this sin! Coverdale, as well as Thomas Cranmer, renders

Exodus 20:14 as, “Thou shalt not break wedlock” (Hannah Chaplin Conant, History of the English Bible, p. 457).

17. In their monumental work *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, John McClintock and James Strong provide this notation on the meaning of the term “wedlock”: “Wedlock. A word that occurs but once in the A.V. (in the phrase ‘break wedlock’, na’aph, Ezek. xvi, 38, to commit adultery, as elsewhere rendered...” (Vol. XII, p. 893). But then Robert disdains the scholars! It is a mighty convenient view that can so readily dismiss inconvenient facts lest they lend to a conclusion contrary to one’s presuppositions!

18. At the risk of being viewed as overly attached to the authorities in linguistics, lexicography, and languages, I cite here yet another authority whose material is inconvenient for brother Waters’ novel theory. In his book *The Unfolding of Language*, linguist and Semitic scholar Guy Deutscher, in discussing this very phrase “to have and to hold” at the heart of the concept of marriage, notes that the root idea of “have” and “hold” is that of taking or seizing something. The metaphor draws upon the concrete reality of possession in a physical sense (pp. 129-133). Without doubt, this is why the infinitive *echein* is used so extensively in Greek to convey the idea of “having” a woman or man sexually, especially when used of marriage or concubinage. In the ancient Greco-Roman world, it contemplated the former rather than the latter.

II. In further support of his doctrine, In support of his assertions, Waters cites the ASV rendering of Ezekiel 16:38, which actually follows the KJV Middle English, where the Hebrew term *na’aph* is translated as “break wedlock.” What our brother fails to tell his readers is that in every other case where a form of *na’aph* is found the KJV renders it as “commits adultery,” “adulterer,” “adulterous,” et al. And so does the ASV. Thus, it should have been translated “commit adultery” here as well. Instead, the translators opted for more of a functional equivalence that tends to veil to 21st century eyes, especially those unfamiliar with the development of the English language, the meaning of the term in a quaint colloquialism or, more precisely, euphemism.

1. Robert then appeals to the Bible in Basic English and the CEV in Ezekiel 16:38 with the renderings “untrue” and “unfaithful,” which again euphemistically describe a particular kind of unfaithfulness – one that involves giving one’s sexual favors to another besides one’s spouse! Simply because “untrue” and “unfaithful” are used does not mean that the translators held to the view of Robert Waters on the meaning of “adultery.” Robert cannot prove that sexual

activity is not involved in or provides the force for the imagery of Ezekiel 16:38. He simply asserts it and then acts as though he has proven his case. Why did not Robert give the NASV rendering “commits adultery”? Or how about the NIV, New American Bible, et al.? Why also did not Robert give the ASV rendering of Ezekiel 16:32, which uses the same term of a woman who “commits adultery”?

2. Why did he not also note that the very verse he is seeking to build his case upon is a text dealing with the penalty that God would bring upon the nation for its sins just as He had decreed for “adulteresses” and “murderesses”? Clearly, Ezekiel has reference to the death penalty that was decreed by Moses for those guilty of the sexual sin of adultery and for those guilty of murder! The renderings given by these versions and a myriad of others and also such contextual data involved in Ezekiel 16 pose serious problems for Robert’s wanton mishandling of the text. The commentaries, lectionaries, and lexicons universally support our contention here. Robert has created his doctrine on the text on an assumed meaning for the verb na’aph in Ezekiel 16:38 and that on the basis of an assumed meaning of the English phrase “break wedlock.”

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