

DIVORCE

DEBATE

Between
OLAN HICKS AND JIM WALDRON

Conducted at
Knoxville, TN, Feb. 21-25, 1977

DIVORCE DEBATE

OLAN HICKS

VS

JIM WALDRON

**HELD
FEBRUARY 21-25, 1977
KNOXVILLE, TENNESSEE**

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PUBLISHER'S PREFACE

To transcribe this public debate from tape recordings and publish all twenty-four speeches plus *all* charts of both speakers has been a most difficult task. There has been no time to relax during the eight months from the time of the debate to the issuing of the book. We are grateful for the patience of the hundreds who ordered the book prior to its publication.

According to previous agreements, each speaker has read the manuscript taken from the tapes and has made grammatical corrections only without any changes in the substance or argumentation. Each speaker was given opportunity to proof read the other speaker's corrected manuscript. Both have also had opportunity to read and cross-examine the final type-set copy with the charts affixed, prior to publication.

A special word of appreciation is expressed to Olan Hicks who provided excellent tape recordings which served as masters for both the cassette albums (see advertisement at end of book) and the published book. The fair and true recording of every word and argument in this book is subject to easy confirmation by anyone who will take the time and effort to listen to the tapes while reading the book.

The great need for careful study on this subject is obvious in a nation where divorce is almost as common as marriage. This is not the first publication issued from Star Bible on the subject. As early as 1958, in Montreal, Canada, we issued a brief study authored by this writer entitled "*Divorce and Remarriage*" which has gone through many editions without a change. It advocates what was termed the "usual view" advanced in this discussion by the first negative speaker. Although we obviously cannot agree with every argument made in this book, we have pledged ourselves to a fair and true communication of all views of both speakers. We believe we have been entirely true to our commitment.

No "winner" or "victor" is elected or announced at a public religious debate. The purpose is to lay down every position and practice alongside God's Word for study, prayer and discernment by each individual who hears and reads. Our prayer is that *truth* shall be victorious in the heart of every person who reads this book.

Alvin Jennings
Star Bible & Tract Corp.

October 12, 1977

INTRODUCTION

By James E. Gary, Chairman

Jim Waldron of the Knoxville area, teacher in the East Tennessee School of Preaching, will be one of the contestants. Olan Hicks, of the Harriman congregation, minister there, will be the other. Assisting Brother Hicks is his son, Clint Hicks from Lenoir City, and assisting Brother Jim Waldron is Brother Roy Deaver of Hurst, Texas. I am Jim Gary from Chattanooga, Tennessee.

A debate does not necessarily have to be a time of high tension and anxiety. It's an opportunity to find the truth, to pursue it, to expose it. We want everyone to listen attentively, and we're going to go over a number of things here in the way of rules of debate to make it clear what we're trying to do. We will follow Hedges Rules of Debate condensed in about eight points, which we will read for the benefit of those that are assembled. If you are not a member of the Church of Christ, we want to welcome you. Most of those in attendance will be members of the church we're sure. We want everyone to realize that this discussion is not entered into in a spirit of malice or contention. Both of these men are Christian gentlemen; they believe in their viewpoint. They're interested in seeing the truth arrived at and publicized.

There has been an arrangement with Star Bible and Tract Corporation for the taping and the publication in written form of the debate; and according to the arrangements made with them, we are requested to ask the audience not to make individual tape recordings. There are a number of applications available that have been passed out to many people, I'm sure, on which you can request copies of the book and copies of the tapes, which will be just a little over the actual cost of their production we understand. We want this to receive as wide a circulation as possible. I know both parties are interested in that. Let me read a little bit in this connection: "Joint arrangements have been made for publication. Each speaker is to review his speeches and to have ninety days to correct grammar and sentence structure. No argument changes are to be made, and no new material is to be added. Written

questions are to be limited to five per speaker per night, and those questions have already been submitted to each contestant." We'd like to request that the audience not make any demonstrations. We request specifically (and of course we can only request, as we did about the tape recordings) incidentally, that there be no chorus of "amens", either one way or another.

Leave the discussion to the debaters. Try to listen with an unbiased mind in as much as possible, and please after we are dismissed tonight, don't find someone of opposing view and get into a big argument with him, we urge you. Let the debate be discussed throughout this week in order to get all the material, which these men have spent long hours and days in preparing in order to present both sides.

The propositions are as follows: The proposition which is to be affirmed tonight by Brother Olan Hicks is: "*Unscripturally divorced and remarried people may continue in the remarriage without further sin.*" As noted, Brother Hicks affirms. Brother Jim Waldron denies. The format of the debate will be the same each night. There will be two thirty-minute speeches, one by the affirmative, one by the negative. Then there will be two shorter speeches by the affirmative and negative of fifteen minutes each. And then a third series of two fifteen minute speeches. After the first thirty minute speech there will be a five minute break, approximately. After the second, a five minute break, and after the second series of fifteen speeches, there will be a five minute break, and we'll note those so everyone will be in accord.

The proposition that will be affirmed Thursday and Friday evening, is as follows: "*The Bible teaches that unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God as long as the original parties live.*" That will be the opposite of what Brother Hicks in effect is affirming tonight.

Now, let me go over some points of debate. These gentlemen are fully aware of what debate procedures are, and we want the audience (perhaps those who are not too familiar with

debate and its procedures) to know what they are using as their standard. I will be presiding to the extent that if there is any violation of these and it is pointed out by one or the other contestants or their assistants, and I feel it's necessary to make a correction or to call time in order to make the correction, I will do that.

First, we are going by the *Hedges Rules of Debate*: (1) The terms in which the question in debate is expressed and the precise point it issues should be so clearly defined that there can be no misunderstanding respecting them.

(2) Secondly, the parties should mutually consider each other as standing on a footing of equality in respect to the subject of debate. Each should regard the other as possessing equal talents, knowledge, and desire for the truth with himself, and that it is possible therefore, that he may be in the wrong and his adversary in the right.

(3) Thirdly, all expressions which are unmeaning or without effect in regard to the subject of debate should be strictly avoided.

(4) Fourthly, personal reflections on an adversary should in no instance be indulged.

(5) Fifthly, no one has a right to accuse his adversary of indirect motives, that is to impugn motives or to assess motives or desires which are not clear in his action or his own public avowals.

(6) The consequences of any doctrine are not to be charged on him who maintains it unless he expressly avows them. An opponent may make a deduction about where position leads and present that, but he may not charge that his opponent realizes this or agrees with it and supports that deduction.

(7) As truth and not victory is the professed object of controversy, whatever proofs may be advanced on either side should be examined with fairness and candor, and any attempt to ensnare an adversary by the arts of sophistry, or to lessen the force of his reasoning by wit, cavilling, or ridicule is a

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violation of the rules of honorable controversy. And that mouthful just means that one is not to reflect upon the intentions of the character of his opponent. And I feel that that will not be any problem during any of these four evenings.

(8) In the final negative, no new material should be introduced. That is, the final speech of any night cannot contain material which the opponent does not have an opportunity to answer that evening.

We want to begin this session this evening then, with the attitude of respect and love of the truth and a desire to see it proclaimed. We want to begin with prayer.

HICKS FIRST AFFIRMATIVE

Monday, February 21, 1977

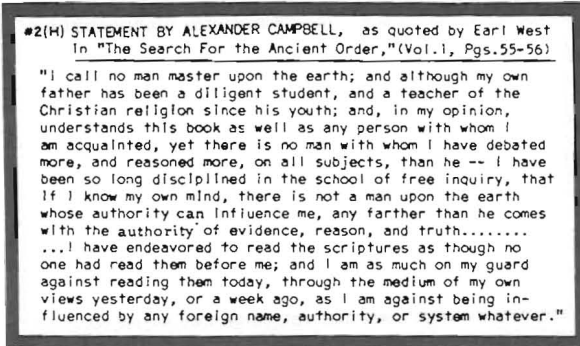
Mr. Chairman, brethren moderators, Bro. Waldron, ladies and gentlemen: It's indeed a pleasure for me to come before you tonight in defense of the affirmative side of the proposition that has been read in your hearing. The first part of my proposition begins, "the scriptures teach." In defining this proposition I'd like to define in the very onset what I mean by that standard the scriptures teach. I hope and trust that we are all here for the purpose of determining what the scriptures say, what pleases God rather than trying to find ammunition for what we prefer to believe. And I firmly believe that all of us here are here tonight for that purpose and for that reason. This is why we plan to present for you tonight what the scriptures say, and this is our entire standard of judgement on this or any religious question. Would you put up the first chart please.

#1(H)	<u>THE STANDARD OF TRUTH</u>
	A doctrine is not false because you never heard of it before, or because it is contrary to what you have always understood, or because you are not willing to accept it.
	Neither is it right because you can't disprove it, nor because a big name preacher advocates it, nor because it is what the majority believes.
	A teaching is right or wrong based upon what God has revealed in his word. The word of truth is the sole standard to go by.
	QUOTED FROM THE GETWELL REMINDER, Vol. XV11 Sept. 23, 1976 Number 39 Published by Getwell church of Christ Memphis, Tennessee

"A doctrine is not false because you never heard it before or because it is contrary to what you have always understood or because you are not willing to accept it. Neither is it right because you cannot disprove it nor because a big name preacher advocates it, nor because it is what the majority believes." Notice the underlined part at the bottom of the chart: "A teaching is right or wrong based upon what God has revealed in his word. The word of truth is the sole standard to go by." Just here I apologize to Bro. Waldron and Bro. Deaver for not having copies of these charts for them. I had thought to do so, and my time got away and I did not get that

done. I will have copies of the charts for them after tonight's session. I trust they'll be able to follow these charts as they appear on the screen, at least what the message of them is.

Now you'll notice at the bottom of this chart that this is a quote from the Getwell Reminder, published by the Getwell Church of Christ, Memphis, Tennessee. The Getwell Church of Christ and the editors of this bulletin from which this is quoted are on the other side of this question from where I stand, and yet this is true. This is right. Now that means that both they and I say that the only standard by which we can judge a religious question is the Bible. Put up the next chart please.



Obviously there is something else at issue, something else involved in our difference. This is a statement from an early pioneer of the Restoration Movement. Alexander Campbell as quoted by Earl West in *The Search of the Ancient Order*, volume I, page 55 & 56, said, "I call no man master upon the earth, and although my father has been a diligent student and a teacher of the Christian religion since his youth, and in my opinion understands this book as well as any person with whom I am acquainted, yet there is no man with whom I have debated more or reasoned more on all subjects than he. I have been so long disciplined in the school of free inquiry, that if I know my own mind, there is not a man upon the earth whose authority can influence me any farther than he who comes with the authority of evidence, reason, and truth." This was the attitude of Alexander Campbell. Notice he says further, "I have

endeavored to read the scriptures as though no one had read them before me, and I am as much on my guard against reading them today through the medium of my own views yesterday or a week ago, as I am against being influenced by any foreign name, authority, or system whatever." In other words Alexander Campbell knew that just reading the Bible is not enough. He knew that it had to be rightly handled. These pioneers in the beginning of the Restoration Movement recognized that many people who are the most confused about Bible subjects are daily Bible readers. And this is true today. Many people who can boast that they have read the volume of the scriptures all the way through several times are some of the most confused people and steeped in error up on the face of the earth.

#3(H)

"GIVE DILIGENCE TO PRESENT THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED. HANDLING ARIGHT THE WORD OF TRUTH." 2 Tim. 2:15 (ASV)

BASIC RESTORATION PRINCIPLES OF BIBLE USAGE

1. SPEAK WHERE THE BIBLE SPEAKS, BE SILENT WHERE THE BIBLE IS SILENT.
2. A "THUS SAITH THE LORD" FOR EVERY ITEM OF WORSHIP, DOCTRINE, OR ORGANIZATION.
3. SCRIPTURAL AUTHORIZATION GIVEN IN THREE WAYS, COMMAND, APPROVED EXAMPLE, NECESSARY INFERENCE.
4. STUDY ALL PASSAGES GIVEN ON A SUBJECT. DO NOT ISOLATE PASSAGES AND ARRAY THEM AGAINST EACH OTHER.
5. CONSIDER EACH PASSAGE IN THE LIGHT OF ITS CONTEXT, HISTORICAL BACKGROUND, AND IN TERMS OF WHO IS SPEAKING, TO WHOM, AND IN WHAT CIRCUMSTANCE.

And so, (would you put up the next chart, please?) these beginners or pioneers of the Restoration Movement therefore tried to establish, not a finalized creedal statement of what is true and what isn't, but rather a system of proper usage of the scriptures, that would enable us to continue to be a Restoration Movement regardless of what questions come along. In other words, the Bible rightly handled will tell us the truth. The Bible mishandled will lead us into error. This is recognized by this quote from 2 Tim. 2:15 in the American Standard Version, "Give diligence to present thyself approved

unto God, a workman that needeth not to be ashamed, handling aright the word of truth.”

Now I want to tell you something right here. The last thing in the world that I want to be is a liberal. I am by no stretch of the imagination committed to the principles of liberalism. As a matter of fact, up until I was about 12 years old the family in which I grew up were one cuppers, anti-Sunday School, anti-located preacher, anti-everything. That’s the parents that brought me up.

When I was about 12 years old, they studied their way out of those heresies, but they never did study their way out of the basic concept of accuracy in reading the Bible and studying the Bible. In other words, proper handling of the scriptures. As a matter of fact, this is the thing that keeps me, tonight, from accepting the position advocated by Bro. Waldron in this debate. This is why I cannot accept it. It is simply not accurate. It’s not because it’s too liberal or because it’s too conservative or too other -isms. It’s because it’s just simply inaccurate.

Now I admit in the very outset that Bro. Waldron or most anyone else can establish that position by the Bible mishandled. And I believe that this is going to be the key to our difference in this debate. It is not a question of reading the Bible or using the Bible; we’re both going to use the Bible. We’re both going to present the Bible as evidence, but what I want you to look for is who uses the Bible handled rightly and who uses it in the denominational fashion to sustain his arguments, or attempt to.

Now notice on this chart here, the basic principles of Restoration usage. Number one, “speak where the Bible speaks, be silent where the Bible is silent.” A “thus saith the Lord” for every item of worship, doctrine, and organization.

Scriptural authorization is given in three ways: by command, approved example, or necessary inference. Study all passages given on a subject. Do not isolate passages and array them against each other.

And number five, consider each passage in the light of its context, its historical background, and in terms of who is

speaking, to whom, and in what circumstance.

Ladies and gentlemen, in all kindness I am prepared to say to you tonight, and I believe this will bear itself out as the debate progresses, this is the core of our issue. The position that I advocate, harmonizes with the Bible used in these five ways. And I believe that you'll see, and I leave this to your judgement, as attempts are made to sustain the negative of this proposition, it will have to be done by a denominational usage, not being silent where the Bible is silent, but adding into passages far beyond what they actually say. There cannot be produced a thus saith the Lord for the doctrine that unscripturally divorced and remarried people may not remain in that marriage. There cannot be produced a "thus saith the Lord" that those people have to separate. There will not be produced a scriptural authorization in any one of these three ways--command, approved example, or necessary inference. Not any of them. I'll present mine in all three of them.

Passages will be isolated and considered alone, rather than in harmony with the full text of the Bible. They'll be lifted out of their context historically as well as what they say in the printed page.

#4(H) THE TWO SIDES OF OUR ISSUE PLAINLY STATED	
#1. WHEN TWO PEOPLE DIVORCE UNSCRIPTURALLY AND MARRY SOMEONE ELSE, THE ONLY WAY THEY CAN EVER BE RIGHT WITH GOD IS BY <u>ANOTHER DIVORCE.</u>	#2. WHEN TWO PEOPLE DIVORCE UNSCRIPTURALLY AND MARRY SOMEONE ELSE, THEY CAN MAKE THINGS RIGHT WITH GOD IN WAYS <u>OTHER THAN ANOTHER DIVORCE.</u>
(OR ITS EQUIVALENT)	
RESOLVED: THE SCRIPTURES TEACH THAT UNSCRIPTURALLY DIVORCED AND REMARRIED PEOPLE MAY CONTINUE IN THE REMARRIAGE WITHOUT FURTHER SIN.	
AFFIRMING: <u>Olav Hicks</u>	
DENYING: <u>Jim Waldron</u>	

All right, the next chart, if you will please, number four. Now in further definition of our proposition, when I say, "the scriptures teach", I mean the scriptures rightly used teach that unscripturally divorced and remarried people may continue in remarriage without further sin and that just simply sets up a two-sided proposition. Right here it is. These are the only two sides. Either, when two people divorce, number one,

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unscripturally, then marry someone else, the only way they can ever be right with God is by another divorce, or its equivalent. It may be contended that they may not necessarily have to divorce, but stop being husband and wife--the equivalent of it.

Now my side of this proposition is the opposite of that. When two people divorce unscripturally and marry someone else, they can make things right with God in ways other than another divorce. It's just as simple as that, brethren. That's all there is to it; those two sides.

My signature is on the affirmative of this. Jim Waldron's signature is on the negative, which means he is contending for number one, that when two people divorce unscripturally and remarry, the only way they can make it right in the sight of God is another divorce, that that's the only option held out to them. That's the negative of this proposition.

#5(H) <u>THE QUESTION AT ISSUE</u>	
NOT THIS	THIS
UNSCRIPTURAL DIVORCE AND REMARRIAGE	CONTINUATION IN THE REMARRIAGE
=	=
COMMITTETH ADULTERY	? _____ ?
<i>"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marieth her which is put away doth commit adultery."</i> (Matt. 19:9)	
WHAT PENALTY ? <u>Not mentioned</u>	
RIGHTS FORFEITED BY GUILTY PARTY? <u>Not mentioned</u>	
RIGHTS RETAINED BY INNOCENT PARTY? <u>Not mentioned</u>	

Chart number five, please. This further defines and breaks down what we mean in this proposition, the question at issue. Here is precisely the question that is at issue, and I feel sure that we will have to be calling our minds back to this repeatedly as we tend to think that other things are the question at issue.

This is our question at issue. Not the one on the left. "Unscriptural divorce and remarriage equals the committing of

adultery." That's not our question. We agree to that. Here's the passage that says it, Matt. 19:9, "and I say unto you whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery, and who so marrieth her which is put away doth commit adultery." There's no challenge to that.

Over here is our question. Continuation in the remarriage after it has happened, what does that equal? What shall we put on this line here between the question marks so that it reads "Continuation in the remarriage equals" what, so that we could put a passage of scripture under there? Does Matt. 19:9 say that the continuation in the remarriage equals adultery? Look at it. There it is on the screen for you. What penalty does Matt. 19:9 say must be enacted against people who commit this sin? What rights does this verse say are forfeited by people who commit this sin? It isn't mentioned. What rights are retained by the innocent party? It isn't mentioned. Look at the passage and you'll see that it just simply is not mentioned there. Now you watch for the addition that goes into this verse beyond what it says when the negative attempts to sustain his position.

#6(H)	<u>WHAT MATTHEW 19:9 SAYS</u>
TWO THINGS (PUT AWAY & MARRY ANOTHER) EQUAL ONE THING, (COMMITTETH ADULTERY) WITH ONE EXCEPTION.	
<u>A STATEMENT OF FACT:</u>	<u>NOT A STATEMENT OF LAW:</u>
LAW OF MOSES SAID DEATH BY STONING. (FOR ADULTERY) (John 8:5)	
JESUS SAID, "NEITHER DO I CONDEMN THEE: GO AND "SIN NO MORE." (John 8:11)	
NOT ENDORSEMENT OF ADULTERY: NOT ENCOURAGEMENT TO REPEAT THE SIN: A SIMPLE STATEMENT THAT THERE IS NO ABIDING, IRREVOCABLE PENALTY PLACED UPON THIS SIN BY THE LORD.	
BUT HOW DO YOU QUIT IT?	

Next chart, number six, please. In chart number six, I want to make clear what Matt. 19:9 says because it's a part of my affirmative proposition. There are two things in this passage. The putting away of a mate and the marrying of another. Now

these two things equal one thing--adultery, except in the case where fornication has occurred.

Now there is a great deal of controversy among us today as brethren ask, "Was Jesus talking here about the law of Moses or was he stating the law of Christ that is to prevail in the New Testament?" Brethren, he wasn't doing either one. This is not a statement of law. This is a statement of fact.

The law said that those who commit adultery are to be killed by the process of stoning. In John 8:5 the woman taken in adultery was brought before Jesus and they said to him, "Moses commanded us in the law saying she should be stoned." That's what the law said.

But now, Jesus just simply stated the fact that when you put away a mate and marry another, when there's been no fornication on the part of your mate, you commit adultery. That's what he said. That's a statement of fact.

Jesus stated the basic law of God in verse 6 of Matt. 19, when he said "What therefore God hath joined together let not man put asunder." That's a statement of law. Matt. 19:9 is not a statement of law. It does not state what the law of Moses said about it. It doesn't state what the law of Christ said about it. It just simply tells you what it is. Those two things equal adultery.

But, if you'll notice in this same context in the eighth chapter of John, they said, "The law says she's to be stoned. What do you say?" Well, after Jesus had been able to convince them somewhat of their own guilt by a demonstration, and they had had to leave because of their conscience, then Jesus said, "Neither do I condemn thee. Go and sin no more." I want to ask you right here to think about this. Was Jesus condoning adultery here because he said it was forgivable? This was not an endorsement of adultery. It was not an encouragement to repeat the sin. It was a simple statement of a fact that is germane to our issue and important in our discussion--the simple fact that there is no abiding irrevocable penalty placed upon the sin of adultery by the Lord. In other words, it is pardonable.

•7(H)

ON THE SIGNIFICANCE OF PRESENT TENSE VERBS

DANA & MANTLEY: "The fundamental significance of the present tense is the idea of progress. It is the linear tense. This is not, however, its exclusive significance. It is a mistake to suppose that the durative meaning monopolizes the present stem. Since there is no aorist tense for present time, the present tense, as used in the indicative, must do service for both linear and punctiliar action."

(Manual Grammar—pg. 181, par. 172)

"THE AORISTIC-PRESENT. Since the indicative has no distinctive tense for expressing the idea of a present fact without reference to progress, that is, punctiliar action in present time, the present tense must be used to perform this function. The aorist indicative is used to convey this idea with reference to past time. The aoristic present sets forth an event as now occurring."

(Pg. 184, Par. 174)

A. T. ROBERTSON:

"PUNCTILIAR (AORISTIC) PRESENT: The present tense is named entirely from point of time which only applies to the indicative. But a greater difficulty is due to the absence of distinction in the tense between punctiliar and linear action But in the ind. present the sharp line between the imperf. and aorist ind. (past time) does not exist. There is nothing left to do but divide the so called Pres. Ind. into aoristic present and Durative Present (or Punctiliar Present and Linear Present). The one Greek form covers both ideas in the Ind."

(Grammar of the Greek N. T. Pg. 864)

Let's go to the next chart, chart number seven, if you will please, put that up there. Now the bottom of this previous chart, if you noticed it, asked the question, "How do you quit it?" Jesus said "Go and sin no more." I'm sure you noticed that. He said, "Neither do I condemn thee" but he said, "Go and sin no more." All right, put the previous chart number six back up, will you, Bill, please? In the case of what Jesus said in Matt. 19:9, if adultery is pardonable, and he says go and sin no more, what does that mean? Leave your wife? Abandon your home? Forsake the responsibilities of your vows to this home and this marriage? That isn't what he said. What is it that equals adultery? Putting away of a mate and marrying another. If you sin no more, in that respect, what will you stop doing? Putting away mates and marrying others. That's exactly what equals the committing of adultery in this statement. And that's what you have to quit.

Now brethren, the whole thing hinges right here. We've come to a distinction between the entry into the marriage and the continuation of the marriage relationship produced by that sin. There's a difference. If you don't see that you're going to stay confused about this subject.

But now, let's go on. You quit it. To the next chart, number seven, please. Someone says, "How can it be all right if it is a sin to begin it, it is a sin to divorce your mate and to marry another, why isn't it a sin then to continue in that?" And some have even gone so far as to say that the grammar of this passage teaches a continuation of committing of adultery. In other words, they say that because the Greek term, "moichatai", which means "committeth adultery," is a present tense verb, that it means that when they divorce and remarry, they move into a state of living in adultery. Brethren, that's a distortion of the Greek language. That's a perversion of the scriptures. It isn't there. Now a lot hinges on that, because let me tell you without hesitation, if these people are committing sin in being married they have to quit it. There's no question about that. If they are living in adultery, they have to quit it. There's no question about that. Any sin to be forgiven, must be stopped.

So, then the whole thing revolves around this point, and that's why I've put this material in here that you're about to look at now. Do they move into a state of adultery, of living in adultery where they keep on committing adultery? Not being a Greek scholar, I rely upon the manuals and the authority of those who are scholars to clarify these things for us when issues come up. So, I checked Dana and Mantey on the matter of present tense verbs. Dana and Mantey, page 181, paragraph 172, states, "The fundamental significance of the present tense is the idea of progress. It is the linear tense. This is not, however, its exclusive significance." This is all I have to prove right there. I don't have to prove that it's always a one time specific punctiliar thing. All I have to prove is that it can be. And then we can say that it can be in this passage, unless there's something to prove otherwise. Dana and Mantey say that this is not its exclusive significance, that's the idea of linear action. "It is a mistake to suppose that the durative meaning monopolizes the present stem." Now why is it a mistake? "Since there is no aorist tense for present time, the present tense as used in the indicative, must do service for both linear and punctiliar action."

