



Thursday, May 15, 2014 Zapping-you Whenever Thoughts Flow

“SECONDHAND SALVATION”

Can mortal humans become members of Christ's body without belief in Christ?



No wonder the bride above is smiling so big; even though she's a professed atheist, she's now automatically a member of the body of Christ. *Or is she?*

A remarkable new teaching surfaced at the Johnstown conference on Sunday, May 4, articulated by my friend Stephen Hill. The teaching claims that there are actually multiple avenues (rather than one) available to mortal human beings to receive membership into the body of Christ. Whereas we who have been familiar with the work of Christ have thought there to be but one way to receive this blessing, namely, a God-given, personal belief in the accomplished work of Jesus Christ (Acts 13:48; Acts 26:18; Ephesians

1:1; Ephesians 1:13; Ephesians 2:8-9; Colossians 1:3-8; 1 Corinthians 15:1-4; Romans 1:16; Romans 3:25; Romans 10:14-15; Galatians 3:26; 1 Timothy 1:14; 1 Timothy 3:13; 2 Timothy 3:15), we now learn that this is but one of two other ways. The other ways are related to close association, not with Jesus Christ, but with another mortal human being who believes in Jesus Christ.

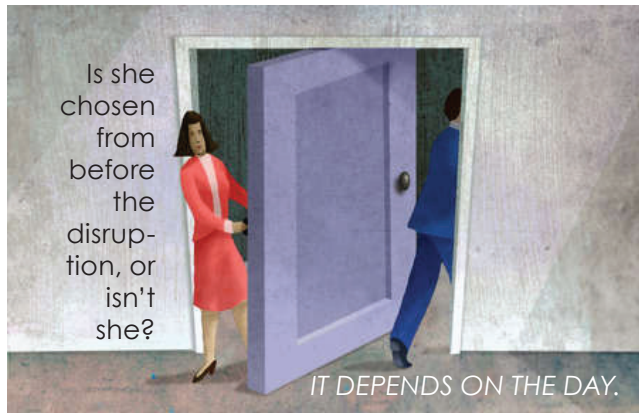
I have termed this “secondhand salvation.” It could also be called “coattail salvation.” It is true that we all receive salvation on the coattails of Jesus Christ, but this is not the assertion of the new teaching. The new teaching asserts a salvation based on the coattails of another mortal human being—namely a believing husband or wife—and not on the coattails of Jesus Christ.

MARRY A BELIEVER; YOU'RE IN

An alternative route to membership in Christ's body (besides faith in Christ) is to marry (or be married to) someone who already has faith in Jesus Christ. For example, according to the new teaching, an atheist woman can become a member of the body of Christ—even *while remaining an atheist*—by marrying a man who believes in Jesus Christ. Such a woman need not, at any time, believe in either Jesus or God—or in anything, for that matter—to be a part of Christ's body. She need not hear the evangel, or even know that there is an evangel. Such a woman can even hate her husband.

The critical consideration is that the woman remain with her husband, that is, agree to live with him. The woman's salvation, therefore, hinges not upon a God-given faith in Jesus Christ (God has not given her this) but upon remaining under the headship of her believing husband. As long as this woman stays with her husband, she has no need of a personal faith in Jesus Christ (it need not be granted her by God), neither has

she any need of the evangel. She does not even need to realize she is *under* headship. By association with her husband, she is a member of Christ's body and has therefore been chosen in Him before the disruption of the world (Ephesians 1:4). Again, this all occurs apart from faith in Christ. If she leaves her husband, however, she has disqualified herself from membership in Christ's body, and has no longer been chosen in Him before the disruption of world.



Before receiving the new teaching, those of us who have studied the critical aspects of membership into Christ's body believed that, "once saved, always saved." This was an unconditional blessing out of Jesus Christ's faith, for our faith (Romans 1:17), in accord with God's pre-determined choosing (Romans 8:29; Ephesians 1:4). With the new teaching, however, "once saved, always saved" goes out the window. God's "pre-determined choosing" comes and goes depending, in this example, on

"With the new teaching, 'Once saved, always saved' goes out the window."

Her membership in Christ's body, therefore, depends upon what *she* does, rather than upon God granting her faith in Christ. If she lives with her husband, she is a member of the body of Christ. If she divorces him, she is not a member. If she reconciles with her husband, she is a member again. If she divorces him again, she is no longer a member. This see-saw salvation could theoretically continue indefinitely.

the woman's choice of address. The atheist woman is saved (has eonian life; is a member of the body of Christ; was chosen before the disruption), only upon the condition of remaining with her husband.

HAVE CHILDREN; THEY'RE AUTOMATICALLY IN THE BODY OF CHRIST

Another way to become a member of the body of Christ—according to the remarkable new teaching—is to simply be born to a believing parent. Once again, personal faith in Jesus Christ becomes unnecessary. God's gift of personal faith (Romans 12:3; Philippians 1:29), becomes unnecessary. Proclamation of the evangel (Romans 10:14; 1 Corinthians 15:1-2; 2 Thessalonians 1:10) becomes unnecessary.

THE BASIS OF THE PREMISE

Stephen Hill bases his premise on one passage of Scripture, namely 1 Corinthians 7:14. He uses this passage to contradict at least fourteen other passages, listed above. As will be clearly shown, 1 Corinthians 7:14 has nothing to do with salvation into the body of Christ, but rather with being set apart ("hallowed") for God's use, as opposed to being declared unclean in accord with the law of Moses. To construe the passage to mean something above and beyond the clear, stated meaning of the text, compromises not only the work of Christ, but also God's chosen channel of apprehending that work, namely faith in Christ. Additionally, it makes the proclamation of the evangel dispensable. Perhaps worse, it lends a false confidence to parents and spouses concerning the eonian salvation of loved ones.

With the new teaching, the expectation of parents and spouses for the eonian salvation of their loved ones comes, not from the proclamation and receipt of the evangel ("through which also you are saved"—1 Corinthians 15:2), but rather through—in the case of husbands and wives—a desperate desire to keep the unbelieving spouse in the house. (In such a case, a woman's address becomes more important—in fact, solely important—than the proclamation of the evangel.)

In the case of children, they are automatically in the body of Christ—according to the new teaching—so why struggle to present Christ to them? A loving parent may do so anyway, but the impetus is lost. Why keep the children from the harm of religion? According to the new teaching, children of a believing parent can become Buddhists at birth, or never once hear the name "Jesus Christ"—it doesn't matter. Simply exiting the womb seals their eonian destiny.

If the parents divorce just before birth? Then the child would no longer be in the body of Christ. (Or is the child assured of eonian life at conception? This would be an important consideration, seeing as how the marital arrangement determines the child's destiny.) Or, what if the parents conceive the child apart from a husband/wife covenant? According to the new teaching, it is only the husband/wife covenant that imparts eonian life to the child, assuming at least one parent is a believer. (Or must the *father* be the believer? Does the magic work if the mother is a believer? Are adopted children included in the body of Christ? One would think. If so, then here is another means—besides faith in Christ—by which mortal humans can become members of Christ's body: adoption.) Unless parents decide to marry, the child would not be a member of the body of Christ. Only by entering into a husband/wife covenant can the parents ensure "body of Christ" status for their new baby.

This, indeed, is new teaching. But is it the teaching of Scripture? Are the above questions things we should even be asking? Does any clear teaching of Scripture drive us into even entertaining such questions?

