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The Dennis-Smith Debate On Divorce and Remarriage

J. A. Dennis

W. S. Smith

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**THE DENNIS-SMITH
DEBATE ON
DIVORCE AND
REMARRIAGE**

BY

**J. A. DENNIS, 1012 BIRCH ST.
S. W. ATLANTA, GA.**

AND

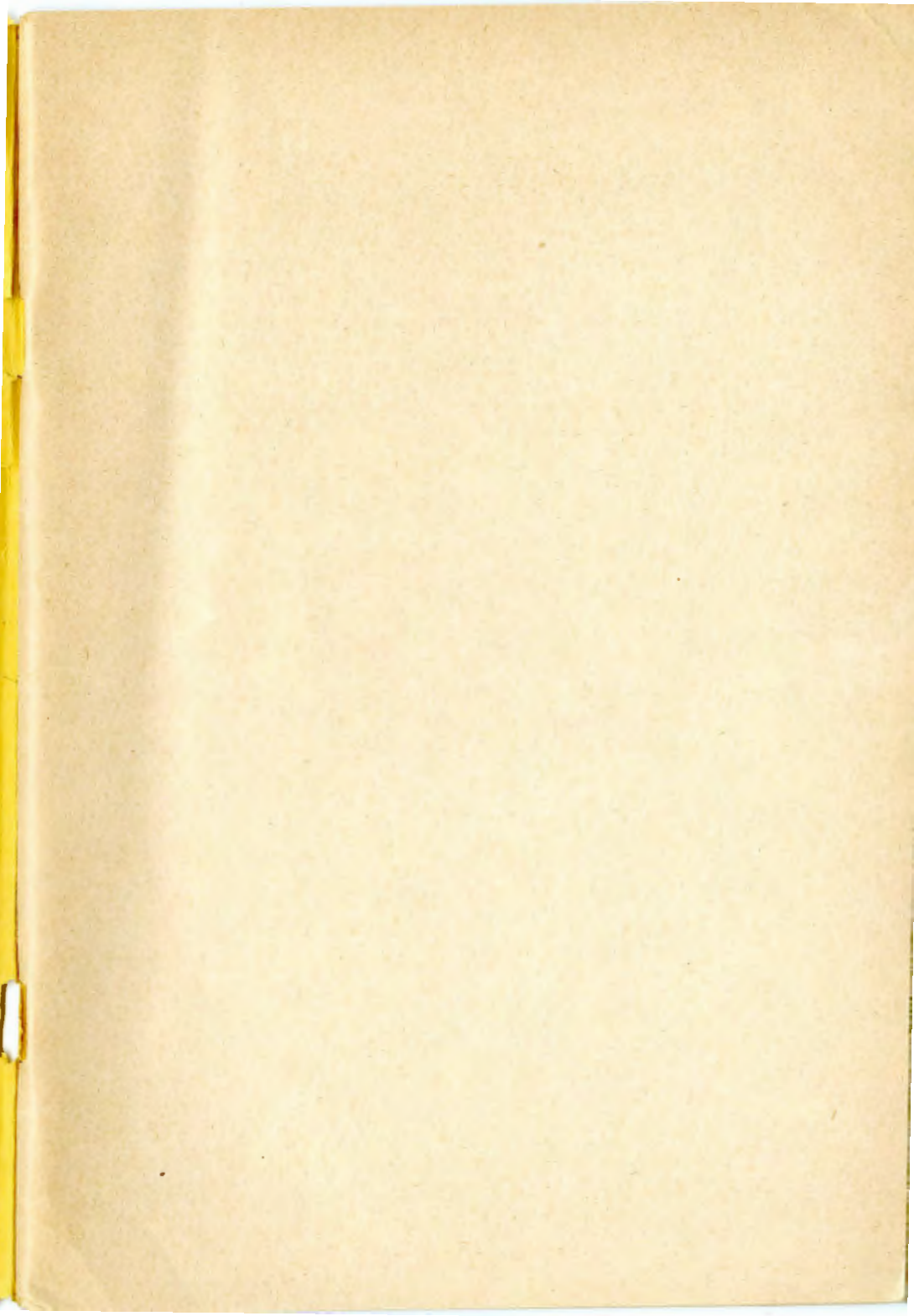
**W. S. SMITH, 118 N. 2nd AVE.
PURCELL, OKLA.**

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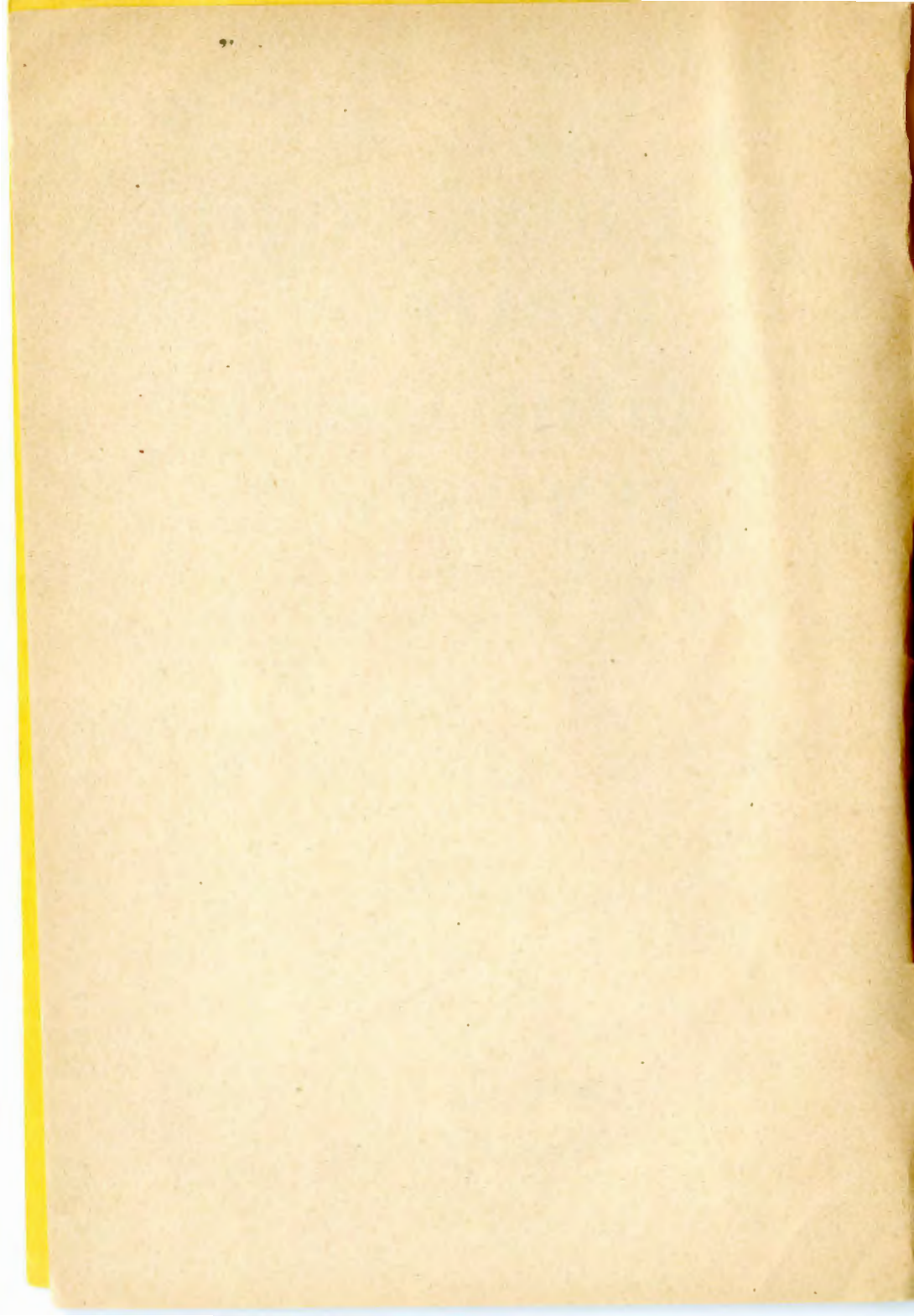
**THE DENNIS-SMITH
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**J. A. DENNIS, 1012 BIRCH ST.
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AND

**W. S. SMITH, 118 N. 2nd AVE.
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FIRST AFFIRMATIVE

J. A. Dennis

Prop. The scriptures teach that Mt.5:32 and 19:9 allows a Christian to divorce his companion for fornication; and to marry again without living in adultery.

Affirmed: J. A. DENNIS.

Dear Brother Smith,

In order to expedite matters in the future, and in order to conserve space, I am leaving out preliminaries. I will first define my proposition.

- 1st. I mean by the scriptures, the old and new Testament when properly translated.
- 2nd. I mean by divorce; complete separation; free to marry again.
- 3rd. I mean by fornication; unlawful intercourse.
- 4th. I mean by Christian, one who has been baptized into Christ.

Beginning with Mt.5:32, Jesus was speaking to his disciples. In Mt.19:9 he was speaking to the Pharisees. At this time both His disciples and the Pharisees were living under the marriage Law of the Old Testament, and not the law of Mt.5:32 and 19:9. Therefore this law could not apply to them at the time spoken.

The law which was binding will be found in Lev.20:10 which reads, "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." See also Deut.22:22. This law was binding until the death of Christ. See Heb.9:16-17. "For where a testament is, there must also of necessity be the death of a testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Two laws which differ with each other cannot be in force at the same time. To me, this is positive proof that Mt.5:32 and 19:9 belong to the law of the New testament.

Christ said, "Not one jot or one tittle shall pass from the Law, till all be fulfilled." Mt.5:18. All of his disciples had to teach and do the law of Moses until this new law as set forth in Mt.5 was in force, which was after his death.

Fornication is sin, but for some reason God deals with it, with a special law. Why deal with it in a different way? Because no other sin is in the same class, or has the same effect.

Paul said, "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body." 1 Cor.7:18. Notice what Paul says, "Every sin that a man doeth is without the body." But this sin is against his body,

therefore it is against the companion's body, for they are ONE.

This sin was so great, that God had Paul to write a **special letter** about it. See 1 Cor.5:9. "I wrote unto you in an epistle not to company with fornicators." Under the Law of Moses there was no mercy for a fornicator; no escape; death for both parties. They could get a divorce for every cause but fornication.

Fornication: Breaks a sacred trust.
causes one to be a hypocrite.
causes one to be a liar.
causes one to deceive.
causes body disease.
destroys the mind.
brings into being bastard children.
destroys the body, which is the temple of the Holy Ghost.

Therefore Mt.5:32, and 19:9 is the law of the New Testament, and was given for a good reason. The Apostle Paul knew that Mt.5:32 and 19:9 was the law of the new Testament, therefore he said in 1 Cor.6:13, "Now the body is not for fornication, but for the Lord: and the Lord for the body." Then in the 15th verse he asks a question, and gives a command. He says, "Shall I then take the members of Christ, and make them the members of a harlot? God forbid. 16th. What! Know ye not that he which is joined to a harlot is one body, for two, saith he, shall be one flesh. 18th. Flee fornication." Paul knew the Law of Mt. 5:32 and 19:9. This was the law by which one could flee or escape. Flee means to escape. Escape means "To free oneself." "To find a means of discharge." "A means or ground for escaping."

The Bible says, "By the mouth of two or three witnesses, let every word be established." "Prove all things." Again 2 Tim. 2-5, "If a man also strive for masteries, yet is he not crowned except he strive lawfully."

1st. Fornication must be established. 2nd. It must be proven. 3rd. It must be handled in a lawful manner, and that law is found in the New Testament. Mt.18:15-17. This passage is not found in Acts or any of the Epistles, yet it stands with Mt. 5:32 and 19:9. To reject one, would be all.

Under the Law of Moses, a Jew could divorce his wife for every cause and marry again. See Deut. 24:1. **EXCEPT FORNICATION.** That was death for both parties. (See Lev.20:10, also Deut.22:22.)

Christ did away with the law of Deut.22:22, also the law of Deut.24:1, and He (Christ) positively forbids divorce, **EXCEPT** for fornication.

Marriage is a divine institution for his children, and the ob-

ligation is for life, and I fully believe Mt.19:8, Rom.7:1-3, 1 Cor. 7:10-17. When Jesus Christ makes an EXCEPTION, I submit. There are two DIVINE INSTITUTIONS FOR HIS (God's) CHILDREN. 1st, the home; 2nd, the church. The exception given by Christ in Mt.5:32 and 19:9 will keep the home PURE, ALSO THE CHURCH OF CHRIST.

"EXCEPT"

There should be no controversy as to the meaning of this word, but for the benefit of the readers of this tract I will notice it. "Except" is in every translation that I have read. It is in the Greek and is translated PAREKTOD, which is "EXCEPT" in English. There is no other reason given in the Bible whereby Christian men and women can divorce and marry again. Jesus said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery. Mt.5:32. The word SAVING in this verse is the same as the word EXCEPT in the original. Again, "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." "By the mouth of two or three witnesses let every word be established." Mt.18:16. I now rest my case. I believe what I have set forth, to be the truth.

If you can prove me to be in error, I will gladly accept. If you fail to do so, I will expect you to affirm the opposite of this proposition.

After we thrash out Mt.5:32 and 19:9 I will expect you to affirm the following:

Prop. "The scriptures teach: That marriage is God's law, and is equally applicable to saint and sinner, alien and Christian." This is the proposition that Brother Phillips affirmed at Ringling, Okla., which I denied. I will affirm the following proposition. Prop. "The scriptures teach that God does not join in marriage alien sinners."

I hope to bring out everything I believe and teach on the marriage question. As we go along I may refer to your previous correspondence. You may do the same with mine.

I will do my part to make this tract worthy of the name Christian.

FIRST NEGATIVE

W. S. Smith

Dear Brother Dennis:

Your proposition and affirmation received and noted. Your definition is like your proposition, incomplete. Why did you not

tell what you meant by, "To marry again without living in adultery"? I believe that it is possible for a Christian to be divorced and marry again without living in adultery; and their companion may be a fornicator. However, I do not believe that a Christian may divorce their companion, without committing sin. Neither do I believe that they may marry again while their companion is living, without committing adultery. Your proposition does not say, "While the divorced one is living." Neither did you define it that way. You said, "I mean by divorce; Complete separation; Free to marry again." In your first paragraph on page 3, you said, "I fully believe . . . Rom.7:1-3." In Rom. 7:3, Paul said, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Therefore you are teaching that Mt.5:32 and 19:9 allows a Christian woman, whose husband is a fornicator, to murder him, and marry another man. Because Paul teaches in Rom.7.3, that death is the only complete separation that makes a woman free to marry again.

You said, Mt.5:32, Jesus was speaking to his disciples. In Mt.19:9 he was speaking to the Pharisees . . . This law could not apply to them at the time spoken." Why? It condemned divorce and remarriage. The very thing that you are trying to sustain by it. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery." Mt.5:31-32. Here Jesus teaches his disciples the truth about divorce and remarriage. Though it had been granted, Jesus condemned it; but he did not condemn putting away the fornicator by death. Jesus said, "So then they are no more two, but one flesh." Mk.10:8. If Jesus told the truth, and I believe he did, the man and his wife are bound together as long as they live. That is just what Paul taught in Rom.7:2-3. You said, "Two laws which differ from each other cannot be in force at the same time." If Mt.5:32 and 19:9 teach divorce and remarriage, as you claim they do; they differ with Rom.7:2-3 and 1 Cor. 7:10-11. Therefore, according to your own philosophy, both of these laws cannot be in force now. In regard to fornication, you said, "No other sin is in the same class." Brother Dennis, you should read 1 Cor.5:11. In that one verse, Paul put five other sins in the same class with fornication. In Gal.5:19-21, Paul classed adultery and fornication as the works of the flesh, and then put 15 more sins in the same class. There is no evidence to show that God had Paul to write the letter referred to in 1 Cor.

5:9, nor that it was a special letter on fornication. Paul told them in that letter, "Not to company with fornicators." That is about all we know about that letter. There is much more than that on fornication in the letter we call 1 Cor., but we would not call it a special letter on fornication.

You said, "Under the law of Moses there was no mercy for a fornicator." Brother Dennis, I believe that statement is a little too broad. Read Deut.22:28-29. In such cases neither of the two were put to death, but they were both guilty of fornication. Fornication defiles a man. So do evil thoughts, murders, thefts, false witness, and blasphemies. These last five proceed out of the heart. So do adulteries and fornications. Mt.15:18-20. Yes, Jesus put them all in the same class. The penalty for the fornicator, even when it was death, was no greater than it was for the man that was found gathering sticks on the Sabbath day. Num.15:32-36. I will admit that fornication causes all those ugly sins that you said it did. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom.7:3. "So then if," Paul told the truth, when you teach a wife that she may divorce her husband and marry another man while her husband liveth, you are teaching her that she may commit fornication, and cause all those ugly sins that you said fornication caused.

You said, "The apostle Paul knew that Mt.5:32 and 19:9 was the law of the New Testament." I do not believe that statement, but if it be true, it proves that they do not teach divorce and remarriage as you claim they do. Because Paul said, "For the woman who hath an husband, is bound by the law to her husband as long as he liveth." Rom.7:2. Just the opposite of divorce and remarriage. Yes, God forbids the members of Christ being joined to a harlot, or any other unbeliever. 1 Cor.7:39, 2 Cor. 6:14-18. However, God does not forbid a member of Christ living with any unbeliever that they are already joined to, if the unbeliever is pleased to live with them. 1 Cor.7:12-15. Yes, Paul said, "Flee fornication," but he did not say, flee from the fornicator. Flee does not mean divorce, either.

"In the mouth of two or three witnesses shall every word be established." 2 Cor.13:1. Jesus is our first witness, "So then they are no more two, but one flesh." Mk.10:8. "Whosoever shall marry her that is divorced committeth adultery." Mt.5:32. Jesus chose our next witness, Paul, "For the woman which hath an husband, is bound by the law to her husband so long as he liveth." Rom.7:2. "If she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." 1 Cor.7:11. These two witnesses, (or rather four, for the Father and Holy Spirit were with them) have established the

following facts: 1. When a man and a woman are married, they two become one flesh. 2. They are no more two, but one flesh. 3. They are bound together as long as they both live in the flesh. 4. If while the husband liveth, his wife be married to another man she commits adultery. 5. When a man marries a woman that is divorced, he commits adultery. 6. A wife should not leave her husband, but if he will not let her live with him, she must remain unmarried, or be reconciled to him. 7. The husband must not put away his wife.

You said, "Fornication must be handled in a lawful manner, and that law is found in the New Testament. Mt.18:15-17." I deny that passage being in the law of Christ that began on Pentecost, or that it ever was a law to handle fornication. It is up to you to prove your assertion. If these verses are in the law that began on Pentecost, what about verse 18? They were all spoken by the same Lord, to the same disciples, the same day, under the same circumstances. Do you have the power to bind on earth, and it is bound in heaven? Yes, Mt.5:32, 18:15-17, and 19:9 all stand together, but they do not stand in the law that began on Pentecost. You said, "Christ positively forbids divorce, EXCEPT for fornication." If Jesus granted divorce for fornication, he contradicted the law of Moses, Lev.20:10, the law as it was from the beginning of the creation, Mk.10:1-12, his own law given to us by Paul, Rom.7:2-3, and his own statement in Mt. 19:6. I do not believe that Jesus did a thing like that.

I agree that the home and the church are God's institutions, but I cannot see how that the exception in Mt.5:32 and 19:9, could keep either the home or the church pure. The exception was to put away the fornicator. That was done by putting them to death. I do not believe that it would be purifying to the home or the church, for us to put some of our members to death, even though they were fornicators. Paul tells us how to avoid fornication, but it is neither by killing, nor by divorcing the fornicator. Paul said, "To avoid fornication, let every man have his own wife, and let every woman have her own husband . . . 1 Cor.7:2-5.

Brother Dennis, you missed your Greek a little in Mt.19:9. EXCEPT, comes from the Greek word, ME, in that verse. We agree that Jesus permitted the fornicator to be put away. Now if you want to delve into the Greek, why not take up the part on which we differ, and show that the Greek word, APOLUSE, should have been translated divorce, instead of "put away," that it does not include putting away by death? Then you would be getting somewhere. The English, "Put away," includes both divorce and death. How about the Greek word, "APOLUSE"? If my contention is right, it should include both. If your con-

tention is right, it should mean divorce, and not include the putting away by death.

QUESTIONS?