On page 184, paragraph 174, the same manual says, "the aoristic present," can you conceive of that if you are a Greek student? Some are trying to tell you there is no such thing. Dana and Mantey say "the aoristic present: Since the indicative has no distinctive tense for expressing the idea of present fact without reference to progress, that is punctiliar action in present time, the present tense must be used to perform this function. The aorist indicative is used to convey this idea with reference to past time. The aoristic present sets forth an event as now occurring." In other words "moichatai" in Matt. 19:9, unless proven otherwise by the context, does not necessarily mean they continue or keep on committing adultery. The manuals say that a present tense indicative verb in the Greek can be aoristic or punctiliar. Present tense, they "commit" the adultery. Now you stop and think about the equation that you've got here and look at the logic of this. In the English Bible, you don't have to be a Greek scholar to see this. Look, Jesus said, "Whosoever shall put away his wife," not keep putting away. "Whosoever shall put away his wife," a one time thing, "and shall marry another," a one time thing, "equals committing adultery," a one time thing. These two are one time things, punctiliar things. They equal this one over here. How can these two be punctiliar, and surely no one would contest that these are punctiliar, how can these two be punctiliar and equal something that's linear or durative? It just simply isn't so, brethren.

Here is a statement from one of the most respected scholars in the world concerning the Greek language, A. T. Robertson. Now here's what he says on page 864 of his *Grammar of the Greek New Testament* on the "punctiliar, aoristic present." He says, "The present tense is named entirely from point of time which *only applies to the indicative*, but a greater difficulty is due to the absence", notice, "the absence of distinction in the tense between punctiliar and linear action. There is no way to put it so that it distinguishes between the two in the word itself.

Then, later he says, "But in the *indicative* present the sharp line between the imperfect and aorist indicative, past time, does

not exist. There is nothing left to do but divide the so called Present Indicative into Aoristic present and Durative Present or Punctiliar Present and Linear Present. The one Greek form covers both ideas in the *indicative*." And, my friends, that just simply says that when brethren go to making arguments that because *moichatai* is a present tense verb, that it necessarily means that Jesus intended to say these people move into a state of living in adultery and keep on committing adultery, they are saying something that the most respected grammarians of the Greek language in the world say is a mistake in the use of the tense.

I have here some questions that Bro. Waldron presented to me and I want to be sure to reply to these before the time runs out, so I'm going to take the time right now, since the first one is connected with what we're talking about here.

Question number one: The New American Standard New Testament translates Col. 3:1 "If then you have been raised up with Christ keep on seeking the things above where Christ is seated at the right hand of God." See what they're saying. "Keep on seeking the things above." Now I'll just tell you the honest truth about it, I'll have to check that out in the scriptures and check the context because the word itself, and off hand I don't even know what word is used there in the Greek, but if I did I wouldn't be able to tell, just by its being a present tense verb, whether this is a correct translation or not. And so, having the judgement to reserve decision until I do know, I reserve that question until tomorrow night at which time, I will have examined the context, plus the word that's used there and from the standpoint of proper usage of the Greek, I'll be able to say whether I believe that is a correct translation or not.

Number two: "Is it true that you teach people with marital misconduct of whatever sort have a right to be married?" Yes, that is true.

Number three: "Is it true that according to what you teach a man may knowingly commit fornication to be free of his wife by getting her to put him away and then he may marry another

woman without being guilty of sin in marrying and living with the second woman?" This is all distorted. When we've gone a little further in the debate you'll see that the man who wrote this question, doesn't know what our issue is. In the first place, this is in Thursday night's proposition. Tonight we're discussing what to do about that state when it has already been created. An unscriptural divorce and remarriage has already happened. They are already in that second marriage. We're not talking tonight about who has the right to marry and who does not. Now, Thursday night, we will expand our propositions to study those points, because Bro. Waldron's proposition includes them. There's another feature of distortion about this question, the fact that it combines two different things here. He's talking about, "Is it sin to marry the person and is it a sin to continue living with the person?" That's two different things. Obviously, Bro. Waldron has not yet understood that there must be a distinction made and these two acts must be judged, each on its own merit, marrying a person and continuing to live in the marriage.

Number four: "When, or at what point, is an unscripturally divorced man loosed in God's sight from the wife of his youth?" I'll just say, when the loosing is completed. Now I'm not trying to be evasive there. We'll get into more detail about when the loosing is completed especially on Thursday night, but when the loosing is completed, then in God's sight the man's loosed from his wife.

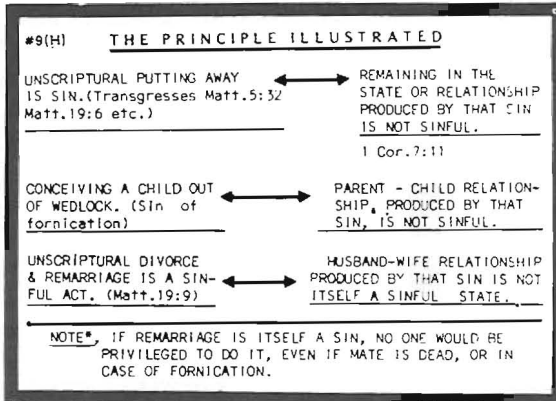
Now I have four questions for Bro. Waldron. I've presented him with a copy of these and I'll ask them orally now so that you may know what the questions are.

Number one: "Is there any place in scripture where all the elements of God's law on marriage, divorce, and remarriage are mentioned together in one place?"

Number two: "Is unscriptural divorce", not remarriage, "is unscriptural divorce pardonable if it's continued in?"

Number three: "Does the Bible contain any record of any one ever being denied the right to have a mate at all? Is there such an instance in the Bible?"

Number four: "If a man is in the situation that requires him to live celibately, is it because that sentence is imposed upon him as a punishment for his sin or is it because he's still married to his first wife?" We would like answers for those, if you will please, Jim in your reply.



All right, next chart please. Skip number eight, if you will please, and go to number nine. We'll come back to the other one later. Our principle is illustrated in this chart that we're really discussing and our question at issue. Unscriptural putting away is a sin. It transgresses Matt. 5:32, Matt. 19:6, but remaining in the state or relationship produced by that sin is not sinful. I Cor. 7:11 says, "If she depart, let her remain unmarried or be reconciled to her husband." All right, you see that? Most people will ask, "All right, if it's a sin to do this act, how can it be not a sin to remain in the state produced by it?" Because the relationship produced by it is not a sin within itself.

Conceiving a child out of wedlock, that's sin, the sin of fornication. Out of that sin is produced a parent-child relationship. That relationship is not a sin. Now will you tell me that a girl who conceives a child out of wedlock in fornication, then when that child is born that she has no choice but either to abort this thing before it's born or destroy it after it's born because the relationship was instigated in sin? Unscriptural divorce and remarriage is a sinful act, Matt. 19:9.

Out of that act is produced a husband-wife relationship, which is not a sin. This relationship produced by that sin is not itself a sin.

Now notice, if remarriage is within itself a sin, then no one could be privileged to do it; not one who's mate is dead, nor one who's mate has committed fornication or anything else.

#10(H)		
<p style="text-align: center;">COMMAND</p> <p>"Only, as the Lord hath distributed to each man, as God hath called each, so let him walk. And so ordain I in all the churches" (1 Cor. 7:17 ASV).</p> <p>"Let each man abide in that calling wherein he was called" (Vs. 20).</p> <p>"Brethren, let each man, wherein he was called, therein abide with God" Vs. 24).</p> <p>"Art thou bound unto a wife? Seen not to be loosed Art thou loosed from a wife? Seek not a wife" (Vs. 27).</p>	<p style="text-align: center;">EXAMPLE</p> <p>"And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord" (2 Sam. 11:27).</p> <p>"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 12: 13).</p>	<p style="text-align: center;">NECESSARY INFERENCE</p> <p>"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2).</p> <p>"... neither fornicators, nor idolaters, nor adulterers, nor effeminate ... and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God" (1 Cor. 6:9-11).</p>

All right, I'm going to show you my proposition. Put up the chart, number ten, quickly if you will please. A command, an example, and a necessary inference, are all three here on the same chart. The command is in 1 Cor. 7:17, 20, and 24. The Lord said, "Let them remain in the state in which they're called." And he was talking about marriage because in verse 27 he said, "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife, seek not a wife." That means don't change it. Leave that alone. Don't jump in there and start throwing kids in every direction, breaking up the home and destroying the love these two have for each other. The example, I'll just state hurriedly, I'll say more about it in my next speech. David and Bathsheba, in 2 Sam. chapter 11, verse 27. "The thing that David had done displeased the Lord." But chapter 12, verse 13, says that the Lord had put away his sin. The necessary inference, 1 Cor. 7:2 "to avoid fornication let every man have his own wife and let every woman have her own husband." There is no way Bro. Waldron's proposition can be harmonized with that statement and with that verse.

I thank you for your cordial attention, and I invite you now to listen just as courteously to Bro. Waldron's reply.

WALDRON'S FIRST NEGATIVE

Monday, February 21, 1977

Mr. Chairman, Brother Olan Hicks, distinguished moderators: I want you to know it's my pleasure to be here tonight and have this opportunity to engage in this study on one of the most important matters that faces our nation; that faces the world, but more than the nation or the world, it faces the kingdom of God. Because of the seriousness of this occasion, and because of the seriousness of this discussion, I want to express my love, my deep love for brother Olan Hicks. And I want to express my deep love for those of you in this audience. You ladies in the body of Christ are my sisters and you men who are members of the Lord's church are my brothers. And I esteem you highly, more highly, than I do my own brothers and sisters in the flesh.

I would like to begin by putting on the screen the list of the questions that were presented to Brother Olan. You'll notice these questions here.

CHART OF QUESTIONS FOR MONDAY - FEB. 21, 1977

(1) Number one: Questions for Brother Olan Hicks, Monday, Feb. 21, 1977; the New American Standard New Testament translates Col. 3:1 as follows, "If then you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God." Is this a correct translation? Brother Olan Hicks said, "I will have to check it out tomorrow night." He promised to do that tomorrow night.

(2) Number two: Is it true that you teach people with marital misconduct of whatever sort, have a right to be married. He answered that, "Yes." I want you to remember that throughout the week. He answered that, "Yes".

(3) Is it true according to what you teach that a man may knowingly commit fornication to be free of his wife by her putting him away, and then he may marry another woman without being guilty of sin in marriage and living with the second wife?

He said right there, "That question's all distorted". He promised to answer it on Thursday night. Really, he refused to answer it tonight. Promised to answer it on Thursday night.

(4) When or at what point is an unscripturally divorced man loosed in God's sight?

Now to this question (4). When or at what point is an unscripturally divorced man loosed in God's sight from the wife of his youth. At the time of the civil divorce decree: At the time of the second marriage to another? At the time of cohabitation with the second woman? or he is not loosed in God's sight? Now beloved, he didn't answer that question. I say that all with kindness and gentleness but he didn't answer it. He just said, "When the loosing is completed." The whole question said when is one loosed and he said, "when the loosing is completed". That's not the answer to that question.

(5) Number five: Does a young man who has never been married commit adultery when he marries a woman who has been unscripturally put away by her husband. Now he said, "Yes", but he's (the young man) not sinning against a marriage. She's already been put away according to his doctrine. She's already put away. The question is does a young man who has never been married commit adultery when he marries a woman who has been put away. Past perfect tense. Has been put away unscripturally, i.e. already been put away. He's not married to anybody according to his (Olan Hicks) doctrine, but he (the young man) engages in a sexual relationship with her and he (Hicks) says, "Yes, it's sin." Well, he contradicts his position on that.

But, now then let's go to the questions which he asked me.

(1) Question number one: Is there a place in the scripture where all elements of God's law on marriage, divorce, and remarriage are mentioned together. No. Just like there is no place in the scripture where all parts of the plan of salvation are mentioned together.

(2) Number two: Is unscriptural divorce pardonable if continued in. If he repents and gets out of it, he will be

pardoned. The whole point is, and we will show the Bible teaches that when one repents, (the Lord Jesus Christ said, in Luke 13:3, "I tell you, nay, except you repent ye shall all likewise perish"), repentance requires an amendment. Repentance requires amendment. If he repents of that and gets out of it, he'll be pardoned.

(3) Number three: Does the Bible contain any record of any one ever being denied the right to have a mate at all. Well look at 1 Cor. 7:11. He (Paul) said, "And if she depart let her remain unmarried or else be reconciled to her husband." Now according to that text she can't have a mate. She departs from her husband, she's got to remain unmarried. Now there's an example. He said, does the Bible contain any record of anyone ever being denied the right to have a mate at all. She departed from her husband, she can't have a husband. She departed from her husband.

All right, look also over at Luke 16:18. The Holy Spirit says, "Everyone that putteth away his wife and marries another committeth adultery." Now watch the latter part, "And he that marries one that is put away from a husband committeth adultery." That person being put away does not have the right to marry because whenever he marries it's an adulterous situation.

The Bible says in Gal.5:19-21, "Now the works of the flesh are manifest, which are these," and he names fornication, and says "those who practice such things shall not inherit the kingdom of God"

Dearly beloved, if a man completes his internship and goes to an office and practices medicine one hour on one morning, then he leaves that and goes into the real estate business, he is not practicing medicine. And when one engages in adultery or fornication, he's practicing adultery or practicing fornication. He cannot inherit the kingdom of God. All right.

(4) Question number four: If a man is in a situation that requires him to live celibately is it because that sentence is imposed as a punishment or is it because he is still married

to his first wife? Well, he's still bound to his first wife. That's what we intend to show. And he's also bound by God's law. He's bound to his first wife by God's law, and besides that he's obligated to obey *God's law*.

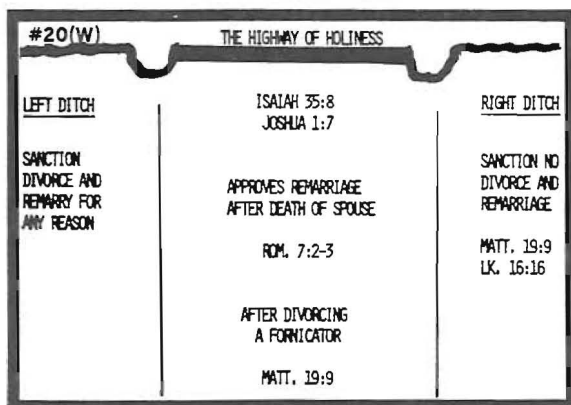
All right, now I believe that answers those questions sufficiently. If you want some more, I'll be glad to give more later.

Now then, I would like to take the time to answer the arguments which he made. First of all, as noted in the rules (*Hedges Rules of Debate*), the proposition is to be clearly defined. I want to suggest in kindness, but in candor that his definition was very slim. We did not hear very much about the subject of unscripturally divorced and remarried people. Did he really define that portion of it? He talked about the fact that we should speak as the Bible speaks and be silent where the Bible is silent. And beloved, we amen that, everyone of us. We agree upon that. And with your chart number one, we agree on that.

For example, 1 Peter 4:11 says, "If any man speak, let him speak as the oracles of God." We agree that we're supposed to abide in that. We agree with the fresh and renewed approach Brother Alexander Campbell took to the scriptures. Beloved I've said this and I shall continue to say it, we are not trying to call the churches of Christ or the people of the world to what the church of Christ was in the 1930's. We're not trying to get the church to go back to what it was during the Restoration Movement of the 1800's. But, beloved, we are trying to get the people of the world and the church to abide in the apostles' doctrine. Acts 2:42 says, "And they continued steadfastly in the apostles' doctrine." We are not trying to get the church to go back to the depression days nor back to the 1800's. But we are trying to get the church to abide in the doctrine that was 2000 years ago, the old, Jerusalem gospel.

Chart number three (Hicks'). We don't disagree with that hermeneutical principle. That is, we agree that we learn from commands, examples, and necessary inferences, but let me make this caution. Sometimes brethren take their own

assumptions and assume something is a necessary inference when it is not. I'm not saying he necessarily does this. We shall see as we proceed.



Now I would like to turn to chart number twenty, if you will please, Brother Eaves. He (Hicks) said the last thing I want to do is be classified as a liberal. From the chart: The Bible says in Isaiah 35:8, "A highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it. It shall be for the redeemed. The wayfaring men, though fools, shall no err therein." And here (chart 20) we have suggested a highway. And we suggest from Joshua 1:7, God gave the law and required Joshua to maintain his word. He said to Joshua, "Be strong and very courageous, to observe, to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest."

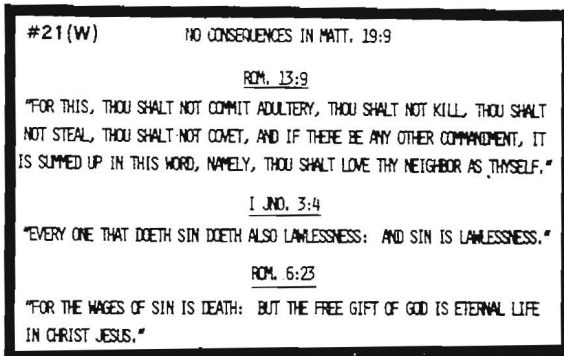
All right, beloved, what we are suggesting is this: if a brother comes along and says there is no sanction for divorce i.e. he sanctions no divorce and remarriage whatsoever, then he is binding where God has not bound. The Bible teaches there is one reason for which a person can be scripturally divorced, and only one reason. Sometimes brethren say, Oh, yes, but that (Matt. 19:9) was under the law. Now this brother (Hicks) doesn't do that. I'm not charging you with that, but some

brethren do. Such brethren will say, well, this was before Pentecost, therefore it does not apply. What the Holy Spirit does tell us, and we need to remember it, in Luke 16:16 is, "The law and the prophets were until John, but from John the kingdom of God is preached." The New Testament includes Matthew, Mark, Luke and John. Jesus taught those things before he died, just like a man who makes his last will and testament does it before he dies. Jesus gave his teaching in Matthew, Mark, Luke and John. But when someone says you can't get a divorce in any way, that's a right-wing extreme position. But notice over here (pointing to chart 20); we've got a left-wing extreme position. They sanction divorce and remarriage for any reason. Now my brother, Brother Olan Hicks would say, "Oh, I don't sanction divorce." He sanctions it after the fact. If it happens then he says, "Yes," you can say, "I repent of that," and just go on and marry and enjoy the fruits of it, i.e. you may continue in the marriage which you've gained because of it. And so he sanctions divorce after the fact.

Now let me suggest this. The Bible says in Rom. 7:2-3 that a woman is bound by law to her husband so long as he lives. This is God's way. God approves remarriage after the death of the spouse. That's the highway of holiness. And God approved of marrying someone else after divorcing a fornicator (Matt. 19:9). Now, beloved, suppose I stay with everything on the highway of holiness, but I move over to the left on just one point. I may claim to be a conservative, but I'm not conservative in that point. For example, suppose a man were to be a great batter for the Atlanta Braves and played third base, but he played third base two and a half blocks away from the field. He'd be out on the left hand side so far that it wouldn't make much difference whether he did any batting. They might not even let him back in the stadium. One *can* be conservative and this brother wants to present himself as being a conservative; e.g. he wrote to Brother Alvin Jennings and said this is not a debate between a liberal and a conservative. He also put that in the Gospel Advocate. Now beloved, I'm not suggesting to you that I'm liberal, that I'm conservative, or that I'm radical or anything. Beloved, here's what I am. I'm a Christian and I'm striving to the best of my ability to stay on

the highway of holiness, and not deviate to the right hand nor to the left. In the things that God has commanded there's only two reasons a person has a right to remarry.

Beloved, let us move on now. We'll go to chart number 21. If you'll hold that just a minute, Brother Eaves. Cover that please.



On his chart number 4, he says what Brother Waldron is contending for. He wants to tell us what I'm contending for. Well, I'm in the negative tonight. And he talks about what I'm going to be affirming. In other words, he began some negative speeches tonight. Not all of his speech was negative, but in some of it he began to reach out and to attack the proposition he's supposed to deny on Thursday and Friday night. The question at issue (according to Hicks) is *not* that unscriptural divorce and remarriage equals adultery. That's what he says the question is *not*.

The point *is* the Lord Jesus Christ said, "Whoever puts away his wife and marries another commits adultery." Now then, in his chart number 6, he asks what penalty? We're going to answer his chart, "What penalty."

All right, please number 21. He says there's no penalty named in Matt. 19:9. He says there's no penalty for adultery in Matt. 19:9. Two or three times he refers to this point about no penalty in Matt. 19:9. He quotes the scripture where the Bible says, "He that hateth his brother is a murderer, and ye

know that no murderer has eternal life dwelling in him." He then says the penalty is prescribed in that text. Now, I might ask this question, Brother Olan. If it didn't say, "No murderer has eternal life" in that particular text would mean murder did not have a penalty? Notice the text on this chart, Rom. 13:9, "For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely thou shalt love thy neighbor as thyself." There's no penalty stated there. But notice this, 1 John 3:4, "Everyone that doeth sin doth also lawlessness and sin is lawlessness." Rom. 6:23, "For the wages of sin is death." There's the penalty for adultery. And the Lord Jesus Christ said, "Whoever puts away his wife and marries another committeth adultery." Back then people knew (who knew his word) that adultery was sin. "For the wages of sin is death, but the free gift of God is eternal life through Jesus Christ our Lord." Let me mention this. If they claimed ignorance of that law, adultery still had the same consequences, that is, they would not have eternal life, they would have death.

Now on Matt. 19:9. In talking about this text he (Hicks) said, "That was not Christ's law." Matt. 19:6, he said, was Christ's law. Matt. 19:6 says, "What God hath joined together let not man put asunder." But Matt. 19:9 is Jesus' explanation of that law, an explanation of it. Or I should say more clearly, a comment upon that law. And Jesus said, "whoever puts away his wife except for fornication and marries another committeth adultery."

In John 8:11, Brother Hicks talked about the woman taken in adultery. To the woman taken in adultery, Jesus said go and sin no more. Now, let me ask you this question... But he asked me a question, first let me answer that. He asked "Is it unpardonable if you go and sin no more?" No, it's not unpardonable. But let me ask you this. Could she keep on doing the same sexual act and get forgiveness of it? Could she keep on doing the same sexual act?

Chart number 37 please. Now he made a number of statements, which are misrepresentations of the position that

#37(W)

MISREPRESENTATIONS OF THE SCRIPTURAL POSITION

1. WE DO NOT TEACH A MAN MUST BE CELEBATE. 1 COR. 7:11
2. WE DO NOT FORCE PEOPLE TO RECONCILE. MATT. 19:12
3. WE DO NOT TEACH A MAN TO ABANDON HIS CHILDREN. 1 TIM. 5:8
4. WE DO NOT CONSIGN PEOPLE TO HELL. JND. 12:47-48
5. WE DO NOT DRIVE PEOPLE TO MENTAL ILLNESS. JND. 3:5
6. WE DO NOT FORCE PEOPLE TO FORSAKE THE ASSEMBLY. MAL. 2:13-16

God-fearing brethren have taken for years. Chart title: Misrepresentation of the Scriptural Position. For example, he mentions about breaking up families with children and all that. This (about breaking up of families) is brought up very, very often. Notice from the Chart: (1) We do not teach a man must be celibate. 1 Cor. 7:11 gives him a choice. It says, "If she departs, let her remain unmarried or else be reconciled to her husband." She can depart and live separately. That's her choice, or she can be reconciled to her husband.

(2) We do not force people to reconcile. He might say, "Well suppose they can't reconcile." Well, we do not force them to reconcile. There may be circumstances that they cannot. Matt. 19:12 talks about those people. Look at Matt. 19:12 where the word of God says, "For there are eunuchs, that were born from their mother's womb; and there are eunuchs that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it." So man has a choice. He can remain unmarried or he can be reconciled to his wife. We don't force the situation. We teach him what the word of God says.

(3) We do not teach a man to abandon his children. In fact, beloved, we teach the opposite of that. 1 Tim. 5:8 tells us if a man "provides not for his own he's denied the faith and is worse than an infidel." Now the fact that a man cares for his children and provides for his children doesn't mean he has to go in the house and cohabit with a woman, or live in the same

bed with her, or stay in the same bed with her.

(4) We do not consign people to hell. The Lord Jesus said in John 12:47, "I judge no man." Beloved have we not for years, when we taught people you must be immersed for the remission of sins and they said, "Oh, you are condemning us, you're judging us", said, "Now we're just the mail carrier." If the mailman or postman brings you a bill of \$500 from the doctor, you don't smack the postman. It's not his responsibility. We teach people what the word of God says about the sin of adultery. The Bible says in John 12:48, "The word that I spake, the same shall judge him in the last day." We are evangelists, preachers of the gospel, and men and women are to comply with God's word.

(5) We do not drive people to mental illness. In John 3:5 the Bible says "Except a man..." Notice there it reads "Except a man be born again of the water and of the spirit..." We say to denominational people unless you are born again of the water and of the spirit, you cannot enter the kingdom of heaven. They say, "Oh, you're condemning my mother to torment. You will drive me to the madhouse." Well, beloved, we quote that scripture, but we're not doing that. They are applying the word to their own selves.