Were this not a consequential departure from truth, I would not have dropped everything to correct it. I did my best to expose it on site after (and, unfortunately, during) Stephen's address. I later apologized to Stephen for interrupting him during his talk. I did not and do not apologize for refuting his teaching from the podium during my address, which ensued. I have nothing against Stephen Hill. He is not only a brother, but a dear friend and a man of God. He does not intend to compromise the work of Christ and God's chosen channel of apprehending it. He does not consciously set out to negate the necessity of proclaiming the evangel. Yet, since these are the unfortunate consequences of his "novel" teaching, I am compelled to expose the teaching.

SOURCE OF THE TEACHING

Were it not for an overpowering, emotional desire to see our immediate family members saved, 1 Corinthians 7:14 would never be tortured as badly as it is being tortured by this new teaching. (From here forward, unless otherwise noted, the term "saved" refers not only to eonian salvation, but to membership into Christ's body.) Since this verse concerns spouses, children, and the word "holy," it is seen as the best "chance" to "lower



the bar" and sneak beloved unbelievers into the body of Christ by "another way."

Because we are all concerned for the loved ones of our household, Stephen began his address with a heartfelt story of a family. He appealed to the strife and heartache endured by believers when one or more immediate family members is an unbeliever. He asked for a show of hands of those who have suffered by living with unbelievers. Few people, Stephen reminded us, were not in that boat. *Would God really intend to eonially separate family members? There must be another way.* After Stephen's emotion-charged introduction had geared most people to *want* his teaching to be true, he launched upon a series of demonstrably fallacious logic arguments that could only be swallowed by emotionally-vested, uncritical listeners.

The title of Stephen's talk was: "One for All."

The "One" did not stand for Christ, but rather for the believing member of a family.

THE BIG QUESTION

Stephen Hill asked the following question at the outset of his talk: "Is there hope for believers with unbelieving spouses and/or children?" Rather than answering this question with solid, comforting verses concerning the salvation of all humanity, namely 1 Timothy 4:10, Colossians 1:20, Romans 5:19, 1 Corinthians 15:22, and Romans 11:36 (not one of these verses was ever mentioned), Stephen projected onto the screen a passage of Scripture having nothing to do with eonian salvation, namely 1 Corinthians 7:12-14:

If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and

he approves of making a home with her, let her not leave her husband. For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy.

(Whenever I enclose comments in quotation marks throughout this critique, these will be direct quotes from Stephen's PowerPoint presentation. I will also display them in maroon type.)

"HOLY"

The key question, of course, becomes, *What does "hallowed" mean?* ("Hallowed" is simply another form of the Greek word *hagion*, translated "holy." It is the same root from which we get, "saint.")

From Stephen's PowerPoint presentation (emphasis is his):

"'Holy,' from the Greek *hagion* (notice the same root), means "set apart" and, when referring to a person, *always* means a saint (or believer)."

Half of this statement is true, and half is false. That "holy" means "set apart" is true. That holy *means* a "believer" is false. Two different words, in Greek, cannot have a single meaning. Neither can a single word have two meanings. *Hagion* cannot *mean* "set apart," and at the same time *mean* "believer," as Stephen states that it does. The Greek word for holy is *hagion*, and the word for believer is *pisteuo*. Obviously, there is no common root between these words. God is clearly saying two different things. *Hagion* means "set apart," whereas *pisteuo* means "entrust of persons and things."

This sleight of hand (making "holy" synonymous with "believer") is presented by Stephen on page five of a twenty-three page presentation, with no proof. When "proof" is offered, it stems from demonstrably faulty logic (as we shall see) to which Stephen is blinded (as many would be) due to the heat of wishful thinking. In fact, textual proof abounds to the opposite conclusion, namely that *hagion* and *pisteuo* share zero etymological ground. That they are often *used* together, however, tricks the mind into thinking they are synonymous. This is a common exegetical error that surfaced continually in Stephen's presentation.

It is critical to Stephen's new teaching that "holy" *means* "believer." If "holy" *means* "believer," then when

reading 1 Corinthians 7:14, all we need to do is substitute, in our minds, "believer" for "holy," and—like magic—the verse says something completely different than what Paul said when using *hagion* instead of *pisteuo*.

If Stephen's premise falls apart, however, (that is, if "holy" doesn't *mean* "believer") then so does the entire new teaching. If the entire new teaching falls apart, then we are back to believing in Jesus Christ for salvation, rather than the alternative channel, that is, remaining in a covenant relationship with a mortal human being.

TWO NEW TESTAMENT PASSAGES DISPROVING THE PREMISE

We need but one passage of Scripture to disprove Stephen's premise (that *hagion* is synonymous with *pisteuo*), but there are two. Here is the first one:

Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus ... —Ephesians 1:1

This is from the *Concordant Literal New Testament*. Saints (that is, holy ones—*hagion*) are not necessarily believers (neither are they necessarily people), and here is proof. Saints are set-apart ones, who can *also* be believers. Thus, belief does not inherently belong to holiness. It may accompany it, and often does, but does not, by nature, belong to it.

"Saint" is merely the noun form of the adjective "holy." (It is the same root word, *hagion*. The root word in Hebrew id, *qdsh*.) Anything that is set apart to God (whether it be a person, animal, or thing), is "hallowed" by God, and is therefore "sainted," or "a saint." Inanimate objects can indeed be "saints":

The ground on which Moses stood was holy. The mount from which the law was delivered became holy. We read of holy garments, a holy crown, holy anointing oil, holy ointment, holy bread, holy vessels, a holy linen coat. All these are articles which, though without any vestige of moral quality, can be put into a relationship with God, and called holy.

—E.H. Clayton, *Unsearchable Riches Magazine*, Vol. 35, pg. 114.

Members of heathen armies are also called saints (Isaiah 13:3; Jeremiah 51:28) that is, hallowed ones. So are heathen whores and sodomites who are dedicated



Is this cow a believer? *Why not?* It is the firstborn, and God calls it "holy."
—Exodus 13:12

to the cult worship of false deities (Deuteronomy 23:17; Bullinger writes concerning the whore of this verse in his *Companion Bible*: "whore = sodomitess. Heb. means one consecrated as such in connection with heathen worship. Hence her name *kedeshah*, a separated one.").

This is why I dislike the *Concordant Version's* translation of *hagion* as "saint"; it makes us think "saint" is derived from another root other than *hagion*, making it difficult for us to associate animals, inanimate objects, and unbelievers with sainthood, or "set-apartedness." Here, the *Concordant Version* is not very concordant. (In fact, under "saint" on page 255 in the Keyword Concordance of the CV, we read, "see holy.") The *Dabhar Translation* is much to be preferred, as it never uses "saint" for *hagion*, but rather, "holy one," with "one" being indicated as not in the original text. Even A.E. Knoch recognizes the problem with the translation "saint," writing in Volume 44 of *Unsearchable Riches Magazine*, pgs 174-75 (all emphasis is his):

Perhaps it were better if we avoided the special terms "saints" for "holy persons." In the inspired original the word is simply a form of *holy*. In the Keyword Concordance its occurrences will be found, not under "saints," but under "holy." Paul's perfection epistles, the highest revelation for today, use this designation with the limitation "believers in Christ Jesus." —Eph. 1:1; Phil.

1:1. True saints, or *holy* ones, are hallowed by *faith* not by works or knowledge. Nor is it the amount, or extent of faith that counts, but the Object. The feeblest flicker of faith suffices, if it is *in Christ*.