1. If the law of Christ to his church began on Pentecost, by what rule of language do you get Mt.5:32 and 19:9 into it?
2. How can we tell what part of Mt., Mk., Lk., and Jno. is to us, and what part is not to us?
3. If Mt.19:9 belongs to the New Covenant, to what Covenant does V.6 belong?
4. When a fornicator is completely separated from his wife by divorce, are they two again, or do they remain one flesh?
5. Is there either a command or an example, anywhere in the Bible, for God's people to put away the fornicator by divorce? If so, where is it?
6. Does a man commit adultery when he marries a woman who has divorced her husband for fornication, if the fornicator is still living.
7. Does God's law bind the husband and wife together as long as they both live, if one commits fornication?
8. In 1 Cor.7:15, does the phrase, "Not under bondage," mean that the one flesh has become two again?
9. If not, would the Christian be permitted to marry again?
10. If they are two again, how do you harmonize that with Mk.10:8?

SECOND AFFIRMATIVE

J. A. Dennis

Dear Brother Smith,

Your answer to my first affirmative received 4-3-43. First, you state my proposition and definition incomplete. My proposition is what I believe, and my definition was full and complete as far as my proposition is concerned. However, we will not wrangle over that. You evidently do not believe what you say in the first paragraph. I rather think you have made a mistake. You say, "I believe that it is possible for a Christian to be divorced and marry again without living in adultery; and their companion may be a fornicator. However, I do not believe that a Christian may divorce their companion, without committing sin. Neither do I believe that they may marry again while their companion is living, without committing adultery." I think you will be able to see the contradiction, so I will not make comment.

You say, "Therefore you are teaching that Mt.5:32, and 19:9 allows a Christian woman, whose husband is a fornicator, to murder him, and marry another man. You know better than this. My position according to Mt.5:32 and 19:9 allows a woman a divorce so that she can marry again if she so desires.

Romans 7:3 means exactly what it says. If you will take all that the Bible says on this question, you will have complete agreement. Connect Mt.5:32 and 19:9 with Rom.7:3 and then you may see the truth. Christ in Mt.19:2-6 teaches just what Paul teaches. But when he added Mt.19:9 he made an "exception." This applies to Mk.10:8 also.

You said in your letter May 28, 1942, "I do not believe that fornication ever was a cause for divorce." Your trouble seems to be that you do not believe what Christ teaches in Mt.5:32 and 19:9. If these passages do not belong to the New Covenant, where do they belong? You say, May 28, 1942, "Under the Law of Moses the fornicator was put to death, Lev.20:10; Deut.22:22." We agree here. Now where does Mt.5:32 and 19:9 belong? Please answer.

You say that Jesus "Did not condemn putting away the fornicator by death." Then Mt.5:32 and 19:9 must be a part of the New Covenant, for the Old Law for fornicators was death. But Jesus made an exception which was not death. So by your own words Mt. 5:32 and 19:9 belongs to the Church of Christ.

I agree with you when you say that "Two laws that differ with each other cannot be in force at the same time." When Jesus set forth the marriage law in Mt.19:3-6 and then gave an exception in Mt.19:9, did he contradict himself? No. He was giving the Law on fornication for the New Covenant.

When you said, "I do not believe that fornication ever was a cause for divorce," you set it aside as an Old Testament Law. You set it aside as a New Testament Law. You set it aside as Law while Christ was living. In other words, Mt.5:32 and 19:9 just don't belong anywhere? Brother, it was an EXCEPTION and belongs to Mk.10:8, Rom.7:2-3; 1 Cor.7:10-11, or any other statement on the marriage question. We take all that is said in the New Testament on baptism. It is complete harmony. We take all that is said on marriage and divorce, and we have complete harmony.

Yes, I said, No other sin is in the same class as fornication." I proved it. To offset this you offer 1 Cor.5:11, and Gal.5:19-21, but these do not offset my proof. I never said that fornication was not sin, and anywhere you find it, it is sin. But it is a sin which has a special law. Paul said, "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body." (1 Cor.6:18). Again, "I wrote unto you an epistle not to company with fornicators." (1 Cor.5:9). The reason why fornication is different is this:

Fornication breaks a sacred trust.

causes one to be a hypocrite.

causes one to be a liar.

causes one to be a deceiver.

causes body disease.
destroys the mind.
brings into being bastard children.
destroys the body which is the temple of the
Holy Ghost.
destroys two lives instead of one.

Brother Smith, I believe it is a bad policy to array scripture against scripture, because the scripture will harmonize when we take all that God says on any subject.

The case you cite in Deut.22:28-29 does no violence to Deut.22:22. It is a different case altogether. You state in your letter May 28, 1942, "They had to be put away, not by divorce, but by death." How could anyone get a divorce if they were not married? The couple you cite in Deut.22:28-29 were not married. Such proof will not offset the arguments that I have made.

You say on Rom.7:3, "So then if, Paul told the truth, when you teach a wife that she may divorce her husband and marry another man while her husband liveth, you are teaching her that she may commit fornication, and cause all those ugly sins that you said fornication caused." Brother Smith, I said, and I say now, that when a man or woman complies with Mt.5:32 and 19:9 they will not be a fornicator. But according to Paul, in 1 Cor.6:13, if she or he remains with their fornicator companion, that they will be guilty of being fornicators. How could the one who leaves the fornicator be guilty of those sins I mentioned? You admit that fornication causes all those ugly sins, but you would have them to live in them. Mt.5:32 and 19:9 will keep the home clean and will keep the Church clean. Your arguments ruin both home and church.

I will pass 1 Cor.7:12-15 until my next affirmative. Then I will give you what I believe on that.

You say, "That flee does not mean divorce either." I gave you my definition of "Flee," but you try to refute it by saying, "Flee does not mean divorce either." Why not show that my definition was not correct? I said "Flee means to escape. Escape means to free oneself. To find a means of discharge; a means or ground for escaping." And I now say that this escape is found in the Law of the New Testament.

You offer 2 Cor.13:1, "In the mouth of two or three witnesses let every word be established." Then you say, "Jesus is our first witness." So then they are no more two, but one flesh." Mk.10:8. But Jesus is not your witness, for he says EXCEPT FOR FORNICATION. This you refuse to have.

Next you offer a part of Mt.5:32. You skip the very thing that we are debating. Jesus modifies this verse and you will not have his modification. There you lose your four witnesses. God, the Holy Spirit and Paul will not leave Jesus, so you are left

without one on your side. With these witnesses that you claim to be yours, you say you have established the following facts:

1. When a man and woman are married they become one flesh.

Answer: No disagreement here.

2. They are no more two but one flesh.

Answer: Except for fornication.

3. They are bound together as long as they both live in the flesh.

Answer: Jesus said except for fornication. Paul said **flee**.

4. If while the husband liveth, his wife be married to another man she commits adultery.

Answer: Except for fornication says Jesus.

5. When a man marries a woman that is divorced, he commits adultery.

Answer. **Except** she has a divorce for fornication.

6. A wife should not leave her husband, but if he will not let her live with him she must remain unmarried or be reconciled to him.

Answer: Except he be a fornicator.

7. The husband must not put away his wife.

Answer: Except for fornication.

I offered Mt.18:15-17, and said, "Fornication must be handled in a lawful manner, and that law is found in the New Testament."

Brother Smith, I am sorry to see you take such a position, denying that this Law is in the New Testament. May I ask—Is it in the Old? You say what about verse 18?" The 18th verse was given to the Law makers of the New Testament. But the 15th, 16th and 17th verses were to be practiced by Christians who have been wronged by a brother. The 17th verse gives the action of the Church of Christ. And you, yes, even you, have practiced it, and would be compelled to practice it again if trouble should arise.

This doctrine is accepted by the brotherhood, and you are the only man that I know of who rejects it. You have kicked it out of the New Testament, also out of the Church of Christ. You must admit that it was a law to some church. Now what Church was it given to? And to what Law does it belong? Brother, you cannot get rid of Mt.5:32 and 19:9, and Mt.18:15-17 by such method. There is room for repentance here.

You state that I said, "Christ positively forbids divorce, Except for fornication." Yes, I said, and still say that he did. That is the purpose of marrying again.

You say, "If Jesus granted divorce for fornication he contradicted the Law of Moses." (Lev.20:10). No, he did not contradict the Law of Moses, for he was giving the Law of the New Testament which was to go into effect when his church

was established. He kept the old law to the letter. Your own words should convince you that it is binding now. In the above statement you see that Mt.5:32 and 19:9 are no part of the Law of Moses, therefore the Law of the New Testament.

You say, "I cannot see how the exception in Mt.5:32 and 19:9 could keep either the home or the Church pure." You may not see this, but there is one thing that you do see, and that is—THERE IS AN EXCEPTION TAUGHT in Mt.5:32 and 19:9. But to get around the exception you say, "That was done by putting them to death." Brother Smith, death was in Deut.22:22 and Lev. 20:10, but just the opposite in Mt.5:32 and 19:9.

You cannot place these two scriptures any where. They just don't exist, for you said, "I do not believe that fornication ever was a cause for divorce."

Can you see how DEATH could keep the home and Church pure under the old Law? If so, you can see how Mt.5:32 and 19:9 can keep them clean now by complete divorce.

You next offer 1Cor.7:2-5 for the method to avoid fornication. I agree with this fully. Paul does not have in mind a man or woman who has betrayed their companion by fornication. Neither is he contradicting Jesus in Mt.5:32 and 19:9. Surely you can see your error here.

Next you say I missed my Greek a little. If I did, I did not, do so purposely. But turn to Thayers Greek Lexicon, Page 487, and you will find the word I used. And he gave Mt.5:32; 19:9. The word PAREXTOD, and says "EXCEPT with the exception—Besides." It makes no difference since you admit by saying, "We agree that Jesus permitted the fornicator to be put away." The Law of Jesus did not go into effect until Pentecost, therefore you agree with my position.

Brother Smith, for some reason you failed to notice my argument on Mt. 5:32 and 19:9 which is in the 1st. paragraph. I showed that they were living under the marriage law of the Old Testament and that Mt.5:32 and 19:9 could not apply to them at the time given. I also used Heb.9:16-17, which says, "For where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

You plainly admit that Jesus permitted the fornicator to be put away, but the above verse shows that it was after his death.

You failed to mention the third paragraph. Please notice these arguments and scripture. You failed to notice what I offered on I Cor.7:18.

I will now give your questions and my answers.

1. If the law of Christ to his church began on Pentecost, by

what rule of language do you get Mt.5:32 and 19:9 into it?

ANS. 1st, we know that it was a law. 2nd, it was not the Law of Moses, therefore it is a law of the New Covenant which went into effect after the death of Christ. 3rd, Paul in 1 Cor.6 gives instruction to those who might have a harlot, how to deal with them. 4th, in Acts 2:40, it says, "With many other words." Do you know what these many other words were? They could have been Mt.5:32 and 19:9. Anyway Paul knew and applied them in 1 Cor. 6th chapter.

2. How can we tell what part of Mt., Mk. Lk., and Jno., is to us, and what part is not to us?

ANS. By the context, also the teaching and practice of the apostles and Church.

3. If Mt.19:9 belongs to the New Covenant, to what Covenant does verse 6 belong?

ANS. It belongs to the old, and also the new.

4. When a fornicator is completely separated from his wife by divorce, are they two again, or do they remain one flesh?

ANS. As long as one flesh is a harlot and the other is not, they are two flesh. (See 1 Cor.6:16.)

5. Is there a command or an example anywhere in the Bible for God's people to put away the fornicator by divorce. If so where is it?

ANS. Your letter March 31, 1943—You say, "We agree that Jesus permitted the fornicator to be put away." Also see Mt.5:32; 19:9; 1 Cor.6:16.

6. Does a man commit adultery when he marries a woman who has divorced her husband for fornication, if the fornicator is still living?

ANS. She is free to marry any one in the Lord.

7. Does God's law bind the husband and wife together as long as they both live, if one commits fornication?

ANS. See Mt.5:32; 19:9; 1 Cor. 6:16, and Mt.18:15.

8. In 1 Cor.7:15 does the phrase, "Not under bondage" mean that the one flesh has become two again?

ANS. I will take care of this question when I affirm what I believe on 1 Cor.7:15.

9. If not, would the Christian be permitted to marry again?

ANS. See answer to question No. 8.

10. If they are two again, how do you harmonize that with Mt.10:8?

ANS. See Mt.5:32 and Mt.19:9. Also my answer to question No. 4.

QUESTIONS

1. Was Mt.5:39 and 19:9 given by Moses?
2. Does Mt.5:32 and 19:9 teach that the adulterer should be killed?
3. Would it be wrong for a Christian to follow the teaching of Mt.18:15-17 when he is wronged by another brother?
4. Do you believe the statement in Mt.28:19 which says "Baptizing them in the name of the Father, and of the Son, and of the 'Holy Ghost' is binding today?"
5. Would it be a sin to say these words now when baptizing for the remission of sins?
6. Is Mt.18:14-15 a part of the Law of Moses?
7. If your wife was a harlot would you continue to live with her?
8. In Heb.13:4 it says, "Marriage is honorable in all." Does this mean that all marriages are honorable?
9. If sinners are joined in marriage by the Lord, where is the scripture that so teaches?
10. If a Christian wife, having five girls of her own, (ages ranging from six to fifteen) becomes a harlot, would you advise the husband to continue living with her?

SECOND NEGATIVE

W. S. Smith

Dear Brother Dennis:

Your second affirmative received and noted, when I told you that your proposition and definition were both incomplete, I also told you of some things they needed to make them complete. Why did you not explain to me how that they were complete without them instead of saying, "We will not wrangle over that?" Would it be wrangling for you to tell me that you meant that a Christian may marry again while the one that they divorced is still living? That is one of the main reasons that I refused to sign your proposition. Well I do make mistakes sometime, but if there is any contradiction in what I said I believed about divorce and remarriage, I am not able to see it. Will you please tell me what it is?

Was it easier to say, "You know better," than to even try to refute my argument? If I know anything, I know that Rom. 7:2-3 teaches that death is the only thing that completely separates a husband and wife. Hence if you believe Rom.7:3 your position teaches that Mt.5:32 and 19:9 allows a Christian wife to murder her husband, if he is a fornicator, and marry another man. Your position on Mt.5:32 and 19:9 will not permit you to believe what Paul said in Rom.7:2-3. Paul said, "For the woman which hath an husband is bound by the law to her husband so

long as he liveth." Your answer to my question No. 7 shows that you do not believe Paul's statement. "So then if while her husband liveth, she be married to another man, she shall be called an adulteress." You added to this fact, "Except for fornication says Jesus." Your statement shows that you do not believe what Paul said, for there is nothing of that kind in Rom.7:3. You say, "But when he added Mt.19:9 he made an "Exception." This applies to Mk.10:8 also. Who put an "Exception" in Mk.10:8? Jesus did not put it there. Neither did Paul put it in Rom.7:2-3. You had better be careful about adding to God's Word. Deut. 4:2. Rev.22:18-19.

You say, Rom.7:3 means exactly what it says. Now if that be true, and I believe it is, there is no "Exception" for divorce there; because, "EXACTLY" means no more and no less. In order to get an exception for divorce in Rom.7:3 you will have to make it mean either more or less than what it says. Then you say, "If you will take all that the Bible says on this question, you will have complete agreement." How about Deut. 24:1-4? Does that agree with Rom.7:2-3? I am frank to admit that Deut.22:22 and Lev.20:10 are in complete agreement with Mt.5:32 and 19:9. Also Mk.10:8. These are all on the question, for you have used every one of them yourself. Don't you think you had better modify that statement a little? In Mt.5:31-32, 19:3-9, and Mk.10:2-12, Jesus was teaching the people to observe the marriage law as it was from the beginning, and not to divorce and re-marry. Under that law, if the husband or wife committed fornication they were put to death. Under the law of Christ as given by Paul in Rom.7:2-3, the fornicator may repent and get forgiveness.

I am still contending that the Lord never did give fornication as a cause for divorce. I believe what the Lord said in Mt.5:32 and 19:9. If he taught divorce and re-marriage in those passages he taught something that he did not say. You say, "If Mt.5:32 and 19:9 does not belong to the New Covenant, where do they belong?" I will answer that by asking you a question: "The Baptism of John—where does it belong? Does it belong to the law of Moses, or to the New Covenant? PLEASE ANSWER.

You say, "Jesus made an exception which was not death." If you will prove that the putting away in Mt.5:32 and 19:9 was not by death, I will give up the discussion and acknowledge that I was wrong. You say, "When Jesus set forth the marriage law in Mt.19:3-6 and then gave an exception in Mt.19:9, did he contradict himself? No. He was giving the law on fornication for the New Covenant." Your answer contradicts your own position. If the putting away was not by death, they became two again. Hence your position makes the Lord out a liar. It does not make any difference what covenant he was giving if they

are no more two, death is the only thing that will separate them. They are bound together as long as they live. I do not believe that you can find one passage of scripture on the marriage law any where in the Bible, that will agree with your position on Mt. 5:32 and 19:9.

If you admit that Mt.5:32 and 19:9 is in perfect harmony with Mk.10:8, Rom:7:2-3 and 1 Cor.7:10-11, you will have to admit that putting away was by death and not by divorce; or change the meaning of the latter passages. For Jesus said, "They are NO MORE TWO;" and Paul said, "For the woman which hath an husband, is bound by the law to her husband SO LONG AS HE LIVETH" If Jesus and Paul told the truth, the separation must be by death, it just cannot be otherwise.

You still contend that fornication is not in a class with other sins, after I gave you the scriptures where Paul and Jesus both put it in the same class with other sins. You say, "Brother Smith, I believe it is a bad policy to array scripture against scripture." It seems as if you misunderstood me. I did not array Mt. 15:18-20, 1 Cor.5:11 and Gal.5:19-21 against any other scripture, I arrayed them against your position. I was just trying to show you how ridiculous your position was on some of the scriptures. James said, "But **above all things** my brethren, swear not." Now according to your method of reasoning, swearing is worse than fornication, murder, lying, or any other sin. Does God have a "Special law" for swearing? Is fornication the only sin that is against our own bodies? Are fornicators the only people with whom we are not to keep company? I will admit that fornication causes all those ugly sins that you said it caused. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom.7:3. So then if Paul told the truth, when you teach a wife that she may divorce her husband, and marry another man while her husband liveth, you are teaching her that she may commit fornication, and cause all those ugly sins that you said fornication caused.

Indeed, Deut.22:28-29 does no violence to any scripture; but it played havoc with your statement. You said, "Under the Law of Moses there was no mercy for **A** fornicator; no escape; death for both parties." You didn't make any exceptions; but when you got caught, you say, "It is a different case altogether." How could it be a different case, when your statement included all fornicators? In trying to prove that fornication was worse than any other sin that we could commit, your statement just covered too much territory.

You misquoted my statement a little, and did not give enough of it to show what it meant. You say, "You state in your letter May 28, 1942, "They had to be put away, not by divorce, but by death." Then you ask, "How could any one get a divorce

if they were not married?" Your question is misleading. There would have been no place for it if you had given enough of my statement. Please notice what I said, "It was not a matter of choice with a HUSBAND or WIFE in putting a companion away that was known to be a fornicator; they had to put them away, not by divorce, but by death." Why did you infer by your question, that my statement included the unmarried?

You say, "When a man or woman complies with Mt.5:32 and 19:9 they will not be a fornicator." True, neither will they be fornicators if they will obey Ex.20:14. Does that make it a part of the New Covenant? Does it prove that the putting away was by divorce? You say, "According to Paul in 1 Cor.6:13 if she or he remains with their fornicator companion, that they will be guilty of being fornicators." I deny that statement, and demand the proof. There is not one word in that verse about them either staying with, or leaving a companion. You say, "How could the one who leaves the fornicator be guilty of those sins I mentioned?" By committing them. Is every one a fornicator, that lives with a fornicator?

You say, "Why not show that my definition was not correct?" Because it had nothing to do with what you were trying to prove. You were using the wrong word to the wrong object. I agree with Webster on the meaning of "Flee," but he does not give divorce as one meaning for "Flee." If "Flee fornication" means to "Divorce the fornicator," you have failed to make it plain enough for me to understand it.