(6) Then again, we do not force people to forsake the assembly. Now, our brother mentioned that in one of his charts which he put out earlier concerning Heb. 10:25. That is, according to his theory, by teaching people that they must repent and bring forth fruit meet for repentance, or in other words they must give a proper amendment for their sin of adultery, we are teaching them to forsake the assembly. In Mal. 2: 13-16, Malachi said - verse 13 - God will not accept your worship. He'll not accept your offering. And they said, "Wherefore: (answer) Because Jehovah hath been witness between thee and the wife of thy youth against whom thou hast dealt treacherously, though she is thy companion, and the wife of thy covenant." Though she *is* thy companion. Malachi said, God doesn't want your worship. Why not Malachi: Because you **dealt treacherously with the wife of your youth.**

#14(W)	I CORINTHIANS 6:9-11
FORNICATORS	_____? _____→
IDOLATERS	_____? _____→
ADULTERERS	_____? _____→
EFFEMINATE	_____? _____→
ABUSERS OF THEMSELVES WITH MEN	_____? _____→
THIEVES	_____? _____→
COVETOUS	_____? _____→
DRUNKARDS	_____? _____→
REVILERS	_____? _____→
EXTORTIONERS	_____? _____→

BROTHER HICKS PLEASE TELL US IN WHICH OF THESE A MAN MAY CONTINUE AND REMAIN A FAITHFUL CHRISTIAN?

All right, let's move on quickly. Going to chart number 14. 1 Cor. 6:9-11. The Bible says there, "Know ye not that the unrighteous cannot inherit the kingdom of God. Neither fornications nor idolatry, nor adulterers, nor effeminate, nor abusers of themselves with men. (by the way the *New American Standard* translates that, *homosexual*) nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." We have adulterers there, we have homosexuals there, we have drunkards there, Now Brother Hicks please tell us, answer this, if you will. You have a copy of the charts which we presented to you Brother Hicks, please tell us in which of these a man may continue. You're proposition says he may continue. In which one may he continue and remain a faithful Christian: Which one? Pick out the one there and check the one in which he can remain.

All right, let's move on. He talked about distortion of the Greek language, and he talked of our brethren doing that. He suggests for example, that people can't live in adultery. Or he suggests that people who divorce and remarry for unscriptural reasons are not living in adultery. I want just to suggest to you from the word of God that it's possible to live in adultery. Col. 3:5, "Put to death therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, covetousness which is idolatry, for which things sake the wrath of God comes upon the children of disobedience." Now watch verse

7, "Wherein you also once walked," verse 7, "when ye lived in these things." What did you say Paul? He said, I said you Colossian Christians once walked in these things, you practiced these things, and you lived in these things. Now it names fornication there. But, dearly beloved, someone may say, well, Jim, wait a minute, fornication is not adultery. Consider 1 Cor. 5:1 "such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Now there's a man having a woman who was a wife. That's adultery. And the Bible calls it fornication. Thus the Bible teaches that one can *walk* in these things and can *live* in these things.

All right, now then let's go to some charts which deal with the subject of the grammar to which he referred. He's suggesting this from Matt. 19:9, when it says, "Whosoever putteth away his wife, except for fornication and marrieth another, committeth adultery," it does not mean *keeps on* committing adultery.

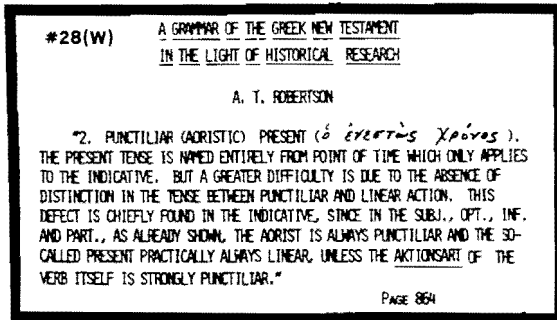


Chart number 28 please, Brother Eaves. Now he (Hicks) quoted from A. T. Robertson. I'd like you to just notice what Mr. Robertson said. We are not offended by what he quoted from that. Nor are we denying that he said it. But let's just notice what A. T. Robertson did say. *A Grammar of the Greek New Testament in the Light of Historical Research* by A. T. Robertson. "The Punctiliar." He (Hicks) is affirming that punctiliar means the adultery happened on time. A man puts away his wife and marries someone else, and that one time is adultery.

Robertson says, on punctiliar (aoristic) present: that “the present tense is named entirely from the point of time which only applies to the indicative, but a greater difficulty is viewed in the absence of distinction in the tense between the punctiliar and linear action.” Now we recognize that. That’s a fact. In other words, the context has to tell us the difference. Let’s read further. “This defect is chiefly found in the indicative, since in the subjunctive, optative, imperfect, infinitive, and participle, as already shown, the aorist is always punctiliar and the so-called present practically always linear, unless the *aktionsart* of the verb itself is strongly punctiliar.” Now notice what he said here. He says this, “aoristic is always punctiliar” and that is similar to our past tense we would say, but we’re not talking about the past tense now; we’re debating about the present tense in Matt. 19:9. “The aorist (comparable to past tense) is always punctiliar and the so-called present practically always linear.” What did you say Mr. Robertson? It’s “practically always linear.”

Now, we’re going to ask Brother Olan, where is his authority for saying that in this one text “committeth adultery” is punctiliar. Where is the authority which says that? Now, Robertson says it’s almost always *linear*; the present tense is.

#31 (W) A MANUAL GRAMMAR OF THE GREEK NEW TESTAMENT
DANA AND MANLEY

SPECIAL USES OF THE PRESENT

“274. THERE ARE SEVERAL USES OF THE PRESENT TENSE IN WHICH THE ROOT IDEA IS NOT SO EVIDENTLY PRESENT AND WHICH ARE NOT OF SO FREQUENT OCCURRENCE AS THE REGULAR USES.

(1) THE AORISTIC PRESENT. SINCE THE INDICATIVE HAS NO DISTINCTIVE TENSE FOR EXPRESSING THE IDEA OF A PRESENT FACT WITHOUT REFERENCE TO PROGRESS, THAT IS, PUNCTILIAR ACTION IN PRESENT TIME, THE PRESENT TENSE MUST BE USED TO PERFORM THIS FUNCTION. THE AORIST INDICATIVE IS USED TO CONVEY THIS IDEA WITH REFERENCE TO PAST TIME. THE AORISTIC PRESENT SETS FORTH AN EVENT AS NON OCCURRING.

GENESIS, JESUS CHRIST HEALS THEE. AC. 9:34.

SEE ALSO: AC. 16:18; GAL. 1:11

“THIS USE IS A DISTINCT DEPARTURE FROM THE PREVAILING USE OF THE PRESENT TENSE TO DENOTE ACTION IN PROGRESS.... THERE BEING IN THE INDICATIVE NO TENSE WHICH REPRESENTS AN EVENT AS A SINGLE FACT WITHOUT AT THE SAME TIME REGARDING IT EITHER TO THE PAST OR THE FUTURE, THE PRESENT IS USED FOR THOSE INSTANCES WHERE AS COMPARED WITH THE CASES OF THE PROGRESSIVE PRESENT) IN WHICH AN ACTION OF PRESENT TIME IS CONCEIVED OF WITHOUT REFERENCE TO ITS PROGRESS” (p. 9). THE STUDENT WOULD DO WELL TO NOTE IN THIS OBSERVATION OF BURTON’S A VIVID FINE-GRIND OF THE USUAL SIGNIFICANCE OF THE AORIST TENSE.”

pp. 289-295.

We must move on quickly. Number 31. He skipped chart number 8, so we're going to continue this. *A Manual Grammar of the Greek New Testament* by Dana and Mantey. "*Special Uses of the Present.*" Now we don't fall out with what Brother Olan quoted from Dana and Mantey. He just did not quote enough. Let's read. There are special uses of the present. He's (Dana and Mantey) going to talk about the punctiliar, describing one time action "There are several uses of the present tense in which the root idea is not so evidently patent and which are not of so frequent occurrence as in the regular uses."

(1) "THE AORISTIC PRESENT, since the indicative has no distinctive tense for expressing the idea of present fact without reference to the progress, that is punctiliar action. In present time the present tense must be used to perform this function The aoristic indicative is used to convey this idea with reference to the past time. The aoristic present sets forth an event as now occurring."

Now notice this, "Aeneas, Jesus Christ heals thee." (Acts 9:34).

Now, this is an example where we have a text which obviously shows that when Peter said, Aeneas, Jesus Christ heals you, he was healed instantaneously. So the context would show us it was punctiliar.

Now let's read further from Dana and Mantey. "This use is a distinct departure." Notice please, Brother Olan, Dana and Mantey say that the punctiliar use of it is a distinctive departure. Now where is your authority for saying that in Matt. 19:9, *moichatía* is a distinct departure from the use of the present tense? Where is your authority for that? On *moichatía* in Matt. 19:9?

(Continuing from the chart) "This use is a distinct departure from the prevailing use of the present tense."

What did you (Dana and Mantey) say? "*Distinct departure.*" (Continuing from the chart) "To denote action in progress. There being in the indicative no tense which represents and then as a single fact without at the same time assigning either

to it, the past or the future. The present is used for these instances (rare as compared with the cases of the progressive present)."

What did you (Dana and Mantey) say? "*Distinct departure*" to use the punctiliar sense. It's rare. Now that's Dana and Mantey. That's his authority. He brought it up.

From the chart, "In which an action of present time is conceived of without reference to its progress."

#29(W) SYNTAX OF THE
MOODS AND TENSES OF NEW TESTAMENT GREEK

ERNEST DE WITT BURTON

THE PRESENT INDICATIVE

"8. THE PROGRESSIVE PRESENT. THE PRESENT INDICATIVE IS USED OF ACTION IN PROGRESS IN PRESENT TIME." PAGE 7

"13. THE AORISTIC PRESENT. THE PRESENT INDICATIVE IS SOMETIMES USED OF AN ACTION OR EVENT COINCIDENT IN TIME WITH THE ACT OF SPEAKING, AND CONCEIVED OF AS A SIMPLE EVENT. MOST FREQUENTLY THE ACTION DENOTED BY THE VERB IS IDENTICAL WITH THE ACT OF SPEAKING ITSELF, OR TAKES PLACE IN THAT ACT."

"19M. THIS USAGE IS A DISTINCT DEPARTURE FROM THE PREVAILING USE OF THE PRESENT TENSE TO DENOTE ACTION IN PROGRESS (cf. 9). THERE BEING IN THE INDICATIVE NO TENSE WHICH REPRESENTS AN EVENT AS A SIMPLE FACT WITHOUT AT THE SAME TIME ASSIGNING IT EITHER TO THE PAST OR THE FUTURE, THE PRESENT IS USED FOR THOSE INSTANCES (RARE AS COMPARED WITH THE CASES OF THE PROGRESSIVE PRESENT), IN WHICH AN ACTION OF PRESENT TIME IS CONCEIVED OF WITHOUT REFERENCE TO ITS PROGRESS.)"

PAGE 9

Now then, let's go to our next chart on that, number 29, please. Now we're going to quote Burton here, *Moods and Tenses of The New Testament* by Ernest de Witt Burton.

From the chart: "The present indicative." That's what we're talking about.

"The progressive present. The present indicative is used of action in progress in present time." (page 7)

"The aoristic present." That is, a one time action. "The present indicative is sometimes used of an action or event coincident in the time with the act of speaking, and conceived of as a simple event. Most frequently the action denoted by

the verb is identical with the act of speaking itself or takes place in that act."

Now he noted this usage is a distinct departure.

What is? The punctiliar action. What did Burton say about it? "The usage is a distinct departure from the prevailing use of the present to denote action in progress." It's a distinct departure. Where's his (Olan Hicks') authority? 30 seconds.

All right, we're going to have to conclude right there, and when I come back, I'll have more to say on this one particular thing. But, let me say this in closing, you can see that these men say it is a distinct departure; it is rare for this (point action in a present tense verb) to occur. Now I'm asking him to give us an authority where it says that it is in *moichatai* in Matt. 19:9.

OLAN HICKS SECOND AFFIRMATIVE

Mr. Chairman, respected moderators, Bro. Waldron, ladies and gentlemen. I'm happy to come before you for my second affirmative to attempt to make a reply to some of the things Bro. Waldron has asserted by way of negative argument and continue some more of my affirmative as time permits. I'll only have 15 minutes in this speech, as well as the next one. I'll have to move hurriedly and condense my material into a limited amount of it.

Now, in case you're a bit confused about Bro. Waldron's responses to some arguments that I did not make, this is because Bro. Waldron obviously attempted to anticipate the arguments I would make and prepared his answers for those. A person who intends to answer the arguments of the affirmative point by point and argument by argument, does not prepare his material that thoroughly in advance and then present it whether the affirmative makes those arguments or not. And so, in case you were a little bit confused, that some of these arguments that he was answering, I had not mentioned at all; that's the reason for that. And I trust we'll get better synchronized as time goes on in a direct question and answer approach to our differences.

I'd like first of all, to straighten up this matter about the present tense verb in Matt. 19:9 since that's fresh on your mind, undoubtedly. It was mentioned last. Will you put up chart number 25, please?

#25(H)

2. PUNCTILIAR (Aoristic) PRESENT. (*δ ἐπιτυχός ἄφρονος*) The present tense is made entirely from point of time which only applies to the indicative. But a greater difficulty is due to the absence of distinction in the tense between punctiliar and linear action. This defect is chiefly found in the indicative, since in the subj., opt., imper., inf. and part., as already shown, the aorist is always punctiliar and the so called present practically always linear, unless the Aktionsart of the verb itself is strongly punctiliar. Cf. discussion of the imper. But in the indicative present the sharp line drawn between the imperf. and aorist (past time) does not exist. There is nothing left to do but to divide the so called Pres. Ind. into Aoristic Present and Durative Present (or Punctiliar Present and Linear Present). The one Greek form covers both ideas in the Ind. The present was only gradually developed as a distinct tense. The present is formed on punctiliar as well as linear roots. It is not wise therefore to define the Pres. Ind. as denoting "action in progress" like the imperf., as Burton does, for he has to take it back on P.9 in the discussion of the "aoristic present," which he calls a "distinct departure from the prevailing use of the present tense to denote action in progress." In truth, it is no departure at all. The idiom is as old as the tense itself and is due to the failure in the development of separate tenses for punctiliar and linear action in the Ind. of present time. The forms *εἶμι*, *εἶμι*, *εἶμι* γὰρ etc. in which the stem has the form generally found daily in aorists, may be

(A.T. Robertson, Grammar of the Greek N.T. Pg. 864)

Bro. Waldron said that I did not quote A. T. Robertson far enough. Well the problem is Bro. Waldron did not quote him far enough still in what he quoted. You'll notice in this, which is a picture of the page I quoted from A. T. Robertson's *Manual of Greek Grammar*, page 864 and this is the part where he says that "the greater difficulty is due to the lack of a distinction between the tenses in the present *indicative*." Now, Bro. Waldron called attention to the fact that this is practically always, notice in this line right here, "practically always linear, unless the aktionsart of the verb itself is strongly punctiliar." Well, what that means is that the first half or the first part of the sentence on which it is conditioned, determines whether or not it's punctiliar. That means it gets its tense from the protasis, or first part of the sentence. Now then, the first part of that sentence is, "whosoever shall put away," obviously punctiliar, Bro. Waldron has not denied that that's punctiliar, "and marrieth another," punctiliar, and that equals the commission of adultery. According to this rule of the aktionsart, that has to be punctiliar also, if this is a strongly punctiliar first part of the sentence. Now then, he comes on down here and says that the present is generally for the most part linear and this is true. I'm not trying to deny that. The linear tense, the present tense is usually considered as the linear tense. What I'm saying is that it is not necessarily the linear tense, and that's the reason for this word, "punctiliar present", to show that it can be punctiliar and it is when the elements upon which the statement is conditioned are themselves punctiliar. Now look down to the part at the bottom here, at this line right here. "The present is formed on punctiliar as well as linear roots." He quoted Burton and Burton said that it would almost always be a linear thing "continuing action in progress." Now notice what Robertson says about that quote from Burton: "It is not wise therefore, to define the present indicative as denoting action in progress like the imperfect as Burton does. For he has to take it back on page 9 in the discussion of the aoristic present, which he calls a distinct departure from the prevailing use of the present tense to denote action in progress." You remember the emphasis he put on, "it is a departure". A. T. Robertson says,

"in *sooth* it is no departure at all. The idiom is as old as the tense itself and is due to the failure in the development of separate tenses for punctiliar and linear action in the *indicative* of present time." Now that's a further quotation from Robertson. It is not a departure. It is not an irregular use of the Greek. It's very common among scholars to refer to the "punctiliar present", even though it is admitted that the present tense is generally known as a linear tense. In Matt. 19:9, "molchatal", the verb for *committeeth* adultery is conditioned upon two obviously punctiliar precedents.

#8(H)
QUOTES FROM PERSONAL LETTER FROM JACK MCKINNEY

"In my view you are exactly right in your comments on the meaning of the present indicative in Mat.19:9.....

As you have pointed out and as the grammars you cite confirm, to force the meaning "continues to commit adultery" or "goes on living in adultery" on this verse is grammatically wrong. Many more authorities may be cited to prove this.

The commission of adultery is concurrent in time with the marrying, prefaced only upon the man's already having been married before:

"It may or may not be true that to continue living with the second woman would constitute living in an adulterous state, but the Greek of this passage does not say so. All it says is that under the circumstances given in this context, to enter a second marriage constitutes an adulterous act. One does not go on marrying (i.e. entering marriage) when one lives with a woman whom he has married. One contracts, enters, consummates a marriage when he marries. Then he is IN it."

"...THE GRAMMARS CITED ADMIT THAT IT IS QUITE POSSIBLE FOR THE PRESENT INDICATIVE TO EXPRESS POINT ACTION, THIS BEING DETERMINED BY THE CONTEXT ALONE. IN MY JUDGMENT THE CONTEXT OF MAT.19:9 LOGICALLY DEMANDS THAT MOCHATAL BE UNDERSTOOD AS A GNOMIC PRESENT (AORISTIC) "

Now chart number 8, if you will please. I wanted to check my findings on this because as I said, I don't claim to be a scholar of the Greek and a master of the Greek. I'm a student of the Greek, just like many of you are and most of us in the preaching profession are. And so I checked my findings on this with someone who is a scholar. I wrote to Bro. Jack McKinney who is professor of Biblical Languages at Harding College. And I want to state here that when I quote these men, whether it's Robertson, McKinney, or whoever else, I'm not trying to say that these men are in full endorsement of all that I believe about the whole subject of marriage, divorce and remarriage. I don't even know that, whether they are or not. You'll have to ask them about their views on it. What I'm saying

is what they told me on this point. That's as far as the quote goes. And I discussed this with Bro. McKinney in person in his office to make sure that my understanding of it was correct. This is what he wrote to me in a letter. "In my view you are exactly right in your comments on the meaning of the present indicative in Matt. 19:9." And a little later he said, "As you have pointed out and as the grammars you cite confirm, to force the meaning, 'continues to commit adultery' or 'goes on living in adultery' on this verse is grammatically wrong. Many more authorities may be cited to prove this." Then as his own personal observation, Bro. McKinney says, "The commission of adultery is concurrent in time with the marrying, prefaced only upon the man's already having been married before. It may or may not be true that to continue living with the second woman would constitute living in adulterous state, but the Greek of this passage does not say so. All it says is that under the circumstances given in this context, to *enter* a second marriage", and this is Bro. McKinney's underline, "to *enter* a second marriage constitutes an adulterous act. One does not go on marrying, that is, entering a marriage, when one lives with a woman he has married. One contracts, enters, consummates a marriage when he marries. Then he is in it."

Now then, near the bottom of the chart is Bro. McKinney's observation on this particular word, "moichatai." He says, "The grammars cited admit that it is quite possible for the present indicative to express *point* action." That's all I have to prove. That's all my proposition calls for. Not that it is ordinarily so or always so, but that it can be. He said it is quite possible for it to express *point* action, this being determined by the context alone, and Bro. Waldron admitted that. He said it's determined by the context. Then Bro. McKinney said, "in my judgement, the context of Matt. 19:9 logically demands that moichatai be understood as a *gnomic* present aoristic." Now brethren, that's what one of the most qualified scholars in our brotherhood says that Matt. 19:9 means.

I want to refer to these questions and the answer Bro. Waldron gave to some of my questions. Number one: "Is there any place in scripture where all the elements of God's law on

marriage, divorce and remarriage are mentioned together?" And his answer was no, and he even said, "just like all the elements of the plan of salvation are not mentioned in one place." That is precisely right. And that's why it's a misuse when you set Matt. 19:9 off over here by itself and base your entire conclusion of God's law of marriage and divorce on that one passage. Listen, brethren, I said this is a matter of procedure that we're disagreeing about and it is. If you'll let the faith only people use John 3:16 like that, they can prove their faith only doctrine. If you'll let them take John 3:16 off by itself and let it overrule Acts 2:38 when they come to it, they can prove their faith only doctrine. I agree that the negative of this proposition can be proven by a mishandling of the scriptures. What I'm saying is, it cannot be proven by a handling of the scriptures in the five ways that we agree are proper, and Bro. Waldron said are the proper way to use the scriptures.

Now then, question number two: "Is unscriptural divorce pardonable if continued in?" And he said, "If he repents and gets out of it." Can you imagine that? An unscriptural divorce can be forgiven if he repents and gets out of it. Well how does he get out of it? He has already said that if a man leaves his wife unscripturally, he has two choices; one, to remain unmarried; two, to be reconciled to his former mate. Now, if he cannot be reconciled to the former mate, how does he get out of the divorce? Does that mean it cannot be pardoned? My question was not, can he be pardoned if he repents and gets out of it? My question is, and it's in the question right there, can the unscriptural divorce be pardoned if he continues in that divorce? What I'm asking, friends, is if we've got to go back and undo this thing to get forgiveness, we've got to undo the remarriage, why don't we also have to undo the divorce? If the divorce was wrong, and the remarriage is wrong, why is it we only have to undo the remarriage? Why don't we also have to undo the divorce before we can get forgiveness for it?

Now, on question number three: "Does the Bible contain any record of anyone ever being denied the right to have a

mate at all?" Bro. Eaves, would you put up Waldron's chart number seven, please, if you can find it there, quickly. He offered as an answer to this question, "Does the Bible contain any record of anyone ever being denied the right to have a mate at all?" He said, "yes". And he offered I Cor. 7:11, "let her remain unmarried or be reconciled to her husband." And he said, "The latter part of Luke 16:18 says, And whosoever marrieth her that is put away from her husband, committeth adultery." All right. Number seven was what I had on the page, anyway. He gave these two instances, which he said are cases where a person may not have a mate at all. If they cannot be reconciled to the first husband, then they cannot have a mate at all.

SEE WALDRON'S CHART #37 PAGE 30

Chart number thirty-seven, let's try that one. He puts up this chart after having said that. He gave two examples of people, whom he said have to live celibate lives. Then here, in chart number thirty-seven, his first point is, "we do not teach a man must be celibate." Well, maybe he can straighten that out. And then he says to number two, we do not force people to be reconciled. Now, I'm not sure if I understood what he meant by that, but he said there are two cases where a person cannot have a mate at all. We do not do these others, "drive people to mental illness or force them from the assembly", and so on; arguments which I did not make.

All right, would you turn off the projector, please? Question number four: Our question is: "If a man is in a situation that requires him to live celibately, is it because that sentence is imposed as a punishment, or is it because he's still married to his first wife?" Now, brethren, this is important to our issue. He said, in effect, it's both of them. He can't have a mate because he's still bound to his first wife, and also, he's bound to God's law. Now, I'd like to say here, Bro. Waldron wants to leave the impression that their position is a much higher one, as far as moral standards are concerned, higher moral position than what I'm advocating. Brethren, it's the opposite. He's advocating bigamy here. He's saying that this man is bound to this first wife, who has now put him away because

of his guilt and married another. And she's bound to another man. She's got two men bound to her at the same time. Isn't that a little bit strange for someone who talks about moral standards? Let me point out something else at this point. Bro. Waldron is contending for more divorce than I am. I'm saying, stop divorce right where it is. Handle it just like you would any other sin in God's book. Stop it right where it is; just the way God's word tells us to handle all kinds of sin. He says, "No, you can't do that. You've got to have one more divorce."

I'd like to know how a sinful divorce and remarriage is made right by another sin.

Give us very quickly, chart number nine. I'm sorry, we're not going to have time to do this because our time is so near out. We're just going to save this for the next speech and go on with our affirmative there. This is a very brief time period, the 15 minute time period, but it does give us a chance for more replies in answer to each other's questions. And in our next speech, we'll continue on with our affirmative at that point and try to straighten these things out. Thank you very much.

WALDRON'S SECOND NEGATIVE

Monday, Feb. 21, 1977

Let me again express my love for Brother Olan. Now, I appreciate his manner of conducting himself from this podium very much. We are here to study this very, very serious matter. So, I say to my worthy opponent, the moderators, and to you as ladies and gentlemen, and to our chairman, that it is my pleasure to be here tonight, and to have another 15 minutes to deal with this.