In all his teaching, A.E. Knoch never makes salvation dependent on anything besides a *personal* faith in Jesus Christ. Besides, he writes in Volume 39 of *Unsearchable Riches Magazine*, pg. 282 (emphasis mine):

The saints today are not united to God by fleshly bonds, even if they belong to the Circumcision, hence divorce is not based upon the physical, but the spiritual. Moreover, the saints should never seek separation. Rather, they *should endeavor to win the unbeliever*.

It is clear that A.E. Knoch considered an unbelieving member of a marriage to be "un-won" to Christ, that is, not a member of His body.

As for the apostle Paul, in no instance of his teaching does a person's faith in anything except Jesus Christ (no, not even faith in a spouse's faith) count for saving faith. In fact, many, many verses from Paul teach that salvation comes by faith. (We shall quote 16 of these verses at the end of this report.) 1 Corinthians 7:14 does not overrule these many verses.

MORE ON "HOLY"

Concerning the term "holy," Stephen said on page 10 of his presentation,

A. "The term, when pertaining to individual people, is *synonymous* with 'believer'"

As I have proven both etymologically and with pertinent Scripture references (especially Ephesians 1:1), this statement is false. Then Stephen said this, on the same page:

B. "In every single occurrence relating to people, ['holy'] refers to believers."

Statement B is also false. I have shown this by referencing Scripture passages calling heathen individuals "hallowed." 1 Corinthians 7:14 *also* disproves Statement B, because the "holy" people of the context are called, in the very context, "unbelievers." Not even Stephen claims that these hallowed unbelievers of 1 Corinthians 7:14 ever become believers. On page 19 of his presenta-

tion he writes: “Whether the unbeliever stays or leaves, he or she is *actually* an unbeliever” (emphasis his). If the unbeliever is “actually” an unbeliever (what kind of teaching makes it necessary to point this out?) then Stephen has contradicted his own Statement B.

That “holy people” are necessarily believers is critical to Stephen’s new teaching. The new teaching, however, is founded upon demonstrably fallacious facts and logic. It simply does not follow that, because believers are called “holy,” no other people can be holy. It is like claiming that, because Miami is called “sub-tropical,” then no other city can be sub-tropical. Not only this, but by stating B, Stephen contradicts statement A. If “holy” *refers* to believers, then how can “holy” be *synonymous* with “believer”? Yes, Paul uses “holy” to *refer* to believers in Ephesians 1:1—“to all the saints [holy ones] who are *also* believers ...” but this only proves that “holy ones” and “believers” are, by definition, different things. If these terms were synonymous, we would be able to interchange them without violence to the sense of the text. Yet we cannot:

- 1) “In every single occurrence relating to people, ‘believers’ refers to believers.”
- 2) “In every single occurrence relating to people, ‘holy’ refers to holy ones.”

FALLACY OF THE NEW TEACHING

Stephen illogically concludes that,

- A. Because every NT passage using “holy” *refers* to believers (he assumes 1 Corinthians 7:14 does as well) ...
- B. ... therefore, “holy,” in reference to people, cannot refer to anything *but* believers, and so ...
- C. ... “holy” must be *synonymous* with “believer.”

This is a classic *non sequitur* (Latin for “it does not follow). According to Wikipedia—

Non sequitur, in formal logic, is an argument in which its conclusion does not follow from its premises. In a *non sequitur*, the conclusion could be either true or false, but the argument is fallacious because there is a disconnection between the premise and the conclusion. All invalid arguments are special cases of *non sequitur*.

Concerning fallacious arguments, Wikipedia also states,

Fallacious arguments usually have the deceptive appearance of being good arguments. Recognizing fallacies in everyday arguments may be difficult since arguments are often embedded in rhetorical patterns that obscure the logical connections between statements. Informal fallacies may also exploit the emotional, intellectual, or psychological weaknesses of the audience. Having the capability to recognize fallacies in arguments is one way to reduce the likelihood of such occurrences.

The fallacy can be more easily seen in another example:

- A. Paul uses the adjective “stupid” to describe believers (1 Corinthians 1:27).
- B. A man who builds his house on sand is said by Jesus to be “stupid” (Matthew 7:26).
- C. Therefore, a man who builds his house upon sand is a believer.

Watch how this works with the teaching at hand:

- A. Paul uses the adjective “holy” to describe believers (Ephesians 1:1).
- B. A heathen whore dedicated to the cultic worship of false deities is called “holy” (Deuteronomy 23:17).
- C. Therefore, the heathen whore dedicated to the cultic worship of false deities is a believer.

THE REAL MEANING OF HOLY

“Holy” simply means “set apart by God.” It *may* refer to believers, but often does not. In Isaiah 13:3-5, God brings heathen armies against Babylon, and he calls the godless members of these armies, “hallowed ones”:

3. I Myself have instructed My
hallowed ones, (Hb. *qdsh*, “holy”)
Moreover, I have called My masters
of war, To execute My anger,
Those who are joyous in My augustness.

4. A sound of a throng in the
mountains, like many people;
A sound of tumult of kingdoms,
of nations being gathered:
Yahweh of hosts, He is mustering
a host for battle;

5. They are coming from a
far off land, From the end of
the heavens, Yahweh and the
instruments of His indignation,
To harm the entire earth.



In what sense were the Medes and Persians “holy”? That is the question.

NOTE: Dr. Bullinger writes in his Companion Bible, commenting on verse 3:

... sanctified ones = separated ones. Here = the armies of the Medes and Persians.

Are the Medes and the Persians believers? Hardly. Is belief imputed to them? No.

Jeremiah also refers to the same heathen king and armies as “hallowed,” that is, being set apart by God for the work of destroying Babylon. (Apparently, the Bible writers nursed no delusions that “holy” applied exclusively to believers or, worse, could be considered synonymous with “believer.”) The following is Jeremiah 51:27-28:

27. Lift up a banner on earth!
Blow a trumpet among the nations!
Hallow nations against her!
Summon kingdoms against her,
Ararat, Minni and Ashkenaz!
Appoint against her a marshal!
Bring up horses like the bristling young-locust!

28. *Hallow nations against her,*
the kings of the Medes, its viceroys

and all its prefects and every land of his rule. The earth shall quake and travail, for the designs of Yahweh have arisen against Babylon, to make the land of Babylon a desolation without a dweller.

PROOF IN THE CONTEXT ITSELF

The one verse Stephen never printed in his 1 Corinthian passage is the very verse (16) disproving his assertion concerning verse 14. Let's quote the entire passage, including verses 15 and 16:

If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband. For the unbelieving husband is hallowed (*hagion*) by the wife, and the unbelieving wife is hallowed (*hagion*) by the brother, else, consequently, your children are unclean. Yet now they are holy (*hagion*). Yet if the unbeliever is separating, let him separate. A brother or a sister is not enslaved in such a case. Now God has called us in peace. For of what are you aware, O wife—will you be saving

(*pisteuo*) your husband—or what are you aware, O husband—will you be saving (*pisteuo*) your wife—except as the Lord parts it to each?

To any objective person able to keep his or her emotions from this issue, the distinct appearance of *hagion* and *pisteuo* in this immediate context should settle the matter of whether or not these are synonymous terms. Paul is *not* talking about salvation in verse 14, and he's not talking about being hallowed in verse 16. How can he be supposedly meaning "saved" in verse 14, when salvation becomes a new consideration in verse 16?

THE SIMPLE EXPLANATION

Here is the simple explanation of the passage. As you are aware, the simple explanation is often the right one. The simple explanation is the un-tortured one—the one which avoids jumping to illogical conclusions via etymological sleight of hand.