I said, "Jesus is our first witness." "So then they are no more two, but one flesh." Mk.10:8. You said, "Jesus is not your witness, for he says, 'Except for fornication.'" This you refuse to have." Now pardon me, Bro. Dennis, but you are mistaken about that; I have never refused anything that Jesus said. It was the part that you were teaching that he did not say, that I refused to accept. Jesus did not say, "They are no more two, but one flesh, except for fornication." Jesus said, "So then they are no more two, but one flesh." Solomon said, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

You say, "Jesus modifies this verse (Mt.5:32) and you will not accept his modification." Jesus said, "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." I accept this verse just like Jesus gave it. "Saving" modifies the putting away, but it does not modify the last sentence in that verse. "Whosoever shall marry her that is divorced, committeth adultery." That is a complete sentence by itself, and is not modified by saving. You added to that sentence, "Except for fornication." Not only

that, but you added it to Mk.10:8. Not satisfied yet, you add it to Paul's statements in the New Covenant, Rom.7:2-3, 1 Cor. 7:10-11, also verse 39. Remember Rev.22:18-19.

I established seven facts, by four witnesses, Paul, Jesus, God and the Holy Spirit. To the first one you said, "No disagreement here" To each of the other six, you added from three to eight words, which none of the four witnesses added to them. Mt.18:15-17 is the teaching of Christ to his apostles, as much so as verse 18. Your assertion about verses 15, 16 and 17 is void of proof. You say, "And you, yes even you, have practiced it." I believe you should be more careful about your statements. I do not know what I will be compelled to do in the future, but if I have ever practiced Mt.18:15-17 in the past, I do not know when it was. Will you please tell me when it was? You say, "You have kicked it out of the New Covenant, also out of the Church of Christ." I believe you are mistaken about that, for I have never yet learned how to kick anything out of the New Covenant that never was in it. You say "What church was it given to?" To the one that was in existence at the time it was given. What church was that?

I am not trying to get rid of any scripture, I am just trying to persuade you to obey the law of Christ that began on Pentecost, instead of rejecting part of it, and trying to obey something that is not in the New Covenant. On page four of your second affirmative, paragraphs 2, 3, 4, 5, and part of 6 are your assertions in regard to Mt.5:32 and 19:9 without any proof. You said, "Can you see how DEATH could keep the home and church pure under the old law? If so you can see how Mt.5:32 and 19:9 can keep them clean now by complete divorce." That is another statement that you should not have made. I can see how that to obey the Lord keeps one pure, but I cannot see any purification in perverting Mt.5:32 and 19:9. You continue to assert that they teach divorce, but you don't dare try to analyze the language and show that it means divorce. Moses suffered them to put away their wives by divorce, because of the hardness of their hearts. Jesus taught them not to divorce their wives, but He suffered them to be put away by death, if they were fornicators. Mt.5:17-19, 31-32, 19:9, and 23:1-3. He did not make any exception for divorce and remarriage. He said, "Whosoever shall marry her that is divorced committeth adultery."

You say, "I agree with 1 Cor.7:2-5 fully. Paul does not have in mind a man or woman who has betrayed their companion by fornication." How can you tell what was in Paul's mind? Does every man, mean just some men? Paul said, "To avoid fornication let EVERY man have his own wife, and let EVERY woman have her own husband." Have you forgotten about the man in the fifth chapter that had his father's wife, and the woman

that had her husband's son? Do you know that Paul was not writing to them, and did not have them in mind? If they had obeyed 1 Cor.7:2-5 would they have been fornicators? Would it apply to that class? To whom did Paul write that letter?

Now we come to the Greek; and again the part that we differ on, you just let it alone. Why did you not take up the Greek word APOLUSE? and show that the putting away was by divorce, and not by death? You were just as silent as the grave on that part. WHY? You quoted my statement, "We agree that Jesus permitted the fornicator to be put away." Then you say, "The law of Jesus did not go into effect until Pentecost, therefore you agree with my position." Do you believe your own logic? Will you agree that what Jesus permitted, is in his law that began on Pentecost? If not, your argument is worthless. Jesus permitted the Jews, whose wives were fornicators, to put them away by death. Is that in the law that began on Pentecost? If not you built your argument on a false premise. Did you do that purposely? Is such arguments edifying to the readers? We are not done with that yet; In Mt.10:5-10 Jesus gave a LAW to his disciples. It was not in Moses' Law. It was not just something that Jesus permitted; it was his LAW. His law went into effect on Pentecost, after his death. Heb.9:16-17. Now according to your logic Mt.10:5-10 is in the law of Christ that began on Pentecost.

You say, "Brother Smith, for some reason you failed to notice my argument on Mt.5:32 and 19:9 which is in the first paragraph." Did you read the second paragraph of my reply? Look at it. It is there plain and simple. I did not mention Heb. 9:16-17 in my reply at that time. That is one of the many scriptures that condemns your position on divorce and remarriage. Jesus condemned divorce and remarriage while he was living, and after his death that same teaching was "confirmed unto us by them that heard him." Rom.7:2-3 and 1 Cor.7. You say, "Mt.5:32 and 19:9 differs with Moses' law." What part? I will admit that it differs with Deut.24:1-4, but it is in perfect harmony with the part to which you referred. Lev.20:10 and Deut. 22:22. These passages taught the Jews to put away their wives that were fornicators, and taught them how to put them away. In Mt.5:17-19 Jesus teaches them to obey this law. In verses 31-32 he refers to Deut.24:1-4 and teaches them not to divorce their wives, nor to marry one that is divorced; but he taught them that they may put their wives away for fornication. He did not tell them (in that passage) how to put them away. Lev. 20:10, and Deut.22:22 tells how it was done, and Jesus taught them to obey that law. Mt.23:1-3.

You say, "You plainly admit that Jesus permitted the fornicator to be put away, but the above verse shows that it was

after his death." Yes I admitted that Jesus permitted the wife or husband who was a fornicator, to be put away by death. Therefore your logic teaches that the putting away by death, was in the law of Christ after his death. Now to your third paragraph in your first article that you say I failed to mention. What do you mean by, "This new law as set forth in Mt.5?" Do you mean all of Mt.5, or just verse 32? "Not one jot or one tittle shall pass from the law, till all be fulfilled." Mt.5:18. Did that include Deut. 24:1-4? No I did not mention 1 Cor.7:18, because you quoted from 1 Cor.6:18. I do not deny fornication being against our own body or our companion's body, and that was all I could see to your argument. I believe what Paul said about fornication, but I do not change it to fornicator.

I will now notice your answers to my questions.

1. If the law of Christ began on Pentecost, by what rule of language do you get Mt.5:32 and 19:9 into it?

ANS. 1st, We know that it was a law. How do you know that, were there any commandments in it?

2nd. It was not the law of Moses, therefore it is a law of the New Covenant which went into effect after the death of Christ. Now let us try that logic on Lk.8:50. "When Jesus heard it, he answered him, saying, fear not: believe only, and she shall be made whole." It was not the law of Moses, therefore it is a law of the New Covenant which went into effect after the death of Christ. If your statement applies to one it applies to both. Will you accept your own logic?

3rd, Paul in 1 Cor.6 gives instructions to those who might have a harlot, how to deal with them. I deny that statement and demand the proof. He told how to deal with a fornicator in chapter 5, but not in chapter 6. He taught those that did not have a harlot, not to be joined to one.

4th. In Acts2:40, it says, "With many other words." Do you know what these many other words were? No, but I know what they taught, and it was not a divorce for fornication. Neither did Paul teach that in 1Cor.6, nor any where else. Your statement is void of proof.

Your Ans. to question 2 is very indefinite. I will accept what the apostles "Confirmed unto us." Heb.2:3. I will accept your answer to Question 3.

Your Ans. to Q. 4 contradicts your Ans. to Q. 3. Also the reference that you gave, 1 Cor.6:16. "What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." If a good man marries a harlot, are they one flesh, or do they remain two? Does the marriage make a harlot of the man? Jesus said, "For this cause shall a man leave his father and mother, and cleave to his wife; and they shall be one flesh: so then they are

no more two, but one flesh." Mk.10:7-8. Did Jesus modify the man, or the woman, or the marriage? I asked, "Are they two AGAIN, or do they REMAIN one flesh?" You said, "As long as one flesh is a harlot and the other is not, they are two flesh (See 1 Cor.6:16)." I asked about the two that had been ONE, and were divorced, but you infer by your Ans. that they never had been ONE; unless both were harlots, or both were not harlots. Your reference says, "For two, saith he, shall be ONE flesh." What two? A member of Christ, and a harlot. See verse 15.

Your Ans. to Q. 5 is an admission that there is no command nor example in the Bible for God's people to put away a fornicator by divorce. You first refer to my statement, "We agree that Jesus permitted the fornicator to be put away." Did we agree that it was by divorce? If not, there is no proof in my statement for you. In Mt.5:32 and 19:9, Jesus was condemning divorce and remarriage. Hence the putting away in those passages was by death. In 1 Cor.6:16, there is not one word said about putting away; it is all about being joined together.

In Q. 6 I asked, "Does a MAN etc." You said, "SHE is free to marry any one in the Lord." What did you mean by that; did you mean to call the MAN a SHE, or did you misunderstand my question? What you said contradicts what Paul said, "For the woman which hath an husband, is bound by the law to her husband so long as he liveth." Rom.7:2.

Q. 7. Does God's law bind the husband and wife together as long as they both live, if one commits fornication? Ans. See Mt.5:32, 19:9, 1 Cor.6:16, and Mt.18:15. The first three are taken care of under Q. 5. Mt.18:15 is not on the marriage law at all.

Questions 8 and 9 you refused to answer now.

Q. 10. If they are two again, how do you harmonize that with Mk.10:8? Ans. See Mt.5:32 and Mt.19:9. Also see my answer to question 4. If Mt.5:32 and 19:9 agrees with Mk 10:8, the putting away was by death. "So then they are no more two, but one flesh." According to your Ans. to Q. 4, if one is a harlot and the other not, they never are one flesh. Hence your Ans. contradicts Mk.10:8. Also the reference you gave, 1 Cor.6:16, "For two saith he, shall be one flesh."

Your Questions and My Answers

Q. 1 "Was Mt.5:32 and 19:9 given by Moses?"

Ans. No. Jesus said, "I say unto you."

Q. 2 "Does Mt.5:32 and 19:9 teach that the adulterer should be killed?"

- Ans. No. Your question is present tense. In Mt.5:32 and 19:9, Jesus taught the Jews to disregard Deut. 24:1-4, but permitted them to obey Lev.20:10 and Deut.22:22.
- Q. 3 "Would it be wrong for a Christian to follow the teaching of Mt.18:15-17 when he is wronged by another brother?"
- Ans. Would it be wrong for him to TRY to follow verse 18? They were all given to the same disciples, by the same Lord, the same day.
- Q. 4 "Do you believe the statement in Mt.28:19 which says, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' is binding today?"
- Ans. NO. Do you? Can you teach ALL nations? If not can you baptize them?
- Q. 5 "Would it be a sin to say these words now when baptizing for the remission of sins?"
- Ans. Would it be a sin to do what the apostles commanded on Pentecost and this side? Acts2:38, 4:8-12, 8:16, 10:48, and Col.3:17.
- Q. 6 "Is Mt.18:14-15 a part of the law of Moses?"
- Ans. No, it is the teaching of Christ to his apostles.
- Q. 7 "If your wife was a harlot would you continue to live with her?"
- Ans. I do not know. Would it make me a harlot if I did. See 1 Cor.7:1-15.
- Q. 8 "In Heb.13:4 it says, 'Marriage is honorable in all.' Does this mean that all marriages are honorable?"
- Ans. No. It means just exactly what it says. If I should say, "My cow is white and black." You could say that I said "My cow is white," and not misrepresent me any more than you did Heb.13:4. See Rev.22:18-19.
- Q. 9 "If sinners are joined in marriage by the Lord, where is the scripture that so teaches?"
- Ans. Mk.10:7-9, but why ask a question which is not on the subject that we are discussing, after refusing to answer two of mine that were on the subject?
- Q. 10 "If a Christian wife, having five girls of her own, (ages ranging from six to fifteen) becomes a harlot, would you advise the husband to continue living with her?"
- Ans. I do not know. The husband and girls may have caused it. See 1 Cor.7:1-15. Rom.7:1-3. Also Mk.10:9.

QUESTIONS

1. If Mt.19:6 belongs to both the Old and New Covenants, and agrees with Mt.5:32 and 19:9, how can they differ with the Old Covenant?
2. "Let not the husband put away his wife." 1 Cor.7:11. Is it wrong for a man to obey that command if his wife is a fornicator?

3. If a Christian man marries a harlot, but thinks he is marrying a Christian, and never discovers the difference, will that make him a harlot?
4. "To avoid fornication let every man have his own wife, and let every woman have her own husband." 1 Cor.7:2. Would it be wrong for a husband or wife to obey that command, if the other has committed fornication?
5. Is a harlot an unbeliever? If she is, and her husband is a Christian, would it be wrong for him to obey 1 Cor.7:10-15?
6. You said, "As long as one flesh is a harlot and the other is not, they are two flesh." Do you mean that a man must be a harlot to be one flesh with a harlot?
7. You said, "We know that it was a law. 2nd, It was not the law of Moses, therefore it is a law of the New Covenant which went into effect after the death of Christ." Will that rule apply to all that Jesus taught which is not the law of Moses? If not, does that not prove that your argument on Mt.5:32 and 19:9 is built on a false premise, and therefore your conclusion is false?
8. Was the "Baptism of John" the law of Moses? If not, is it, "Therefore a law of the New Covenant which went into effect after the death of Christ?"
9. "For the woman which hath an husband is bound by the law to her husband so long as he liveth." Rom.7:2. Is that statement true, if her husband is a fornicator?
10. If a man commits fornication, and his wife is not aware of it, will it make her a fornicator to have her own husband?

THIRD AFFIRMATIVE

J. A. Dennis

Dear Brother Smith:

I am about through moving so will read and answer yours of July 6th.

My proposition is, "The Scripture teaches that Mt.5:32 and 19:9 allows a Christian to divorce his companion for fornication and to marry again without living in adultery."

In your first paragraph you ask, "Would it be wrangling for you to tell me that you meant that a Christian may marry again while the one that they divorced is still living?" How, or why can you ask such a question. Surely no one could get the idea that I meant any thing else by the above proposition, so I will say YES, Mt.5:32 and 19:9 allows a Christian to marry again, if their companions should become fornicators.

You state, "I believe that it is possible for a Christian to be divorced and marry again without living in adultery, and their companion may be a fornicator." If you believe this, why are you

denying the above proposition? I have called your attention to this and you say that you are unable to see where you contradicted yourself. Well, we will leave it to the readers of this tract.

No, Brother Smith, the scripture does not teach, and neither do I believe that Mt.5:32 and 19:9 allows a Christian wife to murder her husband. Paul means exactly what he says in Rom. 7:3. Paul also believes what Christ said in Mt.5:32 and 19:9 and proves it by what he said in 1 Cor. 6:15-20.

If your explanation of Rom.7:3 be correct, he would not be allowed to "Flee" the fornicator. Flee means to "Escape;" to "Free ones self," "To find a means of discharge."

Brother Smith, you must take all that the Holy Spirit has revealed on any question before we can have a complete understanding. Don't cast away Mt.5:32 and 19:9. Put it with Rom. 7:3 and then you will have complete harmony on that verse.

Yes, Brother Smith, "I believe what Paul says in Rom. 7:3, but I do not believe that Mt.5:32 and 19:9 permits murder. Yet you persist in charging me with believing that murder is taught in Mt.5:32 and 19:9. It is not there. It was setting aside the Law of Murder for fornicators. I don't think that is fair, but if you do, and wish to keep it up, I will only say, "I do not believe such."

You say that my answer to your question No. 7 shows that you do not believe Paul's statement. Your question No. 7 was this: "Does God's law bind the husband and wife together as long as they both live, if one commits fornication?" My answer was, "See Mt.5:32 and 19:9; 1 Cor.6:16 and Mt.18:15. I made no comment on question No. 7. I gave you the above scriptures. If they are not true, blame the Lord, not me.

You know as well as I know what Mt.5:32 and 19:9 teaches, for I have your words for it, but you just don't believe that they belong in the New Testament. Prove that they belong in the Old, and I will gladly give up the debate.

You say, "Who put an exception in Mk.10:8?" I say Jesus put the exception in this question, not me. Wherever you find the New Testament scripture treating on Marriage and Divorce, this exception belongs there, and Jesus was the giver of the New Testament Law.

Yes, I said Rom.7:3 means exactly what it says. But exactly does not mean as you say, "No more and no less." It means "ACCORDING TO A RULE," "MEASURE," "PRINCIPLE," and in this sense I used it. Brother Smith, here you show that you give your own definition of words, but I had already said enough for you to know that I could not have used the word in the same sense you give. I will say that your 3rd paragraph was wasted, for it is based on error. I have never read where EXACTLY

means NO MORE OR NO LESS. If you have, please cite me to the authority. I believe with all my heart that a fornicator can repent and get forgiveness, and I have so proven even in this short debate.

In order to offset my question, "If Mt.5:32 and 19:9 does not belong to the New Covenant where does it belong?" you ask, "The baptism of John, where does it belong? Does it belong to the law of Moses or to the New Covenant?" Then you say, "Please answer." Answer: John was a prophet of the Old Testament, not the New. His commands decreased; ended with the death of Christ. The baptism of John ended with the death of Christ. The Old Law ended with the death of Christ.

Now I have answered your question, but my question must be asked again, so again I ask, "If Mt.5:32 and 19:9 does not belong to the New Covenant, where do they belong?" Please answer!

You say, (Par. 5) "If you will prove that the putting away in Mt.5:32 and 19:9 was not by death, I will give up the discussion and acknowledge that I was wrong." Well, here comes the proof, and my witness is Christ. Mt.5:31—"It hath been said." Who was Jesus quoting here? It was the law of Moses, "But I say," any one can see that what he was going to say was not what had been said. It had been said, death for a fornicator. It had been said, you could put her away for any cause and marry again, but I say fornication is the only cause for divorce and marriage again.

Brother Smith, you believe that DEATH is taught in Mt. 5:32 and 19:9, so right here let us try it. "Whosoever shall 'KILL?' his wife saving for the cause of fornication, causes her to commit adultery, and whosoever shall marry her that is 'KILLED?' committeth adultery." Now let us try 19:9 the same way, "Whosoever shall 'KILL?' his wife except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is 'KILLED?' doth commit adultery."

Now I know that you can see the error in your teaching. Will you give up? Was death in the teaching of Christ in Mt.5:32 and 19:9? Please answer. If yes, what words equals death?

You say my position makes the Lord out a liar. No, my position is the Lord's.

When two Christians marry, they are no more two, but one flesh. This should last forever, but if one becomes a harlot, and they separate, are they still one flesh? Paul says to "Flee." He was guided by the Holy Spirit. Brother Smith's position would make every man who has a harlot wife, a harlot also. Read 1 Cor.6:16. But Christ has made provisions for such cases in Mt. 5:32 and 19:9.

In paragraph 7 you seem to lose yourself completely. I made

it plain that I believed fornication was sin any where you find it, but there are certain laws on fornication which are not on other sins. Paul said, "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Cor.6:18. Christ made a special law on fornication in Mt. 5:32, and 19:9. Paul said, I wrote unto you an epistle, not to keep company with fornicators.

Again you say, "I did not array Mt.15:18-20, 1 Cor.5:11, and Gal.5:19-21 against other scriptures. I arrayed them against your position." Not one of these scriptures are against my position. They uphold my position. You are on record as not believing Mt. 18:15-17 to be any part of the New Testament. But I believe it to be a law to the Church of Christ. You do not.

You ask me, "Is fornication the only sin that is against our own bodies?" Paul said, "Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body." 1 Cor.6:18. That is sufficient for me. You can cross him if you so desire.

You say you agree with me as to all those ugly sins caused by fornication. I am glad that we can agree on some things, but Brother Smith, when a Christian complies with Mt.5:32 and 19:9, also Mt.18:15-18, he is not a fornicator. He is just as pure as any other married man. But if he should continue with his harlot, all of those ugly sins would be on him.

Now to paragraph 8 you say, "But when you get caught, you say it is a different case altogether." Then you say, "How could it be a different case, when your statement included all fornicators?" Brother Smith, I am surprised at you here, for you know that we do not have under consideration fornication of the eye, nor spiritual fornication, nor fornication of a single man or woman. But the reader may judge in this matter.

In Paragraph 9 you say, "You misquoted my statement a little." I did not misquote your statement in any manner. I gave it just as you have it in the letter. The question I asked was based on the scripture you offered in Deut.22:28-29. This was not a marriage case. therefore my question was proper.

In paragraph 10 you quote me as saying, "When a man or woman complies with Mt.5:32 and 19:9 they will not be a fornicator." You agree and say "True," and then add, "Neither will they be fornicators if they will obey Ex.20:14." That says, "Thou shall not commit adultery."