#6(W) THERE IS A HIGHER LAW

ACTS 5:29

NUREMBERG WAR CRIMES TRIALS

NOV. 20, 1945 - OCT. 1, 1946

24 NAZI LEADERS INDICTED

GOD'S LAW ON MARRIAGE

"WHAT THEREFORE GOD HATH JOINED TOGETHER,
LET NOT MAN PUT ASUNDER" (MARK 10:9)

MAN'S LAW

PEOPLE MAY BE DIVORCED (LOOSED) FOR
MANY REASONS: TRIVIAL, UNSCRIPTURAL

Let me just briefly note the statements that he made about my answers to his questions and Brother Eaves, I'd like to have for this, chart number six. Now, you'll notice on this chart, that we are talking about a higher law. And we're affirming that God's higher law binds a couple, binds a man to the wife of his youth as long as he lives (Romans 7:2-3). Notice there is a higher law for in Acts 5:29 the word of God says, "We ought to obey God rather than men." We cannot say, "The law of the land divorces everybody; therefore, we'll just say it is all

right if one says I repent of divorce." *You've got to do something about it when you divorce and remarry.*

In the Nuremberg war crimes trial, this is just simply for illustration, not to ridicule my brother, but for illustration. From the chart 6: From November 20, 1945 to October 1, 1946 those trials took place after the second world war. 24 Nazi leaders were indicted in those trials. The men who were defending those criminals were good German lawyers. The lawyers for the defense contended that the Allied Powers had no right or authority to punish those men. They said these men obeyed their superiors in their own country. They would have been doing wrong to break their own laws; therefore, you the Allied Powers (America, France, and Great Britain) have no authority to punish them according to your laws, but the trial judges ruled that there was a higher law. The fact that the Nazis and the Gestapo had said, it is right for you to put them (the victims) in the concentration camps and to gas them to death was a law against humanity. And they ought to have refused to obey the law of the land. This is a principle which was stated right there.

Now, God's law of marriage. Notice in Mark 10:9. But first let me mention this. He referred to the fact that I answered the question by saying there's no one place. Beloved, I don't teach that. I never have taught that Matt. 19:9 was the only one. Mark 10:9 talks about unscriptural divorce. Matt. 19:9 mentions the one scriptural reason for divorce, but Mark 10:9 talks about unscriptural divorce, rather from Mark 10:6 to 12 it talks about that. And Luke 16:18 talks about unscriptural divorce. I don't have to touch Matt. 19:9 to talk about unscriptural divorce.

From the chart: "What therefore God hath joined together, let not man put asunder." God's higher law says that when the law of the land, a judge or jury, an in-law, an outlaw, anybody, puts asunder a husband and wife they are still bound in God's sight. Yes, we are affirming a higher law, and we don't deny that, we admit that. According to man's law, people may be divorced, loosed for many reasons, trivial, unscriptural. But

God's law says there is just one reason why you can divorce. Let's move on now.

Let's go back to No. 31. please. Now we want to notice Dana and Mantey here. These quotations from A. T. Robertson, from Burton and from Dana and Mantey may get confusing to you, but here we want to notice this point. And he (Hicks) admits this point, that the punctiliar is rare. That it (the present) is almost always linear, and this is what these authorities say. Now, Mr. Robertson does criticize Burton for emphasizing it, but he ought to criticize Burton for emphasizing it, not for the fact that it is still true that they are almost always linear. Almost every case is. And that it is rare for it to be punctiliar. Then he quotes an authority for this. Just notice, Dana and Mantey say, "This is a distint departure from the prevailing use of the present tense..." That is "Aeneas, Jesus Christ heals thee." It is obvious in the context that this is a punctiliar thing because he healed him just like that (Snap)! As Mark uses in the case of the miracles so many times, healed immediately.

#23(W) ART THOU LOOSED FROM A WIFE?

TWO GOD-GIVEN REASONS

1.....DEATH ROM. 7:2-3, I COR. 7:39

+1.....DIVORCE FOR FORNICATION MATT. 19:9

=2.....REASONS THAT ALLOW REMARRIAGE WITHOUT ADULTERY

MANY MAN-GIVEN REASONS (UNSCRIPTURAL) WHICH CAUSE REMARRIAGE TO BE ADULTERY (MARK 10:11-12, MT. 19:9)

ANY PERSON WHO TEACHES OR ALLOWS DIVORCE AND REMARRIAGE FOR ANOTHER REASON ADDS TO GOD'S WORD. (REV. 22:18)

All right, move on now, if you will Brother Eaves to No. 23. There are two God-given reasons why people can be loosed. From the chart: "Art thou loosed from a wife?" There are two God-given reasons: death, Rom. 7:2,3 says that a woman is bound by law to her husband so long as he lives. Notice 1 Cor. 7. The apostle Paul closes out that chapter and says,

quoting the above law again, "A woman is bound by law so long as he liveth." We are affirming a higher law, which says that no matter what the law of the land does, they are still bound in God's sight. And if she goes and marries someone else, she is married to him, but it is an adulterous marriage. There are only two God-given reasons, two reasons which allow remarriage without adultery.

There are many man-given reasons, unscriptural, which cause remarriage to be adultery (Mark 10:11, Matt. 19:9). Any person who teaches or allows divorce and remarriage for any other reason, adds to God's word. Rev. 22:18-19 says that if you add unto these things, God shall add unto you the plagues written in this book.

☛ 30A(W) LETTERS ON ΠΟΙΧΗΤΑΙ MATT. 19:9

DEAR SIR:

IN THE CONTEXT OF MATT. 19:9 DO YOU UNDERSTAND THE EXPRESSION OF MATT. 19:9 "ΠΟΙΧΗΤΑΙ ΑΔΥΛΤΕΡΩΝ" (ποικηται) PRESENT MIDDLE INDICATIVE OF *ποιχηται* TO MEAN:

1. "A SINGLE ACT OF ADULTERY" OR
2. THAT THE INDIVIDUAL "KEEPS ON COMMITTING ADULTERY" AS LONG AS HE IS JOINED TO ANOTHER.

ANSWERS

1. R. E. GLAZE, JR., PROFESSOR OF NEW TESTAMENT AND GREEK, NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY, NEW ORLEANS, LA., DEC. 16, 1976:
 "PROBABLY A CHOICE BETWEEN EITHER OF THE ABOVE STATEMENTS IS TO OVER-SIMPLIFY WHAT JESUS SAID. THE PRESENT IMPLIES MORE THAN JUST A SINGLE ACT."
2. JAMES L. BLEVINS, PROFESSOR OF NEW TESTAMENT GREEK, SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY., DEC. 17, 1976:
 "THE GREEK VERB IN THE PRESENT TENSE SIGNIFIES CONTINUING ACTION."
3. L. DON TAYLOR, PROFESSOR OF GREEK AND RELIGION, CARSON-NEWMAN COLLEGE, JEFFERSON CITY, TENN., DEC. 12, 1976:
 "ΠΟΙΧΗΤΑΙ- BEING MIDDLE VOICE INDICATES SUBJECTIVE ATTITUDE WHICH MAY DEVELOP INTO ACTUALITY. HERE, THE REPLACEMENT OF ONE'S SPOUSE BY ANOTHER IS ADULTERY, WHETHER A SINGLE ACT OR CONTINUING. THE TENSE SUGGESTS A DESCRIPTIVE PRESENT, SOMETHING HAPPENING OR GOING ON."
4. JACK LEWIS, PROFESSOR OF BIBLE, HARDING GRADUATE SCHOOL, 1000 CHERRY RD., MEMPHIS, TENN., DEC. 13, 1976:
 "I UNDERSTAND THIS WORD TO MEAN DOING THE SEX ACT WITH A PERSON TO WHOM YOU ARE NOT ENTITLED."

Now, then, let us go to Chart No. 30A, please. Now he (Hicks) quoted our brother from down at Harding about this. And the brother said many other authorities could be presented, but what those other authorities presented say, and what he quoted was this, that the context must show. I said that; he said that. Here is the question though, "What is the authority for saying in this case (Matt. 19:9), It is punctiliar for that (*Moichatai*)?"

Now notice, I wrote some letters on *Moichatai*, (Matt. 19:9).

"Dear Sir, in the context of Matt. 19:9 do you understand the expression of Matt. 19:9 "committeth adultery" *moichatai*, present middle indicative of *moichao* to mean, (1) a single act of adultery? In other words, punctiliar, or (2) that the individual keeps on committing adultery as long as he is joined to another?"

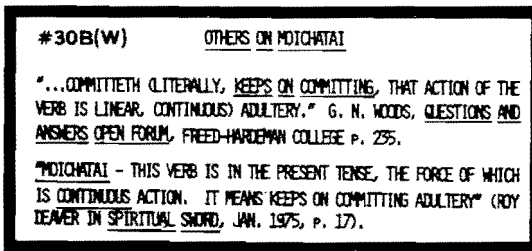
Now, I wrote to (1) Mr. R. E. Glaze, Jr., professor of New Testament Greek, New Orleans Baptist Theological Seminary, in New Orleans, La., December 16, 1976. And he wrote back and said this; "Probably a choice between either of the above statements is to oversimplify what Jesus said." I believe that, but notice what Mr. Glaze said, "the present applies to more than just a single act." The brother he (Hicks) quoted from down at Harding College, recognized that they married into the situation. He said you are in it, when he said that.

Now, look at No. 2 (from chart 30A), James L. Blevin, professor of New Testament Greek, Southern Baptist Theological Seminary, Louisville, Ky., December 17, 1976. "The Greek verb of the present tense signifies continuing action." Now, notice, I asked him that in connection with *moichatai*, in that context. We are talking about context.

L. Don Taylor, professor of Greek and religion, Carson-Newman College, Jefferson City, Tenn., December 12, 1976, "*moichatai* being middle voice indicates subjective attitude, which may be developed into actuality." Now, the brother from Harding said that's what they do. They marry and they get into the state. Continuing quote from Taylor, "Here the replacement of one spouse by another is adultery, whether a single act or continuing." Now watch this: "The tense suggests a descriptive

present something happening, or going on.”

Now, then, Brother Jack Lewis, professor of Bible, Harding College Graduate School, 1000 Cherry Rd., Memphis, Tenn. December 13, 1976: “I understand this word to mean *doing*.” Notice that. A carrying-on thing. Not, to *do*, but ‘doing the sex act with a person to whom you are not entitled.’ Now our brother (Olan Hicks) admits that unscriptural divorce and remarriage is sin. But he (Jack Lewis) says it’s wrong to do a sex act with a person to whom you are not entitled.



Let us go to 30B please. Now here are others on *Moichatai*. “Committeth (literally keeps on committing. That action of the verb linear, continuous.) adultery.” Brother Guy N. Woods, *Questions and Answers Open Forum*, Freed-Hardeman College, page 235.

“*Moichatai*, this verb is the present tense the force of which is continuous action. It means keeps on committing adultery.” Brother Roy Deaver, who is sitting right here on the platform, in *THE SPIRITUAL SWORD*, January 1975, page 17.

All right, let us move on quickly. Now I want to talk about his chart No. 9, which he brought up in his first speech. His chart, not ours. (To Brother Eaves) Just cover that (the projector) if you will, please. He asked the question about a couple who fornicate and a child is conceived. Why, besides being a privilege to keep that child, and that is what he is suggesting, there is a higher obligation that they must care for that child. And God’s higher law intervenes. We make this point all the time, in teaching against abortion. If a girl is raped, why kill the child because of the sin of a man. Shall the child inherit the sin of the father? Shall the children’s teeth be set on edge

because the fathers have eaten sour grapes? God's law says take care of the child, not to punish the child or anything like that. God's higher law says take care of the child. 1 Tim. 5:8 says, "He that cares not for his own has denied the faith and is worse than an infidel." That is God's law on taking care of a baby born out of wedlock.

All right. We now have four minutes. He said that we would break up the husband-wife relationship. We are not against the husband-wife relationship. We are against a husband having somebody else's wife. Many of our brethren have for years quoted Eph. 5:25, like this, "Husbands love *your* wives - Not somebody else's wife!" That is what we are talking about. Husbands love *your* wives; don't love somebody else's wife or love on somebody else's wife. Husbands love *your* wives. That is what we are talking about. We are not against the husband-wife relationship. We are against a man having another man's wife or a woman having another woman's husband. God's law of marriage binds a woman to her husband so long as he lives, unless she puts him away because of fornication. Just two reasons. (Suppose God has said don't keep the baby?)

#24(W)	DAVID AND BATHSHEBA
	<u>11 SAM. 11:26-27</u>
	"AND WHEN THE WIFE OF UURIAH HEARD THAT UURIAH HER HUSBAND WAS DEAD, SHE MADE LAMENTATION FOR HER HUSBAND. AND WHEN THE MOURNING WAS PAST, DAVID SENT AND TOOK HER HOME TO HIS HOUSE, AND SHE BECAME HIS WIFE, AND BARE HIM A SON. BUT THE THING THAT DAVID HAD DONE DISPLEASED JEHOVAH."
	<u>ROMANS 7:2-3</u>
	"FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH: BUT IF THE HUSBAND DIE, SHE IS DISCHARGED FROM THE LAW OF THE HUSBAND. SO THEN IF, WHILE THE HUSBAND LIVETH, SHE BE JOINED TO ANOTHER MAN, SHE SHALL BE CALLED AN ADULTERESS: BUT IF THE HUSBAND DIE, SHE IS FREE FROM THE LAW, SO THAT SHE IS NO ADULTERESS, THOUGH SHE BE JOINED TO ANOTHER MAN."

All right let us move on, I want to answer his chart no. 10. On that, he brought up David. I need chart no. 24, Brother Eaves. He brought up David and Bathsheba. Now our brother is not recognizing God's law.

Reading from chart 24, "For the woman that hath a husband is bound by law to the husband while he liveth, but if the husband die, she is discharged from the law of the husband." Therefore God's law says they are bound.

Now look at this (11 Sam. 11:26-27), "And when the wife of Uriah heard that Uriah her husband was dead." He was *dead*. Sure David sinned in committing the murder; sure David sinned in committing the adultery, but the husband was dead and God's higher law was there and intervened in that. Now we want to know where God's law intervenes so that a man can keep a woman who is an adulteress.

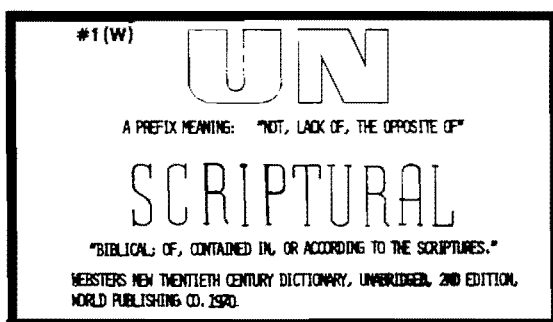
Look at this (chart 24): "She is discharged from the law of the husband, so then if while the husband liveth, she be joined to another man, she should be called a pretty, young, divorcee." "She should be called a saint." The Bible says if she shall "be joined to another man, she shall be called an *adulteress!*" She shall be called an adulteress.

#43(W)	<u>1 CORINTHIANS 7</u>
1- 7	IS MARRIAGE ITSELF ALL RIGHT BEFORE GOD?
8, 9	SHOULD WIDOWERS AND WIDOWS REMAIN UNMARRIED?
10,11	SHOULD THOSE CHRISTIANS WHO ARE MARRIED TO CHRISTIANS REMAIN MARRIED?
12,13	SHOULD CHRISTIANS WHO ARE MARRIED TO UNBELIEVERS LEAVE THE UNBELIEVERS?
14-16	WHAT IF THE UNBELIEVING COMPANION DEPARTS UPON HIS OWN (MIDDLE VOICE)?
17-24	DOES ONE'S BECOMING A CHRISTIAN MAKE IT NECESSARY FOR HIM TO CHANGE HIS CULTURAL SITUATION?
25-38	WHAT ABOUT THOSE PERSONS WHO NEVER HAVE BEEN MARRIED? WOULD IT BE BETTER FOR THESE NOT TO MARRY?
39,40	WHAT IS GOD'S WILL REGARDING THE RE-MARRIAGE OF A WIDOW?
UPON WHAT GROUNDS DOES OLAN HICKS CONCLUDE THAT IN DEALING WITH ANY OF THE ABOVE PAUL DISCUSSED DIVORCE AND RE-MARRIAGE?	

All right chart no. 43., please. I want to notice 1 Cor.7. However, we will not have time. What time do we have right now? All right now I want to suggest this, he (Hicks) mentioned 1 Cor. 7 but he did not get back to his last chart, but he probably will tomorrow night, when we have time for that material. 1 Cor.7 has a number of questions which are laid out

In it, and we will talk about these questions, but I want to introduce this material (chart 43). We will go through this chart on 1 Cor. 7 and outline the whole chapter for you. But here is what I want to suggest: upon what grounds does Brother Olan Hicks conclude that in dealing with any of the above questions, which Paul answered in 1 Cor. 7, that Paul is discussing divorce and remarriage? Where in 1 Cor. 7 is he talking about divorce and remarriage? Where is it talking about it in that chapter? Where is the indication? Where is the hermeneutical principle, which he brought up, which says that it is talking about divorce and remarriage in that chapter? We want to ask that question.

Now just briefly, Brother Eaves, let us go to chart no. 1.



All right, now then. Let us notice his proposition. We are going to get back to this after a while. His proposition says *unscriptural*. Notice: the prefix "un" means, not, a lack of, the opposite of, i.e. the opposite of scriptural. He is affirming that that which is opposite of scriptural, i.e. unscriptural divorce and remarriage may be continued in. Now I asked him on 1 Cor. 6:9-11, maybe he did not get a chance to answer it, which one of those sins you could continue in? Which one? Just let him check off the ones you can continue in up there on the chart. He did not answer that. Maybe he will answer that in his last speech tonight.

All right, now then. From Chart 1: "Biblical" contained in or according to the scripture.

OLAN HICKS THIRD AFFIRMATIVE

This is my final affirmative this evening, on behalf of the proposition that unscripturally divorced and remarried people may continue in the remarriage without further sin. I believe the scriptures teach that. And I want to commend the audience for your excellent conduct tonight, and Bro. Waldron for his excellent conduct, not in responding to my arguments and my questions, but in conducting himself as a Christian gentleman. And I am proud to have been a part of this occasion. I am also very happy that we have tomorrow night and then two more nights, because we are going to get to all of these questions in sufficient detail. And sometimes you cannot get to them in the very next speech. We will get to them ultimately. Bro. Waldron also missed one of my questions. And that is, I asked, "Can the unscriptural divorce be forgiven if it is continued in?" Can it be forgiven if they do not repent and get out of it? Or if they repent mentally and stay in it, if that is possible? Can an unscriptural divorce be forgiven while the person remains divorced? Now that is my question. Now he said that I had failed to answer his question about I Cor. 7, where did I get the authority to say that that chapter has anything to do with divorce and remarriage. I want you to look at verse 27 and 28 which very clearly says, "Art thou bound unto a wife, seek not to be loosed." That is divorce. "Art thou loosed from a wife, seek not a wife. But, and if, thou marry, thou hast not sinned." Brethren, that entire chapter is concerned with marital problems. Matt. 19:9 is concerned with the ideal state of two people who are married. And the Lord said keep it that way. But I Cor. 7 is the epistle of Paul to the Corinthians about marriage problems other than ideal conditions, including the matter of separating from a wife, taking another mate, etc. All down through the chapter, that is where I get my authority.

In earlier speeches he quoted Col. 3 to say that the Bible teaches that one may live in adultery. And he accused me of denying that that is a possibility. I did no such thing. I agree that one may be said to live in a sin if he is practicing that sin. I am saying that the person who is married to a mate does not commit adultery with their mate. Cohabitation with

your wife or with your husband is not adultery. And that is why I say that this thing may continue. If they are married together, they do not commit adultery. So, he quotes I Cor. 5 where one had his father's wife and says, "Now this is adultery? This is sin. It has got to stop." Great. That is incest. I am not talking about incest, Bro. Waldron. I am talking about a couple who have made a marital mistake in the past, now then they are married and happily so, and I am asking, do they have to stop being faithful to that mate, stop honoring the vows they made to that mate, and destroy that marriage because back down the line they committed a sin somewhere. That is why I want to know is that divorce unpardonable if they continue in that divorce, whether or not they remarry. Now, he accused me of condoning divorce, and this has been the content and the import of a great many things that he has said. "Bro. Hicks seems to condone divorce." I repeat, Bro. Waldron condones more divorce than I do. As a matter of fact, he demands it. He says you have to divorce again, and he calls that repentance. Brethren, this is ridiculous. He says it was a sin for them to divorce and remarry; they repent of that by doing it again, by divorcing again. The very thing that Jesus said do not do.

I am satisfied with the scholarship, authority, and certification that I have given for the meaning of the present tense verb in Greek. I showed you what the most notable scholars in the world say, that it very readily can mean a punctiliar thing, and that this is determined by the context. And Bro. Waldron agrees to that. Then, we also agree that the first two conditions in Matt. 19:9 are punctiliar. Brethren, that is your context. Putteth away a wife and marrieth another; that is punctiliar. So, he said he wrote to a Baptist to find out about what it meant. And even the Baptist scholar did not agree with him. He said it could have that meaning and various evasive statements like that. He could not get the Baptists to agree with him, so then he turned to his moderator and he quoted him. Well, I don't suppose there is anyone here that is suprised that his moderator agrees with him. I think we all pretty well assumed that. But, I quoted from scholars, from the greatest we have, the most respected men we have in the brotherhood.

Not only Jack McKinney. I also wrote to Dr. *Carrol Osborne*, professor at Harding Graduate School. He said he wrote someone at the graduate school and even that answer was not on his side of the question. Well, then I asked Bro. Osborne about this question. His answer to me was "I can add nothing to what Bro. McKinney has said. The grammars you cite are sufficient to confirm this usage of that verb." Now folks, I am satisfied with that.

Then he goes to the matter of if a child is conceived out of wedlock, we know that is sin, is the relationship produced by it then, parent to child, a sin because the child was conceived out of wedlock? And he admits, no, that that is not a sin. He says, "Why kill the baby because it was conceived in sin?" Brethren, I could not agree more. Why destroy a home because somebody made a mistake back yonder somewhere. And I said from the very first, there will be no biblical authority given for such a command. There will be no scripture cited where God said that home has to break up. Oh, yes, there will be scriptures cited that say divorcing and remarrying constitutes committing adultery. My proposition said that. Notice it started with the words, "unscriptural divorce", sin, unscriptural divorce and remarriage. And then the latter part of it says they may continue in the remarriage "without further sin". That is an admission that there was sin back there. That is not the contest. Bro. Waldron continues to try to get into Thursday and Friday night's proposition about who may marry. I am not going to follow into that until we get to it. We have a whole lot more things to talk about tomorrow night. Now I am real glad that we have tomorrow night, because many of these questions need further understanding, futher investigation. I want you to put up, if you will, please, Bill, chart number 29, the one on Romans 7, Bro. Waldron makes an argument on Rom. 7 and he says this confirms and this supports his proposition. Remember what his proposition is? The negative of mine. Now he says this says that only people whose mates committed fornication or whose mates die, may remarry and not be in sin. Now, I want you to look at it here. Here it is. The first six verses of Rom. 7. Now, the second verse says that "the woman which hath a husband is

bound by the law to the husband as long as he liveth." That is not a surprise. Under the law of Moses, the woman did not have the right of divorce, and that is what Paul said here. The law binds the woman to her husband as long as he lives. Only the husband had the right of divorce under the law of Moses. Now then, that is the thing to which Paul referred to make an illustration. He wants to show us something. What is the application of that illustration? He said, all right, she is an adulteress if she is married to someone else while her husband lives. Now, look at verse 4, the application of it. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ that ye should be married to another." Notice that. "Even to him that is raised from the dead, that we should bring forth fruit unto God." He is talking about you and me being married to another. A second marriage if you please. Now, Bro. Waldron, mark this down, and give us an answer to it. These mates to which this is applied, were *the Jews* married to the *law of Moses*. Which one of them died or which one of them committed fornication? That is what he said. There are only two: The death of a mate or fornication by the mate. Here is somebody released to marry another one. Was it because the mate died or was it because the mate committed fornication? Give us an answer to that, if you will, please, Bro. Waldron. We are very much concerned with what argument you are making here. What is it that releases these to be married a second time?

SEE CHART #10 PAGE 21

No. 10, if you will, please. No. 10. We said that the thing to do is to give your teaching of the scripture, what the Bible says, you can give it, in either command, or example, or necessary inference. We gave the command. It is repeated 3 times in I Cor. 7, and it is applied specifically to marriage. The whole chapter deals with marriage. And in that chapter, Paul says 3 times, without qualification, that these people are to be allowed to remain in whatever state they are called. And I grant that this is assuming that the state itself is not sin. And I granted that in the very first speech I made here tonight. It all revolves around that. If it cannot be proven that the continuation of the marriage itself is sin, we have not a single

Bible authority for commanding that it be broken up. Yes, we have Bible authority to command that sin be stopped. But we do not have Bible authority to command that remarriages cease to exist, unless we can prove that they are sin. So, Paul says this without qualification, and you will notice that in considering that 7th chapter. I am glad Bro. Waldron agrees with me and said, "We do not place our doctrine upon one passage. We do not isolate scriptures. We want to take all that the Bible says on the matter." All right, when you take all that the Bible says on this matter, I want chart no.11a, if you will please, when

#11-A(H)	<u>THE BIBLE SAYS (RIGHTLY DIVIDE)</u>
TO THE UNBELIEVER	"BELIEVE ON THE LORD JESUS CHRIST." (Acts 16:31)
TO THE BELIEVER	"REPENT & BE BAPTISED IN NAME OF CHRIST FOR REMISSION"..(Acts 2:38)
TO THE PENITENT BELIEVER	"ARISE AND BE BAPTISED AND WASH AWAY THY SINS." (Acts 22:16)
TO THE CHRISTIAN	"IF WE CONFESS OUR SINS HE IS FAITHFUL & JUST TO FORGIVE.."(1 Jno.1:9)

you take all that the Bible says on this, we find for example as an illustration, when we talk to people about their soul's salvation, we say that the Bible says to the unbeliever, "believe on the Lord Jesus Christ." It does not say that to the believing penitent. It says it to the unbeliever. To the believer it says, "Repent and be baptized in the name of Jesus Christ." To the penitent believer, it says, "Arise and be baptized and wash away thy sins." To the Christian, it says, "if we confess our sins, he is faithful and just to forgive us our sins." We know that the denominations get a great deal of their confusion and error from taking what the Bible says to the Christian and applying it to the alien sinner.