Unbelievers in union with believers have a special relationship with God that was not afforded them during the era of law. During the law era, believers in covenant relationship with unbelievers were to put away the unbelievers (see Nehemiah 13:23-30). Under the era of grace, this is no longer the case. Because of grace, and because of God's unprecedented favor of believers, the unbelievers are set apart by God *in that they are not considered profane*. It doesn't mean they are saved into the body of Christ (far from it), but rather that they are no longer to be "expelled from the camp" as unclean. (This explains Paul addressing, in 1 Corinthians 7:14, the possibility of children being "unclean.")

As A.E. Knoch writes in Volume 39 of *Unsearchable Riches Magazine*, pg. 283:

If we do not see how God has changed in His dealings with mankind, then it will be impossible to really understand divorce or any other divine regulation for our conduct in this era of transcendent grace, and we will continue to grovel in the outdated enactments which were given to expose human depravity.

In 1 Corinthians 7:14, Paul is dealing with outdated enactments from the law. He is not only amending them, but his message of grace is superceding them.

Noted Greek scholar A.T. Robertson, in his book *Word Pictures of the New Testament*, writes this about 1 Corinthians 7:14--

Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife. Clearly, he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside. If the relations of the parents be holy, the child's birth must be holy also (not illegitimate).

But what if the unbeliever decides to leave? Paul says, "let them separate" (vs. 15). This, of course would grieve the believer, so Paul comforts the believer by saying, "God has called us to peace. What are you aware, O husband—will you be saving your wife?" The J.B. Phillips paraphrase puts it this way:

The Christian partner need not consider himself bound in such cases. Yet God has called us to live in peace, and after all how can you, who are a wife, know whether you will be able to save your husband or not? And the same applies to you who are a husband.

That the "salvation" of this passage refers to eonian life (membership into Christ's body) is evident by the context (the consideration at hand) which is "unbelieving" and "believing" spouses. Between verse 12 and 17, the words "believer" or "unbeliever" occur five times. Paul realizes that there would be a strong desire in the heart of the believing spouse to save the unbeliever (relatively speaking; Christ saves absolutely) by presenting the evangel, "through which also you are saved" —1 Corinthians 15:2. The thinking of the believer would be, *The longer I stay with this person, the greater the chance she will hear and believe the evangel, through me*. Yet Paul says, "let the unbeliever go," with the following comforting words, "After all, how can you know whether you will be able to save your wife or not?"

SAVING THE SAVED

Let's plug Stephen's theory that, "**'Holy,' from the Greek *hagion* (notice the same root), means 'set apart' and, when referring to a person, *always* means a saint (or believer)**" into these passages and see how it works. (A believer is necessarily saved; salvation into the body of Christ is the reason Stephen wants to make "holy" synonymous with "believer.")

For the unbelieving husband is saved by the wife, and the unbelieving wife is saved by the brother, else, consequently, your children are unsaved. Yet now they

are saved. Yet if the unbeliever is separating, let him separate ... for of what are you aware, O wife—will you be saving your husband—or what are you aware, O husband—will you be saving your wife?

Clearly, this rendering is unworkable. If the unbelieving wife of verse 14 is already saved by union with her husband, then the argument of verse 16—“How do you know whether you will be able to save your wife?” (that is, how do you know you’d be able to save her were she to *remain* in the covenant)—is moot. The woman of verse 14 (the woman *in* the covenant relationship) *has* to be unsaved, else Paul would not tell the believer to be at peace concerning her departure, seeing that he could not know whether or not he could eventually save her had she *remained* with him (at which time, according to the new teaching, she is already saved).

STRANGE ALCHEMY

Let’s now plug Stephen’s theory into verse 14, using “believer” (a word Stephen claims to be synonymous with “holy”) and see how *that* works:

For the unbelieving husband is made into a believer by the wife, and the unbelieving wife is made into a believer by the brother, else, consequently, your children are unclean.

In this passage, unbelievers are made into believers, *not by believing* (that would be the Scriptural channel), but simply by being considered believers—apart from saving faith in Christ. In other words: *they are believers and unbelievers simultaneously*.

Such a marvel has never occurred in the history of humanity. Paul asks in 2 Corinthians 6: 15, “What part has a believer with an unbeliever?” According to this new teaching, the answer would be, “A lot! They’re the same thing!” There is no Scriptural passage even intimating such a thing as unbelievers being either constituted or declared believers, apart from belief. Unbelievers become believers by believing. Believing what? The evangel.

Stephen realizes he has a problem here, and so asks on page 13 of his presentation:

“Can God declare someone to be something he or she isn’t?”

His strongest verse for answering this question is Romans 4:3—

Abraham believes God, and it is reckoned [credited] to him for righteousness.

Of course. But the key part of this verse—missed by Stephen—is “Abraham believes God.” Belief is God’s chosen channel through which this reckoning of righteousness takes place. Stephen’s contention is that the husband or wife of 1 Corinthians 7:14 remains an unbeliever, even while being declared a believer by God. Again, Scripture knows nothing of such a marvel of unbelievers being declared believers apart from belief. Consider this Scriptural elaboration concerning Abraham:

And, not being infirm in faith, he considers his body, already deadened (being inherently somewhere about a hundred years) and the deadening of the matrix of Sarah, *yet the promise of God was not doubted in unbelief, but he was invigorated by faith*, giving glory to God, being full assured also, that, what He has promised, He is able to do also. Wherefore, also, *it is reckoned to him for righteousness*. —Romans 4:19-22

It is righteousness that is reckoned to Abraham, via faith. Belief is not reckoned to him. Abraham has to come *out* of unbelief in order to *have* faith (“belief” and “faith” come from the same Greek root, *pistis*). Yet the unbelieving husband and wife of Stephen’s assertion *do not ever* come out of unbelief. Otherwise, this would not be such a surprising teaching. Why would we be arguing about this if the unbelieving wife or husband came to Christ by believing? What would be so shocking about that? We already believe that. But no. It is a surprising teaching because, for the first time since I began studying and writing about these things full time, a man of God has arisen to assert that eonian salvation can now somehow be imparted *apart* from faith. This is the shock! (It’s also the grievous error; at least it grieves me.)

The teaching is dangerous, otherwise why bother with it? It is no small thing; it undermines foundational truth. The teaching completely discounts, for a part of the population, a foundation of the gospel in this day of grace, namely, God’s chosen channel to Christ: faith—faith not in one’s spouse, but in Jesus Christ. The teaching has such emotional appeal that I fear many will entertain it simply because their brains will have become neutralized by Western sentimentality, blinding them not only to etymological, logical, and contextual considerations, but Scriptural precedent.

Faith was God's chosen channel in the day of Abraham, and it's still His chosen channel. Watch what follows in Romans 4:23—

Now it was not written because of him only, that it is reckoned to him, but because of us also, to whom it is about to be reckoned, *who are believing on Him Who rouses Jesus our Lord from among the dead ...*

NOWHERE DOES GOD CREDIT
UNBELIEVERS WITH FAITH,
ESPECIALLY NOT IN
1 CORINTHIANS 7:14

God credits believers with righteousness, yes (through the avenue of faith), but never credits unbelievers with belief. Stephen confuses these two things—imputed righteousness with imputed belief—assuming one to be the other, or that the latter is even possible, let alone Scriptural. Or, he thinks that if God does one, He must necessarily do the other. Paul so closely associates righteousness with faith that, in Romans 4:13, he calls it “faith righteousness.” Later in his presentation, Stephen anticipates the common objection to the strange new teaching, that is, the teaching which makes unbelievers into believers apart from belief (that is, faith):

“OBJECTION: God cannot credit faith to an unbeliever because faith is individual and for each ‘one.’