Now in Mt.5:32 and 19:9 Christ has under consideration those who violated Ex.20:14. Then you ask on Ex.20:14, "Does that make it a part of the New Covenant?" My answer is this: Ex.20:14 is a part of the Ten Commandments, and Mt.5:32 and 19:9 is a part of the New Testament.

You deny my statement on 1 Cor.6:13 which was, "Accord-

ing to Paul in 1 Cor.6:13 if she or he remains with their fornicator companion, they will be guilty of being fornicators." The verse under consideration is not the 13th, but the teaching from the 13th through the 20th, but the 16th verse will answer you completely. "What? Know ye not that he which is joined to a harlot is one body? For two saith he, shall be one flesh." But the 18th verse gives the remedy. "Flee Fornication."

You ask, "Is every one a fornicator that lives with a fornicator. Brother Smith, all I know about it is what Paul said in 1 Cor.6:13-20.

In Par. 12 you say, "That you have never refused anything that Jesus said." Well, Jesus put an exception in Mt.5:32 and 19:9, and you say it is no part of the New Testament. Was he the Law Giver of the Old Testament? Brother Smith you will be forced to accept my teaching on Mt.5:32 and 19:9 or else accept Brother George Phillips' position. He says it is **SPURIOUS**. Will you debate him on that? I want to know if you will?

When you take the position of Mt.5:32 and 19:9 that you do, you are making Christ the Law Giver of the Old Testament. I think you want to believe Christ, but your position won't allow you to. Read Prov.30:6. Please don't add Mt.5:32 and 19:9 and 18:15-17 to the old law. Christ said, "I say unto you."

In Par. 13 you have me adding to Paul's statement. I added nothing, for whatsoever is said on marriage and divorce anywhere in the scripture, I use it all. I do not leave out any of it. Paul and Christ did the adding. I accept. You take a part, but not all.

In Par. 13 you continue to charge me with adding to the word of God because I insisted that Mt.5:32 and 19:9 belongs to what the New Testament teaches on that question. But Brother Smith, according to your own word, you do not believe that Mt. 5:32 and 19:9 belong to the Law of Moses. You do not believe that they belong to the law of Christ, neither do you believe that they ever allowed or gave an exception. Here you had better read Rev.22:18-19. You say, "Saving modifies the putting away, but it does not modify the last sentence." Brother Smith, Jesus was answering a question, and the context is too plain to be misunderstood. Brother Phillips knew what it taught so he just had to say it was spurious. You knew what it taught, and tried to make it a part of the Law of Moses. And next, a law like John's Law. You said it was not a New Testament Law. This all proves that you did believe. This all proves that you have changed somewhat on what it says. Now you wish to "modify" it out. No scholar that I know of gives it such modification.

You may see your error by leaving out completely, "Except for fornication." It makes good English with these words left out, and would teach what you teach. But when left as given

by the Saviour, your position is ruined. Calling this Spurious, or modifying, or putting in the Old Law, or saying it is no part of the New Law, will not remedy your teaching.

In Par. 14 you say, "That Mt.18:15-17 is the teaching of Christ to his apostles as much as verse 18." I am glad that you admit this. I also believe it was given to them, for they were the founders of the New Law. They were to set the Church in Order. But was the 18th verse given to the Church? That verse gave them the power to bind verses 15 to 17 as a New Testament Law. I asked you this: "What church was it given to?" Your answer was, "To the one that was in existence at the time it was given," and then ask me "What Church was that?" In this you have: 1st. Made Christ law giver of the Old Testament. 2nd. You have established the Church of Christ before Pentecost. 3rd. You have left the Church without a law to govern the Church now. 4th. You have given the Jews a better law than the Church has now, if Mt.18:15-17 is not to the church of Christ now.

Yes, I charged you with practicing Mt.18:15-17, but you say you have never practiced it. Well, may I ask, and I want your answer, would you be ashamed to practice it now? But before Brother Noah Cowan's case was made public, you ask me, or told me the course you were pursuing, and I understood it to be according to Mt.18:15-17. Will you deny this?

Again you say, "I do not know what I will be compelled to do in the future, but if I have ever practiced Mt.18:15-17 in the past, I do not know when it was." Now Brother Smith, if Mt. 18:15-17 is no part of the New Testament, what could compell you to practice it in the future? Please answer.

In Par. 15 you say, "You don't dare try to analyze the language and show that it means divorce." Yes, I have in my feeble way analyzed these scriptures. I have also stated that those who know language and those who know grammar have **given it the very meaning** that I have given it. Yes you say, "I don't dare" and "your assertion." Well, I am willing for the readers of this tract to judge.

You again accuse Jesus saying, "Jesus taught them not to divorce their wives, but suffered them to be put away by death if they were fornicators." Now let us see. Turn to John 8:4. "Master. this woman was taken in adultery, in the very act." 5th verse: "Now Moses in the law commanded us that such should be stoned: but what sayeth thou?" Did Jesus say, kill her? No, Brother Smith, that is what you say he taught, but Jesus said, "Go, and sin no more." Now I guess you will be able to see that death is not in Mt.5:32 and 19:9 as you have stated.

You ask in Par. 16, "Does every man mean just some men? In Paul's language in 1 Cor.7:2-5, Paul means just what he said,

and I believe just what he said. I also teach just what he said. I believe Paul was writing to every Christian man and woman on earth. Anyway, that was whom he addressed. See 1 Cor.1:2. "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Now, if you wish to apply "Every Man" to every sinner on earth you may do so, but I believe what Paul said. I also believe what Paul said to the man in the fifth chapter. If you don't know that Paul did not have in mind a man or woman who had betrayed their companion, ask someone else. Paul was teaching how to avoid fornication, not how to settle a case where the companion had violated the law. You wonder how I know what Paul had in mind. Well, I know by what he says.

If Christians would obey 1 Cor.7:2-5 they would never be guilty of fornication, and Mt.5:32 and 19:9 would not apply to them.

Par. 17. You are not satisfied with my explanation on the Greek. Brother Smith, I did not introduce the Greek word APO-LUSE. I sighted you to what Thayer said on Page 487 and you said I missed my Greek a little, but we will leave that to the readers. If you desire to introduce the Greek word APOLUSE in your affirmative, I will then take care of it.

You next cite Mt.10:5-10 and say, "Jesus gave a law to his disciples. It was not in Moses' Law. It was not just something that Jesus permitted. It was his Law. His law went into effect on Pentecost after his death. Heb.9:16-17. Now, according to your logic, Mt.5:5-10 is in the law of Christ that began on Pentecost." In order to conserve space, I will ask the reader to turn to Mt.5:5-10 and read. See if it has any bearing on anything that I have said. There is no law there, but a work for those whom he selected. Preaching the kingdom of heaven was at hand. But in Mt.5:32 and 19:9 there is a law that belongs somewhere. Brother Smith sees no such, for any place.

Par. 18. You say that Heb.9:16-17 "That is one of the many scriptures that condemns your position on divorce and re-marriage." I will give here the reading of Heb.9:16-17 and let you see if this is against my position. "For where a testament is, there must also of necessity be the death of the Testator, for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

My reason for using the above was because Brother Smith claims that Mt.5:32 and 19:9 was a law before Pentecost. Now he teaches that it was never such a law; just don't teach or give an exception for divorce and marriage. I will let the readers decide whether or not Christ was teaching the Jews in Mt.

5:32 and 19:9 how to execute the law in Lev.20:10 and Deut. 22:22. Here is the way Brother Smith has it to read: "And I say unto you, whosoever (kills) his wife except it be for fornication, and shall marry another committeth adultery: and who-so marrieth her which is (killed) doth commit adultery." Brother Smith, do you still see death in Mt.19:9? If so, how could any one marry her that is killed?

Paragraph 19. No, Brother Smith, I have never admitted that death was in Mt.5:32 or 19:9. That is your teaching. Death is not taught by Christ, and John 8 so confirms his teaching.

I am sorry that you still contend for your position. You took the position that Mt.5:32 and 19:9 meant to kill, and it seems that you are going to hold to it. I pray that you will see your error.

Next, you take up your questions and my answers which I am willing for the readers to decide for them selves.

Q. 1 "Was Mt.5:32 and 19:9 given by Moses?"

A. "No, Jesus said, 'I say unto you.' Now Brother Smith, you have contended all along that Jesus was teaching Moses Law in Deut. 22:22. By your answer, you have condemned your own teaching.

Q. 2 "Does Mt.5:32 and 19:9 teach that the adulterers should be killed?"

A. "No." Your question is present tense. In Mt.5:32 and 19:9, Jesus taught the Jews to disregard Deut.24:1-4 but permitted them to obey Lev.20:10 and Deut.22:22. If Jesus could teach them to disregard the law on divorce, why could he not teach them to disregard the law on murder? No, Brother Smith, Jesus was giving a law to govern his children under the New Law. Both Deut.24:1-4 and Lev. 20:10 and Deut.22:22 were binding until the new Law went into effect.

Q. 3 "Would it be wrong for a Christian to follow the teaching of Mt.18:15-17 when he is wronged by another brother?"

A. "Would it be wrong for him to try to follow verse 18? Brother Smith, your answer here is pitiful. We Christians can obey Mt.18:15-17, but we Christians cannot obey the 18th verse. Surely you can see the difference."

Q. 4 "Do you believe the statement in Mt.28:18 is binding today?"

His Answer "No. Do You? Can you teach all nations? If not can you baptize them?"

My Answer "I would never have thought that any member of the Church of Christ would give such an answer. Brethren, notice my question, 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Brother

- Smith, I can, and do baptize them just as it says. The Apostles could not baptize anyone, but those whom they taught. I can do the same, and the Brotherhood does the same. But you must get rid of Mt.28:19-20 in order to hold your position on Mt.5:32 and 19:9.
- Q. 5 "Would it be a sin to say these words now when baptizing for the remission of sins?"
- A. "Would it be a sin to do what the Apostles commanded on Pentecost and this side? Acts 2:38; 4:8-12; 8:16; 10:48 and Col.3:17."
- "No, Brother Smith, it is never wrong to do what the Scripture commands. But do you mean to say that these Scriptures contradict what Christ commanded them to do? Do what Christ said in Mt.28:18-20, and you will obey the other Scripture that you cite. God, Christ and the Holy Spirit are in each passage cited by you?"
- Q. 6 "Is Mt.18:14-15 a part of the law of Moses?"
- A. "No, it is the teaching of Christ to his Apostles." Brother Smith denies that Mt.18:14-15 be a part of the Law of Moses, and says it is the teaching of Christ to his Apostles. Now, Brethren, turn back in his letter. Here he says that it was given to the Church in existence then, now he says the teaching of Christ to his Apostles.
- Q. 7 "If your wife was a harlot, would you continue to live with her?"
- A. "I do not know. Would it make me a harlot if I did?" Yes, Brother Smith, it would. See 1 Cor.6:16. Neither do I believe that you would bring up your daughter under such conditions. I think I know you well enough to know that you would not live under such circumstances. Harlots generally have bad diseases. They bring bastard children into the home. Harlots love other men. But you don't know. Well, would you shun the very appearance of evil? Do you believe that evil companions corrupt good morals?
- Q. 8 "In Heb.13:4 it says, 'Marriage is honorable in all.' Does this mean that all marriages are honorable?"
- A. "No. It means just exactly what it says. If I should say, 'My cow is white and black.' You could say that I said 'My cow is white,' and not misrepresent me any more than you did. Heb.13:4. See Rev.22:18-19."
- Thanks. You may have your white and black cow, but Heb. 13:4 will confront you once again before this debate is over.
- Q. 9 "If sinners are joined in marriage by the Lord, where is the Scripture that so teaches?"
- A. Mk.10:7-9. Brethren, read these verses. Find a sinner in them. But these verses will be discussed as the debate

goes on. Brother Smith, you had a perfect right to do as I did. I would not have complained.

Q. 10 "If a Christian wife, having five girls of her own (ages ranging from six to fifteen) becomes a harlot, would you advise the husband to continue living with her?"

A. "I don't know. The husband and girls may have caused it." See 1 Cor.7:1-15; Rom.7:1-3. Also Mk.10:9."

Well, I will ask you again. If the husband and girls did not cause it, would you? And would the above Scripture apply to her case if the husband and girls did not cause it? It seems you are basing the Scripture on what caused it.

Brother Smith, you may now start your affirmative on Mt. 5:32 and 19:9. I still love you as my brother, and if I have seemed unkind in any way, I did not mean to be.

I will now answer your ten questions.

1. They only differ where fornication enters in. Fornication under the Old Law was death. Under the New Law Christ removed the penalty of death and gives the right for the wronged party to get a divorce, and marry again without committing adultery.
2. It would be wrong for a husband to put away his wife and marry again, unless she was a fornicator.
3. A harlot is a prostitute. One who openly sells herself. The Bible says, "By their fruits ye shall know them." The Church is commanded not to eat with certain characters, but if their character is not known we would be compelled to leave such matters in the hands of the Lord. In 1 Cor. 6:16 it says, "Know ye not that he which is joined to a harlot is one body." I will let God take care of his ignorance.
4. The purpose of 1 Cor.7:2 was to avoid fornication, but you have one of them doing the very thing that 1 Cor.7:2 was to avoid. If he or she should become a harlot, the innocent party can apply Mt.5:32 and 19:9 provided they do so according to Mt.18:15-17.
5. A harlot could be either a believer or unbeliever, but regardless, the husband to remain with her, she being a harlot, he would become one with her.
6. I mean what 1 Cor.6:16 says, "Know ye not that he which is joined to a harlot is one body."
7. The rule will apply to all where Christ said, "It hath been said," "but I say unto you." These two statements show that Christ was setting aside the Law of Moses and giving his law for the new.
8. John was a forerunner of Christ. He was a Jew. He was a Prophet. His works and law ceased with the death of

Christ. The baptism of John was set aside by the Holy Spirit. See Acts 19.

9. Rom.7:2 is true regardless of what any man or woman may do, but for a fornicator husband or wife, God has given a law telling how to deal with them.
10. My answer to No. 8 takes care of this question.

If Mt.5:32 and 19:9 can be set aside because we do not find the exact words after Pentecost, then we could set aside the very foundation of the New Testament. In Mt.5 to 7th chapter there are at least twenty statements never mentioned by the Apostles, which all agree belong to the New Testament.

Under the Old Law there was a special Law on fornication. That was death. See Deut.22:22; Lev.20:10. Under the new Law there is a special law on fornication of married Christians. See Mt.5:32 and Mt.19:9. Also 1 Cor.6:13-20.

Fornication is sin any where you find it. It was so great that God had Paul to write a SPECIAL letter about it. See 1 Cor. 5:9, "I wrote unto you an epistle not to company with fornicators." Under the Law of Moses there was no mercy for a married person who committed this act. "DEATH" was God's Law.

Fornication breaks a sacred trust.

Fornication causes one to be a hypocrite.

Fornication causes one to be a liar.

Fornication causes one to be a deceiver.

Fornication causes body disease.

Fornication destroys the mind.

Fornication brings into being bastard children.

Fornication destroys the body which is the temple
of the Holy Ghost.

Fornication destroys two lives instead of one.

Fornication destroys the home.

Fornication ruins the Church.

Moses had no mercy for the sin—separation by death. Jesus had mercy, but gave complete separation in Mt.5:32 and 19:9 when executed by the Law of Mt.18:15-17.

I rest my case. I do not ask you to believe what I have said, dear reader, but I do ask you to try it by the Scripture that I have offered.

Brother Smith will now answer this, then give us his affirmative on Mt.5:32 and 19:9. Remember my affirmative.

PROPOSITION: "The Scriptures teach that Mt.5:32 and 19:9 allows a Christian to divorce his companion for fornication, and to marry again without living in adultery."

Affirmed: J. A. DENNIS.

QUESTIONS

1. If a congregation sends out a preacher and he is found guilty of fornication while there, they send him home, he acknowledges his wrong and asks forgiveness at both places, his home congregation sends him out again and he does likewise, this continues for several times, several homes have been wrecked, fine sisters have been ruined, should we forgive him? Should we send him out as a gospel preacher?
2. Did the Disciples of Christ practice Mt.5:32 during the life of Christ?
3. Is Mt.5:32 and 19:9 spurious? If so what part of it?
4. Must we take all the scriptures on marriage to understand the question fully?
5. Was the marriage law as given in Genesis given to an alien sinner?
6. Was the marriage law as given in the law given to alien sinners?
7. Was the marriage law of the New Testament given to govern the marriage of aliens?
8. If the church at Union City follows the teaching of Christ in Mt.18:15-17 would they commit sin?
9. If a gospel preacher says, "I baptize you in the name of the Father, Son and Holy Ghost have they sinned?"
10. Is Mt.18:21 and 22 binding on Christians?
May God bless these feeble efforts for good. Yours for all the truth.

THIRD NEGATIVE

W. S. Smith

Dear Bro. Dennis:

Your third affirmative is before me. Your proposition does not state "while the divorced one is living" neither did you explain it that way. Therefore I did not sign your proposition. I am sure the readers can see that my statement does not contradict itself nor my position. An unbeliever may be a fornicator, and divorce a Christian companion and die; then that Christian may marry again and not commit adultery. Your proposition as stated did not exclude a case of that kind.

Yes, I am sure that Paul believed what Jesus taught on the marriage law. 1. "Whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery." (Jesus). 2. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." (Paul). 3. Therefore putting away in Matt.5:32 and 19:9 was not by divorce, but by death. Lev.20:10, Deut. 22:22, Matt. 23:1-3. The

Lord does not tell us to flee the fornicator. He said "Flee fornication" 1 Cor.6:18. "But there be some that trouble you and would pervert the gospel of Christ." Gal.1:7-9. Paul did not preach, "Flee the fornicator." See 2 Tess.2:9-12.

Yes, Matt.5:32 and 19:9 harmonizes with Rom.7:3 as shown above. No, no, I am not charging you with believing that murder is taught in Matt.5:32 and 19:9. I was just trying to get you to see that you disbelieved what Jesus taught, if you believed what Paul taught, or you would not try to put them in the same law. The Lord has never given but one law by which to put away a fornicator companion, and that law was, put them to death. The fact that you referred me to Scriptures which do not answer the question instead of saying yes or no, shows that you do not believe Paul's statement. Like this: 1. The wife is bound to her husband as long as he liveth (Paul). 2. The wife is not bound to her husband as long as he lives, if he is a fornicator (Dennis). 3. Therefore Dennis does not believe what Paul said.

If I know what Matt.5:32 and 19:9 teach, as you admit that I do, I know they do not teach divorce and remarriage. Jesus made no exception for divorce, neither did Paul. 1. "Whosoever shall marry her that is divorced committeth adultery." (Jesus). 2. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." (Paul). 3. Therefore there is no exception for divorce and remarriage.

Exactly, yes, no more and no less is my definition. Webster says exactly, in an exact manner, exact, precise, not different in the least." Webster's Enclopedic Dictionary, page 262. Yes, no more and no less, not different in the least. When you add your exception to Rom.7:3 it makes it different. Yes, you had already said enough for me to know that you did not believe what Paul said. You have to add to it and make it different to what Paul said before you will accept it. Jesus said: 1. "He that receiveth whomsoever I send receiveth me." Jno.13:20. 2. Jesus sent Paul to the Gentiles "To open their eyes to turn them from darkness to light." Acts 26:16-18. 3. Therefore when we reject what Paul taught, we reject what Jesus taught.

I asked you if John's baptism belonged to the law of Moses or to the new Covenant. You said, "Answer, John was a prophet of the Old Testament, not the New. His commands decreased; ended with the death of Christ. The Old Law ended with the death of Christ." And there you stop. Why didn't you say therefore the baptism of John belonged to the Law of Moses? Why?

Was it because you knew it did not? Ah, you didn't dare say it belonged to the law of Moses, why? You did say "I have answered your question." Do you think you told the truth that time? Do you believe that John's baptism belonged to the law of Moses? You didn't dare say it did. Matt.5:32 and 19:9 ended at

the same time you said John's baptism ended. They do not belong to the N. T. Did I answer your question? When you answer my question on John's baptism you will have answered your own question on Matt.5:32 and 19:9.