No. 11b, if you will, please. Now, here is what the Bible says,

#11-B(H)		<u>THE BIBLE SAYS</u>	
<u>TO THE MARRIED :</u> Matt. 19:9 5:32 Luke. 16:18 1 Cor. 7:10-11	→	DO NOT BE UNFAITHFUL TO YOUR MATE. DO NOT PUT AWAY YOUR MATE, OR IF YOU DO, REMAIN UNMARRIED OR BE RECONCILED.	
<u>TO ONE DESERTED BY MATE</u> 1 Cor. 7:15	→	YOU ARE NOT UNDER BONDAGE IN SUCH A CASE.	
<u>TO UNMARRIED AND WIDOWS</u> 1 Cor. 7:8-9 1 Tim. 5:11-14	→	IT IS GOOD TO STAY SINGLE IF YOU CAN CONTAIN, BUT IF NOT GET MARRIED, FOR IT IS BETTER TO MARRY THAN TO BURN.	
<u>TO ONE "LOOSED" FROM A MATE IN THE PAST:</u> 1 Cor. 7:27-28	→	IT IS NOT NECESSARY TO MARRY BUT IF YOU DO MARRY, YOU DO NOT SIN.	
<u>TO VIRGINS</u>	→	IT IS GOOD TO REMAIN SINGLE IF YOU WANT TO, BUT IT IS ALSO GOOD TO MARRY IF YOU WANT THAT.	
<u>TO EVERYONE :</u> 1 Cor. 7:2-5	→	LET EVERY PERSON BE ALLOWED TO HAVE A MATE OF THEIR OWN, TO PREVENT EXCESSIVE TEMPTATION TO IMMORALITY, AND LET EVERY PERSON RENDER DUE BENEVOLENCE TO THAT MATE.	

the whole Bible, about the matter of marriage, divorce, and remarriage. Not one passage, but all of it. And Bro. Waldron agreed that it is good and right to use it all. To the married, in 1 Cor. 7:10, Paul said, "To the married I command yet not I but the Lord." The Lord commanded to the married, stay with them; keep that marriage together. If it breaks up, hang in there, and try to get it reconciled. That is what he said to the married. This is what Paul said.

And then, at verse 12 he said, "But to the rest speak I, not the Lord." To what rest? All these other problem cases that follow in that chapter. At verse 12 through 15 to the one deserted by the mate. What does Paul say, don't do it? No, Paul says "You are not under bondage in a case like this." That is what Paul said to that particular case. What did he say to the unmarried and widows? "It is good if they can stay single. If they can contain; that is fine to remain single. But, if not, get married, because it is better to marry than to *burn*." To the one that is loosed from a mate in the past, 1 Cor. 7:27-28, "It is not necessary for you to marry, but if you do, you do not sin." And to the virgins he said, "It is good to remain

single, but you don't have to." To everyone he said, in verses 2-5, "Let every person be allowed to have a mate of their own." Bro. Waldron cannot harmonize his position with any of these statements, because he's got only the two. That is taking a part of the scripture and ignoring this entire 7th chapter of I Cor.

Now, friends, I have just a minute left, or so, and I want to conclude my affirmative, tonight, with this statement. I know that there is a lot more to be discussed, and that it will ultimately come down to a matter of using the scriptures rightly as opposed to using them wrongly. But, I want to be sure that as you leave here tonight, you understand what I am saying. My proposition can be summed up in this statement: I am contending that once divorce and remarriage has happened, even though it involved sin in the instigation of it, once it has happened, the relationship produced as a result of that sin, is not itself sinful. In other words, I agree that unscriptural divorce is displeasing to God and wrong. I agree that unscriptural divorce and remarriage is displeasing to God. What I do not agree with, is this idea that this man and this woman now sin further by being faithful to each other and by honoring the vows they made in this marriage. I do not believe that this couple commit sin by being a husband and a wife to each other, and by being parents to their children. And this is what will have to be proven. Bro. Waldron assumes it. It is not proven yet, and I maintain that it will not be. It would have to be proven that they sin in being a husband and wife to each other now, and parents to their children, in order to conclude that this arrangement must be set aside. Proving that there was sin involved in the instigation of the divorce is not what is required here. We all agree to that. I believe that the only way Bro. Waldron, or anybody else, can prove that these people sin by being faithful to these marriage commitments is by mishandling the scriptures. That is the only way it can be done. I do not believe that it can be proven by the Bible rightly handled, that God's answer to these people's problem is another divorce. I thank you very much for your kind attention, and please give your attention as courteously to Bro. Waldron.

WALDRON'S THIRD AND FINAL NEGATIVE

Monday, Feb. 21, 1977

Ladies and gentlemen, let me express my love again toward you for being here, my appreciation for your coming, and I urge you to examine the scriptures when you go home. Be as the Bereans were, more noble than the Jews of Thessalonica, in that they searched the scriptures to see if the things that the apostles were saying were true.

I want to begin by talking about Brother Olan's statement on Matt. 19:9. In Matt. 19:9 we read, "And I say unto you, and whosoever shall put away his wife." He (Hicks) said that is a one time thing. Again we read, "except for fornication and shall marry another." Olan Hicks said that is a one time thing. Finally, we read, "Committeth adultery." Then he says that that must be a one time thing, also. Now, you will notice what he is doing here, he is coming to the English language. In the Greek language, it happens that the term *apolusa* (puts away) is aorist. That is, it is comparable to past tense. It is the aorist active subjunctive third person singular. And this indicates that it should be punctiliar. However, we are talking about the linear tense, the present indicative tense. But on committeth adultery he talks of punctiliar and says: therefore, that must mean that "committing adultery," is punctiliar.

Now then, I want us to go to another chart, he asked a question and wanted me to answer it. Can the unscriptural divorce be forgiven? Now, I said if they repent of it. And then, I brought up this scripture, right here. Give me the one on the misrepresentations of the scriptural position, No. 37. Thank you. All right, I brought this point up. We do not teach a man must be celibate. We do not *force* people to be reconciled. The Lord Jesus Christ gives them a choice in the matter, *on that thing*. He said if she depart, let her remain unmarried or else be reconciled to her husband. Now, she could repent of it and she could appropriate to herself this law of Jesus Christ. So, she has a choice in the matter. It might be such that she could not restore her marriage. She might strive to do all that she could. In every case, everything cannot be perfectly put

back like it was. For example, if a man murders someone, he cannot bring that man back to life, but he can stop his murdering. If a man commits adultery with a girl and a child is conceived, he can stop fornicating or committing adultery with her, but he cannot change the fact that the child has been conceived.

A man has a choice in the matter. He can repent of that divorcing and appropriate to himself Jesus' law. Now, that answers his question. And I answered it before. He just did not recognize this part as being a part of the answer.

Let us go on. Now, he said he was not against 1 Cor 5:1. He says that is incest. The Bible calls it fornication. This term incest is a term used in the theological law, and a term used in law, the law of the land, but the Bible called it fornication. It is called fornication, and it was with another man's wife, therefore it was adultery. If it had been with another man's wife, Brother Olan, who was not his step-mother, would it have been adultery or fornication? Would it have been adultery?

Now, we don't demand the breaking up of homes. We teach that Jesus said that if you commit adultery, you cannot inherit eternal life. Listen again, Gal 5: 19-21, says, neither "fornicators" shall inherit the kingdom of God. Those who practice such things. This man practices fornication. He cannot inherit. He keeps on committing fornication.

On 1 Cor. 6 he did not answer the question. He did not call for the chart which I had up here. I listed all those sins from 1 Cor. 6:9-11 and named them, including fornication, idolatry, adultery, effeminate, abusers of themselves with men, thieves, and so on. He gave no answer to those questions. Can you continue in that? Can you continue in sin? Just tick off those sins there and tell us which one you may continue in. Drunkenness? Adultery? Fornication? Just tick off the ones that a person can continue in after he has repented of those things and brought forth fruits meet for repentance. We need an answer for that question on 1 Cor. 6:9-11

He said that he quoted scholars that said very readily it could be in the punctiliar. Well, the scholars he quoted said that it

was rare. They said that it was almost always linear. They did not say that it very readily can, it certainly *may* do so, and it is possible to do so, but they said, generally, almost always, it is in the linear tense and *very rarely* is it found to be punctiliar. Then he goes to the text (Matt. 19:9) and uses an aorist tense verb where it is "putting away" to say that that is one time action; therefore, the present tense must be one time action. Then he made light of my charts about the fact I had written to a Baptist. Well, I wrote to a number of men. These men are Greek scholars. By the way, Brother Olan, some of those men agree with your interpretation of marriage and divorce, but, Brother Olan, they admitted the tense of the verb is what I was saying it was, and what Brother Roy Deaver has said is right, and what Brother Guy N. Woods has said is right. They (*some of the scholars written to*) admitted it, in spite of the fact that they held it is all right for a person to stay in that situation. They just ignored it. But you insist it is not there. All right, now we are not being evasive. And he said he quoted authorities to show, he quoted *one* brother from down at Harding College. Then he brought up someone else to whom he said he had written.

Now then, on this question about keeping the child. Again, I point out it is God's higher law. When the child is born, God's higher law says in 1 Tim. 5:8 that if one cares not for his own he's denied the faith, and worse than an infidel. Now, where does it say such about continuing in adultery, Brother Olan? Where does it say a man can keep an adulteress? And keep on doing that? Where does it say that about adultery? Now, he wants to know why we want to destroy homes. We are not trying to destroy a home. I put up chart 37 and showed that was a misrepresentation. We are teaching people to quit committing adultery. We tell them to take care of their own, but quit cohabiting one with another. Just quit copulating one with another. Just quit adulterating or fornicating one with another.

All right, now he says I keep wanting to bring up Thursday night's proposition. He brought it up twice before I even referred to anything that hinted at it. But the thing I said about

God's two reasons as to why a person can be separated; that is germane to tonight. That is germane to tonight. I brought that up and said there are two reasons as to why a person can be separated from their mate according to God's law; death and adultery, no others. And he cannot show any others. If he does, he is adding to God's word.

Now, I want to take his chart. If you will give me his chart on Rom. 7:1-6. Reading from Hicks' chart, KJV: "Know ye not brethren for I speak to them that know the law, how that the law hath dominion over a man as long as he liveth." He (Paul) is talking about those people who knew the law of Moses. Paul said, "*the law*".

Again reading: "For the woman which hath a husband is bound by..." now by the way, in the *American Standard*, if you have an *American Standard* like this one is, (holding up N.T.) the term *the* is not in verse two. It is not in the text (Rom. 7:2). It is not in the Greek text. Continuing: "For the woman which hath a husband is bound by law" That means the law of God, the general law of God. Beloved, what I am affirming is a higher law. What did those juries say in Nuremberg? They said, you broke the higher law. You broke laws against humanity, when you killed those people. You should have disobeyed your own laws, the law of the land. And we are talking about a higher law of God and this is it right here (Rom. 7:2).

Continuing to read, "For the woman which hath a husband is bound by the law to her husband." What law? The one given in Gen. 2:24, which says a man and woman are bound one to another and become one flesh.

"So, then, if while her husband liveth, she be married to another man, she shall be called a *saint*?" *An adulteress*. Look at her. She is married to another man. What do you call her? *An adulteress!* That is what you call her. According to God's law, you call her an adulteress. Do you look at her and say isn't she a pretty, young divorcee, when she goes to get married? Isn't she a worthy saint? She is to be called an *adulteress!* That is God's word.

“But if her husband be dead, she is free from that law. So that is no adulteress, though she be married to another man. Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another. Even him who is raised from the dead that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death: But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit and not in oldness of the letter.”

Now he (Hicks) asked me who died or who committeth adultery that they should be dead. This is an easy question. They died to the law. This is a spiritual death. Look at Eph. 2:5, and mark it down in your Bibles. “Even when we were dead through trespasses, made us alive together with Christ.” Paul speaks of us as sinners in the world. Now I am using this (Eph 2:5) as an illustration. When we are sinners in the world, we are dead to God. The scriptures say, “Even when we were dead through our trespasses, made us alive together with Christ.” In other words, when we came to Christ, we died to the world. And we were raised into living with Christ. These people (Rom. 7.) died to the law. No, they did not die individually. It is a spiritual death; their death to the law and every Gentile, beloved, as you and I are Gentiles, dies to sin. We die to sin. We are separated from sin so we can be married to Christ, so we can be joined to Christ, rightfully. They died to the law.

All right, let us move on, please. I agree fully with his chart No. 11, so we don't need to touch that one. Now on 1 Cor. 7, let us go to chart No. 26A and 26B, Brother Eaves.

Now, then, I want to take up only one point which he suggested on his last chart about 1 Cor. 7, because I don't have time to deal with all of it tonight, but I will later take up all his suggestions on it. But I do want to take up where he quoted from 1 Cor. 7:15, which says, “not under bondage.”

Now, then, (From chart 26) the Greek word for bondage in this text is *dedoulotai*, third person singular, perfect indicative,

passive of *doulou*. Henry Thayer says: "To make a slave of, to reduce to bondage." Of the text, (Thayer), "to be under bondage, held by constraint of law of necessity in some manner." W.E. Vine, "originally the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another."

In the New Testament, it (*dedoulotai*) is used 133 times and

#26A(W)	1 CORINTHIANS 7:15
	"NOT UNDER BONDAGE"
1.	THE GREEK WORD FOR "BONDAGE" IS <u>DEDOULOTAI</u> , 3 rd PERSON SINGULAR, PERFECT INDICATIVE, PASSIVE OF <u>DOULO</u> .
2.	H. J. THAYER: "TO MAKE A SLAVE OF, REDUCE TO BONDAGE;" TEXT: "TO BE UNDER BONDAGE, HELD BY CONSTRAINT OF LAW OR NECESSITY, IN SOME MATTER."
3.	W. E. VINE: "ORIGINALLY THE LOWEST TERM IN THE SCALE OF SERVITUDE, CAME ALSO TO MEAN ONE WHO GIVES HIMSELF UP TO THE WILL OF ANOTHER."
4.	NEW TESTAMENT: IT IS USED 133 TIMES AND IS NEVER APPLIED TO MARRIAGE.
5.	1 COR. 7:27,39: HERE MARRIAGE IS SPECIFICALLY UNDER CONSIDERATION AND PAUL USES A DIFFERENT WORD FOR THE MARRIAGE BOND: <u>DEO</u> WHICH OCCURS 44 TIMES IN THE NEW TESTAMENT. THAYER: "TO BIND, TIE FASTEN... METAPHOR, TO BIND, TO PUT UNDER OBLIGATION: TO BE BOUND TO ONE, AS HUSBAND AND WIFE. THAYER CITES ONLY 3 TIMES: 1 COR. 7:27,39 AND ROM. 7:2.

never applied to marriage, unless in this text (1Cor. 7:15). Now, our brother says it applies in this text. Let him show us some other text where dedoulotai applies to marriage.

All right, let us go further. Now notice, in the same chapter, 1 Cor. 7 verses 27 and 39, where there is no question that it is talking about marriage. Here (verses 27 & 39) marriage is specifically under consideration and Paul uses a different word for the marriage bond, *deo*, d-e-o- in the English characters, which occurs 44 times in the New Testament. Thayer says, "to bind, to tie, fasten..., metaphor, to bind, to put under obligation: to be bound as one, as a husband is bound to a wife." Thayer cites three times, 1 Cor. 7:27, 1 Cor. 7:39, and Rom. 2:7. Now, where does he cite 1 Cor. 7:15?

#26B(W)	DEDLOUTAI FROM DOULO
1. USED - 133 TIMES	
2. NOUN - 125 TIMES -----	EXAMPLES: MATT. 8:9 "SERVANTS" JOHN 8:34 "BOND SERVANTS"
3. VERB - 8 EXAMPLES:	
	ACTS 8:7 "BRING THEM INTO BONDAGE"
	ROM. 6:18 "YE BECOME SERVANTS OF RIGHTEOUSNESS"
	I COR. 7:15 "IS NOT UNDER BONDAGE"
	ROM. 6:22 "BECAME SERVANTS TO GOD"
	I COR. 9:19 "BROUGHT MYSELF UNDER BONDAGE"
	TIT. 2:3 "NOT ENSLAVED"
	GAL. 4:3 "IN BONDAGE"
	II PET. 2:19 "ARE BONDSERVANTS"
	I COR. 7:15 USES DEDLOUTAI FROM DOULO - "HAS NOT BEEN PLACED UNDER BONDAGE (OR ENSLAVED) AND IS NOT NOW UNDER BONDAGE (OR ENSLAVED)."
	I COR. 7:23 - "YE WERE BOUGHT WITH A PRICE: BECOME NOT BONDSERVANTS (DOULO), "SLAVES," THE SAME ROOT AS DEDLOUTAI, "ENSLAVED" IN I COR. 7:15
	FOR THE MARRIAGE BOND HE USED A DIFFERENT WORD DEDETAI FROM DEE MEANTING MORALLY OBLIGATED
	I COR. 7:23: "ART THOU BOUND (DEDESAI) UNTO A WIFE?"
	I COR. 7:39: "A WIFE IS BOUND (DEDETAI) FOR SO LONG TIME AS HER HUSBAND LIVETH."

All right, let us move on to our next chart, 26b, (Brother Deaver, "one minute.") From Chart 26: *Dedoulotai* is used 133 times. The noun is used 125 times. Here are some examples. Matt. 8:9: "servants or slaves." John 8:34 "bond servants or slaves."

The verb is used 8 times, and here we have I Cor. 7:15, "is not under bondage."

I Cor. 7:15 uses *dedoulotai* from *douloo*, "has not been placed under bondage (or enslaved)." In other words, that text is not talking about marriage, not talking about the marriage bond. He (Paul) uses another verb in that text. But he said you are not enslaved to that man to the extent that you may forsake Christ. Jesus said, he that loves father or mother more than me, or son or daughter more than me is not worthy of me.

And he that hateth not, his father, his mother, and his sister, and his children and his own life, also, he cannot be my disciple. You are not so enslaved to your husband or to your wife that you may give up your slaveship to Jesus for them. That is what that text teaches. (From chart 26b), it does not teach top, bottom, or sides of what he is saying.

1 Cor. 7:15 uses *dedoulotai* from *doulo*., "has not been placed under bondage (or enslaved) and is not under bondage or enslaved."

OLAN HICKS FIRST AFFIRMATIVE

Tuesday

It is indeed my pleasure once again, to come before you in affirmation of the rights of unscripturally divorced and remarried people to remain in their marriage without being ostracized or in any way mistreated and looked down upon by the church.

I would like to say in the beginning, that it is important as we study this subject that we remember the seriousness and the gravity of the subject we are discussing. I am glad that you are here tonight, each one of you. I am glad that you are interested in making this study. The reason I am glad is this. Anytime a relationship between husband and wife gets to the point that a divorce happens, most generally there has been a lot of tragedy in that case. There has been a lot of things happen that are unfortunate and tragic. There has been a lot of suffering. And there have been many things of a greatly unpleasant and very trying nature. For many people, this is indeed a traumatic experience, to reach the point that the marriage can no longer be held together. Now, I suggest that at a time like this, if there is anything that these people need, it is the friendship and love, the companionship and help of the church, of their brethren in the Lord. We said that this is a complex subject, and many of you last night said it certainly is a complicated subject. I hope you keep that in mind, because altogether too many people in my estimation are willing today to hastily jump into such a case, begin to demand that they have the right to make judgements upon these people. And brethren, I want us to remember, if we are going to instigate judgements upon our brethren, the least we can do is take the time and effort to make a study of what the Bible says about their situation, so that we have some understanding not only of what a divorce means, but also of what the Bible says about it.

I have been greatly disappointed in many of my brethren and their unwillingness to make a study of it, but at the same time their hasty willingness to make a judgement on it. In fact, their *insistance* upon making a judgement on it. It is possible that

there are those of you in this audience tonight who feel that you are obligated to make a judgement upon it, and perhaps even withdraw fellowship from some of these people while at the very time you admit you do not know the full story of the Bible on the subject. So, whatever it takes, whatever complications are involved, let us at least give these people the justice of making as thorough a study as we can of what God's word says on the subject of divorce and remarriage. That is why we are presenting this material for you this week.

I want to begin tonight by clarifying some of the things, a couple of matters that are left over from last night. As you know, Bro. Waldron had the final speech last night, as he will tonight. Most of the things that he said, I had already given answer to in the course of my previous affirmatives, but there are a couple of things that need to be cleared up, and I believe that I will first ask for his chart No. 14, if you will please, Bro. Eaves. Put that on the screen. Bro. Waldron delighted to say that I had not responded to this particular question, phrased on chart No. 14. And that is exactly what I wanted Bro. Waldron to do. Because I wanted him to say this two or three times, to be sure that you people understood what his misunderstanding is, and exactly where he stands and what he was saying on this question.

Here is a list of sins from I Cor. 6:9-11 and at the bottom of this list of sins he asks the question, Bro. Hicks tell us, please, in which of these may a man continue and remain a faithful Christian? The first response I make to that is in the form also, of a question. Bro. Waldron, which of these does a man commit with his wife? Which of these sins does a man commit with the woman to whom he is married? Now, do you see where the misunderstanding is? He tried, in vain, last night to prove this by the Bible and failed completely, because there is no thus saith the Lord for such a consideration. Which of these sins does a man commit with his wife, the woman to whom he is married?

Now then, let us go a little further with this same idea. You notice this comes from chapter 6 of I Cor. verses 9-11. But he did not quote verse 11. For verse 11 says, "And such were

some of you," these things here, "such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ and by the spirit of our God." Now, why did you leave that out of the picture, Bro. Waldron, and pretend that these Corinthians, or some other people who are divorced and remarried unscripturally have committed adultery and this type of thing, that they could not thus be cleansed, washed, justified, sanctified? They were set apart. In this same context, brethren, notice now, as you go on to the 7th chapter, you come to the chapter that these men must avoid like the faith only advocates must avoid Acts chapter 2 because the whole chapter destroys their concept. To these people, right here, these people who were fornicators, idolators, adulterers, effeminate, and so on, to these people, Paul wrote verse 2 of chapter 7, "To avoid fornication, let every man have his own wife, and let every woman have her own husband." I submit tonight to you, brethren, there is not a way upon God's green earth, in which the concept that unscripturally divorced and remarried people may not continue in the marriage, can be harmonized with that command. I want to see Bro. Waldron harmonize his teaching, the negative of this proposition, with that statement in I Cor. 7:2, let every man and every woman have their own mate. Now, I know he can harmonize it with the statement if he can modify it some, and say, "let every man have his own wife except those who have been divorced and remarried." But that is not what the passage says. Now, Paul wrote this to the people guilty of these things here. Obviously, Paul understood why these people could have a mate now, and that is why he wrote verse 11 in between this list of sins and the command to let those people have their mates. He wrote verse 11 in between there to say that it is because these people have been washed, sanctified, justified, cleansed by the authority of Christ. This is a concept evidently that Bro. Waldron and those in his camp just simply do not understand. That adultery can be forgiven; people can be cleansed of sins of this nature, and those sins blotted out, and then they may have a mate. And that is what the Bible says when you take it in full.

I want to respond now to the questions that Bro. Waldron

has handed to me for tonight.

No. (1) Since you stated last night in answer to question No. 4, that an unscripturally divorced man is loosed from his wife when the loosing is complete, we ask tonight, when is the loosing complete? And he gives me a list of 4 things here to check. Bro. Waldron has a considerable amount of confusion about the matter of when a man and woman become unmarried. Now the problem with a question like this is, when you are talking about the civil requirements, they differ from country to country. When you are talking about the religious requirements, they differ from religion to religion. And if I get into this matter, which he wants me to do, are they freed from one another at the time the civil court makes a decree, or are they freed from one another at the time of a legal ceremony for a second marriage and this kind of thing, all we are going to do is have more confusion about this than we had on the Greek last night and mislead everybody. I am just going to say that a man who does not have a wife, knows it. A woman who does not have a husband, knows it. When the time comes that they do not have a mate, they know it. And I believe Bro. Waldron knows it, if he will admit it.

(2) If unscripturally divorced people live together without sanction of the law of the land, are they living in adultery? Notice the question. Bro. Eaves did you want to put these on the screen? Yes, please. No. 2, if unscripturally divorced people live together, they are divorced now, if they live together are they living in adultery? They are practicing adultery; thus, they are, in that sense, living in adultery. That is, they are living in the constant practice of adultery. I have never denied that it is possible to live in a sin. I have never denied that. I have denied that people who are duly married are living in adultery. I have denied that, and I continue to deny that.

(3) If two people, unscripturally divorced from their spouses, marry, will their initial act of copulation be adultery? This again, points up Bro. Waldron's confusion. He has marriage mixed up with the sex act. And he wants to say that people become married or unmarried related to how they do or do not commit the sex act. Now this is not the case. If these people are

unscripturally divorced from their spouses and marry, if they are duly married and rightly married, if they are actually married, their sex act or copulation is not adultery. A man does not commit adultery with his wife. And that is again, the question I asked him about I Cor 6. Which of those sins does a man commit with this woman he is married to?