He answers it this way:

“Reality Check: Scripture is filled with examples of God saving entire households for the faith of one. Furthermore, a husband and wife are considered one flesh by God (Eph. 5:31).

If God saves entire households for the faith of one, then what would be the necessity for imputing belief to unbelievers? Just save them on the strength of the one believer. “Imputation” (“crediting”) is a distraction that derails (or at least clashes with) Stephen's own argument. Is the household saved by the faith of the one believer, or is it saved because God imputes (“credits”) belief to the unbelieving members of that household?

Well, here is a reality check for the reality check: In every example offered by Stephen, the salvation of “many by the faith of one” will be seen *not* to be into eonian life beyond this cosmos, but rather into temporary, limited, blessings upon this earth. For eonian, im-

mortal life beyond this cosmos, God employs the channel of personal faith (it's a gift, yes—Romans 12:3—but it's personal faith nonetheless). To assume that God operates by the same principles for eonian, immortal life beyond this cosmos as He does for temporary, limited, earthly blessings, is just that—an assumption. It's also a grievous mistake.

As for the husband and wife being considered “one flesh,” I assume Stephen's point here is that, because husbands and wives are “one flesh,” therefore they must by necessity both be members of the body of Christ. The assumption must be that God cannot (or would not) snatch away one party in the “rapture” without snatching away the other. This is absurd, of course. A man is also considered to be “one flesh” with a prostitute (1 Corinthians 7:16). Is the prostitute then in the body of Christ? Will this be the next new teaching? Will we have believing men embarking upon “prostitute ministries,” that they might bring these women into the body of Christ? What a marvelous way to do it, I think! Many good men, I believe, would gladly consider such a ministry—all for the cause of Christ, of course.

But no. “One flesh,” rather, speaks symbolically of a distant reuniting of the genders, and even of the reuniting of humanity with God. In no way does it imply that those becoming “one flesh” are both believers (else the concerns of 1 Corinthians 7:12-17 are moot), and therefore neither does it imply that one party in the “one flesh” arrangement cannot be snatched away into glory without the other—any more than one party cannot die in a car accident without the other.

We will now consider Stephen's examples of God “saving” entire households for the faith of one, and see whether these have anything to do with being saved into the body of Christ apart from a God-given faith in Jesus Christ.

BENEFICIARIES OF ANOTHER'S FAITH

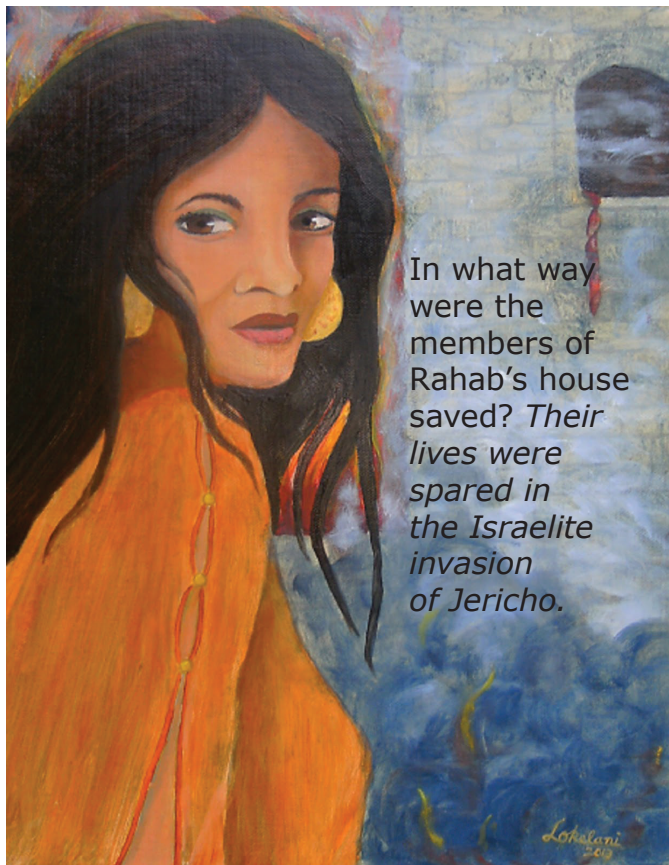
Stephen Hill asks on page 7 of his presentation: **“Can God really credit unbelievers with faith because of the faith of a family member? Has He ever?”**

Stephen answers this question with the following examples (emphasis his):

Noah (Gen. 6:18) – “Yet I will set up My covenant with you [Noah] and you must come into the ark, you and your sons, your wife and your sons' wives with you.”

Where does the passage say that anyone besides Noah had faith in God? Where is it even implied that faith is

credited to the sons of Noah? If the sons of Noah *were* believers, God would not need to credit the faith. If they weren't, there is no evidence God credited them with it. The only thing this passage shows is that Noah believed God and built a big boat according to God's instructions. God told Noah to take his wife into it, his sons, and his sons' wives. Because they went with him, the family was saved from the flood. None of them believed their way into eonian life. The context is salvation from a flood—only.



Abram (Gen. 12:2 & 3) – “I shall make you [Abram] into a great nation, and I shall bless you; I shall indeed make your name great ... In you all the families of the ground will be blessed.”

How does this prove Stephen's contention that God credits unbelievers with faith due to the faith of a family member? This verse, by itself, has nothing to do with faith, not even Abram's. God made this promise to Abram before he could even believe it. The families of the ground would be *blessed* by the seed of Abraham, but not necessarily saved. Blessing for the nations during the Millennium

comes to the believing and unbelieving alike. Many of the nations blessed during the Millennium will be unbelievers. No revelation claims that any sort of belief is imputed to them. In the Millennium, all the families of the nations who came up against Jerusalem during the tribulation will be punished for failing to observe the feast of tabernacles in Jerusalem (Zechariah 14:16-19). The very fact that the kingdom rule is one of an iron club precludes the notion that everyone in that kingdom becomes a believer on Abram's coattails, or is even imputed with belief. Belief has nothing to do with it.

Joseph (Gen. 39:5) – “And it came to be that, when he [Potiphar] had made him [Joseph] supervisor of his household and over all that he had, from then on, owing to Joseph, Yahweh blessed the household of the Egyptian.”

Again I ask, how does this prove or even support Stephen's premise that “God credits unbelievers with faith because of the faith of a family member?” In fact, in this example, not a single element of Stephen's premise applies: 1) there is no faith in the context, 2) there are no believers or unbelievers in the context, and 3) Joseph is unrelated via blood to any of the household of Potiphar. All this passage is saying is that everyone in Potiphar's household benefited from wise management. That Stephen references this verse to support his position speaks to a dramatic lack of evidence for his position.

Rahab (Joshua 6:17) – “Yet the city will come to be doomed, it and all that is in it, devoted to Yahweh. But Rahab the prostitute shall live, she and all who are with her in her house; for she hid the messengers whom we sent.”

All the examples Stephen offers show people receiving temporary, limited blessings upon this earth. In what way were the members of Rahab's house saved? Simply, their lives were spared in the Israelite invasion of Jericho. Here is where the blessings began and ended: *they didn't die*. I know Stephen offers these example as types of a greater truth, but he is comparing apples to oranges. It is another example of *non sequitur*.

