

Now or Not?

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A pesky stumblingblock to proofreaders is catching the “correct error”—the word that is spelled correctly, but is the wrong word. Failure to note these flaws can result in everything from nonsense to saying the opposite of one’s intent. Consider: “That which for some time was prevalent among men is **not** appearing among women.” The author meant to say, “is **now** appearing,” but the *not-for-now* slip reversed his meaning. Thus the mistaken use of only one letter in one word can have a profound effect.

In Biblical matters examples abound wherein men **intentionally** substitute their own *not* for God’s *now*, thus contradicting the very Word of God Almighty, for example:

- “This is **now** bone of my bones, and flesh of my flesh” (Gen. 2:23). Adam spoke these words upon observing that God had made Eve of one of his ribs. The evolutionist’s version of this statement of fact is, “This is **not** bone of my bones and flesh of my flesh, but she evolved from a lower form over millions of years.” The humanists and materialists thus deny even a hint of “intelligent design” (never mind the infinite Designer and Creator) by changing only one letter of one word in the only accurate account of the origin of womankind.
- “But **now** we have been discharged from the law” (Rom. 7:6), referring to the Law of Moses. Men have changed God’s *now* to their own *not*: “But we have **not** been discharged from the law.” Judaizers in the first century did so, seeking in vain to bind circumcision on the church (Acts 15:1). Roman Catholicism has borrowed heavily not only from paganism, but also from the Law of Moses, including its exclusive priesthood, vestments, holy water, incense, and candles. The 16th century reformers likewise made (and their progeny make) the same fatal error, thus justifying such things as infant “baptism,” sprinkling, tithing, sabbath-keeping, and instrumental music. It could not be more plainly stated: The authority of Moses’ Law died when Jesus died (Col. 2: 14; Heb. 9:15–17; et al.). Those who submit to its authority in **one point** are obligated to submit to **all of it** (Gal. 5:3), but in doing so, they fall from God’s grace (v. 4).
- “The like figure whereunto baptism doth also **now** save us” (1 Pet. 3:21a). Millions have been convinced by their teachers and preachers that the New Testament teaches, “Baptism doth also **not** save us”—it is **not** necessary to the sinner’s salvation. One must choose between an inspired apostle and mere men who deny what he plainly stated. Not only did Peter, but also the Lord, Ananias, and Paul also placed baptism **before** salvation (Mark 16:16; Acts 22: 16; Rom. 6:3–4; Gal. 3:27).

Upon only one wrong letter of one word may hang one's eternal destiny—hardly an insignificant error.

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