(4) If so, what sanctifies the succeeding acts of copulation? It is not so, so that question is pointless.

(5) Are all divorces in and of themselves wrong? God's original law is one man, one woman for life. Jesus said in Matt. 19:6, "what God has joined together, let not man put asunder." When man puts that asunder, there is sin involved. I cannot conceive of a marriage breaking up, a divorce happening, without sin, without transgressing this law of God. So, I would have to say that all divorces of themselves involve sin, as far as I can consider the matter of breaking up what God has joined together. A sin is involved in it somewhere. All right, don't let him twist those on you now.

Now, I have some questions for Bro. Waldron, five questions, and I will read them so that the audience will be familiar with what he is obligated to answer, and I have already given him a copy of them.

(1) Can an unscriptural divorce be pardoned if they stay divorced? He could not seem to understand this last night; said he answered it. He did not get anywhere close to it. He kept answering, "if they repent of it and get out of it." The very question itself says, "if they stay divorced." Can an unscriptural divorce, *unscriptural*, can it be pardoned while they remain divorced unscripturally?

(2) Is unscriptural divorce and remarriage adultery if there is no sexual intercourse? This will help us clear that problem up, I think. Is unscriptural divorce and remarriage adultery if there is no sexual intercourse?

(3) If the guilty party is put away for fornication, and his wife marries another, then she and her original husband cohabit again, he said last night that the man is still bound to this

woman, though she is not still bound to him. She is his wife, but he's not her husband, suppose they cohabit again. Does she commit adultery, but he does not? Is it adultery for her, but not for him? Or vice versa? Please tell us about that.

(4) Do you believe that there are those who can not contain, as mentioned in I Cor. 7:9? Paul said, "if they cannot contain, let them marry," I want to know do you believe there is such a thing as a person who cannot contain?

(5) According to I Cor 7:12-15, if the unbeliever does not depart, now Paul said if the unbeliever departs a brother or sister is not under bondage in such cases. He said that does not mean the marriage bond. If the unbeliever does not depart, he decides to stay, to what bondage is the believer responsible? What is the believer bound to, if the unbeliever does not depart?

#19(H) BY THE CONTEXT

"...AS ALREADY SHOWN, THE AORIST IS ALWAYS PUNCTILIAR AND THE SO CALLED PRESENT PRACTICALLY ALWAYS LINEAR, UNLESS THE AKTIONSAKT OF THE VERB ITSELF IS STRONGLY PUNCTILIAR."

A.T.ROBERTSON, GRAMMAR OF THE GREEK N.T.
Pg.864

AGREED UPON

- 1.IT IS POSSIBLE FOR PRESENT INDICATIVE GREEK VERB TO HAVE PUNCTILIAR MEANING OR LINEAR MEANING.
- 2.WHICH IT IS MUST BE DETERMINED BY THE CONTEXT.
- 3.THE CONTEXT OF *μολυαται* IN MAT.19:9 SHOWS THE AKTIONSAKT OF THIS VERB TO BE STRONGLY PUNCTILIAR

NOTE* IF IT MEANS "KEEPS ON COMMITTING ADULTERY"
WHY DOES NO VERSION TRANSLATE IT THAT WAY ?

All right, Chart No. 19, please, Bill. Now, I want to just say one thing about the conflict we had last night concerning the Greek tense in Matt. 19:9, and we are not going into a lot of this tonight, because we had an ample supply of it last night. The matter was settled, the issue was resolved, and the opinion of the scholars was pretty much unanimous, and I considered

the matter pretty much settled. But by way of clarification so we understand why this is so important, did you stop to think why these brethren are struggling so hard to get that "keeps on committing adultery" into Matt. 19:9? Because that is their only hope. That is their only hope for making that marriage a state of adultery. They have absolutely nothing else on which to even make a play.

Now then, because that is important is why we worked on it so hard, that is why they had so much to say about it, and why I withstood it. I told you in the beginning last night to watch for this. When you have inherited a tradition from the denominations which is not sustained in scripture, then you will find denominational fingerprints all over that tradition and that is exactly what we have found on this tradition that unscripturally divorced and remarried people have to break up a marriage. We inherited that from the denominations, they got it from human tradition. Now, you will find denominational fingerprints all over it. That is, they have to use the Bible differently than what we use it in establishing the truth. In other words, they have to cram into a passage something that is not there. They have to get it there anyway. In John 3:16, to teach their faith only doctrine, they have to get the word "only" or the idea of only into that passage of John 3:16. Friends, that is why they are struggling so hard with Matt. 19:9. They have got to get that "continuing to commit adultery" in there or their entire case is absolutely hopeless.

So, then, we agreed upon three things, and the concensus of the scholarship that both of us presented last night said these three things. (1) It is possible for the present indicative Greek verb to have a punctiliar meaning or a linear meaning. Now, it is of no value to say that one is more frequent than the other. The frequency is not the point. And he seemed to be thinking, Bro. Waldron did, that it was my responsibility to prove that that is the only way it can be used. That is not my responsibility; it is the other way around. It is his responsibility to prove that it has to be linear; it cannot be punctiliar, and he conceded that by the scholars he quoted, as well as the scholars which I quoted. Because if it can be

punctiliar at all, we cannot take this passage and rule into people's lives and command them to break up a marriage on a thing that may or may not be so. But that is what they are doing with it, breaking up marriages.

At the top, from A. T. Robertson, this little statement here just sums it up. "As already shown the aorist is always punctiliar and the so-called present practically always is linear, unless the actionsart of the verb itself is strongly punctiliar." We agreed last night that it is possible for present tense indicative verbs to have a punctiliar meaning or a linear meaning.

(2) We agreed that which it is must be determined by the context. I surely cannot believe that he will continue to dispute this, either one of these two.

Thirdly, if I understood Bro. Waldron right, we agreed that the context of moichatai in Matt. 19:9 shows the aktionsart of this verb to be strongly punctiliar. Now, we explained last night what that means. The other two verbs in the other half of the sentence, upon which it is conditioned, two things equal one thing. Putting away of a mate, and marrying another equals committing adultery. We agree that these first two are punctiliar. This other one relates to them so that it can be said that this one is also punctiliar because of the aktionsart principle. Let me illustrate this in scripture for you, this simple way that we establish by the context what the verb means. A similar expression is found in I Cor. 11:26. Here Paul said "as often as you eat this bread, and drink this cup, you do show forth his death till he comes." Two things, as often as you eat the bread and drink the cup, you do what? "Show forth his death till he comes" How often to you show forth his death? Paul said, as often as you do these two things, eat the bread and drink the cup. This is how often you show his death.

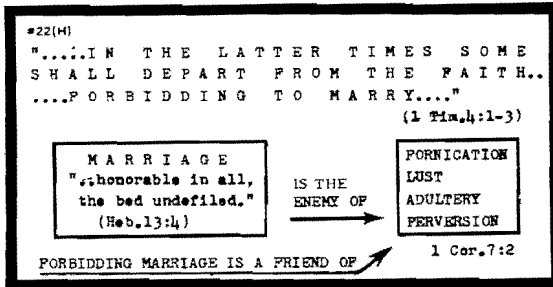
All right, how often do you commit adultery in Matt. 19:9? As often as you put away your wife and marry another. That is how often you equal the equasion part of that sentence, the committing of adultery.

Now then, I want you to notice one more thing with respect to this at the bottom of this chart. Notice, Bro. Waldron give us answer to this. If it means keeps on committing adultery, and that is what they are contending for, that it means he keeps on committing adultery, why is it that no version translates it that way? You read it in any version I have ever seen and it reads “commits adultery, committeth adultery, doth commit adultery”; obviously point statements. No version that I have ever seen or heard tell of renders it, “keeps on committing adultery or moves into a state of adultery, or begins living in adultery.” I have never seen a translation in my life, that renders it that way. Now, if that is what it means, why did not somebody translate it that way? I think that is sufficient.

#21(H)	VS.	THE WHOLE COUNSEL OF GOD
“TWO REASONS ONLY”		Handling aright the Word of Truth
Same as “Each One’s” Procedure		

No. 21, please. All right, here is what we are talking about tonight. Here is what our entire question and difference revolves around. When you have a denominational doctrine, you have denominational fingerprints on that doctrine *in the* procedures. As I pointed out last night, not because the denominations do not use the Bible or read the Bible, but because they mishandle the Bible. Now our brethren here are mishandling the Bible in exactly the same way to get their “two reasons only” idea. And that is what Bro. Waldron said last night, and contended for, that there are only two reasons that allow a person to be freed from a mate to marry another. One is the death of the mate, and the other is fornication on the part of the mate. Now, he got those from Matt. 19:9 and Rom. 7 taken alone, and misrepresented. That is the only way you can reach that conclusion. Contrasted to that on this chart is the whole counsel of God. This is what I am contending for, the whole counsel of God, not just two passages of scripture. And this means handling aright the word of truth. That, brethren, is our difference, a procedure. Is it right for the faith only teachers to set John 3:16 and Eph. 2:8 over here by themselves and add the word only, which is not in the text

and demand that people believe they are saved by faith only? Is that right? If it is not right, then neither is it right for our brethren to use that exact denominational procedure, set Matt. 19:9 and Rom. 7 over here by themselves and insist that people accept the "two reasons only" idea, because that is all those two passages specify?



No. 22, please. Basically, folks, I want you tonight, to think about a fundamental principle behind our moral problems of today. We have a lot of fornication, adultery, looseness morally, illicit sex, and so forth. It seems to be getting worse, instead of better. I want you to know that the Bible teaches that marriage is God's plan for offsetting and opposing that. Now, look at this chart here. On the left side, marriage, which the Bible says in Heb. 13:4 "is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge." Marriage is used to prevent fornication. 1 Cor 7:2 says, "Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband." It does not say, everyone except those who have made mistakes in past marital usage. He said let everyone. Marriage then, is the enemy of fornication, lust, adultery, perversion. But now, the Bible says in 1 Tim. 4:1-3, that in the latter times, Satan's preachers are going to oppose marriage. Why? Because as you notice at the bottom of the chart, forbidding marriage is a friend of fornication, lust, adultery, perversion. Brethren, the Bible teaches that, that an absence of marriage, celibacy, if you please, tends toward, makes a contribution toward, fornication, lust, adultery, perversion, sensuality, and this kind of thing. And so, Paul said, "In the latter times some shall

depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having the conscience seared with a hot iron, forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Why is it wrong to forbid marriage? Because God made the mating appetite in man, and he made the mate for the appetite. And marriage is not required absolutely because some people can get along without it and would rather get along without it. And it is all right. But, not every person can get along without it. Chart No. 23, Please.

#234	GOD'S WILL
<u>BEFORE HIS LAW MADE - IN MARRIAGE - NO ADULTERY.</u>	
"For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence, even as the Gentiles which know not God." (1 Thess.4:3-5)	
"But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry, having damnation because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house, and not only idle but tattlers also and busy bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (1 Tim.5:11-14)	
"Nevertheless, to avoid fornication, let every man have his own wife and let every woman have her own husband. Let the husband render due benevolence to the wife, likewise also the wife to the husband. The wife hath not power of her own body but the husband; and likewise also the husband hath not power of his own body but the wife. Defraud ye not one the other, except it be with consent, for a time, that ye may give yourselves to fasting and prayer; and come together again that Satan tempt you not for your incontinence." (1 Cor.7:2-5)	
"I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry, for it is better to marry than to burn." (vs. 8-9)	
"Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned." (vs.27-28)	
"Marriage is honorable in all and the bed undefiled."(Heb.13:4)	

Here is basically stated, God's will from 1 Thess. 4, the first passage we introduce here. And after all, is it not true that the most important thing under consideration is what is really God's will? What does God want in the matter? Not, "What can we get away with." Not what kind of legislation can we

make, what kind of creed can we establish and bind upon people, but "What will please God?" I will tell you what will please God. Now, then in I Thess 4:3, Paul said, "This is the will of God, even your sanctification that you should abstain from fornication." Read that carefully. Paul wants to sanctify, now what does that mean? Set apart. God's will is that you be set apart, for what reason? To avoid fornication, that you be sanctified, this is God's will, your sanctification that you should abstain from fornication, "that everyone of you should know how to possess his vessel in sanctification and honor. Not in the lust of concupiscence even as the Gentiles, which know not God." Now that is God's will stated as plainly as it can be stated. And again he says here, "everyone of you". If these exceptions had prevailed and been mandatory, that Bro. Waldron is trying to impose upon us here, surely Paul could not have made all these sweeping statements to the Thessalonians and to the Corinthians, and to the others and not have a single time ever mentioned such an exception.

#24(H)

THOSE SENTENCED TO CELIBACY BY WALDRON'S DOCTRINE

1. EVERYONE DESERTED BY A MATE FOR NO REASON.
2. EVERYONE PUT AWAY FOR THE CAUSE OF PORNICATION.
3. EVERYONE WHO DIVORCES WITHOUT CAUSE.

No. 24, please. Now, I want to show you where Bro. Waldron actually stands on this thing. Here are three categories or classifications that according to Bro. Waldron's doctrine, cannot have mates. These people are condemned to celibacy, sentenced to celibacy. I challenge him to deny that this is what his doctrine teaches. (1) Everyone deserted by mate for no reason. Everyone who is deserted, the mate just up and leaves them. They did no wrong; committed no sin. Everyone of those are condemned to celibacy according to Bro. Waldron's doctrine, not according to the Bible. (2) Everyone who is put away for the cause of fornication. He says they may not remarry. (3) Everyone who divorces his mate without cause. In these classifications you have a pretty good number of

people across the country today. If they yield to Bro. Waldron's idea and say, "okay, we will submit to this, all of us will try to live celibately", what do you think the result would be? Within the church, what do you think the result would be?

#26(H) DIVINE PROHIBITION AGAINST ANY LAW MAKING GENERAL REQUIREMENT OF CELIBACY

LOGGED BY JESUS : "HIS DISCIPLES SAY UNTO HIM, IF THE CASE OF THE MAN BE SO WITH HIS WIFE, IT IS NOT GOOD TO MARRY.. BUT HE SAID UNTO THEM ALL MEN CANNOT RECEIVE THIS SAYING, SAVE THEY TO WHOM IT IS GIVEN. FOR THERE ARE SOME EUNUCHS, WHICH WERE BORN SO FROM THEIR MOTHER'S WOMB: AND THERE ARE SOME EUNUCHS WHICH WERE MADE EUNUCHS OF MEN: AND THERE BE SOME EUNUCHS WHICH HAVE MADE THEMSELVES EUNUCHS FOR THE KINGDOM OF HEAVEN'S SAKE. HE THAT IS ABLE TO RECEIVE IT, LET HIM RECEIVE IT." (Matth. 19:10-12)

LOGGED BY PAUL: "FOR I WOULD THAT ALL MEN WERE EVEN AS I MYSELF. BUT EVERY MAN HATH HIS PROPER GIFT OF GOD, ONE AFTER THIS MANNER AND ANOTHER AFTER THAT. I SAY THEREFORE TO THE UNMARRIED AND WIDOWS, IT IS GOOD FOR THEM IF THEY ABIDE EVEN AS I. BUT IF THEY CANNOT CONTAIN, LET THEM MARRY: FOR IT IS BETTER TO MARRY THAN TO BURN." (1 Cor. 7:7-9)

LOGGED BY HOLY SPIRIT: "NOW THE SPIRIT SPEAKETH EXPRESSLY THAT IN THE LATTER TIMES SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS AND DOCTRINES OF DEVILS; SPEAKING LIES IN HYPOCRISY; HAVING THEIR CONSCIENCE SEARED WITH A HOT IRON; FORBIDDING TO MARRY, AND COMMANDING TO ABSTAIN FROM MEATS, WHICH GOD HATH CREAETED TO BE RECEIVED WITH THANKSGIVING OF THEM WHICH BELIEVE AND KNOW THE TRUTH." (1 Tim. 4:1-3)

Chart No. 26, please. All right, I want to illustrate. In the Bible the possibility of this celibate rule was considered and rejected in the scriptures themselves. In the very context of Matt. 19:9, when Jesus made this statement, and in verse 10, his disciples said, "if the case be so, the man with his wife, it is not good to marry". Some versions say it is not good to be married. It is best to remain unmarried. "But he said unto them, all men cannot receive this saying, save they to whom it is given." Then he talked about those, some of whom are eunuchs because they are born that way, a gift of God, and for other reasons. But not all men can receive this saying. That is why you cannot make a sweeping law that requires celibacy of a segment of people just in general without regard to whether they can contain or not. That is a basic principle and Jesus rejected that when the apostles mentioned it. Paul objected on the same grounds in 1 Cor. 7 here. He said at

verse 7, "I would that all men were as myself, but every man hath his proper gift of God, one after this manner, another after that. So, I say; therefore, to the unmarried and widows, it is good for them if they can abide even as I, but if they cannot contain, let them marry, for it is better to marry than to burn." Brethren, why can't we accept these teachings? They are as plain as Acts 2:38 or Mark 16:16. The reason our brethren cannot accept them is because they are hung up on a misinterpretation of Matt. 19:9 exactly the way the faith only teachers are hung up on a misinterpretation of John 3:16. Thank you for your kind attention. Listen carefully, now, to Bro. Waldron's reply.

WALDRON'S FIRST NEGATIVE

Tuesday, Feb. 22, 1977

Thank you, Brother Waller, distinguished moderators, my honorable opponent, ladies and gentlemen: I want to say it is my pleasure to be here again tonight, and to express my love for each and every person that is here. I would now like for us to begin our study and I want to ask for Chart No. 2 to begin it.

Now, part of the problem in this debate is, that my brother did not follow the first rule. We agreed to go by *Hedges Rules of Debate*. and the first rule says that the person in the affirmative will so define his proposition that there will be no misunderstanding about the terms used there in. Now, last night he began with "the scriptures teach." Then he talked about the subject of hermeneutical principles, and that we ought to speak as the Bible speaks and be silent where the Bible is silent. He did not define for us "unscriptural divorce and remarriage," nor the right of people to continue in such. It is an obligation of a man in the beginning of his speech to define his proposition. Our brethren have always done that, and I encourage our brother to do it in his next speech, if he will. He did not do it last night. He has not done it tonight.

#2(W)			
WHAT A PROPOSITION		THE SCRIPTURES TEACH THAT UNSCRIPTURALLY DIVORCED AND REMARRIED PEOPLE MAY CONTINUE IN THE REMARRIAGE WITHOUT FURTHER SIN.	
SCRIPTURAL REPENTANCE	--	ACTS 11:18	-- LIFE
SCRIPTURAL BAPTISM	--	ACTS 22:16	-- WASHING AWAY SINS
SCRIPTURAL THE CHURCH	--	MATT. 16:18	-- FELLOWSHIP WITH CHRIST
SCRIPTURAL MUSIC	--	EPH. 5:19	-- ACCEPTABLE WORSHIP
SCRIPTURAL DIVORCE	--	MATT. 19:9	-- MAY CONTINUE IN REMARRIAGE WITHOUT SIN
<hr/>			
UNSCRIPTURAL REPENTANCE	--	?	-- DEATH ROM. 2:5
UNSCRIPTURAL BAPTISM	--	?	-- SIN JND. 3:5
UNSCRIPTURAL CHURCH	--	?	-- NO FELLOWSHIP WITH CHRIST EPH. 2:12
UNSCRIPTURAL MUSIC	--	?	-- VAIN WORSHIP MATT. 15:9
UNSCRIPTURAL DIVORCE	--	?	-- ADULTERY MARK 10:11

Now, then, I want to just notice his proposition if you will, and (from the chart) *What a Proposition!* He says, "The scriptures teach that unscriptural divorced and remarried

people may continue in the remarriage without further sin." Now, he tells us that he is not affirming that God is pleased with unscriptural divorce and remarried people, but then he says that they may continue in such. Now then, brethren, when has any gospel preacher ever, from Pentecost until this day, affirmed that you could participate in, take part in, something that was unscriptural and then enjoy the fruit of that thing. For example, if a man leaves the church of Christ, and goes to the Christian church and begins to worship with the instrument; then repents of leaving the church of Christ, and repents of joining himself to the Christian church, may he continue to engage in the worship of the Christian church with instrumental music? Now let him answer that question. When has any gospel preacher ever affirmed anything like that? Move down the chart, please. Notice this. Just move it all the way down, if you will, please, Brother Eaves.

Now, then. From Chart 2, (1) The Bible says in Acts 11:18, concerning scriptural repentance "God hath granted unto the Gentiles repentance unto life." (2) About scriptural baptism in Acts 22:16 the word of God says, "Arise and be baptized and wash away thy sins." (3) And in the scriptural church, Matt. 16:18, we have fellowship with Christ. (4) Eph. 5:19, "Singing and making melody in your heart to God." That is acceptable worship with God. (5) And scriptural divorce, a man puts away his wife for the God given reason, he may continue in the remarriage without sin.

But notice (second half of Chart 2) what our brother's proposition entails. Now he does not affirm these earlier ones, but they are parallel. (1) Unscriptural repentance, Rom. 2:5 says, with thy "impenitent heart thou treasurest up unto thyself wrath in the day of wrath." (2) Unscriptural baptism, one remains in his sin because he is not born again, John 3:5. (3) In an unscriptural church, he has no fellowship with Christ; In Eph. 2:12 the apostle Paul said, you Gentiles were at that time without God and without hope in the world. They had no fellowship with Christ. (4) Unscriptural music is vain worship. Matt. 15:9 says, "in vain do they worship me teaching for doctrine, the precepts of men." (5) Concerning unscriptural

divorce, Mark 10:11 says whoever puts away his wife and marrieth another, commits adultery. Our Brother Hicks likes to talk an awful lot about Matt. 19:9. He likes to hammer on that. And he accused us of staying with that text last night, but I dealt with Mark 10 which talks about unscriptural divorce. Matthew mentions the one scriptural divorce, but Mark 10:11 and Luke 16:18 talks about unscriptural divorce, the kind he is trying to affirm.

SEE CHART #1 PAGE 53

Chart No. 1, please, Brother Eaves. Now, notice this. We put this chart up last night. The prefix, UN, according to *Webster's New 20th Century Dictionary*, means, "not, lack of, the opposite of." The opposite of what? Lack of what? Not scriptural; *not biblical*, not of the scriptures, not contained in the scriptures, not according to scriptures. That is what my brother is affirming. That a divorce and remarriage, which are not biblical, not scriptural, not contained in the scriptures, not according to the scriptures, can be remained in. It would be like affirming that a man could remain in the Christian church and fellowship that ivory tooth idol. Now, let me say this. They fellowship that thing; they hold onto that thing. Can they repent of leaving the church then repent of joining that thing, but stay with it? Let us move on.

Chart title: Brother Hick's Proposition explained. (To Brother Thomas Eaves: No. 41 please.) One reason why we are doing this tonight is because he did not define his proposition; and let you all really know what his proposition teaches. Now then, notice his proposition again. Notice this *unscriptural* proposition. "The scriptures teach that *unscriptural* divorce. That reminds us of how the devil put the not in his tale in the garden of Eden when he deceived our mother, Eve. The scriptures teach that *unscriptural* divorce, that which is not scriptural and remarried people may continue in the remarriage without further sin."

#41 (W)	<u>HICKS' PROPOSITION EXPLAINED</u>
RESOLVED: THE SCRIPTURES TEACH THAT UNSCRIPTURALLY DIVORCED AND REMARRIED PEOPLE MAY CONTINUE IN THE REMARRIAGE WITHOUT FURTHER SIN.	
EXAMPLE: A AND B, NOT CHRISTIANS, ARE MARRIED TO EACH OTHER. A DIVORCES B - NOT FOR FORNICATION - AND MARRIES C.	
ACCORDING TO OLAN HICKS' PROPOSITION:	
1. THERE IS SUCH A THING AS AN UNSCRIPTURAL DIVORCE AND REMARRIAGE;	
2. GOD'S MARRIAGE LAW APPLIES TO A AND B;	
3. A AND C SINNED WHEN THEY MARRIED EACH OTHER;	
4. BUT A AND C CAN CONTINUE IN MARRIAGE TO EACH OTHER WITHOUT FURTHER SIN;	
5. REPENTANCE, THEREFORE, DOES NOT REQUIRE ONE'S GETTING OUT OF A SITUATION WHICH WAS SINFUL AT ITS BEGINNING;	
6. THAT ONE CAN ACCORDING TO THE LAW OF GOD ENJOY AND PARTAKE OF THE BENEFITS OF HIS SIN AND BE PLEASING TO GOD IN DOING SO;	
7. THAT REPENTANCE MAY CONSIST SIMPLY OF ACKNOWLEDGEMENT OF SIN WITHOUT CORRESPONDING CORRECTION OR AMENDMENT OF WRONG;	
8. THAT IT IS IMPOSSIBLE FOR ONE TO LIVE IN ADULTERY;	
9. THAT, SOMEHOW, A SITUATION CAN BE SINFUL AT ITS BEGINNING, BUT RIGHT IN ITS CONTINUATION.	

Now, an example. A and B, not Christians, are married to each other. A divorces B, but not for fornication, and marries C.

According to Brother Olan Hick's proposition:

No. 1, there is such a thing as an unscriptural divorce and remarriage. He tells us that.

He recognized that, No. 2, if they divorce and remarry, God's marriage law does apply to A and B.

No. 3 A and C sin, when they marry each other; he admits that.

No. 4, But A and C may continue in marriage to each other without further sin.

NO. 5, Repentance; therefore, does not require one getting out of a situation which was sinful at its beginning.