Why stop here? Why not say that God imputes belief to every single person of a believer's household, and not just to family members? The members of Potiphar's house were not physically related to Joseph. Where does

“household” ever mean only husbands, wives, and children? Does it not include servants and even visitors? If these examples speak at all about eonian life and some mysterious, heretofore unknown God-imputed belief God gives to unbelievers, let’s take Stephen’s teaching to the next level. Seeing as our personal good acts—based on these examples—would save anyone in our household regardless of familial connection, why wouldn’t we gather as many into our household as possible in order to save them?

The immediate, temporary salvation of a household from imminent destruction due to one person’s act *does not translate* into eonian life to immediate family members due to one person’s faith. There is not one passage of Scripture even suggesting such a thing. Even the example of Christ and the ecclesia is contingent upon members of that ecclesia (chosen beforehand) believing the message of the evangel, that is, being *granted* (not merely being imputed with) the gift of faith.

Obed-edom (2 Samuel 6:11) – “So the coffer [ark] of Yahweh remained with the house of Obed-edom the Gittite three months; and Yahweh blessed Obed-edom and his whole household.”

Again, as in every example Stephen offers, Scripture speaks specifically of some sort of temporary, limited blessing upon the earth, not immortal, eonian life beyond this cosmos. Once again, the advantage is “blessing,” not “eonian life.” All eonian life is blessing, but not all blessing is eonian life. In this example, things went well for the *whole* household of Obed-edom, not just wives and children. Besides, nothing is said of the faith of Obed-edom. Once again, faith is nowhere in the context.

David (1 Kings 11:34) – “I shall not take the entire kingdom out of his [Solomon’s] hand, but shall set him as prince all the days of his life on account of David My servant ... who kept My instructions and My statutes.”

Once again, we are considering temporary, limited blessings upon the earth: “I shall set him as a prince *all the days of his life ...*”

No one is disputing the fact that God blesses other

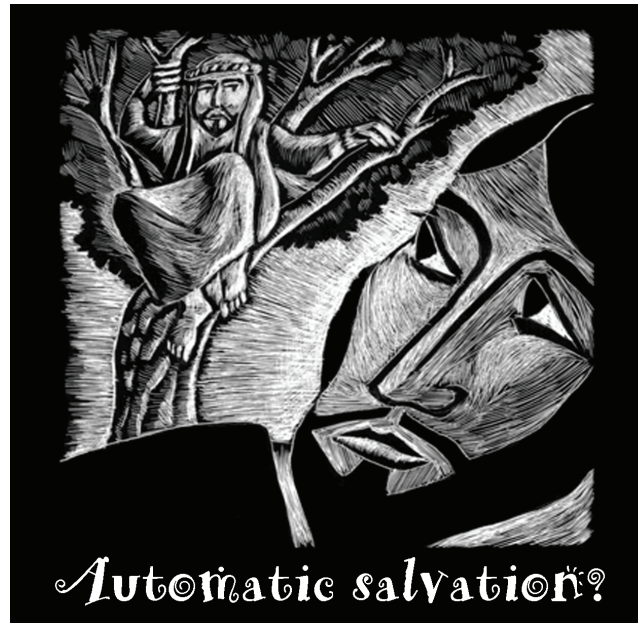
people because of the action of one. Obviously (these passages speak of it) it happens all the time. What I am disputing is that God imputes belief to unbelievers. What I am disputing is that “holy” means “believer.” What I am disputing is that “holy” is *synonymous* with “believer.” What I am disputing is that people can become members of Christ’s body apart from personal, God-given faith in Jesus Christ. What I am disputing is that 1 Corinthians 7:14 has anything whatsoever to do with membership into Christ’s body. None of these examples speak to any

of these critical issues; none of them. To set forth these examples as evidence only proves, to me, a terrible lack of evidence.

Zaccheus (Luke 19:9) – “Now Jesus said to him [Zaccheus] that ‘Today salvation came to this home.’”

Stephen assumes that, because Jesus said to *him* (Zaccheus) “Today salvation came to this *home*,” that everyone in Zaccheus’ home became a believer because of Zaccheus. The passage implies none of this. The passage does not even imply that Zaccheus becomes a believer; this has to be read into the text. (Zaccheus merely gives half his possessions to the poor and makes restitution for blackmail.) So how did salvation come into the home of Zaccheus? It’s easy to answer with the context.

Jesus had spent the previous night with Zaccheus, in his home (Luke 19:7). According to the text, Jesus “re-



mained in [his] house.” What do you think happened in that house while Jesus was there? Again, the context contains the answer, namely verse 10: “For the Son of Man-kind came to seek and to save the lost.” *Jesus* saved the members of the household. Salvation came, not through a family member’s marriage to Zaccheus (nothing is even said of the man having a wife), but through *Him, Jesus Christ*. Salvation came to that house, not through being a child of Zaccheus (nothing is even mentioned of the man having children), but through *Him, Jesus Christ*. Salvation came to that house, as it always comes, through a proclamation of the Word and the corresponding gift of faith. We don’t have to guess at how salvation came to the house of Zaccheus. We have a well-known passage of Scripture telling us exactly how salvation was transmitted to the household of Zaccheus that day:

For thus God loves the world, so that He gives His only-begotten Son, that *everyone who is believing in Him* should not be perishing, but may be having life eonian.
—John 3:16

It is this simple: Zaccheus and the members of his household believed in Jesus Christ on the heels of a proclamation of the evangel *by* Jesus Christ.

The Philippian Jailer (Acts 16:27-31) – “Now the warden ... prostrates to Paul and Silas, and preceding them out, averred, ‘Masters, what must I be doing that I may be saved?’ Now they say, ‘Believe on the Lord Jesus, and you shall be saved, you and your household.’”

Again, the assumption here is that the household of the Philippian jailer came to the body of Christ in some fantastic new way other than by personal, God-given faith in Jesus Christ. The context Stephen chose is extremely limited, and does not even tell us whether or not the Philippian jailer believed, or how he believed. The context will clarify these important considerations, as will soon be demonstrated. Does this passage support Stephen’s contention that 1 Corinthians 7:14 introduces us to some fantastic new way to be saved apart from a personal, God-given faith in Jesus Christ? No, not at all.

Stephen misses a key figure of speech in the Acts passage, known as “The Figure of Omission.” Stephen assumes that the action of the warden (believing) would *automatically* impart salvation to the household apart from their personal belief. He assumes that as soon as the warden believed on the Lord Jesus, then—like magic—his entire household instantly became members of the body

of Christ, apart from belief, apart from the proclamation of the evangel, apart from anything whatsoever other than the warden’s faith.

A Figure of Omission arises from fervor of speech, and is often accompanied by the omission (“Ellipsis”) of words. According to www.myenglishpages.com:

What is ellipsis?

Ellipsis (or **elliptical construction**) is the omission of a word or words. It refers to constructions in which words are left out of a sentence but the sentence can still be understood.

Ellipsis helps us avoid a lot of redundancy. In fact there is a lot of redundancy in language and it can be surprising how much can be left out without losing much meaning, particularly when there are contextual clues as to the real meaning.

Examples:

Some examples of ellipsis are listed below:

Sarah can do something about the problem, but I don’t know what (she can do.)

She can help with the housework; Nancy can (help with the housework), too.

John can speak seven languages, but Ron can speak only two (languages.)

The words between parentheses can be omitted and the sentences can still be meaningful.

Here is the ellipsis (that is, the Figure of Omission), in Acts 16:31—

Now they say, ‘Believe on the Lord Jesus, and you shall be saved, you and your household (who believe on the Lord Jesus).