Your proof, Matt.5:31 "It hath been said," yes, Jesus was quoting from the law of Moses if it be a law, Jesus would not accept it. What passage? Deut.24:1-4. Did Jesus say it had been said, death for the fornicator? Was that the passage he was condemning? Why not Ex.20:4, but I say unto you that you may commit adultery? 2 Pet.3:15-16. Jesus condemned Deut. 24:1-4, but he did not condemn Deut.22:22. He taught the Jews to keep the law of Moses, Matt.23:1-3, but not what Moses suffered them to do because of the hardness of their hearts. "Whosoever shall put away his wife, saving for the cause of fornication (the cause for which she is killed) causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Matt.5:32. See Matt.23:1-3. You are the one that is contending for something he did not say, not me.

1. "So then they are no more two." (Jesus). 2. "They are completely separated by divorce" (Dennis). 3. Therefore your position is not the Lord's.

No, I do not care to give up truth for error. Putting away the fornicators by the law under which Jesus was living, was equal to putting them to death. Jesus did not give any other method of putting them away. Jesus answered your question, "They are no more two, but one flesh." Any special class? Yes, a man and his wife. "What? Know ye not that he which is joined unto an harlot is one body? For two saith He, shall be one flesh." 1 Cor.6:16. He also said, "They are no more two but one flesh." Paul did not say to flee a wife, or husband. It is Dennis who teaches that. Paul said, "The woman which hath an husband is bound by the law to her husband so long as he liveth." Jesus did not make any provision for the fornicator in Matt. 5:32 and 19:9, he just accepted the one already made. Deut. 22:22.

You were the one who got lost in Paragraph 7, because your divorce law will not fit, "No more two," and "bound by the law to her husband as long as he liveth." Paul did not say, "I wrote unto you an epistle not to keep company with fornicators." Paul's language will not fit your position. So when you say exactly, you mean a little more or a little less.

1. Jesus and Paul both put fornication in the same class with other sins. Matt.15:18-20, 1 Cor.5:11, Gal.5:19-21. 2. You say it is not in the same class with any other sin. Therefore Jesus and Paul both condemn your position.

I do not desire to contradict anything Paul said. Did you desire to evade my questions? I asked three, one word would

answer any of them. You only mentioned one and did not answer it. You say, "I did not misquote your statement in any manner." My statement, "It was not a matter of choice with a husband or wife in putting a companion away that was known to be a fornicator; they had to put them away, not by divorce, but by death." Your quoting "They had to be put away, not by divorce but by death." I asked, "Why did you imply by your question that my statement included the unmarried?" Your question was misleading. Your statements are still misleading. You say, "In Matt.5:32 and 19:9 Christ has under consideration those who violated Ex.20:14." Therefore he was teaching the Jews to keep the law of Moses as it was from the beginning instead of making a new covenant.

Yes, I say that the exception in Matt.5:32 and 19:9 for the Jews to put away their wives for fornication is no part of the New Testament. Jesus made the Old Testament and gave it to the people through Moses. Jno.1:3, 17. Yes, I believe that I am forced to take the same position on Matt.5:32 and 19:9 that Bro. Phillips takes. I read his folder on marriage very carefully before I put it in the May issue of "The Narrow Way." I failed to find where he taught anything on Matt.5:32 and 19:9 that contradicts what I am contending for. 1. "Bro. Phillips says Matt.5:32 and 19:9 is spurious." (Dennis). 2. "I have never, nor will I ever say any thing in the Bible is spurious." (Phillips). 3. Therefore somebody misrepresented what Bro. Phillips said.

Matt.18:15-18. What church did you say was in existence at that time? If you told me what church it was I failed to get it. You quote my question, and then say, "In this you have, 1st., made Christ a lawgiver of the Old Testament." You imply by that statement that the Old Testament church was in existence then. Then you say, "2nd, you have established the Church of Christ before Pentecost." This contradicts 1st. You imply by 2nd that it was the Church of Christ. "3rd. You have left the church without a law to govern the church now." Now you are back on the other side; this 3rd implies the church which is now, is not the church that was then. Notice this 3rd, again. If Matt.18:15-17 is not to the church now it has no law to govern it. Therefore Matt. 18:15-17 is the only law that Christ or any of the Apostles has given to govern the church. If it does not teach that, it does not teach anything. Can you beat it? "4th. You have given the Jews a better law than the church has now, if Matt.18:15-17 is not to the Church of Christ now." Therefore, Matt.18:15-17, something that the Apostles did not teach to the church, is better than all the rest of their teaching to the church, per Dennis. I could not understand why you would say such things if it were not for 2 Thess.2:9-12.

I am not responsible for your misunderstanding, but I

have some letters received from J. N. Cowan in 1931 and a copy of my answers to them, which show that my position on Matt. 18:15-17 was the same then as it is now. His letter dated July 21, 1931, first p. says, "Dear Bro. in Christ: I am asking you as a brother in Christ to please give me the scriptural procedure in withdrawing from a brother." My reply, "Gal.6:1 answers your question unless the offender will not be restored; in that case Paul tells us what to do, in 1 Cor.5. Also 2 Thess.3:6, 14, 15." From his letter dated Aug. 1, 1931, "Brother Smith you have transgressed the law of Christ as found in Matt.18:15." My answer was, "Brother Cowan you have transgressed the law of Christ as found in Matt.10:5-10, which was given by the same Lord in the same age, to the same Apostles, that Matt. 18:15 was." I have five letters from him written in July and August of 1931 and copies of my five letters, all of which show that my position on Matt. 18:15-18 was the same then as it is now. You are the one that said I would be compelled to practice Matt. 18:15-17, but I do not believe what you said, so it is up to you to prove it.

Jno.8:3-11, Jesus said, "He that is without sin among you, let him first cast a stone at her." He taught them to keep the law of Moses, Lev.20:10. Jesus did not contradict himself, Matt. 23:1-3. He evidently knew that those Jews that were tempting him were greater sinners than the woman. His special law for her was forgiveness; quite different to your special law for the fornicator. Jesus was Lord of all the law, not just the Sabbath day. Matt.5:32 and 19:9 does not apply to any one in this age, whether they obey 1 Cor.7:2-5 or not.

You introduced the Greek, but you let the Greek word *Apoluse* alone. What does it take to constitute a law? In Matt. 10:5-10 there are commands. I challenge you to point out one command in Matt.5:32 or 19:9. Prove your statement, please. Matt.5:32 and 10:5-10 were given by the same Lord, to the same disciples, under the same circumstances during the same age. You accept one and reject the other. Matt.19:9 was given to the Pharisees. Matt.23:1-3 was given to the multitude and to his Disciples. Why? You say, "Brother Smith sees no such (Mt.5:32 and 19:9) for any place." A little later you say, "Brother Smith claims that Matt.5:32 and 19:9 was a law before Pentecost." Therefore you contradict your own statement and misrepresent me.

Yes, Heb.9:16-17 condemns your position, because his testament after his death (also before) condemns divorce and remarriage. Rom.7:2-3. 1 Cor.7. The readers will decide about the truth of your statements too, whether you are willing or not. You say, "Brother Smith claims (present tense) that Matt.5:32 and 19:9 was a law before Pentecost. Now he teaches

(present tense) that it was never such a law." I don't claim one thing and teach the opposite. I have been claiming and teaching for more than forty years that Matt.5:32 and 19:9 do not teach divorce and remarriage, and that they are no part of the law that began on Pentecost.

I do not now, nor have I ever taught that Jesus was teaching the Jews in Matt.5:32 and 19:9 how to execute Lev. 20:10 and Deut. 22:22. We had better be careful about our statements if it is just an inference. 2 Cor.5:10. I don't remember ever having Matt.19:9 to read like you said I did; but I can put killed in it and not change the meaning of it in the least. "Whosoever shall put away his wife, except it be for fornication, (the cause for which she is killed) and shall marry another, committeth adultery, and whoso marrieth her which is put away doth commit adultery." No, I do not accuse you of admitting or teaching that death was in Matt.5:32 or 19:9. You said "You plainly admit that Jesus permitted the fornicator to be put away, but the above verse shows that it was after his death." It, what? The thing that I admitted. What did I admit? That the fornicator was put away by death. You built your argument on my admission, therefore if it proves any thing it proves that the fornicator was put away by death after the death of Christ. You had better be a little more careful. 2 Cor. 5:10. You say, "Death is not taught by Christ." Did Deut. 22:22 teach death for the fornicator wife or husband? Did Christ teach the Jews to obey that? Did you see Matt. 23:1-3? Does it teach death for the fornicator companion? Who was the author of it? Who refused to notice it in this discussion? Some of these questions may be a little embarrassing, but I will have no reply to your rejoinder, so just go right on and answer them. Jno.8, noticed above. See Matt.23:1-3.

"And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." 1 Jno.3:22. I am praying that I will always accept the law of Christ given to us by His Apostles.

Your questions. No 1. My answer to No. 2 is exactly what I have been teaching. No. 2, Jesus condemned divorce and remarriage, Deut. 24:1-4, because it came from the hardness of their hearts. Matt.19:8. He could not condemn putting away the fornicator by death. Deut.22:22 because his father with him was the author of that law. Was Matt. 19:9 true when Jesus spoke it to those wicked Pharisees? Or was it false until Pentecost? Could the Jews marry a divorced woman at that time without committing adultery? No. 3. If my answer is pitiful, how about your comment on it? Christians can obey Ex.20:12-17. Does that prove that they are under that covenant? No. 4. Yes, I try to be consistent in my teaching. I teach that the new cov-

enant began on Pentecost. You said that you agreed with me on that, but you keep trying to get something in it that was not taught on Pentecost or this side by the Holy Spirit. Therefore your actions deny your words. You did not answer my question. Let me ask you another one. Can you tarry at Jerusalem until you are baptized with the Holy Spirit? Matt.28:18-20 was to the Apostles. Yes, they could only baptize those they taught, but they taught all nations. You can not. They could not until they were qualified.

No. 5. Well maybe we are getting a little closer together. I believe that when Peter commanded people to be baptized in the name of Jesus Christ, that he did it by the authority of the Father, and of the Son and of the Holy Spirit.

No. 6. Yes, I said that Matt.18:14-15 was to the church in existence at the time it was given. Now I say it was the teaching of Christ to his Apostles. Do those statements contradict each other? Were the Apostles of Christ members of the church in existence at that time? Was not Christ a member of that church himself? Did Christ teach in that church? Did the church belong to Christ before he purchased it with his own blood.

No. 7. What I would or would not do, would not change the law of Christ in the least. Bro. Dennis said it would make me a harlot if I live with a harlot wife. "Harlot; a woman who prostitutes her body for hire." (Webster). "Vile teachings corrupt good morals." (1 Cor.15:33 N. T. in Modern English). We will leave it to the readers whether or not that is vile teaching. No one can make a harlot of a man but God, for he would have to be changed to a woman. Yes, Bro. Dennis, I want to "abstain from all appearance of evil." 1 Thess.5:22. Do you? If you do I believe you had better be a little more careful about your statements.

No. 8. Heb.13:4, confront me again? The white and black both, or just the white?

No. 9. Mk.10:7-9. Oh, you are not ready to discuss them yet?

No. 10. I am sorry, but I still don't know? Paul tells him what to do, I would advise him to follow Paul's advice, 1 Cor. 7:10-15. Was the woman that you described an unbeliever? If she was 1 Cor. 7:10-15 will fit her case.

Your answers to my questions.

No. 1. Matt.19:6 you say belongs to both the Old and New covenants. Therefore it must agree with both. You say, "They only differ where fornication enters in." Therefore they differ according to your statement. Now if they differ Matt. 19:6 just won't fit both of them. "Wherefore they are no more two but one flesh." I can see how that harmonizes with Lev.20:10,

Deut.22:22, and Rom. 7:2-3, also 1 Cor.7, but I am not able to see how it harmonizes with your position on Matt.5:32 and 19:9. You added "except for fornication" to it to make it fit your position, but it won't fit Lev.20:10, Deut.22:22, Rom.7:2-3, nor 1 Cor.7, that way. Bro. Dennis, the only way I see for you to fix that is to change your position on Matt.5:32 and 19.9, so that Christ's language there will agree with Moses and Paul both, then it will agree with his own language in Matt.19:6 and Mk. 10:8.

No. 2. Paul didn't say "Unless she was a fornicator" and you did not answer the question.

No. 3. Definition of harlot, commands to the church, 1 Cor. 6:16 again, and God take care of his ignorance, but no answer.

No. 4. No answer again, but the inference is that it would be wrong for one to obey 1 Cor.7:2 if the other one did not.

No. 5. Yes, when a man marries a harlot, they become one flesh, whether he remains with her or not, 1 Cor. 6:16, but the question was not answered.

No. 6. If you meant what Paul said in 1 Cor. 6:16, you just said the wrong thing again.

No. 7. Your rule on Matt.19:9 has the Son of God teaching something to those wicked Pharisees that was not for them at all. Teaching them not to obey the law they were under, but to obey a law that was not yet a law. Please excuse me from such a rule.

No. 8. The facts that you state and refuse to answer this question proves that you realize that the baptism of John was neither in the law of Moses nor in the New Covenant. Therefore your argument on Matt.5:32 and 19.9 was built on a false premise, hence the conclusion was false.

No. 9. AMEN. If Rom.7:2 is true regardless of what either one may do, they are bound together as long as they both live. "They are no more two, but one flesh."

No. 10. Number 3 was not answered; therefore No. 10 is taken care of in the same way. You could have answered either of them with one word of two letters, NO.

1 Cor.5:9. Why did you misquote that verse twice in your last affirmative? I have lived in two centuries, trying to be a Christian. Now leave out the in and you will not misrepresent what I said any more than you did what Paul said. Rev.22:18-19, Gal.6:7-8.

Why did you refuse to notice my argument on Jas.5:12? Is swearing above, a greater sin than fornication? I will admit that fornication causes all those ugly sins that you said it caused. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Rom.7:3. "So

then if", Paul told the truth when you teach a wife that she may divorce her husband and marry another man while her husband liveth, you are teaching her that she may commit fornication and cause all of those ugly sins that you said fornication caused.

Your questions.

No. 1. (1st) Eph.4:31-32. 5:1-7. Col.3:1-17. (2nd) Gal.6:1-10. Col.2:8. 1 Thess.5:14-22. 2 Thess.3:6-15. Phil.3:17-19. Rom. 16:17-18.

No. 2. Ans. Mt.5:17-19, and 23:1-3.

No. 3. Ans. Deut.18:15-20. Jno.8:28-29. 13:20. Lk.10:16. Acts. 26:16-18.

No. 4. Ans. Isa.2:2-3. Lk.24:46-49. Jno.16:13. Acts 2. Acts 11:15. 26:16-18. Rom. 7:1-3. 1 Cor.7.

No. 5. Ans. Gen.1:20-25. 4:16-26. 1 Jno.3:12.

No. 6. Ans. Ex.21:1-11. Lev.20:10-14. Num.36. Deut. 7:1-4. 22:13-30. 24:1-5. Josh. 23:12.

No. 7. Ans. Rom.2:6-16. 7:1-3. Heb.13:4.

No. 8. Ans. Isa.2:2-3. Lk.24:46-49. Jno.16:13. Acts 2. 11:15. 20:27. 26:16-18 Rev.22:18-19.

No. 9. Ans. Acts 2:38. 8:16. 10:48. Col.3:17.

No. 10. Ans. Isa.2:2-3 Lk.24:46-49. Jno.16:13. 13:20. Acts 2. 11:15. 20:27. 26:16-18. Rom.12:9-21. Eph. 4:31-32. 5:1-17. Col. 3:1-17. Gal.6:1-10.

"And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.

REJOINDER

J. A. Dennis

In Mt.5:32 and 19:9, God was not talking to sinners, therefore my proposition and definition was correct. Your position says Mt.5:32 and 19:9 is the law of Moses. Your position says Mt.5:32 and 19:9 means to murder the fornicator. Your position says Mt.5:32 and 19:9 is no part of the law of Christ. Your position says Mt.5:32 and 19:9 is no part of the Old or New Testament, for you say "I believe that I am forced to take the same position on Mt.5:32 and 19:9 that Bro. Phillips takes." Bro. Phillips in "NARROW WAY" Vol. No. 1, May, 1943, says, "PROVING the latter clause entirely ignores the exception" and makes it an INTERPOLATION AND IMPOSITION. Now,, "interpolation "(spurious, corruption)" Imposition, (deceit, cheat, imposture, fraud). No, Bro. Smith you were not FORCED to agree with Bro. Phillips, but being unable to find a place for the teaching of Christ, forced you to it. And in your affirmative I am expecting you to stick to your FORCED position or give

up the debate. To uphold your theory you had to discard from the New Testament, Mt.28:19-20, and all whom you have baptized should follow the example of John's Disciples. Mt.18:15-17 "Is no part of the New Testament"—shame. Mt.18:21 "Is no part of the New Testament"—shame again. Is this another "INTERPOLATION OR IMPOSITION"? Or is the law of Moses?

Brother when Christ said "It hath been said," he had in mind the Old Testament. When he said, "but I say," he had in mind the "New Testament," and he said these words about Mt.5:32 and 19:9. Therefore from every consideration I have proven my position scripturally. Please put the word KILL in these scriptures and see the impossibility and absurdity. You say "Mt.5:32 harmonizes with Rom.7:3." Then Rom.7:3 teaches MURDER for the fornicator, per your teaching on Mt.5:32. If it harmonizes then you have my position and are duty bound to admit it, will you do it?

I proved that John's work ended, but you have never proved that Mt.5:32 and 19:9 ended at the cross. Bro. Smith before you take Bro. Phillips' position you had better find some scholar or authority for making the exception an interpolation or imposition. I will be glad to consider such. Bro. Phillips says, "I have never, nor will I ever say anything in the Bible is spurious." But Brother he says the exception in Mt.5:32 and 19:9 are not in the Bible, and you are "forced to take his position." But why?

Now dear reader, if Christ sends me a "strong delusion" for obeying Mt.18:15-17 then he will damn me for obeying his command. I had no reference to what you wrote Cowan, I had reference to what you told me about the way you and Cliff Johnson were handling the case, but if you say you did not obey that Scripture, and would not obey it, I will be compelled to accept your statement.

Yes, I introduced a Greek word and it still stands unanswered. You tried to make me use another Greek word instead. Now if you wish to use your Greek word in your affirmative, well and good, but I'll wait and see. I ask Brother Smith ten questions. Now dear reader, turn to these questions, then read the Scripture offered by Bro. Smith. The rejoinder will not allow me to say more but I pray that Bro. Smith will have many more days to live. He said if he was wrong he would change. I said the same, but one of us must change, who should it be? Bro. Smith will now affirm his teaching on Mt. 5:32 and 19:9. Grace be with all them that love our Lord Jesus Christ in sincerity, Amen. Eph.6:24.

PROPOSITION

The Scriptures teach, that Christians who divorce their companions for any cause, and marry another while the divorced one is living, commit adultery.

Aff. W. S. SMITH

Neg. J. A. DENNIS.

ARTICLES OF AGREEMENT

We, the undersigned, agree to do the best we can to make this a profitable discussion, free from unkind remarks, or any thing that would be unbecoming to a Christian.

We further agree to do the best we can to give a scriptural answer to each scriptural question that our respondent asks us on the subject under consideration, in our first reply to him after receiving such questions.

We further agree that each of us shall have four articles, none of which shall exceed 2,000 words. That the affirmative shall have a rejoinder which shall not exceed 600 words.

W. S. SMITH.

J. A. DENNIS.

FIRST AFFIRMATIVE

W. S. Smith

Proposition: The Scriptures teach, that Christians who divorce their companion for any cause, and marry another while the divorced one is living, commit adultery.

By Scriptures, I mean the Bible. By teach, I mean command, example, or necessary inference. By Christians, I mean the Disciples of Christ in the Gospel Age, beginning at Pentecost. By divorce, I mean the putting away of a companion by law, not by death. By companion, I mean a husband or wife. By for any cause, I mean fornication, and all other causes except death. By marry another while the divorced one is living, I mean to become the husband or wife of another person before the one they divorced departs this life. By commit adultery, I mean that said marriage is illegal according to the New Covenant. I believe that explains my proposition.

When a surveyor desires to survey a certain plot of land, the first thing that he endeavors to do is to establish the beginning corner. If he locates it correctly, his other locations should be correct. If he begins at the wrong place, his whole survey will be wrong. I believe that one of the main reasons why we differ on the marriage law, is because some go to the wrong place to find the beginning of the law of Christ. Therefore like the surveyor, the first thing that I shall endeavor to do will be to establish the beginning corner; the time and place of the beginning of the law of Christ. We have many witnesses that we

could use to establish this fact, but as my opponent has already admitted in writing that the law of Christ began on Pentecost, three will suffice.