No. 6, That one, according to the law of God, can enjoy and partake of the benefits of his sin and be pleasing to God in doing so.

No. 7, That repentance may consist simply of acknowledgment of sin without corresponding correction or amendment of wrong.

No. 8, That it is impossible for one to live in adultery, in this kind of situation.

No. 9, That somehow a situation can be sinful at its beginning, but right in its continuation.

All right, let us go to Chart No. 4. We are going to do these things because he said there is a lot of confusion about this. One of the major reasons why there is confusion, is because the rules say that the affirmative should so define the proposition that there will be no confusion about the terms. He did not tell us about the term, 'divorce and remarriage,' i.e. what he meant by that.

#4(W)	GEN. 2:24
"THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH."	
	ROM. 7:2-3
"FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH: BUT IF THE HUSBAND DIE, SHE IS DISCHARGED FROM THE LAW OF THE HUSBAND. SO THEN IF, WHILE THE HUSBAND LIVETH, SHE BE JOINED TO ANOTHER MAN, SHE SHALL BE CALLED AN ADULTERESS: BUT IF THE HUSBAND DIE, SHE IS FREE FROM THE LAW SO THAT SHE IS NO ADULTERESS, THOUGH SHE BE JOINED TO ANOTHER MAN."	
	MK. 10:6-12
"BUT FROM THE BEGINNING OF THE CREATION, MALE AND FEMALE MADE HE THEM. FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND SHALL CLEAVE TO HIS WIFE: AND THE TWO SHALL BECOME ONE FLESH: SO THAT THEY ARE NO MORE TWO, BUT ONE FLESH. WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER. AND IN THE HOUSE THE DISCIPLES ASKED HIM AGAIN OF THIS MATTER. AND HE SAID UNTO THEM, WHOSOEVER SHALL PUT AWAY HIS WIFE, AND MARRY ANOTHER, COMMITTETH ADULTERY AGAINST HER: AND IF SHE HERSELF SHALL PUT AWAY HER HUSBAND, AND MARRY ANOTHER, SHE COMMITTETH ADULTERY."	

All right, notice this. We are going to talk about God's law of marriage in order that we may know what divorce and remarriage is, as his proposition states.

Gen. 2:24, this is the law of God. "Therefore, shall a man

leave his father and mother and shall cleave unto his wife and they shall be *one flesh*.”

Rom. 7:2-3, “for the woman that hath a husband is bound by law to the husband while he liveth. But if the husband dies, she is discharged from the law of the husband so then, if while the husband liveth, she be joined to another man she shall be called an *adulteress*. But, if the husband die, she is free from the law so that she is no *adulteress* though she be joined to another man.”

The Bible says not that she will be called a pretty, young divorcee or called a faithful saint if she is in the church of Christ, but she shall be called an *adulteress*. Now if her husband is dead, she is freed from the law. He asked me about David and Bathsheba last night. I said the law of God applied. She mourned for him after her husband was *dead*. Then he (David) took her. She was free from the law of the husband, Uriah.

Now then, move on to Mark 10:6-12, “But from the beginning of creation....” This is not just a Christian dispensation rule, but God has always had this rule. Jesus said, “Moses said this, but I say this.”

Please remember this: some people try to contend that this was a special thing for the inter-testament period, that is, when Christ was here, but Luke 16:16 says the law and the prophets were until John, but from John the kingdom of God is preached.

(From Chart 4) “But from the beginning of creation, male and female made he them. For this cause shall a man leave his father and mother and shall cleave to his wife and the two shall become one flesh. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter and he said unto them, whosoever shall put away his wife and marry another, committeth adultery against her. And if she herself put away her husband and marry another, she committeth adultery.” It could not possibly be any plainer.

And our brother is flying in the face of these scriptures: he is going against these scriptures. We do not disagree with the scriptures which he uses. We disagree with his misapplication of them and his assumptions based upon them. We agree with the scriptures that he uses, but not his misapplication of them.

All right, let us go to No. 3, please. Rom. 7:2,3 says, "for the woman that hath a husband is bound by law to the husband so long as he liveth. But, if the husband die, she is discharged from the law of the husband, so then, if while he liveth, she be joined to another, she shall be called an adulteress. But, if the husband die, she is free from the law so that she is no adulteress, though she be joined to another man." Now, beloved, I mentioned last night in your text (KJV) it has "the", in "the" law to the husband, but in the Greek text the "the" is not there. It is not talking about the law of Moses, but he said I speak to those who know the law, meaning the law of Moses. Then he uses God's own law, the law given in Gen. 2:24; and says, "if the husband die, she is discharged from the law of the husband, so then if while her husband liveth, she be joined to another man, she shall be called an *adulteress*, but if the husband die, she is free from the law so that she is no adulteress, though she be joined to another man."

#3(W)		WHAT IS MARRIAGE?	
ROMANS 7:2-3			
APPROVED MARRIAGE	-----	SCRIPTURAL	
<u>MAN'S PART</u>		<u>GOD'S PART</u>	
GEN. 2:24, MARK 10:6-7, ROM. 13:1		MARK 10:6-9, I COR. 7:39	
COVENANT TO MARRY (UNDER CIVIL LAW)		DIVINE APPROVAL	
COHABITATION		TWO BOUND INTO ONE	
UNAPPROVED MARRIAGE	-----	UNSCRIPTURAL	
<u>MAN'S PART</u>		<u>GOD'S PART</u>	
COVENANT TO MARRY (UNDER CIVIL LAW)		DIVINE DISAPPROVAL	
COHABITATION		NOT BOUND - NOT SANCTIONED	

Now, notice our chart no.3: What is marriage? He (Hicks) could have defined it for us when he said remarriage; he could

have defined re; and then he could have told us what marriage was. But did he do that? He did not do that.

All right, (from the chart) approved marriage and scriptural.

Man's part: Gen. 2:24, Mark 10:6-7, which I have read (Chart 4) and Rom. 13:1, which teaches we are to obey the law of the land, in which we live, as long as it harmonizes with the law of God. From Acts 5:29, we showed last night that we ought to obey God rather than men in marriage. We ought not to sanction all manner of divorce and remarriage as our brother is doing. (From the chart) Under man's part, they covenant to marry under civil law and they cohabit, one with another. They covet to marry, they marry and begin to live together as husband and wife.

Now, God's part (of approved marriage): Divine approval; the two are bound into one. Now, in just a moment we will come to another chart which shows I Cor 7:39, and I will show you how it illustrates God's divine approval. Two are bound into one.

But, look at unapproved marriage.

Man's part: they covenant to marry under civil law, they marry, they begin to live together as husband and wife, and they cohabit one with another. Then you have the unscriptural part. God's part is divine disapproval. They are not bound, not sanctioned. Now, Brother Olan Hicks charged me last night and brethren who teach the same thing (and there are multiplied many, there are more than 5000 men in Israel, who have not bowed their knee to this Baal, my beloved brethren) of being in favor of more divorce than he. That is not true. I am teaching the law that is for the whole populus. But by the way, this is so characteristic e.g. in a country like Australia, where gambling is widespread, (they say two Aussies will bet on two flies crawling up a wall), people began to use the scriptures to justify gambling. You go to a country where everybody boozes, and you will find people who begin to justify booze. I am not saying our brother does this (concerning gambling and booze), but such use the idea that the voice of the people is the voice of

God; so America begins to practice (Hollywood morality), and then someone has to begin to find scripture to justify it and sanction it. And *that* is what our brother is doing. (From the chart) Divine disapproval: they are not bound; they are not sanctioned. When such a couple, and adulterer and adultress, are living together, though it is sanctioned by the law of the land, it is no marriage in God's sight, and they are just separating themselves when they divorce. That is no (hated) divorce in God's sight. And I am not upholding more divorce.

#17(W) GOD'S LAW OF MARRIAGE

GEN. 2:24

"THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH."

ROM. 7:2-3

"FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH: BUT IF THE HUSBAND DIE, SHE IS DISCHARGED FROM THE LAW OF THE HUSBAND. SO THEN IF, WHILE THE HUSBAND LIVETH, SHE BE JOINED TO ANOTHER MAN, SHE SHALL BE CALLED AN ADULTRESS; BUT IF THE HUSBAND DIE, SHE IS FREE FROM THE LAW, SO THAT SHE IS NO ADULTRESS, THOUGH SHE BE JOINED TO ANOTHER MAN."

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NOT MORE EXCEPTIONS

I COR. 7:15
I COR. 7:29
I COR. 7:27-28

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THESE SCRIPTURES MISAPPLIED

~~"DESSERTION"~~

~~"WHAT'S HER STATE?"~~

~~"LOOKS LIKE"~~

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ONE EXCEPTION - FORNICATION
MATT. 19:9 - JER. 3:8

I COR. 7:39

"A WIFE IS BOUND FOR SO LONG TIME AS HER HUSBAND LIVETH: BUT IF THE HUSBAND BE DEAD, SHE IS FREE TO BE MARRIED TO WHOM SHE WILL: ONLY IN THE LORD."

Chart No. 17, please. 15 minutes, all right.

Gen 2:24. Here is the law of God. God's law of marriage. Therefore shall a man leave his father and mother and cleave to his wife and they shall be one flesh.

Rom. 7:2-3, "for the woman that hath a husband is bound by *law ...*" Notice that the definite article is not there, bound by "law." God's universal law for all mankind, for the Hindus, for the Moslems, for the Buddhists, for all the people of the world and for Christians.

For the woman that hath a husband is bound by law to the husband while he liveth, but if the husband die, she is discharged from the law of the husband. So, then if while the husband liveth she be joined to another man, she shall be called an adulteress. But, if the husband die, she is free from the law so that she is no adulteress though she be joined to another man."

Now, notice, Christ Jesus, our Lord, gave one exception to that. Here is Christ's teaching as you can see on the chart. Matt. 19:9, "Whosoever puts away his wife, except for fornication and marrieth another, committeth adultery." Dearly beloved, in John 3:5, does *except* a man be born again, mean except? "Except a man be born again he cannot enter into the kingdom of God." Does *except* mean *except* there? Is there some other way a man can get into the kingdom besides being born again? Jesus gave that in John 3:5. All right, can a man be divorced from his wife for any other reason? Our brother says for any reason, he can be divorced. He said, I don't sanction it, but he said they can be divorced and live together and it not be adulterous, i.e. not be living in adultery. Who can believe it??

Matt. 19:9, "Whosoever putteth away his wife and marrieth another committeth adultery." Now, our brother, in answering one of my questions, said that sin was involved in every divorce, why I know that. Brother Olan you did not answer the question. The question was, is every divorce in and of itself wrong?

Beloved, let me say this. If a divorce comes about because of fornication, sin was involved, yes, but the innocent party's putting away of that fornicator is not wrong. He might even have been living as whoremonger, it is not wrong for a Christian to put away a fornicator. Now, the innocent party may forgive him, but it is not wrong for them to divorce such; and to give

you a proof of that look at Jer. 3:8 where the Bible says that God divorced Israel. What for? Fornication. God divorced Israel for fornication. So, it was not wrong for God. If it was wrong for God, it was sin, (but It wasn't sin). Yet, sin is involved in every one, but God divorced Israel for *fornication* and the innocent party has the right to divorce a fornicator.

All right, now then, look at Paul's teaching over here. Now what our brother says about I Cor. 7 is not germane. We pointed out last night the apostle Paul is not talking about divorce and remarriage in I Cor. 7. What Paul mentions in Rom. 7, about the law of God, he repeats in I Cor. 7:39 "A wife is bound so long time as her husband liveth." Does that only apply to members of the church? Does that only apply to people who know about the law? That is God's universal law. It applies to the Hindus; it applies to the Moslems. Let me just mention this. We lived in Pakistan as some of you know, for 3 years. A man by the name of Ghani Khan—you can write to him if you want to check this story—was our landlord, and he made fun, not really in a very critical way, but did kind of mock. He said, "You Americans are a Christian nation, but look at all the divorce you have." Now, the Moslem religion allows a man to have four wives. But, let me tell you this, the law of the family, the law of God, actually, is so strong and powerful in India and Pakistan, that here is what he said, 'My cousin was married to woman but decided to put her away and get another woman. Now his mother and daddy, who were wealthy people, had given him and her, his wife (the wife of his youth), a house when they married. And he came to his mother and said, mother, I am going to divorce my wife and take another wife. This old Moslem mother said, I will never look on the face of the second woman. And she continued, "This, the first wife is my daughter, and she gets the house." I want you to know, dearly beloved, and I say it in all kindness and gentleness, that old Moslem mother had more determination to maintain God's law concerning the wife of the youth, than my brother (Hicks) does.

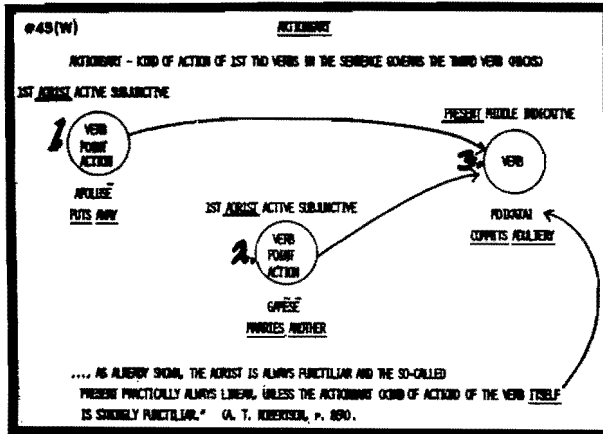
SEE CHART #28 PAGE 33

All right, let us go to Chart No. 28, please. Brother Deaver would you hand me the that legal pad, the yellow one. Now

then, I want to get to this material because it is very urgent. Now, our brother uses his idea on the punctiliar tense. He quoted again from A.T. Robertson, tonight. Now I am glad that he brought it up. It gives me an opportunity to bring this up, however I would have brought it up anyway. We are quoting from A.T. Robertson; last night I said, Robinson, but brethren it is Robertson. All right, notice on Chart 28. We are going to begin where it is written: "As already shown the aorist is always punctiliar and the so-called present practically always linear, unless the *aktionsart*..."", now beloved, that is a German word from action and sort. Action in the English and sort in the English, meaning sort of action which a verb has. Continuing the quote, "Unless the *aktionsart* of the verb itself is strongly punctiliar." Now punctiliar means point action in time. The verb just goes bang, it does that.

Now brother (Hicks), I did not agree. You suggested I agreed with you that the two verbs in connection with it (*moichatai*) in the same sentence it is, governs what that verb says. I did not agree with that last night. But, here is the point, and he (Robertson) says it, the *aktionsart* concerns the action of the verb *itself* i.e. the sort of action of the verb *itself*. Now Brother Olan Hick's rule of interpretation - and I would like to know anybody, anybody in the whole world, and I deny there is anybody in the world - says the action of the other verbs with it (*moichatai*) in the sentence affects the *aktionsart* of that particular verb which we are talking about. Mr. Robertson says, that it is the verb *itself*.

All right, let us go to our next chart, Brothers Eaves, no. 45. Now here is Brother Olan Hicks' rule of interpretation: (from the chart) The *aktionsart*, that is, the kind of action, of the first two verbs in Matt. 19:9 (that is what we are talking about, where it is (1) putting away and (2) marries another) governs, i.e. the kind of action of the first two verbs in the sentence governs the third verb. That is Brother Olan Hick's doctrine. That is his theory. That is his assertion about interpretation, i.e. his hermeneutical principle. All right, now notice the first verb *apouise* is an aorist tense verb, that is, it is point action, "puts away." Notice now no. 2 on the chart; it is also aorist, "marries

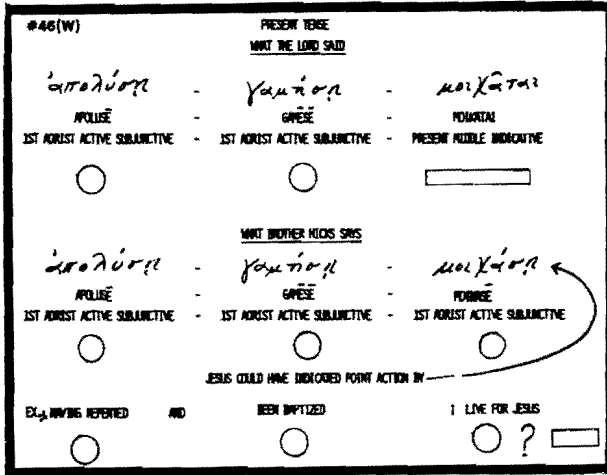


another", it too is point action. It is *game*. But notice, the Lord Jesus Christ used a present tense for the third verb, not an aorist, i.e. not a point action verb; but he used the present tense of the verb, which our authority said earlier, is almost always linear. That present tense verb is *moichatai* "commits adultery."

Now, then. Look down here on the chart at this quotation from Mr. Robertson, again. "As already shown the aorist is always punctiliar, and the so-called present practically always linear, unless the aktionsart (the kind of action) of the verb itself, is strongly punctiliar."

Now, go to our next chart, Brother Eaves, no. 46. All right, we are talking about this subject: the present tense and what the Lord said. (From the Chart): (1) *Apoluse*, that is to put away, it is aorist; it is point action. You see we have the round green dot there to show you. Aorist is point action. (2) *Gamse*, it is also aorist; that is, the marrying again statement is also aorist tense. But notice what Jesus did; he got out of the aorist tense and went to the present middle indicative: *moichatai*. He did not use the aorist tense, but he used present middle indicative in that place, which almost always is linear according to the man he is quoting and I am quoting.

But Brother Hicks says this: that *apoluse*, which is aorist, is



point action, and *gameze*, is point action; therefore, the third verb must also be considered to be point action. If that were true, Jesus could have indicated point action by saying *moichase*, and that is aorist. Jesus could have said, *moichase*.

Now then, let us see an illustration of this. Example: a man says, I have repented, point action, and been baptized, point action, I live for Jesus. All right, Brother Olan, tell us now. I want you to deal with this chart. I am going to leave it up here for you to deal with. In the case of "I live for Jesus," do the two verbs going before, and they are point action, control the third and make it also point action?

Now, I want you to see, beloved brethren, we have talked a lot about the Greek and many of you expressed the idea that you did not follow it, but this just disproves his theory *altogether*. He just has nothing left to stand on, in the way of talking about the tense of that verb.

Now let me briefly, check out some things here. I mentioned he did not define his proposition. (To Brother Eaves) Would you take that chart off please. And he does not answer my questions. He answered only two last night. Now I have five minutes so let me get to those questions, my questions and his questions. Let us first of all go through his questions and

answer them. (1) Can unscripturally divorced persons be pardoned if they stay divorced? He asked me this question last night, and I *did* answer the question, but he was not pleased with the answer and I shall proceed to try to do it again.

A person must repent of divorce. Divorcing is a sin, unless God allows the divorce; he allows it when an innocent party puts away a fornicator. A person must repent of divorce and he must with all of his power, with the power which he has within himself, make amendment for it. He, in other words, to be plain, brother, must strive to go back to that woman. He must go back to that woman if he possibly can, but if she refuses to have him or he cannot find her, then he will have to live alone. Now that answers the question. That answers his question.

Now here he may say, well you are not getting absolute restitution. Well, you cannot have absolute restitution, but you can make proper amendment that is within your power. For example, if a man is murdered, you cannot give the widowed woman her husband back, but you can stop killing the children of that man and so on. You can stop murdering. If a man commits adultery with a girl and gets her pregnant, he cannot change that fact, but he can stop cohabiting with her, stop spending his nights with her. all right.

(2) Is unscriptural divorce and remarriage adultery, if there is no sexual intercourse? No.

(3) If the guilty party is put away for fornication and the wife marries another, then she and he cohabit again, does she commit adultery, but he does not? Here is a woman, who puts away her husband because he is a fornicator. She is free to marry; he is not free to marry. She then - apparently as I understand your question, if I misunderstand you can let me know - and he cohabit again; that is, the first husband comes back. She put the fornicator away, and then he comes back. He (Hicks) wants to know if that is adultery? For both of them, AMEN. It is adultery; they do.

(4) Do you believe there are those who cannot contain as

mentioned in I Cor. 7:9? Why, sure I do. There are lots of people who cannot contain: fornicators, adulterers, rapists, but that does not justify any sin. That does not justify a man taking another man's wife and marrying her and living with her.

(5) Now, I Cor. 7:12-15, if the unbeliever does not depart, to what bondage is the believer responsible. She is responsible to marriage. She must maintain the marriage. He said if you are married to an unbeliever, he says do not leave him, do not depart, I Cor.7:13-15. She must maintain the marriage according to God and in peace. That is what the scriptures say right there.

CHART OF TUESDAY NIGHT QUESTIONS FEB. 22

Now then, my questions, please, Brother Eaves. I asked him about this question (1). He refused to answer it. Do you know why he refused to answer it? It is a very, very, very, very important thing to notice he does not answer questions. He says tomorrow night. (Two minutes) He says tomorrow night. Well, the question that I asked last night, which he promised to answer tonight, he did not answer. And it is very significant when a man who is a debater does not answer questions. I had a debate down in Australia with a man of the anti-persuasion. I asked him 5 questions, and he proceeded to make two speeches and I pressed him in both speeches and he just refused to answer them altogether. My brother refuses to answer, he just will not answer that question.

(2) If unscripturally divorced people live together without sanction of the law of the land, are they living in adultery? Are they practicing adultery? He said, yes, they are. And the fact that a man takes another man's wife and marries himself to her, that is adultery also. That is living in adultery. Let me mention just here, he said, I pretended that I Cor. 6:9-10 was there, but verse 11 was not. Now that is not true. I did not pretend that. I just did not happen to use that verse at that time.

All right, (3) If two people, unscripturally divorced from their spouses marry, will their initial act of copulation be adultery? He answered "no". So here is what he has got. He has got

a divorce and a marriage ceremony and he calls that adultery. In other words, a man divorces his wife and then he goes out and marries a girl down at the court house with a J.P. presiding and when they get married - the divorce and the marriage - he says is adultery. Here is his equation. Now, it is not a proper equation, and I am going to get on to that, but I may not tonight, but I will be on to it later. Because his equation says divorce and remarriage equal adultery. There are a lot of other things that equal adultery. His equation is not true. So here he says that if a man is married to an adulteress, he does not commit adultery with her. That is his philosophy.

(4) If so, what sanctions the succeeding acts of copulation, of course, that does not apply to him, because he would not answer, or in other words because he has a misunderstanding of what adultery means according to number 3.

(5) Are all divorces in and of themselves wrong? Well, I have already made mention of that, when I pointed out that sin is involved, yes, but it is not always wrong for a person to divorce.

I want to bring up one other thing. John the Baptist, in Mark 6, says, it is unlawful for you to have your brother's wife. He knew whose wife that woman was. Beloved, what we need is more gospel preachers who have the moral virtue, have the integrity of John the Baptist.

OLAN HICKS SECOND AFFIRMATIVE

Tuesday, February 22, 1977

Brethren moderators, my respected opponent, Bro. Waldron, ladies and gentlemen: I have just 15 minutes in this speech. You cannot correct that many errors in a 15 minute speech. I will do the best I can.

Bro. Waldron succeeded in proving what we all already believe, that it is displeasing to God, in fact, a sin, to unscripturally divorce and remarry. he is still dealing with that end of it. He accused me of not defining the proposition. I call your attention to the fact that last night my first 3 charts were in definition of the proposition. Bro. Waldron regularly makes this argument when he has a debate. He always accuses his opponent of not defining the proposition. I suppose if that is all the argument you have, then you better make that argument because at least it appears as though you have something to say. The majority of his speech you have just listened to, did not reply at all to the things I said in my first affirmative, but rather, just simply continued to affirm, as he has all the way along what we all already agree upon, that it is wrong to put away a mate and marry another. The one who does this without fornication as a cause, is guilty of committing adultery when he perpetrates that act. As far as the proposition is concerned, I do not believe that Bro. Waldron misunderstood the proposition in actuality. I think that his problem is that he does not understand it. And I think that is where his trouble is. Now, he suggested that I did not define the term, unscriptural divorce. Brethren, I just simply conceded it is sin. Why define it? It is conceded that it is sin. There is no purpose in spelling out the details of what an unscriptural divorce consists of, as long as it is not contested. There is no contest on that point whatever. We agree on that, that it is sin. Our conflict and our difference is on the second half of it, on the continuation in the relationship produced by that sin. He did not touch top, side, nor bottom of that. Tom, would you please put up Bro. Waldron's chart no 2. He also accuses me of not answering his questions. Friends, I am just going to leave it to you to answer that for yourself, to judge that for yourself. Now, there might be some of you out there who believe that, but I don't believe

that many of you are that blind, to think that I did not answer his questions. And so, I am just going to leave that to you to judge for yourself.

SEE WALDRON'S CHART #2 PAGE 8

All right, now, on his chart no 2 here, he is suggesting absurdity of my proposition and the wholegist of this entire thing, that one may continue in the sin, the committing of the sin, he may repeat that, and continue to repeat that sin, which we conceded in the very opening announcement of the proposition. And then the question with which he overlaid this chart right here is, may one profit from his sin? Now, folks, this is an argument that will not hold up, that one may never profit from his sin, and that in any case where there comes some kind of a good thing as a result of his sin, that it is therefore, not allowed. Because, if you do that, you nullify the cross of Christ. Those people who were guilty of the blood of Christ on Pentecost Day in Acts 2, profited because of the blood of Christ in Acts 2. They profited from a sin, very greatly profited from a sin.