To corroborate this, let’s analyze the greater context. Here is Acts 16:31-34—

Now they say, “Believe on the Lord Jesus, and you shall be saved, you and your household.” And they speak to him the word of the Lord, together with all those in his house. And, taking them aside, in that hour of the night he bathes off their blows, and is baptized, he and all his family, instantly. Besides, leading them up into his house, he sets a table before them, and exults with all his household, *having believed God*.

Are we seeing in this passage proof of some fantastic new way to be saved besides belief in Jesus Christ?

Hardly! What we *are* seeing is the divine way—the tried and true way: “And they speak to him the word of the Lord, together with all those in his house.”

Not even the Philippian jailer was saved apart from a proclamation of, a reception of, and a belief of, the evangel:

How should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding? Yet how should they be heralding if ever they should not be commissioned? ... *Consequently, faith is out of tidings, yet the tidings through a declaration of Christ.*

—Romans 10:14-15, 17

Not only the warden heard the words of Paul, but “all those in his house.” Paul would not have baptized unbelieving household members. They all came to believe, via Paul’s declaration of the evangel and a God-imparted faith. This is a clear-cut case of individuals 1) heralding the Word, and 2) individuals believing the Word. There is nothing here of belief being imputed to unbelievers apart from a heralding and a receiving of the evangel. Such imputed belief is a fiction based upon wishful thinking, hurried exegesis, and fallacious logic. The experience of the warden and his family is consistent with Romans 10:14-17, and every other passage pertaining to salvation into the body of Christ.

THE THREE FALLACIES OF THE NEW TEACHING:

Fallacy 1:

A. Because God reckons faith (belief) for righteousness ...

B. ... therefore God reckons unbelief for belief.

FACT: Nowhere in Scripture does God reckon unbelief for belief. Rather, He *grants* belief (Romans 12:3; Philippians 1:29).

Fallacy 2:

A. Because Paul calls believers “saints” ...

B. ... therefore all saints are believers.

FACT: “Holy” (noun: “saint”, or “holy one”) is used, in Scripture, to describe inanimate objects (Exodus 29:37; Ezra 8:28), animals (Exodus 13:2; Deuteronomy 15:19, and heathen armies (Isaiah 13:3; Jeremi-

ah 51:28). “Holy” people can *also* be believers (Ephesians 1:1), proving they are not *necessarily* believers (even unbelievers upon whom belief is somehow imputed.)

Special note: As E.H. Clayton writes in Volume 35 of *Unsearchable Riches Magazine*, pg. 114:

The Authorized Version renders *qdash* (HOLY), by “sodomite” (Deut. 23:17, etc.) and “unclean” (Job 26:14). For the feminine form *qdash* it has “harlot” (Gen. 38:21, etc.) and “whore” (Deut. 23:17). In order to convey this to the English reader, the proposed CONCORDANT VERSION will have “hallowed harlot,” or “sodomite.” This should show that the most immoral may be “holy” in devotion to their god.

(**Note:** In the Septuagint, that is, the Greek translation of the Hebrew Scriptures, *hagion* is used for *qdash*, much as *hades* (Gr.) is used for *sheol* (Hb.) The meanings of the words are identical.)

Fallacy 3:

A. Because there are places in Scripture where others are blessed in temporary, earthly ways by the faith on one ...

B. ... therefore God considers unbelievers to be in the body of Christ because they are married to believers.

FACT: God’s chosen channel for membership into Christ’s body, in this era of the grace, is faith in the work of Jesus Christ. It does not come by faith in a mortal human being. Mortal human beings proclaim the evangel, but faith to believe the evangel comes from God. This faith in Jesus Christ, through the evangel, is a gift of God (Romans 12:3). In every case, it is personal. It is not transmuted from one person to another by means of physical contact or familial relationship. In no case does God reckon it. Rather, He gives it as a gift (Romans 12:3, Philippians 1:29) to each individual whom He predetermines beforehand to have it (Acts 13:48; Romans 8:30; Ephesians 1:5, 13-14.)

PERTINENT PAULINE PASSAGES PERTAINING
TO SALVATION INTO THE BODY OF CHRIST AND
THE NECESSITY OF PROCLAIMING THE EVANGEL

John 14:6 (not a Pauline passage, but applicable)

Jesus is saying to him, “I am the Way and the Truth and the Life. No one is coming to the Father except through Me.”

Acts 13:48

Now on hearing this, the nations rejoiced and glorified the word of the Lord, and they believe, whoever were set for life conian.

Acts 26:16-18

But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them about from darkness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me.

Ephesians 1:1

Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus.

Ephesians 1:13

In Whom you also -- on hearing the word of truth, the evangel of your salvation -- in Whom on believing also, you are sealed with the holy spirit of promise.

Ephesians 2:8-9

For in grace, through faith, are you saved, and this is not out of you; it is God's approach present.

Colossians 1:3-8

We are thanking the God and Father of our Lord Jesus Christ, always praying concerning you, on hearing of your faith in Christ Jesus and the love which you have for all the saints, because of the expectation reserved for you in the heavens, which you hear before in the word of truth of the evangel, which, being present with you, according as in the entire world also, is bearing fruit and growing, according as it is among you also, from the day on which you hear and realized the grace of God in truth, according as you learned it from Epaphras, our beloved fellow slave, who is a faithful dispenser of Christ, for us.

1 Corinthians 15:1-4

Now I am making known to you, brethren, the evangel which I bring to you, which also you accepted, in which also you stand, through which also you are saved, if you are retaining what I said in bringing the evangel to you, outside and except you believe feignedly.

Romans 1:15-16

Thus this eagerness of mine to bring the evangel to you also, who are in Rome. For not ashamed am I of the evangel, for it is God's power for salvation to everyone who is believing—to the Jew first, and to the Greek as well.

Romans 3:24-25

Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God.