Jesus said, "That repentance and remission of sins should be preached in his name among all nations, BEGINNING at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you; but tarry ye in the City of Jerusalem, until ye be endued with power from on high." Lk. 24:47-49. The Apostles obeyed this command. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from Heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Acts 2:1-4. When Peter's Jewish brethren at Jerusalem got him up before the Church for going in unto the Gentiles and eating with them, (the household of Cornelius) after he had explained the vision and some other things, he said, "And as I began to speak, the Holy Spirit fell on them, as on us at the BEGINNING." Acts 11:15. With these three witnesses, Jesus, the Son of God, Luke, the divine historian, and the man with the keys of the kingdom of Heaven, Peter, I believe that the beginning of the law of Christ to his church, is definitely established in Jerusalem, on the day of Pentecost.

Now this fact being established, any teaching given before Pentecost, that is not taught on Pentecost, or this side, is no part of the New Covenant. Therefore we will use the New Covenant to prove our proposition. Paul said, "For the woman which hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." In this passage Paul, the man that Jesus sent to us Gentiles to open our eyes, to turn us from darkness to light, and from the power of Satan unto God, states positively, without any exceptions, that the woman is bound to her husband so long as he liveth. She could not be bound to him without him being bound to her. Therefore they are bound together (husband and wife) as long as they both live.

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress though she be married to another man." Rom. 7:2-3. Again Paul makes a positive statement with no exceptions. To prove that a woman may marry another man while her husband is living, and not be called an adulteress, would be to prove that Paul made a mistake and said the wrong thing. If Paul

made a mistake and said the wrong thing, then Jesus made a mistake and sent the wrong man to teach us Gentiles. If Jesus made a mistake and sent the wrong man, the Father made a mistake and sent the wrong Son. If the Father made a mistake and sent the wrong Son, our faith is wrong, our preaching is also wrong, and we are yet in our sins; if so be that Paul made a mistake and taught the wrong thing, made no exceptions, when he should have made an exception. But now is Paul that great Apostle that Jesus sent to us Gentiles, to open our eyes, to turn us from darkness to light, and from the power of Satan unto God. Acts 26:16-18. Paul did not make a mistake and teach the wrong thing, for what he taught was revealed to him by the Lord Jesus Christ. Gal.1:11-12.

Therefore if the husband or wife is married to another person before their companion departs this life, they commit adultery. 1 Cor.7:39. For the husband is bound to his wife as long as she is bound to him. "Let not the wife depart from her husband; but if she depart, let her remain unmarried or be reconciled to her husband; and let not the husband put away his wife." 1 Cor.7:10-11. As Paul explains in the next few verses, if one is an unbeliever and will not live with the Christian, the Lord commands the Christian to remain unmarried or be reconciled to their companion, as given above.

FIRST NEGATIVE

J. A. Dennis

Dear Brother Smith:

Your first affirmative received. I was indeed sorry that you refused to debate the proposition assigned by me. Next, your affirmative should have been on Mt.5:32 and 19:9 since my affirmative was based on these Scriptures. Therefore I take it for granted that you gave up your position on these Scriptures. But I think that the reader will be able to see the point.

I will now notice your affirmative. 1st., We do not differ as to the beginning of the Law of Christ, so as surveyors, we both start at the same spot, but our lines begin to differ from then on. I shall include in my lines all the LAW OF CHRIST.

I accept Lk. 24:47-49, also Acts 2:1-4, and Acts 11:15. We do not differ. But I maintain that several Scriptures in Mt., Mk., Lk., and Jno. are a part of this Law which started on Pentecost, and this I proved beyond the shadow of doubt. So, in noticing your argument from now on, I will use Mt.5:32 and 19:9; Mt. 18:15-17; Mt.28:19-20; Mt.18:21-22, and many others which you deny being in the Law of Christ to Christians.

When Christ said, "It hath been said"; "But I say", He was speaking of the "OLD TESTAMENT" first, and second, "THE

NEW TESTMENT." These laws could not, and did not go into effect until the Church was established, and if, and when such a condition should arise in the Church, these passages must be applied. Now, dear reader, remember that Brother Smith does not believe these Scriptures are in the New Testament. He will not do what Christ commanded to be done. He said, "baptize." This Brother Smith believes. He said do this, "In the NAME OF THE FATHER, SON AND HOLY GHOST." This Brother Smith will not do. Now, if he is right, then we have no Churches of Christ any where on this earth but Purcell, Oklahoma. Yet, Brother Smith will not dare say to the churches who were founded on the command in Mt.28:19-20 that they were not scripturally baptized. The Narrow Way is sent to the brotherhood who was baptized in the name of the Father, Son and Holy Ghost. Paul, "Preached Christ." What did he do? He preached all that Christ commanded. "They were baptized in the name of the LORD JESUS." How were they baptized? By obeying Mt.28:19-20.

Now if we are to understand the marriage law, we are duty bound to take all the Scriptures say on this question to have harmony. I believe all that Paul, Peter, Christ, or any other Apostle says on the question. "For the woman which hath an husband is bound by the law to her husband so long as he liveth."—Paul. I believe every word of that; I teach that. But we find this same Paul saying, "Know ye not that he which is joined to a harlot is one body? For two, sayeth he, shall be one flesh. But he that is joined to the Lord is one spirit. FLEE FORNICATION." 1 Cor.6:16-18. Paul says first. "Joined to a harlot," or married to a harlot. He next says, "FLEE FORNICATION." In whom? The one you are joined to. "FLEE" means to "avoid," to "shun," to "escape." Escape means to free one's self; to find a means of discharge. Now where did Paul get the authority to tell a Christian who's wife had become a harlot; a fornicator, to flee? He got it from Christ in Mt.5:32 and 19:9. When a Christian complies with Mt.18:15 to 17, he then finds a means of discharge. He is free to marry again, and when Christ sets you free, you are free indeed.

I believe Paul in Rom.7:2-3, for Paul does not differ with Christ, nor God. They made no mistakes. Paul never taught the wrong thing for he was guided by the Holy Spirit.

What you say about Acts 26:16-17 does not change that Scripture. I believe that as strong as you, and in Gal.1:11-12. We do not differ on these Scriptures. What he taught in 1 Cor. 6:15-20 was revealed to him according to Acts 26:16-18; Gal. 1:11-12.

Your last paragraph, "Let not the wife depart from her

husband" ("EXCEPT FOR FORNICATION." Christ). "Let not the husband put away his wife." (EXCEPT FOR FORNICATION Christ). You close by saying, "As Paul explains in the next few verses." Brother Smith, Paul does not teach as you say he does. You have put things in Paul's mouth which are not there. Paul said, "But if the unbeliever depart, let him depart, a brother or sister is not under bondage in such cases." Or, as some translate, "**Not tied to marriage in such cases.**" But Brother Smith says, (Not the Lord), "If one is an unbeliever and will not live with the Christian, the Lord commands the Christian to remain unmarried or be reconciled to their companion."

Now I have fully met all that you have offered, so will say a few things more in my allotted words of 2,000.

Brother Smith and I do not differ as to the "Beginning Post." We differ as to what scriptures apply to the church. He first said that Mt.5:32 and 19:9 was in the "Law of Moses." On this he changed. He next said, "That these scriptures applied "While Christ was living." On this he changed. He argued that Christ was telling the disciples how to carry out Lev.20:10 and Deut.22:22. In other words, telling them to murder any married person caught in the act of adultery. On this he changed. He finally said he agreed with Brother George Phillips. His position is, "**They (Mt.5:32 and 19:9) do not belong in the Bible.**" and they offer no proof.

Now we can see why Brother Smith would not make his affirmative on Mt.5:32 and 19:9. Brother Smith could not preach what Christ said **must be preached** "in the whole world." See Mk. 14:3. He says it is no part of the law of Christ.

In Mt.4:23 we find that Christ was "PREACHING THE GOSPEL OF THE KINGDOM," or the "GOOD NEWS OF THE KINGDOM." But Brother Smith rejects Mt.5:32. Brother Smith cannot obey Mt.18:15-17 for he says it is no part of the New Testament. He cannot teach Lk.14:12-13, neither Mt. 28:19-20. He must leave out, "Baptizing them in the name of the Father, Son, and Holy Ghost." He will not say these words which Christ commanded.

My respondent rejects many of the principles set forth by Christ for "His Kingdom," and he rejects Paul's teaching in 1 Cor.6:15-20, and yet Paul was obeying what Christ had taught in Mt.5:32 and 19:9.

Christ said, "The comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jno.14:26. Surely this means all things that he said pertaining to the Law of the Kingdom of Christ.

Now in Mt.5, Christ was preaching "The Gospel of the Kingdom." He was setting aside the "Old," and giving the Law of

the "New." The 31st verse says, "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: **But I say unto you, That whosoever shall put away his wife, saying (EXCEPT) for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.**"

Now, why did Christ repeat this same teaching again in Mt.19? Evidently for the good of people like Brother Smith. "For in the mouth of two or three witnesses let every word be established."

Jews had been given divorces for every cause (except fornication, that was death) so the Pharisees said unto him, "Is it lawful for a man to put away his wife for every cause?" "And he answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother and shall cleave to his wife: and they twain shall be one flesh? etc. V. 7. They say unto him, Why did Moses then command to give a writing of divorcement, and put her away? He said unto them, "Moses, because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. **AND I SAY UNTO YOU, WHOSOEVER shall put away his wife, EXCEPT it be for fornication and SHALL MARRY ANOTHER, committeth adultery: and whoso marrieth her which is put away doth commit adultery.**"

The above teaching of Christ is no part of the old Law of Moses. He makes a contrast. If this law was never revealed to the apostles, then one of two things must be true. The Holy Spirit failed to do what Christ said the Spirit would do, or, there never was a case of fornication brought to the attention of the apostles, such as Christ describes in Mt.5:32 and 19:9.

I would advise every brother who has a wife, who is a fornicator, to first follow Mt.18:15-17. Next, follow what Christ sets forth in Mt.5:32 and 19:9. You will be safe to follow these scriptures.

If you continue to live with a fornicator, you violate Paul's instructions in 1Cor.6:15-20, and in addition you will have a home with bastard children, disease of the incurable sort. Your true children will be ruined. Your home will be called a house of prostitution. Your companion will be a liar, deceiver, hypocrite, and perhaps a murderer.

QUESTIONS

1. Is Mt.5:32 and 19:9 in the New Testament?
2. Is Mt.5:32 and 19:9 in the Old Testament?
3. Is Mt. 5:32 and 19:9 spurious?
4. Is Mt.26:13 to be preached in the gospel age?
5. Is Mt.5:39 to be preached in the gospel age?

6. It Mt.5:40 to be preached in the gospel age?
7. Is Mt.5:41 to be preached in the gospel age?
8. Is Mt.5:42 to be preached in the gospel age?
9. Is Mt.18:15-17 in the law of Moses?
10. Is any part of Mt.18:29 in the law of Moses?

Thanks.

SECOND AFFIRMATIVE

W. S. Smith

Your first negative received and noted. You were sorry? Well, I was sorry, too, that you would not affirm a fair proposition. That is the reason I refused to sign it. I agreed to follow you and deny the part I believed to be wrong: I did that. Now I am in the affirmative, and it is your duty to follow me. My proposition clearly states my position, and you said you would accept it. I signed it and sent it to you; then you wrote into it over my signature without my consent, which makes the second time in this debate that you have forged my name to a proposition. Is that the principle taught by Christ in the scriptures that you are going to use in this debate?

I have not changed my position on any of the Scriptures that we have discussed, and I believe the readers can see that, regardless of your statements. We agree that the law of Christ began on Pentecost. You say from then on our lines differ. True, my lines come down this way with the church. Yours go backward to the teaching that was done under the law of Moses. I believe we should take all that the Apostles taught to the church on the marriage law, but I do not believe that we should take all the Scriptures say on it and apply it to us. Bro. Dennis said, "We are duty bound to take all the Scriptures say on this question to have harmony." Will he do that? Will he take Deut.22:22, 24:1-4, and Lev.20:10? Will they harmonize with his position? I believe his statement took in more Scriptures than he needs for his position. Has he recided to divorce all but the fornicators, and kill them? Does that harmonize with what Christ and Paul taught?

In 1 Cor.6:16-18, my Bible seems to be different to Bro. Dennis' Bible. He said, "Paul says first, joined to a harlot, or married to a harlot. He next says "Flee fornication." Now in my Bible Paul did not say flee fornication next after he said joined to an harlot. It is not in the next verse, and that was not the last of that verse. Why did Bro. Dennis make that statement? Was he trying to prepare our minds for his next statement? "In whom? The one you are joined to." Paul said, "Flee fornication," next after he said, "But he that is joined unto the Lord is one spirit." All Christians are joined unto the

Lord. All Christians are commanded to flee fornication. Bro. Dennis said, "In whom? The one you are joined to." What about the husband and wife who are both Christians? How about those who are joined to no one but the Lord? No wonder he didn't want, "Flee fornication, in whom? The one you are joined to," "Next" after verse 17. It didn't fit his position. Paul was teaching Christians to flee fornication. Bro. Dennis teaches them to flee the fornicator. If he would teach 1 Cor. 6:16-18 like Paul taught it, he would not get into such a predicament as that. 1. "Flee fornication, in whom? The one you are joined to." (Dennis) 2. The Christian that is not married in the flesh, is joined to the Lord. 3. Therefore fornication is in the Lord, if it is in the one to whom they are joined.

By the authority of the Father, the Son, and the Holy Spirit, Paul said, "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." 1 Cor. 7:10-11. Did the Father, Son, or Holy Spirit authorize Paul to put into this passage, "Except for fornication"? Paul said, "I have not shunned to declare unto you all the council of God." Acts 20:27. Did Paul declare, "Let not the wife depart from her husband except for fornication?" Did Paul declare, "But and if she depart, let her remain unmarried, or be reconciled to her husband, unless he is a fornicator"? If that is the council of God to the church, why didn't Paul declare it? Did Christ put except for fornication in 1 Cor.7? Did the Holy Spirit put it there? Did Paul put it there? No, neither Paul, Christ, nor the Holy Spirit put it there. Who did? J. A. Dennis. "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Is that the word of God? J. A. Dennis added to that. What about those who add to God's word? Deut.12:32, Rev.22:18-19.

1. "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband." (Paul) 2. "Let not the wife depart from her husband except for fornication." (Dennis) 3. Therefore Dennis does not believe what Paul taught or he would not change it. "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." 1 Cor. 7:10-11. This command includes all married Christians; whether their companion be a Christian or an unbeliever. In verses 12-15, Paul gives the only reason that was ever given by the Holy Spirit to the Church of Christ for a Christian to depart from their companion. If our companion is an unbeliever, and will not let us live with them, we may depart, we are not bound to live with them in such cases;

but all Christians who depart from their companions, are commanded to remain unmarried, or be reconciled to their companion. Verses 10-11. Death is the only thing that will separate the husband and wife who are both Christians. The above is exactly what Paul taught.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you." Jno.16:13-15. Did the Holy Spirit receive the law for divorce and remarriage from Christ? Did he show it unto the Apostles? They never taught it to the church. Did the Holy Spirit glorify Christ's by contradicting what he taught, or by teaching what Christ taught, by condemning divorce and remarriage? Did the Holy Spirit guide the Apostles into all truth? They never taught a law of divorce and remarriage to the church. The fact that the Holy Spirit did not guide the Apostles to teach a law of divorce and remarriage to the church is conclusive proof that divorce and remarriage is no part of God's truth. To teach otherwise is to teach that Jesus was mistaken about what the Holy Spirit would do.

The Holy Spirit guided Paul into teaching the following law. "For the woman which hath an husband, is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband." Rom.7:2. How long did the law of the Spirit say the wife was bound to her husband? So long as he liveth. Does that mean that they are no more two, but one flesh? Yes, unless we are flesh after we leave the body and it goes back to dust. Did the Holy Spirit glorify Christ by such teaching as that? Is that what Christ taught in Mk.10:8. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Verse 3. If the Holy Spirit glorified Christ by leaving out all exceptions for divorce and remarriage will it glorify him for man to put except for fornication into it? If the Holy Spirit told the truth, can a woman marry another man while her husband liveth and not be called an adulteress? According to the Holy Spirit, when is she free from the law of her husband, when he commits fornication, or when he is dead? 1. Bro. Dennis says he believes Rom.7:2-3. 2. It teaches that the husband and wife are bound together as long as they live. 3. Therefore Bro. Dennis believes one thing, and teaches another, if his statement is true. 1. The Holy

Spirit guided Paul into all truth. 2. Paul did not teach fornication as a cause of divorce and remarriage. 3. Therefore fornication as a cause for divorce and remarriage, is not a truth.

Bro. Dennis I believe you should be more careful about your statements. As stated before, I have not changed my position since this debate began, on any of the scriptures that we have used. Bro. Phillips and I both teach that all of Mt., Mk., Lk. and Jno. belong in the Bible. We both teach that none of them belong in the letters that Paul wrote, except what Paul put there.

Now I believe I have noticed all of Bro. Dennis' scriptural references this side of Pentecost. We agree that the law of Christ began on Pentecost; There is no proof in the other scriptures he used, unless he proves that the law which began on Pentecost went back the other way. I shall wait for his proof.

Dennis' question answered. 1. Not in the law that began on Pentecost, unless it went backward. 2. It was to the Jews while they were under the law of Moses. 3. No. 4 to 8. Rom. 12:17-21. 9. It was to the Disciples of Christ while they were under the law of Moses. Why didn't you include verse 18? It was given to the same Disciples, at the same time, under the same circumstances, by the same Lord. Why leave it out? 10. No. Is any part of Lk.24:49 in the law of Moses? Is it to the church today?

QUESTIONS

1. If the New Covenant began on Pentecost, which way did it go?
2. Jesus said, "Whosoever shall marry her that is divorced committeth adultery." Was that true before the death of Christ?
3. Were the commands in Mt.28:19-20, Mk.16:15-16, and Lk. 24:46-49, given to any one except the Apostles?
4. Do you obey these commands?
5. Is a wife bound to her husband so long as he liveth, if he commits adultery?
6. If a wife be married to another man while her husband liveth, because her husband was a fornicator, shall she be called an adulteress?
7. "Flee fornication." 1 Cor.6:18. Is that command to the unmarried Christians, and the husband and wife who are both Christian?
8. Did God, Christ, the Holy Spirit, or Paul, put "Except for fornication." In 1 Cor.7:10-11? If not is it adding to that Scripture to put it there?
9. If a husband or wife commit fornication, is he or she a Christian, or an unbeliever?
10. Did Paul teach the wife that she may depart from her husband if he were a Christian?

NEGATIVE

J. A. Dennis

Dear Bro. Smith:

Your second affirmative is before me. Brother Smith I did affirm a fair proposition. I affirmed what I believed and teach, you would not allow the words "Or Alien" next to the word "Christian," neither would you allow the word "Fornication," in your affirmative. My affirmative was on Mt.5:32 and 19:9, but you would not make your proposition on these verses. Why?

Well, you have changed so many times on these two passages since the debate began, that you do not know where you stand. In fact your last stand puts you "Taking away from the Word of God." If you will give proof that Bro. Phillips' position on Mt.5:32 and 19:9 is correct this debate will be acknowledged by me as a failure on my part.

Brother Phillips says in "Narrow Way" Vol. 1, May, 1943, on Mt.5:32 and 19:9 this; "Proving the latter clause entirely ignores the exception and makes it an Interpolation on Imposition." And you said, "I believe that I am forced to take the same position on Mt.5:32 and 19:9 that Bro. Phillips takes." No wonder, you would not affirm on these passages.

Brother Smith, what forced you to take Bro. Phillips' position? Did you find from some authoritative source that part of Mt.5:32 and 19:9 was "Spurious"? Or were you forced to take his position in order to uphold your own unscriptural position? Something forced you to take his position, and I think the readers should know, don't you?

Dear Brother, I did not forge your name to any proposition. You sent me a proposition with your name signed to it. I added the words "Alien" and "Fornication" to the proposition and signed my name to it and sent it back for your approval—but instead you put my name to a proposition that I did not sign. Who is the "Forger"?

You next say, "I have not changed on any of the Scriptures that we have discussed." Shame, Brother. Do you mean that some one really forced you by threat, or a gun, or something to change to Bro. Phillips' position. Brother, did you at any time in this debate say that Mt.5:32 and 19:9 was in the law of Moses? Did you at any time say that they were in force only while Christ was on earth? Did you at any time say that Christ was teaching in these Scriptures to fulfill Deut.22:22, and Lev 20:10? Did you say, "I believe I am forced to take the same position that Bro. Phillips takes"? Brother Smith, I am asking these questions so that you may see where you are going, in order to uphold a doctrine of your own. The reader I know will see it, but I

want you to see it.

Yes, we agree that the law of Christ began on Pentecost. I believe that Mt.5:32 and 19:9 is the law of Christ, and went into effect after his death, Heb.9:16-17. You do not believe Mt.18:15-17 is the Law of Christ. I do. You do not believe that all of Mt.28:19-20 is the Law of Christ. I do. Therefore my line starts after the death of the Testator.

Question, Is any part of Mt.28:19-20 spurious? You next say, "I believe we should take all that the Apostles taught to the church on the marriage law, but I do not believe that we should take all the Scriptures say on it and apply it to us." I would not teach Christians to apply any Scripture to them that does not apply, but I do teach that Mt.5:32 and 19:9 and Mt.18:15-17, Mt.28:19-20 belong to the N. T. law.

Yes, I said, "We are duty bound to take all the Scriptures say on this question to have harmony." Any man who teaches otherwise surely does not know how to "Rightly Divide the Word of Truth." I think this teaching is accepted by all gospel preachers—unless it be those who take your position on Mt. 5:32 and 19:9. You ask, "Will he do THAT?" Will he take Deut. 22:22, Deut.24:1-4, and Lev. 20:10? Will they harmonize with his position?" Yes, I will take all that the Old Testament and all that the New Testament says on the marriage question—I believe it all. But all of it does not apply to me in the Old or the New Testament. When we as gospel preachers take what is said on Marriage, showing what belongs to the Old, what belongs to the New, what belongs to Aliens, and what belongs to Christians, we will have complete harmony. These Scriptures you mention have their proper place in the Bible, and there is no contradiction.

What I said on 1 Cor.6:16-18 is before the readers. Paul said, "What? Know ye not that he which is joined to an harlot is one body." Surely Paul is here speaking of being married to an harlot. If not why did he say, "For two, sayeth he, shall be one flesh." All of this is in the same verse, V. 16. Now the 18th verse, "Flee Fornication." In whom? In the one joined to. If not, who could it be? All Christians are to flee from fornication, married or single: (But in verse 16 Paul was teaching one married to an harlot, what to do.) Brother Smith, could not accept Paul here without giving up his unscriptural position. If a Christian man or woman commits fornication with a harlot do they become one flesh? If so does God join them in marriage because of this act? And then does he tell them to flee each other, after they are joined? If this is not a married case, why did Paul quote Gen.2:24? When you see this, you will see that my argument is scriptural and sound.

Bro. Smith says, "By the authority of the Father, the Son and the Holy Spirit. Paul said, "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Then Brother S. asked, "Did the Father, Son or the Holy Spirit authorize Paul to put into this passage "Except for fornication." Answer, If Paul had been authorized to have put "Except for fornication" in these verses, he would have done so. It was not needed there. In order for you to see the truth on these two verses, I will ask you, was Paul contradicting Christ in Mt.5:19 and Mt.19:9? And since you do not believe a man is baptized into the Father, the Son and the Holy Spirit—How did Paul get his authority from them? Was he baptized into them?

If Paul declared the whole counsel of God, and I believe he did; then he taught the Law of Christ in Mt. 5:32 and 19:9.

No. 1 "Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband." (Paul).

No. 2. "Whosoever shall put away his wife except for fornication." (Christ). Is that the word of God?

The above words will show you what an awful condition you have put "Dennis" in.

Next Bro. Smith says, "Death is the only thing that will separate the husband and wife who are both Christians." If one cannot separate from a harlot, then he is doomed to hell; for if he remains, he becomes one with her. If she have six bastard children, he cannot leave. (Smith). If she has a bad disease, he cannot leave her (Smith). If she bring into his home another husband, he cannot leave her (Smith). Oh! How good it is to have Christ and Paul come to the rescue of such an one. I believe all that Christ said in John16:13-15, also all that Paul said in Rom.7:2. Paul's teaching does not set aside the teaching of Christ on fornication. The Holy Spirit did not leave out the Law of Christ in Mt.5:32 and 19:9. Christ said, "It hath been said," "But I say unto you." The Holy Spirit put those words in the New Testament, and Paul in 1st. Cor.6, shows what to do with a fornicator. The Holy Spirit did not make the words, "It hath been said," law for the New Testament, but the words, "I say unto you," shows he was ending one law and giving another.

Bro. Smith you said, "Bro. Phillips and I both teach that all of Mt., Mk., Lk., Jno., belong to the Bible." Bro. Smith, you know that Bro. P. does not believe "Except for Fornication" to be a part of the Bible. Do you, or Bro. Phillips teach that all of Mt.5:32 and 19:9 belong to the Bible? This looks like begging the question to me. Come out with your belief on "Except it be

for fornication." If it is in the Bible, say so. If not, give the proof. I will now give the questions and Brother Smith's answers. No. 1 is Mt. 5:32 and 19:9 in the N. T.? Smith's answer Not in the law that began on Pentecost, unless it went backwards.

No. 2. Is Mt.5:32 and 19:9 in the Old Testament. Answer—"It was to the Jews while they were under the Law of Moses."

No. 3. Is Mt.5:32 and 19:9 spurious? Answer—"No."

No. 4. Is Mt.26:13 to be preached in the gospel age? Answer—Rom.12:17-21.

No. 5. Is Mt.5:39 to be preached in the gospel age? Ans.—Rom.12:17-21.

No. 6. Is Mt.5:40 to be preached in the gospel age? Ans. Rom.12:17-21.

No. 7. Is Mt.5:31 to be preached in the gospel age? Ans. Rom.12:17-21.

No. 8. Is Mt.5:42 to be preached in the gospel age? Ans. Rom.12:17-21.

No. 9. Is Mt. 18:15-17 in the law of Moses?

Smith's answer—"It was to the Disciples of Christ while they were under the law of Moses. Why didn't you include Verse 18? It was given to the same Disciples, at the same time and under the same circumstances, by the same Lord. Why leave it out?

No. 10. Is any part of Mt.28:19 in the law of Moses?

Ans.—"No." Is any part of Lk.24:49 in the law of Moses? Is it to the church today? I want every reader to keep in mind Bro. Smith's position or teaching on Mt.5:32 and 19:9 as he reads his answers. How could it go backward or forward if it is not in the Bible. That position he was "Forced to take." He says No. 2, "Was to the Jews while they were under the law of Moses." If this be true, then the Law of Christ went into effect before his death. He also took the law out of the way without nailing it to the Cross. And it also proves that a law was binding on the Jews which never existed. For you know Bro. Smith was "Forced" to take Bro. Phillips' position. Yet in ques. No. 3 he says Mt.5:32 and 19:9 was not spurious so he must be "Forced" both ways at the same time.

Brethren turn to your Bible, and read Mt.26:13 and then turn to Rom.12:17-21. Bro. Smith dare not preach what Christ said, "Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Bro. Smith never read where the Apostles ever used these words; therefore he would be damned for doing what Christ said "Do in the whole world." He cannot preach Mt.5:40-41 or 42, and his answer does not in any way answer my simple question.

The answer to No. 8 is pitiful. It puts the church on the other side of the cross. It put the law beyond the cross. Yes, the law of Christ. Bro. S. not only differs with the Bible, but also with the scholarship of the world.

Bro. S. says, "Why didn't you ask about verse 18? It was given to the same Disciples, at the same time, under the same circumstances, by the same Lord. Why leave it out?"

In the above the brother clinches all of my argument. He knows, everyone knows, that the "Binding on earth" of the Apostles was to be done after the Holy Spirit came; therefore after the church is set up. Your question proves beyond a doubt that verses 15-17 apply at the same time that verse 18 applies. Thanks.

Lk.24:49 was given to the Apostles and was fulfilled on the day of Pentecost, and thereafter in their teaching. This concludes your second affirmative and I gladly leave the result to the readers.

I will now answer your questions.

Answer of J. A. Denins to Questions Asked by Brother Smith

1. The New Covenant was given on the day of Pentecost. It was in the hearts of the Apostles. It went the same way that they went.
2. Jesus said, "Whosoever shall marry her that is divorced committeth adultery," but he also said, "Except for fornication." This was the law for the New Testament.
3. The commands in Mt.28:19-20, Mk.16:15-16, and Luke 24:46-49 were given to every creature that would obey them.
4. Yes, I was baptized in the name of the Father, Son and Holy Spirit. I am striving daily to observe all things commanded me.
5. The wife is not bound by the husband if he becomes an adulterer.
6. If the wife obeys Mt.5:32 and 19:9 she is not an adulteress.
7. The command in 1st Cor.6:18 is to the one who has a harlot wife. Other Scriptures forbid fornication in single or married Christians.
8. When Christ said, "Except for fornication," God, the Holy Spirit, and Paul, accepted it as truth. It is not adding to 1st Cor.7:10-11 to teach what Christ gave an exception. Would it be adding to that Scripture to say, "Flee Fornication."
9. If a Christian husband or wife commit fornication—they are disobedient children of God.
10. Paul teaches a Christian wife not to depart from her husband—"Except for Fornication."

QUESTIONS

1. Does desertion on the part of an unbeliever still bind the believer?
 2. If a man marries six wives at the same ceremony, does God join him to either, provided this is his first and only marriage?
 3. Does God join alien sinners in marriage?
 4. Would you advise a Christian brother whose wife has become a harlot to continue with her?
 5. Does Brother Phillips teach that "EXCEPT FOR FORNICATION," is an INTERPOLATION, an IMPOSITION?
- uAB:-

THIRD AFFIRMATIVE

W. S. Smith

First let me call attention of our readers that Bro. Dennis signed our articles of agreement which state, that none of our articles shall exceed two thousand words. This second negative of his has exceeded that number more than six hundred words. Was it the spirit of Christ that caused him to do the thing he agreed not to do? This second negative of his is dated 4/8/44. I received it July, 17, 1944, in an envelope postmarked Atlanta, Ga., July 14, 1944, 5 P. M. When I received it, we were busy getting out the August issue of "The Narrow Way." We finished mailing out the most of them today, July 28, 1944.

Now I will notice some of the things he said. In my first and second negatives I explained why his proposition was not fair. We are not discussing the marriage of alien sinners. My proposition includes fornication, and all other causes except death. My affirmative is on the law of Christ to his church, not what he taught the Jews.

Bro. Dennis said, "I did not forge your name to any proposition." I told him I would not sign his proposition, but when I received his first affirmative, my name had been put on it by some one without my consent. Is that forgery? He agreed to accept my affirmative, I signed it and sent it to him; when it got back to me he had signed it, also had written into it over my signature without my consent. Is that forgery?

It was the sword of the Spirit that forced me to take the same position that Bro. Phillips takes on Mt.5:32 and 19:9, many years before I ever heard of Dennis, or Phillips either. It still forces me to take the same position. I have never said they were in the law of Moses. I said Jesus taught them while the law of Moses was still in force. I teach that they were to the Jews during the personal ministry of Christ. I teach that they are in harmony with Lev.20:10, and Deut.22:22, but not to fulfill them.

None of Christ's teaching is spurious, but some of it does not apply to the church today.

In 1 Cor.6, verses 16 and 18 are still separated by verse 17. Dennis said, "V. 16. Now the 18th verse." Why does he leave out verse 17? The reason is obvious. It just ruins his theory. Paul said, "But he that is joined unto the Lord is one spirit. Flee fornication." Dennis said, "In whom? In the one joined to." Therefore his theory puts the fornication in the Lord; because the command was to those who were joined unto the Lord. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid." V. 15. Yes, God forbids the members of Christ being married to a harlot. "What? know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh." V. 16. There is not a command in that verse. It tells what the result will be if one is married to a harlot; hence, emphasizing the importance of not doing the thing that God forbids in V. 15. Next verse 18? No, sir. Verse 17 is next to verse 16. It tells what the result is when one is joined unto the Lord. They are one spirit with the Lord. Then Paul gives the command, "Flee fornication." This command was given to all those who are joined unto the Lord; no difference what their family relation is. Who rejects Paul's teaching here? Who leaves out verse 17, and wrests Paul's language to their own destruction?

Bro. Dennis quoted my statement, "Death is the only thing that will separate the husband and wife who are both Christians." Then said, "If one cannot separate from a harlot, then he is doomed to hell," etc. Is a harlot a Christian? Does he think the readers will not know the difference between a Christian and a harlot? Paul does not tell what to do with a fornicator in 1 Cor.6; that is in chapter 5.

Bro. Smith, you know that Bro. P. does not believe "Except for fornication" to be a part of the Bible." (Dennis). The only reason I can see for Bro. Dennis making such a statement as that, is found in 2 Thess.2:9-12. "I have NEVER nor will I EVER say, ANYTHING in the BIBLE IS SPURIOUS." (Phillips) I do not deny any part of the Bible, but I do not apply any of it to the church, except that which the Holy Spirit taught to the church by the Apostles.

Bro. Dennis pardon me, I did not aim to include your question No. 4 with 5, 6, 7 and 8. That was just an oversight on my part. I meant Rom.12:17-21 for an answer to all your questions on Mt.5:39-42. I challenge you to name one principle taught in Mt.5:39-42, that is not taught in Rom.12:17-21. We are under the spirit of the law, not the letter. 2 Cor.3:6.

Is Mt.26:13 a command to gospel preachers in this age? Did you ever preach at a place, and not tell for a memorial of Mary about her pouring that ointment on Jesus? Did you tell that narrative here at Purcell, or Washington, Okla.? Is Mt.26:13 a command or a prophecy? Does the Bible tell that story? Has the Bible gone into all the world?

"The answer to No. 8 is pitiful. It puts the church the other side of the cross. It puts the law beyond the cross. Yes, the law of Christ." (Dennis). Were Christ and his Disciples members of any church before his death? Did any of Christ's teaching apply to the Apostles before his death, that did not apply to them after Pentecost? Again in his comment on the same answer, he said, "Your question proves beyond a doubt that verses 15-17 apply at the same time that verse 18 applies. Thanks." Can you imagine a question without any answer, proving something? He said, "Thanks," but he wasn't thankful enough to answer my question. Notice the question, "Why leave out verse 18? Can you see how that question proves anything? The absence of his answer, proves that he didn't answer it. Does that question prove that verses 15-17 were to the church, and 18 to the Apostles? Does it prove that all that Jesus taught the Apostles, applies to the church today? Does it prove that no church existed before Christ died? Now if Bro. Dennis will answer the above questions, we will thank him.

Now let us notice his answers to my questions. No. 1. "The New Covenant . . . went the same way that they (Apostles) went." Did they go backward? No. 2. Jesus said, "Whosoever shall marry her that is divorced committeth adultery." Was that true before the death of Christ? Bro. Dennis didn't dare answer that question. To say yes, would ruin his position. To say no, would accuse Jesus of lying. Jesus did not put, "Except for fornication," in the above statement.

Read questions No. 3 and No. 4, then notice his answer to No. 4. "Yes." When did he tarry at Jerusalem until he was endued with power from on high? When did he go into all the world? How can he teach all nations? Can he speak all languages? In his comment on my answer to his question No. 10, he said, "Lk.24:49 was given to the Apostles and was fulfilled on the day of Pentecost, and thereafter in their teaching." If his statement here is true, his answer to my question No. 4, cannot be true. In his answer to No. 5, he said, "The wife is not bound by the husband if he becomes an adulterer." Paul said, "For the woman which hath an husband is bound by the law to her husband so long as he liveth." Rom.7:2. Which one shall we believe?

Bro. Dennis refuses to answer No. 6. Will he tell us what the

commands are in Mt.5:32 and 19:9? If there are none, how could a wife obey them? No. 7. Dennis said, "The command in 1 Cor.6:18 is to the one who has a harlot wife." Paul said, "But he that is joined unto the Lord is one spirit. Flee fornication." Does every one who is joined unto the Lord, have a harlot wife? Paul said to those who were joined unto the Lord, "Flee fornication," he didn't say, "Flee the fornicator." No. 8. Dennis said, "When Christ said, "Except for fornication," God, the Holy Spirit, and Paul, all accepted it as truth." Paul rejected the Gospel of Christ after the Holy Spirit came to guide the Apostles into all truth; therefore if he accepted it as truth then, he didn't consider it the law of Christ, for he would not accept that as truth at that time. Acts 8. No. 9. Dennis said, "If a Christian husband or wife commit fornication—they are disobedient children of God." John said, "He that committeth sin is of the devil." 1 Jno.3:8. Is fornication sin?

No. 10. Notice his answer. "Paul teaches a Christian wife not to depart from her husband—"Except for fornication." Where did Paul teach that? You admitted that it was not in 1 Cor.7:10-11. Is a fornicator a Christian? Did Paul say, "But if the unbelieving depart, let him depart, if he is a fornicator?"

Dennis' questions. No. 1. No, but God's marriage law does. Rom.7:2-3. No. 2, and No. 3, are not on the subject. Why leave the subject? No. 4. Yes, "If she be pleased to dwell with him." 1 Cor.7:12-15. No. 5. No. He teaches that it would be in Rom.7, or 1 Cor.7. That is what he taught in, "The Narrow Way," Vol. 1, May, 1943. I teach the same. So does J. A. Dennis. He said, "If Paul had been authorized to have put "Except for fornication" in these verses, (1 Cor. 7:10-11) he would have done so. It was not needed there." Therefore according to Dennis, it would be an interpolation, an imposition to put it there.

1. "I have not shunned to declare unto you all the council of God." (Paul). 2. Paul did not declare fornication a cause for divorce and remarriage. 3. Therefore it is not the council of God.

1. Bro. Dennis says my position is unscriptural. 2. Rom. 7:2-3, and 1 Cor. 7, is my position. 3. Therefore according to Dennis, Paul taught an unscriptural position.

QUESTIONS

1. Does anything belong in Paul's teaching that he didn't put there?
2. Did Paul put, "Except for fornication," in any of his teaching?
3. If Paul did not put, "Except for fornication," in any of his teaching, would it change his teaching to put it there?

4. Where is Paul's teaching to a Christian wife, not to depart from her husband, except for fornication?
5. According to Paul, when is a wife loosed from the law of her husband?
6. "And unto the married I command, yet not I, but the Lord." Did Paul mean unto the married, (Christians) or just some of them?
7. How many reasons, or causes, did Paul give for a divorce and remarriage for Christians?
8. What are they, and where are they given?
9. Did Paul teach the marriage law for Christians, the way it should be taught to the church body?
10. When did Paul accept the law of Christ as truth?

THIRD NEGATIVE

J. A. Dennis

Dear Brother Smith:

Your 3rd affirmative is before me, and before the readers of this tract. I shall do my best to answer in the space agreed to. I counted the words on one sheet, estimated the other.

I answered your article 4-8-44. I then turned it over to Sister Abercrombie to type. She had a baby to look after and did not get to it. After several weeks I took it to Brother Dewey Shaw. He did not get to it. I then took it to Birmingham, Alabama to Brother Abercrombie. He typed it—so much for such a long delay.

Brother, why have you dodged your position on Mt.28:19-20. Tell us. Is it in the New Testament? Second, is it a command? Third, do you baptize in the Name of the Father, Son and Holy Ghost? Also, tell us what Christ meant when he said "It has been said"? and when he said "But I say unto you"?

The Brotherhood teaches and believes that he was setting aside the Old Law, and making the New. Do you believe this?

I will not wrangle any longer on the proposition. I beg the readers to decide, remembering: I affirmed on Mt.5:32 and 19:9 and thought Brother Smith should make his affirmation on the same Scripture.

I will admit that Christ was teaching the Jews in Mt.5:32 and 19:9, but he was teaching them that their practice on Divorce would soon end; And that for one cause only could they get a divorce when the new went into effect. Brother, you put words into my article that are not there, then build around them as though it was my teaching. Where did I say that we were debating "The Marriage of Alien Sinners"?

You say, "It was the Sword of the Spirit that forced me to take the same position that Brother Phillips takes on Mt.5:32 and

19:9." Now, what is Phillips' position? You say, "I have never nor will I ever say anything in the Bible is spurious." (Phillips). Now turn to Narrow Way, May, 1943, "Proving the latter clause entirely ignores the exception and makes it an interpolation, an imposition." (Phillips).

Phillips says here that the word "EXCEPT" is an Interpolation, Brother INTERPOLATION means "Spurious", and Brother Smith says he was forced by the "Sword of the Spirit to take Phillips' position." May I ask which position did the Spirit force you to take? Either way the brother goes, he meets himself coming back.