Romans 10:14-15

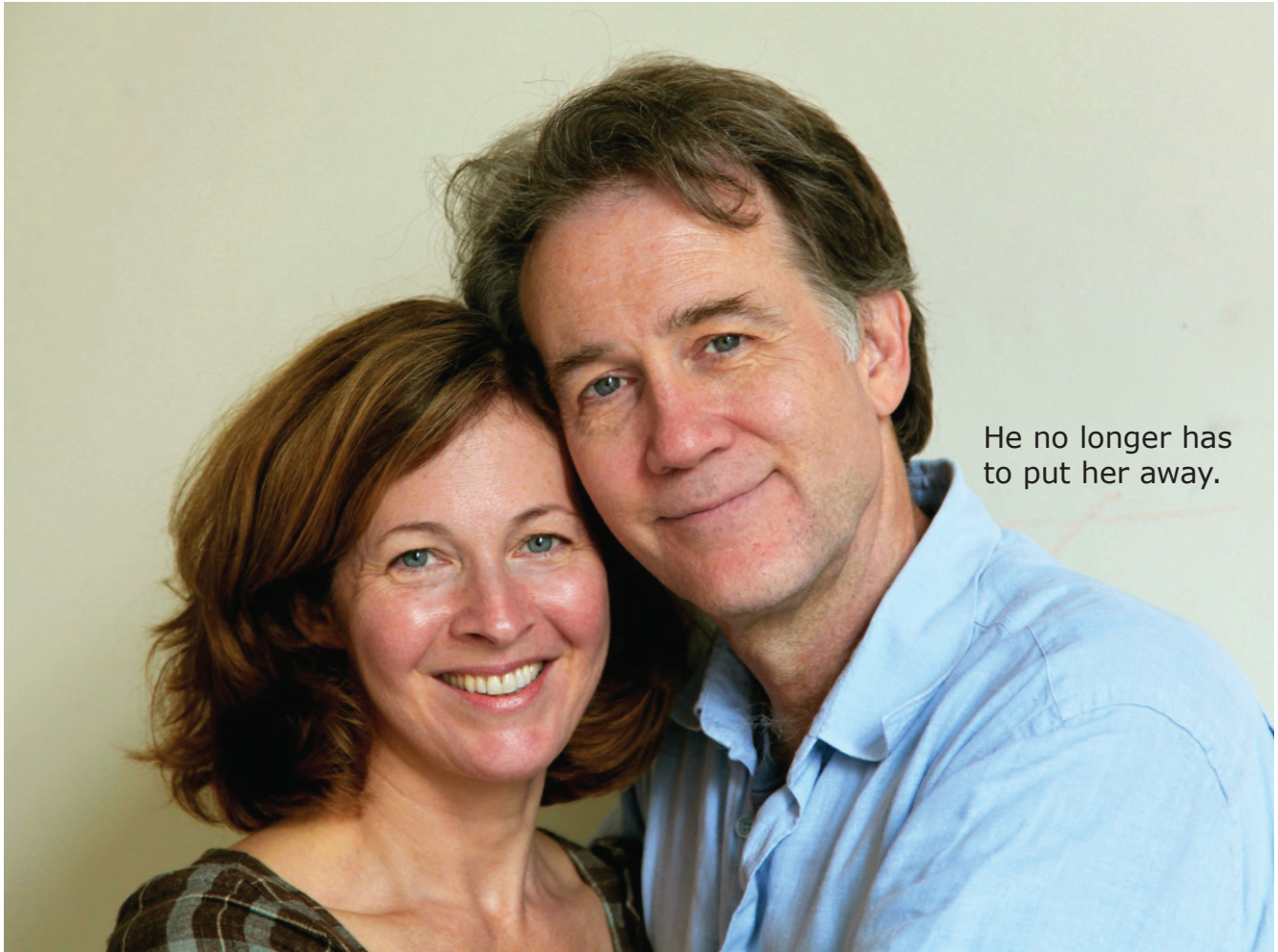
How, then, should they be invoking One in Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hearing apart from one heralding? Yet how should they be heralding if ever they should not be commissioned? According as it is written: How beautiful are the feet of those bringing an evangel of good!

Galatians 3:25-26

Now, at the coming of faith, we are no longer under an escort, for you are all sons of God, through faith in Christ Jesus.

1 Timothy 1:14

Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus.



1 Timothy 3:13

For those who serve ideally are procuring for themselves an ideal rank and much boldness in the faith which is in Christ Jesus.

2 Timothy 3:15

Now you be remaining in what you learned and verified, being aware from whom you learned it, and that from a babe you are acquainted with the sacred scriptures which are able to make you wise for salvation through faith which is in Christ Jesus.

And finally, Hebrews 11:6

Now apart from faith it is impossible to be well pleasing, for he who is coming to God must believe that He is, and is becoming a Rewarder of those who are seeking Him out.

IN SUMMARY

Understanding what Paul means by husbands and wives being made “holy” in 1 Corinthians 7:14 must begin with an understanding of the Scriptural teaching concerning salvation in general. As noted above, there is only one way to salvation, and that is through faith in Jesus Christ. In every case, this faith is a gift imparted by God to individuals. Saving faith is not imparted to a child through the agency of the father’s Y chromosome. It is not imparted to a wife via the covenant of marriage. Rather, “faith is out of tidings, yet the tidings through a declaration of Christ” (Romans 10:17), and “By grace are you saved, *through faith* ...” (Ephesians 2:8).

Apart from this basic knowledge about salvation, we will stumble upon and misinterpret 1 Corinthians 7:14. *With* this basic knowledge about salvation, we will refuse to force 1 Corinthians 7:14 to say what it is not trying to say.

The emotional aspect of Stephen Hill's argument is that God would not separate families; He would never snatch away one member while leaving another. Yet where is the evidence of this? Quite to the contrary, God continually separates families. Jesus Himself said that the Word would divide members of a household. In Matthew 10:34-36, our Lord said:

Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's enemies will be those of his own household.

The evangel of the Uncircumcision produces similar results. Stephen laments this, as do we all. The remedy, however, is not to lower the bar of salvation by inventing a theory about "imputed belief" or changing the definition of the word "holy." Rather, the remedy is the proclamation of the success of the cross of Jesus Christ and the working out of this plan in the ages to come. Stephen Hill's errant teaching diverted him from the true message of the evangel into a false one; not once did he mention any of the verses proclaiming the salvation of all humanity. Yet it is these verses, not 1 Corinthians 7:14, that give a real expectation to believers with unbelieving family members.

God does not separate family members? Again, where is the evidence? Evidence abounds to the contrary. Not only are members of households separated by the message of the evangel, they are also often separated by death via disease, accident, violent crime, and the like. Is not all of this ultimately of God? Does not Christ hold the keys of death and hades? (Revelation 1:18).

Now let us consider election. In every case, God elects *individuals* to eonian salvation. Romans 8:30—"Now whom He designates beforehand, these He calls also ..." Neither election nor salvation are corporate in nature. It is true that "all Israel shall be saved" (Romans 11:36), but this salvation consists of believing *individuals*. As Paul writes in Romans 11:7, "What Israel is seeking for, this she did not encounter, yet *the chosen* encountered it." God elects individuals to salvation, and these elect ones, that is, "whoever are set for life eonian" (Acts 13:48) *will* believe: "and they believe" -Acts 13:48.

Rather than teaching the eonian salvation of family members apart from a God-given faith in Jesus Christ, 1 Corinthians 7:14 deals with the marriage relationship between a husband and wife, specifically, a husband or wife with an unbelieving spouse. Paul told believers not to be "diversely yoked" (2 Corinthians 6:14) with unbelievers. But what if a believer is already married to an unbeliever? In the olden days of law, the unbeliever would have to be put away. In the new era of grace, however, the believer is instructed to stay with the unbeliever as long as the unbeliever consents to the arrangement. The reason for this is that, in the new era of grace (as opposed to the old era of law), the unbeliever is set apart by God *insomuch as He does not demand their ouster*. Likewise, God will consider the children of such a marriage legitimate—as opposed to how He considered them during a previous, recent administration, which is unclean.

That 1 Corinthians 7:14 is *not* addressing some sort of new-fangled way to be saved is clearly seen in the rhetorical question Paul asks in 1 Corinthians 7:16—"For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?" The obvious answer is that they don't know; only God knows who has been chosen beforehand for eonian life; only God knows to whom He will impart faith.

FORGET AUTO-PILOT; HERALD THE WORD

Paul says to "Herald the Word, opportunely and inopportunely" (2 Timothy 4:2). This is necessary, as no one comes into eonian salvation, in this administration, by any other means. If he or she can hear it, teach your spouse the evangel. Parents, teach your children the evangel as soon as they are able to comprehend it; they will be ready for this at a surprisingly early age. I used to read my kids Scripture *in utero*. The evangel is simple when unencumbered by the traditions of men. Keep your kids out of church at all costs. Church is Satan's primary venue for confusing people.

Finally, please be gracious with Stephen Hill. Allow him the room to correct course once he has digested the facts presented here. I am confident in his turnaround.

Grace to all,
Martin Zender