"I have never said they were in the law of Moses" (Smith). Now turn to Negative July 6, 1943. "If you will prove that the putting away in Mt.5:32 and 19:9 was not by-death, I will give up the discussion." (Smith). The law of Moses was death for the fornicator, therefore, Brother Smith makes Mt.5:32 the law of Moses.

3rd Negative, "Jesus made no exception for divorce. Neither did Paul." 1st Negative, "But he did not condemn putting away the fornicator by death." (Smith).

Here we see two-ways Smith again—1st Negative, "If Jesus granted divorce for fornication he contradicted the Law of Moses." (Smith). Christ taught, Baptize in the Name of the Father, Son and Holy Ghost. Did he contradict the New Law?

Brethren in reading this tract, remember Brother Smith said on Mt.5:32 and 19:9 "I have never said they were in the Law of Moses." This admission is positive proof that they belong to the Law of Christ. Brother Smith says that Christ was teaching to kill the fornicator. If so, why did he not say "Kill" to the woman caught in the very act of adultery?

"Some of it (Christ's Teaching) does not apply today" (Smith). Here are some of the Scriptures that he says do not apply: Mt.18:15-17, Mt.26:6-13, Mt.28:19-20, Mt.5:32, Mt.19:9, Mt.5:22; Mt.5:28. If these Scriptures are binding now, so is the teaching of Christ in Mt.5:32 and 19:9.

I maintain that Brother Smith does not baptize anyone into Christ, for he rejects, he refuses to obey the command in Mt. 28:19-20, and his converts are not in the Church of Christ. No more than the Mormons are. If they are in the Church, they are there without God, and without the Holy Spirit.

Brother Smith says "There is not a command in that verse." Paul said "Flee fornication." Is that a command? Read my previous argument on "Flee", and I will leave it to your judgment, as to what Brother Smith charges against me. I accept all of 1st Cor.6:1-20.

Brother Smith thinks, or says I left out Verse 17 of 1st Cor. 6 because "It just ruins his theory." No, I did it to save space, but the verse does no violence to my position. No, Brother Smith, I did not and you know I did not put fornication in the Lord. Paul shows that we are joined to the Lord, therefore, we can not stay with a harlot and with the Lord.

But will Brother Smith accept what Christ said in Mt.5:32 and 19:9? He asked "Is a harlot a Christian?" She is not living a Christian life, but I will ask, if she is a harlot, can a Christian man live with her and please God?—Harlots have bastard children, bad diseases, and other men to live with.

Brother Phillips said never, never leave them. What do you say? What does the Lord say? He says, "Paul does not say what to do with a fornicator in 1st Cor.6 that is in Chapter 5." May I ask, is a harlot a fornicator?

I do not think that 2nd Thes.2:9-12 applies to me, but Brother Smith does, so I will let you, dear reader, settle that. I accept your oversight on question 4, but I can not accept your way of getting around Mt.26:13.

There is one thing sure, I can preach it and you can not. I preached while in Washington, Oklahoma, and at Purcell, Mt. 28:19-20. I also baptized at Washington in the Name of the Father, Son and Holy Ghost, something you dare not do.

Since I learned that Jesus wanted me to preach on Mt. 26:13, I have tried to make that a sermon, or a part of a sermon every where I run a meeting. It makes no difference to me what it is. Jesus said preach it, but you can't do that, and I can.

Turn to and read my answers to Brother Smith's question. I am willing to leave them as they are. He next attempts to answer my question No. 1. His answers contradict each other—read and see. No. 2—He refuses to answer—why? No. 3—He refuses to answer—why? No. 4—He says "Yes"—if she be pleased to dwell with him. 1st Cor.7:12-15.

Paul said "Flee." I believe his advice is best. Brother Smith says "Yes." Of course a harlot would like to continue to be clothed, and fed, while she begets **bastard children**, while she begets uncurable diseases, and while she has other men visiting her in her husband's home, even before pure children, even before neighbors, even though she gets drunk. Honey, you can't leave me for "I am pleased to dwell with you" and the Preacher Smith said, you must, or should. So I have you tied.

In my debate with Phillips, he scratched out "Except for Fornication" in Mat.5:32 and 19:9. Neither does Brother Smith believe that the "Exception in these two verses ever allowed a divorce and remarriage." Brother Smith said in his negative

July 6, 1943, "I am still contending that the Lord never did give fornication as a cause for divorce."

Brother Smith says "He was forced to take Phillips' position." If they already were agreed, how could he have changed to Phillips' position?

You say, "I challenge you to name one principle taught in Mt.5:39-42 that is not taught in Rom.12:17-21." I charged that you could not preach what was in Mt.5:39-42. Now you want me to use up my space to show that it differs with Rom.12:17-21. I challenge you to show that all in Mt. 5:39-42 is in Rom.12:17-21, but if you did you would be no better off, for you do not preach the command of Christ in Mt.28:19-20—Mt.26:13 and many others.

Brother Smith says I did not answer his question on Mt. 18:18. Well, I thought I gave a good answer, but for your satisfaction, I'll try again. Verse 18 was to the Apostles and went into effect on the "Birthday" of the Church of Christ. Verse 15:17 went into effect the same day. Was Verse 18 ever repeated after Pentecost?

In conclusion, I am quite happy that I have been privileged to set forth my belief on Mt.5:32 and 19:9 and I hope that what has been said will cause a deeper study of the Sacred Marriage question.

This ends my part of the debate. Brother Smith has a "Rejoinder".

It seems to me that by rejecting what Christ said when he said, "It hath been said," "But I say," that we are rejecting the very foundation of the New Testament. I fully believe that Brother Smith's position will force him to start a SECT. If his contention is true on Baptism, then each of us will be compelled to be "Baptized" again, leaving out **God** and the **Holy Spirit**. If my respondent could see Mt.28:19-20, then he could see Mt. 5:32 and 19:9. May God bless these feeble efforts.

Now to answer his questions:

1. Every truth that Peter, James, John and Jude taught was Paul's teaching. Also, all that Christ taught for the New Law was Paul's teaching.
2. The above answer. Also 1st Cor.6:15-20.
3. Would it change Paul's teaching to add Mt.28:19-20 or the teaching of Jude, when he taught things Paul did not directly mention?
4. It is in the Law of Christ on fornication in Mt.5:32 and 19:9
5. At death unless it be that she becomes a harlot.
6. Paul and the Lord—both taught on the question to his children.

7. Paul and Christ gave one reason—Fornication.
8. These were given in Mt.5:32 and 19:9. Also in 1st Cor.6.
9. Paul taught the Law of Christ on marriage. Christ said "It hath been said," "But I say."
10. When he obeyed the Gospel.

QUESTIONS

1. Did the Spirit refuse to reveal what Christ said must be preached in all the world—See Mt.26:13.
 2. Do you fellowship those who teach and practice "I baptize you in the Name of the Father, Son, and Holy Ghost?"
 3. And are they spiritually baptized?
 4. Was Christ teaching the Jews to murder those caught in adultery in Mt.5:32 and 19:9?
 5. Why did he fail to have the "Woman caught in the very act of adultery" killed?
 6. Would you live with a wife if she married another man and had a bad disease and a bastard child?
 7. Would she be a harlot?
 8. Was what Peter taught Paul's teaching, even though he never mentioned it in his writing?
 9. Did the Disciples of Christ practice Mt.5:32 during the Life of Christ?
 10. Did the Law of Christ go into effect before his death?
- This closes my third debate on Mt.5:32—19:9, two orally and this one. Not one has been able to place the above Scripture. For truth only.

FOURTH AFFIRMATIVE

W. S. Smith

Who dodges their position on Mt.28:19-20? In Bro. Dennis' third affirmative, he asked me, "Do you believe the statement in Mt.28:19 is binding today? I said No. Do you? Can you teach all nations? If not can you baptize them? In my second affirmative I asked him, "Were the commands in Mt.28:19-20, Mk. 16:15-16, and Lk.24:46-49, given to any one except the Apostles? Did he dodge the answer? Then I asked, "Do you obey those commands?" He said, "Yes." Does He? Did he tarry at Jerusalem until he was baptized with the Holy Spirit? Has he gone into all the world, and taught all nations? Can he teach all nations? Did you see his answers to the above questions? Neither did I. Who did the dodging? Those commands were to the Apostles ONLY.

When Jesus said, "It hath been said," He referred to Deut. 24:1-4. When he said, "But I say unto you," he was teaching the Jews the way it was from the beginning. Mt.19:3-9, Mk.10:2-12.

He was teaching them that, "They two shall be one flesh; so they are no more two, but one flesh." Mk.10:8. When a wife was put away for fornication, it was by death, and not by divorce. Jesus taught them to keep the law of Moses. Mt. 23:1-3.

The BROTHERHOOD? Yes tradition. If all the brotherhood stood with Dennis, (which they do not) would that make it right? Jesus said, "Full well ye reject the commandment of God, that ye may keep your own tradition." Truth is what makes us free, not tradition. I didn't put any words in your article; you asked, "Does God join alien sinners in Marriage?" I said, we are not discussing the marriage of alien sinners. Bro. Dennis has treated Bro. Phillips' statement like he did Heb.13:4, left off the explanation. "Marriage is honorable in all. Heb.13:4." (Dennis) It is just as bad to take away from God's word, as it is to add to it. Rev. 22:18-19. If I should say, my cow is white and black; he could say that I said, my cow is white, and not misrepresent my statement any more than he did Bro. Phillips' statement, or Heb.13:4.

Please turn to his second negative and read his question No. 5. Here is my answer; "No. He teaches that it would be, in Rom.7, or 1 Cor.7. That is what he taught in, "The Narrow Way," Vol. 1, May, 1943." I teach the same. So does J. A. Dennis. He said, "If Paul had been authorized to have put, "Except for fornication," in these verses, (1 Cor.7:10-11) he would have done so. It was not needed there." Therefore according to Dennis, it would be an interpolation, an imposition to put it there. Why did he not answer the above argument? "May I ask which position did the Spirit force you to take?" (Dennis) The ONLY one I have taken in this discussion.

Bro. Dennis said my admission that Mt.5:32, 19:9 is not in the law of Moses, "Is positive proof that they belong to the law of Christ." Well I admit that John's Baptism was not in the law of Moses. According to Dennis that is positive proof that it is in the law of Christ. I admit that Mt.10:5-10, is not in the law of Moses; according to Dennis that is positive proof that it is in the law of Christ. Also Lk.8:50. Is faith only in the law of Christ? It is not in the law of Moses.

Here is a fair sample of a large portion of Bro. Dennis' part of this debate. I said "V. 16, there is not a command in that verse." He pretended to quote me, but left out V. 16. Then said, "Paul said 'Flee fornication,' is that a command?" Is it in V. 16? Did I say V. 18? Is that a false implication? Is it necessary to make an argument like that if we love the truth? 2 Thess. 2:9-12. Paul said, "But he that is joined unto the Lord is one Spirit. Flee fornication." Dennis said, "In whom?" In the one

joined to." Therefore his theory puts the fornication in the Lord: because the command was to those who were joined unto the Lord. There is not a command in verse 16; it tells what the result will be if one is married to a harlot; hence emphasizing the importance of not doing the thing that God forbids in verse 15. Neither is there a cause given in that chapter, or any where else in the New Covenant, for a divorce and remarriage while the divorced one is living.

"May I ask, is a harlot a fornicator?" (Dennis) Is a man a woman? See Webster. Notice his comment on my answer to his question No. 4, second negative. He said, "Paul said, Flee'." Did Paul say, flee the harlot wife? No. Dennis just misapplied Paul's command. See 2 Pet.3:16. He seems to try to play on the sympathy of the readers in the rest of that paragraph. However some of his statements are incorrect. "Changed to Phillips' position?" Well that is just the same kind of food that he has been giving us, something implied that didn't take place. I have not changed my position. Mt.5:39-42, and Rom.12:17-21, we are under the spirit of the law, not the letter. Why did you not notice 2 Cor.3:6?

Mt.18:15-17, I said why leave out verse 18? Now we have his answer, it was to the Apostles. To whom were the other three verses? Why not leave them out for the same reason? We failed to get his answers to the other three questions asked along with that one. Why? "Was verse 18 ever repeated after Pentecost?" (Dennis) I don't think so. Was Lk.24:49 ever repeated after Pentecost? "I fully believe that Brother Smith's position will force him to start a SECT." (Dennis) No, Bro. Dennis, this sect that is every where spoken against, was started a long time ago. I am just teaching what the "Ringleader" of this sect taught. Acts 24:5, 28:22. You are the one that will not accept his teaching without adding to it, "Except for fornication," You admitted that it was not there, and was not needed there, yet you refuse to accept his teaching without it.

Please read my questions and his answers to them. No. 1, He has the whole New Testament Paul's teaching. No. 2. He puts, "Except for fornication" in 1 Cor.6:15-20. Can you find it there? Not in my Bible. No. 3. No answer, but a question. It would change Paul's teaching to add any thing to it that is not in harmony with it. No. 4. He gives Mt.5:32, and 19:9, as Paul's teaching. No. 5. He said, "At death unless it be that she becomes a harlot." "At death," is Paul's teaching. The rest of that answer is added to Paul's teaching. Rev.22:18. Paul said, "For the woman which hath an husband is bound by the law to her husband so long as he liveth." Rom.7:2. He put no modifications to it. When any one does, they contradict what Paul

taught. No. 6. The answer is obvious; why dodge it? No. 7 and No. 8. "One reason—Fornication. . . . In Mt.5:32 and 19:9. Also in 1 Cor.6" (Dennis). In the first two passages Jesus was teaching the Jews, while they were under the law of Moses. The fornicator was put away by death, not by divorce. Jesus said, "Whosoever shall marry her that is divorced committeth adultery." That was true when Jesus said it, and it is still true today. "Wherefore they are no more two, but one flesh." Mt. 19:6. Divorce and remarriage is not mentioned in 1 Cor.6, much less a cause for it. Read 1 Cor.7, and Rom.7:2-3. **DEATH IS THE ONLY CAUSE** that Paul gives for a remarriage.

No. 9. "Paul taught the law of Christ on marriage." (Dennis). Yes, and he taught it just like it should be taught today; but Bro. Dennis does not teach it like Paul did. Rom.7:2-3. "For the woman which hath an husband is bound by the law to her husband **SO LONG AS HE LIVETH.**" No. 10 is correct. Therefore Paul did not accept it as truth before Christ was crucified.

Dennis' questions. No. 1. There is no such statement in Mt. 26:13 as you imply. No. 2 and No. 3, are not on the subject. No. 4. Christ was teaching the Jews to keep the marriage law as it was from the beginning, and not divorce their wives. Notice the preceding verses in each place. Also Mk.10:1-2, and Mt.23:1-3. Jesus taught the Jews to keep the law of Moses. Did it teach them to murder the adulterers? No. 5. Because they were not keeping the law of Moses. Jno.8:1-11. Notice what he said, "He that is without sin among you, let him first cast a stone at her." He taught them to keep the law of Moses. Mt.23:1-3. No. 6. I try to obey 1 Cor. 7:10-15. Would she be pleased to live with me if she married another man. No. 7. She may or may not be, you had better consult Webster. No. 8. No. Anything that Paul never mentioned, is not his teaching. Peter did not contradict Paul's teaching. No. 9. The Disciples seemed to believe what Jesus said in Mt.5:32 when he said it. What do you mean by, "Practice it?" Do you practice 1 Cor.6:16? No. 10. No, not the one that began on Pentecost. Some of his commands were in effect before his death.

I said, "Jesus made no exception for divorce. Neither did Paul." I also said "But Jesus did not condemn putting away the fornicator by death." Brother Dennis quoted these two statements and said, "Here we see the two-ways Smith again." Why such a statement? Was it just another sample of his debating? There is not a shadow of an intimation of a contradiction in them.

"This closes my third debate on Mt.5:32-19:9—two orally and this one. Not one has been able to place the above scrip-

ture." (Dennis) "For not he that commendeth himself is approved, but whom the Lord commendeth." 2Cor.10:18.

1. "For the woman which hath an husband is bound by the law to her husband so long as he liveth." (Paul) 2. "The wife is not bound by the husband if he becomes an adulterer." (Dennis)

3. Therefore Dennis does not agree with Paul.

"This ends my part of the debate." (Dennis) Notice our articles of agreement at the beginning of my affirmative. I guess he will change his mind and reply to this. If he wants to quit now, that is his privilege. If he does, I guess this will end my part.

QUESTIONS

1. Are there any commands in Mt.5:32, 19:9? If so, what are they? If not, how could a wife obey them?

2. Do you believe Mt.5:32 was true when Jesus taught it to the Jews?

3. Did all of Christ's teaching which was not the law of Moses, apply to the church after Pentecost?

4. Did the law of Moses teach them to murder the adulterous wife?

5. Did Jesus teach his disciples to obey the law of Moses?

—W. S. Smith.

YOUR FIVE QUESTIONS

1. In Mt.5:32 and 19:9 Christ said concerning these scriptures, "It hath been said—but I say unto you." First He was giving what Moses said on marriage and divorce. Second, he was giving what would be allowed under the new law under certain circumstances. He was not teaching his children then or now to commit murder, as you say these verses teach.

2. Yes, I believe that Mt.5:32 was true when he said it, but it was not to go into effect until after his death. Mt.5:32 was truth then but did not go into effect until after his death. Also the same for verses 28, 34, 39 and 44. This was also true of Mt. 28:19-20, but you will not obey it. This was also true of Mt. 18:15-17, but you say it does not apply now. This is also true of Mt.26:6-13. Here you cannot do what Christ said, "Wheresoever this gospel shall be preached in the whole world there shall also this, that this woman hath done be told for a memorial of her."

3. No, but the above scriptures do apply to the Church of Christ. Wherever Christ set aside Moses' law by saying "It has been said, but I say," he was giving a law for the new covenant. When he said, "Go teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost," Mt.28:19, He was giving a law which was to last until he comes again, but

you refuse to obey it. When you can see this, then you can see Mt.5:32 and 19:9.

4. Yes, but Christ in the case of the woman caught in adultery set forth the principle of the new law.

5. The disciples were under the direct supervision of the Lord and he was preparing them for the new dispensation. Yes, they kept that law as Christ told them to keep it and how.

Your questions are now answered but as I brought my part of the debate to an end in my last negative, I will not answer Brother Smith's fourth affirmative. Brother Smith knew that I was through with that part of our debate, yet he comes back with a fourth affirmative instead of a rejoinder. But I am willing for a seeking brotherhood to read and weigh what has been said by both. I am also ready for our next part of the debate. But in the meantime we give this our first tract on the marriage and divorce question.—J. A. Dennis.

REJOINDER

W. S. Smith

Your questions are now answered." (Dennis). Notice my question No. 1. "Are there any commands in Mt.5:32, 19:9? If so what are they? If not, how could a wife obey them?" Did he say there were, or were not any commands in these scriptures? Did he tell us what they were? Did he tell us how a wife could obey these scriptures if there were no commands in them? If he answered any part of No. 1 I failed to see it.

No. 2. He said, "Yes," then denied it by saying, "But it was not to go into effect until after his death." Notice, there were no commands in that verse, or he would have told us what they were. If those facts that Jesus states were not in effect until after his death, they were not true until after his death, If they were true when Jesus stated them, they were in effect then.

No. 3. "Did all of Christ's teaching which was not in the law of Moses, apply to the church after Pentecost?" Dennis said, "No." Therefore he admits that what he said was, "Positive proof," is NO PROOF AT ALL.

To No. 4 and No. 5, he said, "Yes." Therefore when Jesus taught the Jews to keep the law of Moses, he taught them to murder the adulterous wife. Lev.20:10, Deut.22:22, and Mt. 23:1-3. Do you remember what Brother Dennis said about Mt. 23:1-3? Neither do I. Why does he let it alone? Jesus taught it to the same Jews that he did Mt.5:32 and 19:9.

"And they two shall be one flesh, so then they are no more two, but one flesh." Mk.10:8. Paul taught the same doctrine. "For the woman which hath an husband is bound by the law to

her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress, but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." Rom.7:2-3. According to Paul and Christ, the husband and wife are bound together as long as they both live. "They are no more two, but one flesh." "And unto the married I command, yet not I but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." 1Cor.7:10-11. The above scriptures forever excludes the possibility of a divorce and remarriage for a Christian, while the divorced one is living.

1. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." (Paul)

2. "For the woman which hath an husband is bound by the law to her husband so long as he liveth." (Paul)

3. Therefore, "They are no more two, but one flesh." (Jesus)

Brethren, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col.2:8.