Now, he asks, can the man continue in the denominational church? He mentioned the Christian Church in particular. Now, he believes, as I do, that the practices, some of the practices in the Christian Church are wrong within themselves. Do you see what he is saying, implying that I am contending that a person may continue to repeat acts that are wrong within themselves? That is not what I am contending. I am contending that when a sin is committed, that a relationship produced from that sin, which is not in and of itself sin, may be continued. If it is in and of itself sin, it may not be continued. This is the one thing Bro. Waldron has not proven to this good moment of time, and I believe that this debate will close on Friday night without his having proven that the relationship produced by the sin of putting away and marrying another, that that relationship constitutes a practice of sin. I want to ask you this, Bro. Waldron, as a response to your question, "May the person continue in a demoninational church or in some other practice of error or sin?" That is beside the point. The question I want you to deal with is, may the mother of the illegitimate child

continue in that parent-child relationship? She commits a sin when she conceives a child out of wedlock, but the relationship produced by that sin, namely she becomes the parent of a child, that relationship is not a sin. Deal with that; don't ask me if you can continue to repeat the act of cohabitation or fornication. Deal with this matter of may she keep the child, as David kept Bathsheba, although, his taking of her to wife displeased God. We showed that on the chart the other night from 2 Sam. 11:27. "The thing that David had done displeased the Lord." Well, now, Bro. Waldron says, "he was allowed to keep her because Uriah had died. Uriah was now dead." Well, what caused him to be dead? The thing that caused him to be dead was David had him killed. Now, do you realize what you are saying? You are saying that because David did not stop at adultery, but went on and committed murder, that he had a right to have Bathsheba for his wife, and that is why he could have her as his wife. Do you know what that means, brethren? You talk about the consequence to a doctrine, and he gets emotional about the consequences of this doctrine. That means that if a man goes out on his wife, and commits adultery and she catches him at it, the best thing he can do is kill her, according to Bro. Waldron's doctrine. Because if he does not, and she puts him away for the fornication, he is condemned to eternal celibacy as long as he lives on the face of the earth. He can never remarry again. But, if he kills her, maybe get a year or two in prison, he can repent of that and be forgiven of that and marry anybody he wants to. Now, that is this ridiculous argument based on a partial reading of the scriptures, simply considering a few isolated passages and not taking the entire counsel of God on the subject. The one thing that is not proven is that remarriage itself continues to be sin.

SEE WALDRON'S CHART #41 PAGE 86

Would you put his chart no. 41 up, please? Bro. Waldron's chart no. 41. Now, he tries to explain my proposition for me, and I think the reason he does this is because he understands all too well what my proposition is and he does not like it. And, so, because my proposition does not say what he wants me to

say and accommodate his *strawman*, he just bulds that strawman up there anyhow. Now, there is one thing that is missing from this, all of this chart here. He says that, the consequence of it is, there is no such thing as unscriptural divorce and remarriage. God's marriage law applies to A and B. A and C sin when they are married each other, but A and C can continue in remarriage to each other without further sin. Repentance, therefore, does not require one's getting out of a situation, which was sinful at its beginning. I made no such statement as that. I made no such argument as that. I did not say that repentance does not require a person to stop sinning. I did not say that. That is his conclusion. But there is one thing wrong with this chart. It does not give us the passage that says that the marriage relationship, the second marriage the remarriage relationship, is in itself sin. He did not give that passage on the chart.

#27(H)

WHY THE REMARRIAGE MAY CONTINUE

1. IT IS NOT SINFUL WITHIN ITSELF.
2. NO COMMAND OF GOD INDICATES OTHERWISE.
3. IT DOES NOT CONFLICT WITH THE DEMANDS OF REPENTANCE, I.e. THE CHANGING OF SINFUL PRACTICES.

(MacKnight commentary on the epistles, pg.107)

Quoted by Burton Coffman, Comm. on 1 & 2 Cor. Pg.105

Bro. Bill, would you put up my chart no. 27, please. Here is the reason the remarriage may continue without further sin. These are the things that Bro. Waldron has obligated himself to deal with Biblically, and has not. The reason the remarriage may continue is not because a person can repeat sin and be guiltless. The reason it may continue is because, no. 1, it is not sinful within itself. I have established this by scripture until he can show that we misused the scriptures to do it. It is not sinful within itself. The thing that is not sinful within itself may continue, unless there is some other reason why not. No. 2, no command of God indicates otherwise. I want to ask you something, here. Have you ever seen in the Bible, in apostolic practice, where someone was commanded, before they could

become a Christian, to separate from their wife? That was made a prerequisite? Let me tell you something. On Pentecost Day, when the gospel came and began to be preached, it began to be preached to the Jews. The Jews were people who lived under a law that permitted divorce and remarriage for causes other than fornication. Bro. Waldron, these people were living in second marriages, many of them, because it was lawful then. And fornication was not the cause that the first one was broken up. Now, then, have you ever read in that account of Acts 2, where the apostles placed a block in front of that door and said "repent and be baptized everyone of you in the name of Jesus Christ, except those of you with second marriages?" What we are doing here, brethren, is adding a further prerequisite that God did not add in his word. That is becoming a denomination just as rapidly as you can do it. It has no scriptural authority whatever, to be there. Folks, I want to tell you this is a fact. I am dealing with reality among us. I know of a place, I know of a group of people who baptized a woman one night and withdrew fellowship from her the next day. I know of another group of people, our brethren in the church, who baptized a woman one night, and as soon as she came up out of the water, they said, "Now you cannot go home to your husband, because you are a Christian now." He was a second husband. I know of a church where the elders have placed this in the door so strongly that they have ordered their personal workers, when you go out and talk to people and door knock and talk to prospects, if someone shows an interest and is willing to study with you, you first have to ask them, "Have you been married more than once?" And, if the answer is "Yes," then you have to ask them, "Are you willing to give up your present mate?" And if they say "No," just pack your stuff and go and don't even teach them. Don't even offer them the gospel. Brethren, that is becoming a common practice, because of the doctrine, that men like Bro. Waldron espouse, and I don't say that his motives are impure; I believe Bro. Waldron and those who work with him are really concerned about immorality and low moral standards, and I believe they are conscientious in thinking that this is the way to fight it. Brethren, God said to fight that thing, let everybody have his own mate. Let us do it that way.

No. 2. There is no command of God, no authorization from God, in apostolic example or command or inference, to place this prerequisite before people's discipleship, that they cannot be divorce and married a second time and still be a Christian.

No. 3. The third reason why the remarriage may continue is, it does not conflict with the demands of repentance. That is, the changing of sinful practices. Now, before he has the right to say it conflicts with the demands of repentance, he has first to show by the Bible, that it is within itself sin. He has completely failed to do that.

SEE CHART #27 PAGE 103

I want you to put up, if you will chart no. 29. on Rom. 7. Brethren, we have an interesting situation, here. When he got out of Matt. 19:9 and got over here in Rom. 7, he got an additional condition, besides the two, under which a person may be allowed to remarry another. Pay close attention to this Bro. Waldron. Notice what this passage says, that you are bound by the law as long as you live. A woman is bound to her husband as long as he lives. Now, I asked him last night, now, in verse 4, these people are allowed to remarry to Christ. Which happened? was it adultery? He said there are only two. Was it fornication on the part of the mate that allowed them to remarry or was it the death of the mate? Last night he said, "It was their death." Brethren, that is a third condition. Now he said it was not a literal death, but it was a spiritual death. And he is right about it. Tonight he comes back and he says, "Israel committed fornication and God divorced Israel for the fornication." You know what you have got there? You've got the guilty party with the right to remarry. That is what you've got. Look at verse 4. "Ye also are become dead to the law by the body of Christ that ye should be married to another." These people were allowed to remarry. Why? Because the law of Moses died or because the law of Moses committed fornication? No, sir. By the act of a third party, who was neither of the first two mates, Israel or the law of Moses, because of the sacrificial act on the part of Christ. You've got a third reason there. And if you will go over to I Cor. 7:15, you will get

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another reason. And there are many more when you take the whole counsel of God instead of just these two reasons only. But that cannot be harmonized with the entire body of scriptures. Thank you.

WALDRON'S SECOND NEGATIVE

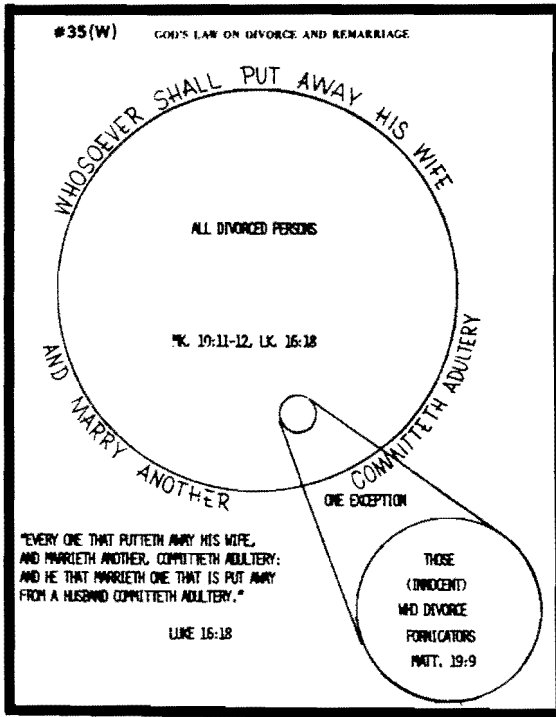
Tuesday, February 22, 1977

Mr. Chairman, honorable moderators, worthy opponent, my brothers and sisters, everyone who is here tonight, I greet you, and certainly want to say again that I appreciate your coming; I appreciate Brother Olan Hick's attitude and I appreciate the attitude of each and every one of you.

Now, I would like to just simply mention in the beginning, that I left this chart no. 46 up here and it just stayed up here. He did not deal with it. As you notice, this (referring to chart 46) was what we were talking about on the present tense and point action. We presented Mr. Robertson, the authority which he (Hicks) brought up and we quoted from that (Robertson's work). But he did not deal with that chart, an absence of him dealing with it. Now, he said, he would leave it to you all to tell whether or not he answered the questions. Well, last night he said about one of the questions, "I will answer tomorrow night." About two of the questions, he said, "I will answer them on Thursday night." Now, he said himself, according to his own testimony, and the book and the recording will show this: "I will answer 2 of them on Thursday night." And he said, "I will answer another one tomorrow night." He has not done that. Now then, did he answer the questions? He did not answer them. He did not answer 60% of those questions. And he did the same thing with the first question tonight.

But, let us move on, now, to deal with some other things. He said I have not shown that it is adultery. Brother Eaves. No. 35 please. Now, I want us to notice this chart; on it we have "all divorced persons" (within the circle). And I want to read to you from Mark 10:11-12, "And he saith, unto them, whosoever shall put away his wife and marry another, committeth adultery against her." Now, he (Hicks) did not complain about my definition of adultery. Rather he did not complain about my definition of a marriage which I gave earlier, which was this, there is a God sanctioned marriage and there is a marriage by the law of the land which God does not sanction, i.e. when one marries a person who is someone else's wife.

So, Mark 10:11-12 says that whoever puts away his wife and



marries another commits adultery. But, look at Luke 16:18, which is on the chart, "everyone that putteth his wife away and marrieth another committeth adultery." Now, he (Hicks) seems to want to suggest (we cannot get him to say when it takes place, we have given him the places to check, but he will not answer it) yet, he seems to want to say that adultery is this equation: that you divorce and then go to a J.P. and when he marries you, that is adultery. Why that is not sexual immorality. When the law said in the 7th commandment, thou shalt not commit adultery, did that mean that you were not to get married? In Romans, when the apostle Paul repeated that statement, "thou shalt not commit adultery." was he talking about sexual immorality, of a marriage ceremony before a minister or a justice of the peace or a judge or something like that? Adultery is involved with sexual immorality. Look at Luke 16:18, "Everyone that putteth away his wife and marrieth

another committeth adultery. And he that marrieth one that is put away from a husband commits adultery.”

Now, he brought up the divorced fornicator. The Bible says, (look at the last part of Luke 16:18) “And he that marrieth one that is put away from a husband commits adultery.” If a divorced fornicator is put away and someone marries him, that is adultery. That is adultery. The marriage is adulterous and they practice adultery every time they cohabit one with another.

What about idolatry? If a man is worshiping an idol, can he say well, I have this idol and I am going to put him away; but after he puts him away, and says I repent of taking that idol, can he keep on bowing down before that idol? And if a man says I repent of divorcing my wife and of marrying another woman, i.e. the divorce and the remarriage were unscriptural and he has taken another man's wife, can he say, yes, I repent of that, but he keeps on cohabiting with her.

Now then, notice (from chart 35) there is one exception to all divorced people committing adultery when they remarry. They are those innocent ones who divorce fornicators (Matt. 19:9). that is God's law. And dearly beloved, I love you, but it will stand in the day of judgement. And the Bible teaches, that those who commit adultery and fornication will have their place in the lake that burneth with fire and brimstone which is the second death (Rev. 20:8). If any man teaches a doctrine that leads people to continue in the state of adultery, which unscriptural divorce and unscriptural marriage do lead to, then they will be in adultery. Unscriptural divorce and remarriage which his argument teaches, will lead to adultery. To teach that, to condone that, to keep people in it, then a man will be responsible for that. I am not saying that this brother says it is adultery. He says it is not. But, *this doctrine* that he is teaching and I am attacking his doctrine, *his doctrine says that*.

Now then, we want to go to chart no. 9. We need to talk about repentance. I brought up John the Baptist, and I said in Mark 6:17-18 we have this statement by the inspired writer: “For Herod himself had sent forth, and laid hold upon John and bound him in prison for the sake of Herodias, his brother

From chart 9, W. E. Vine: "Signifies to change one's mind or purpose, always in the New Testament involving a change for the better, an amendment." There are certainly some things you cannot change. I have already illustrated that. And I illustrate it again. If you murder someone's husband you cannot give the woman her husband back, but you can stop from killing his children. If you fornicate with a girl and a child is conceived, you cannot change that. But you had better not do anything to the child. God hates those who harm the fatherless children. My brother knows that. He defends that. And our other brethren, too, but they just misapply the teaching about that.

But, let us go on. Vine says, "signifies to change one's mind or purpose, always in the New Testament involving a change for the better, and amendment."

Matt. 21:29, the son answered and said "I will not, but afterward he repented himself and went.

Example: A man divorces unscripturally and takes another woman, but he still belongs to the first wife; she probably belongs to someone else. If she was divorced unscripturally she does belong to someone else. Thus he takes another man's wife. Now can he go on keeping her or will he repent and change.

#10(W)	BRING FORTH FRUITS WORTHY OF REPENTANCE <u>ACTS 26:20</u>
"BUT DECLARED BOTH TO THEM OF DAMASCUS FIRST, AND AT JERUSALEM, AND THROUGHOUT ALL THE COUNTRY OF JUDEA, AND ALSO TO THE GENTILES, THAT THEY SHOULD REPENT AND TURN TO GOD, DOING WORKS WORTHY OF REPENTANCE."	
RECONCILIATION TO HER HUSBAND - I COR. 7:11	
SELF-DENIAL - MATT. 16:24, LK. 14:26, MATT. 5:30	

All right, let us move on. Look at Acts 26:20. Brother Eaves, I need Chart no. 10. I am quoting from Acts 26:20. "But declared both to them of Damascus first and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent, turn to God doing works worthy of repentance."

I Cor. 7:11 says (this is talking about separation, not about divorce) if they are separated, she must remain unmarried or be reconciled to her husband. But, in the case that they cannot be reconciled, what is the situation? Look at Matt. 16:24, the Lord Jesus Christ said unto his disciples, "If a man will come after me, let him deny himself." What we are talking about is self denial. Jesus taught in Luke 14:26, he who comes to me "and hates not his father and his mother and his wife and his children and his brethren and his sisters, yes and his own life also, he cannot be my disciple." Now, our brother is teaching that a man can take a woman, another man's wife, according to God's law, we are talking about God's higher law, we brought that out last night. He (Hicks) is teaching that according to God's law, he (a man) can take an adulteress to himself and can keep her. But the Bible says that Jesus must be first.

All right, let us move on. I Cor. 6:9-11. Now, notice this. Our brother did not tell us in which one of these sins that one could continue. And he seemed to indicate that one could not, but he said that divorcing unscripturally and remarrying was not adultery. That is his implication: he says, the divorce and remarriage is adultery, but the living together is not adultery. Well, you cannot have immorality, if you just go down before a J.P.; it would have to be an awfully immoral J.P. That is the truth, it would. I Cor. 6:9-11. I want us to turn and read that. We will read all 3 of them provided time will permit.

SEE CHART #14 PAGE 32

No. 14, Brother Eaves. Thank you. 5 minutes, we have. I Cor. 6:9-11: "Be not deceived, neither fornicator's, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men...(now the New American Standard version calls that homosexuals) thieves, covetous, drunkards, revilers, extortioners." Brother Hicks, please tell us, in which of these a man can continue and remain a faithful Christian. Now, I have shown, from my chart, that if a man puts away his wife and marries another woman, he commits adultery. The relationship in that marriage is a practicing of adultery. Every time they cohabit, they commit adultery. They practice adultery.

#15(W) GOD IS NOT MOCKED
 GAL. 6:7

SOW UNSCRIPTURAL DIVORCE
 REAP SECOND MARRIAGE (GOD SAYS - ADULTERY)
 MARK 10:11

SOW UNSCRIPTURAL DIVORCE
 REAP SECOND MARRIAGE (MAN SAYS - IT IS NO SIN)

Now then. Let us answer that question, but let us go to this chart, no. 15, Brother Eaves, please. Chart title: God Is Not Mocked, Gal. 6:7.

Sow an unscriptural divorce--reap a second marriage, - God says it is adultery (Mark 10:11).

Sow unscriptural divorce--reap a second marriage - man says it is not sin. Oh, he says, yes, the marrying itself is; going before the J.P. is; going before the judge is; that is sin. But actually the cohabiting is not. That is his (Hicks) argument. That is what he is trying to base his defense on. Let me ask you this question. Suppose a man plants black-eyed peas, and he repents of planting black-eyed peas; suppose he fertilizes his black-eyed peas, and repents of fertilizing those black-eyed peas, and then he says, I am going to enjoy watermelon. The Bible says whatever a man sows, that shall he also reap. God's law of marriage says, you divorce unscripturally, you marry someone else, it is adultery; and it continues to be adultery.

SEE CHART #6 PAGE 45

All right, let us go to no. 6, please. There is a higher law. We used this chart last night, Acts 5:29. The Nuremberg war trials, we mentioned those. God's law of marriage: "What therefore God has joined together let not man put asunder." Now, my brother will not answer the question that says, when they are loosed or when are they divorced. When are they actually separated in God's sight, if it is the wife of the youth? He will not answer that question, because God's higher law keeps them bound. He said a person just knows when he is loosed. He

just happens to know that. That is like the denominational people who said, "Well, I just know when I am saved; I just know it." He does not give an argument about that; he just says they know it.

All right, let us go to chart no. 8, please, Brother Eaves. Chart title: Contrasting God's Law and Man's Law. The Federal Law: the civil right act of 1964 said no discrimination because of race and so forth. Back when I was a boy and many of you were young, you know that our black brethren and others of the minority race had to ride in the back of the bus. They had separate restrooms. They had separate telephone booths. That law now is null and void. If a law, of one of the states is a Jim Crow law, it is null and void, because of the higher (federal) law.

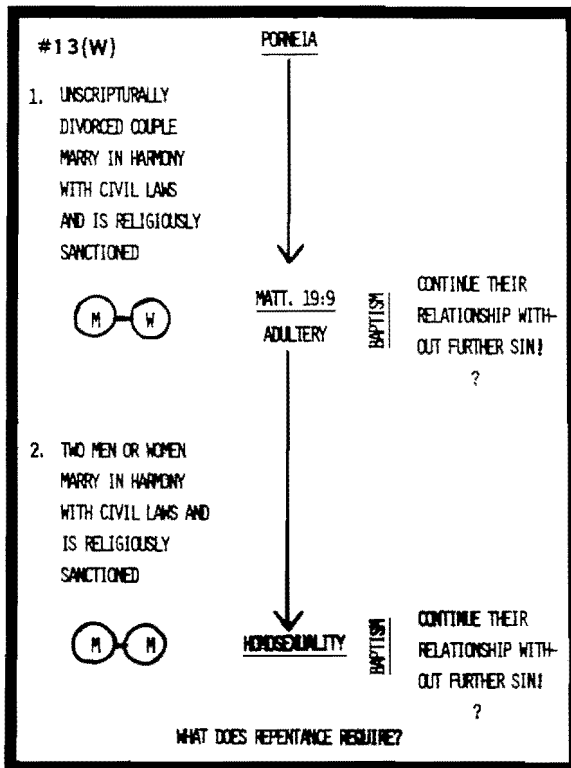
Now, look at this. "What God hath joined together let not man put asunder" (Matt. 19:6), that's God's law.

From chart: Husband and wife may be divorced for many unscriptural reasons. That law is the law of man. It is the law which our brother is sanctioning.

He mentions Pentecost. He said, they (the people on Pentecost) had divorced and remarried, according to the laws of the land, but that law is null and void in God's sight. We are talking about God's law, a higher law. They are divorced by man, but God does not approve it. God does not sanction it.

All right, Brother Eaves, let us go to chart no. 13 please. if you will. I need to get that in. How much? One minute. All right. I want to ask Brother Olan this question. Here is the word *porneia*. The word *porneia* is the Greek word we translate, "fornication." It is also translated, *immorality* or *sexual immorality* in the *New American Standard* translation of the Bible. It includes adultery; it includes homosexuality, all forms. Arndt and Gingrich say that it refers to every kind of sexual immorality.

Question no. 1, and unscripturally divorced couple marry in harmony with the civil and religious laws. It is religiously sanctioned; they are man and wife. But according to the Bible



they commit adultery. They are baptized. May they continue with their relationship? What must they do Brother Olan? What must they do? And I will leave *this* chart up here. What must they do to get out of that relationship? What must they do to change that relationship?

All right, the next one, question 2. In Colorado and two other states of America, they have legalized homosexuality. There are more than 50 men or at least 50 men in Colorado who are married to each other. Now two men or women marry in harmony with civil law, the law of the land, and it is religiously sanctioned. Preachers in Australia and here, denominational, sectarian preachers, marry two men to each other, two women to each other. Man to man; it is homosexuality. It is also called *porneia* or it is fornication, and because of the general

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definition of *porneia*, it is sexual immorality; now what must these two do about their relationship? Can they continue in their relationship? Time. Thank you.

OLAN HICKS THIRD AFFIRMATIVE

Tuesday, February 22, 1977

This, again, is my last speech for this evening, in fact, for this proposition. I would like to thank the audience for your wonderful conduct and for your very good attention. I appreciate that very much. I would also like to thank Bro. Waldron and Bro. Deaver for a special extension of courtesy to me that the rest of you do not know of. They have provided me with copies of Bro. Waldron's charts as the charts were put up here on the screen. I have not done so for them. They could have used that against me and said that it gave me an unfair advantage, which to an extent it does. They did not do that. I appreciate that courtesy. The reason I did not prepare copies of my charts for them is because we did not make an agreement of that in advance; therefore, I did not know that this would be done. I did learn of it last night and attempted today to make copies of the charts for them. I had equipment trouble all day. The typewriter broke down; I did not get it done. I apologize for that, and I recognize this does put them at a bit of a disadvantage, and perhaps may account for the reason why Bro. Waldron is having trouble actually getting to the points that I am making. Perhaps on Thursday and Friday night, we will have that little technical problem cleared up.

SEE WALDRON'S CHART #13 PAGE 115

This chart that he left up here; his chart no. 13, Bro. Eaves, if you will, please. I want to mention this, while it is fresh on your mind. I'll tell you what, he asked me a question about this, made an argument about what does repentance require? What would you think about our making a deal here? Bro. Waldron, when you answer my argument on Acts 2 about the Jewish marriage, and did it have to be dissolved, I will answer your argument on this chart. Tell you what. I will take that back; I will answer it right now. This is too good to pass up. I cannot do it. I am going to answer it and go ahead and deal with this right now, whether he deals with my questions or not. All right, the question here is, unscripturally divorced couples, or a couple, marry and are sanctioned by the civil laws, religiously sanctioned, and so forth. And in that marrying they commit adultery. And on porneia (at the top) fornication, the larger,

broader term including adultery, and then (down at the bottom) he attempts to parallel this with homosexuality. Two men are married. May they continue in that? And he is still shooting at the same old strawman he has had up here all night, and has not gotten to the point that *any*, now let me say this very, very clearly so it cannot be misunderstood, any action or relationship, which is wrong within itself, must stop if the person repents. Repentance demands that a relationship that is wrong within itself, be stopped. All right, look down here at the bottom. Homosexuality is wrong within itself. I have not condoned homosexual marriages, and you know that as well as I do. We all know that. And I believe even Bro. Waldron understands that I am not condoning homosexual marriages, and my position in this debate does not require that. I am condoning the remarriage between a man and a woman who are loosed from a mate, whether that loosing involves sin or not. I base this on scripture, particularly I Cor. 7:27, 28, where Paul said "Art thou loosed from a wife, seek not a wife, but and if thou marry, thou hast not sinned." Did Paul say that if two men marry, they had not sinned? You have no parallel, my brother. Let us see you dig that up again and re-do that and see if you cannot come up with something better. All right, would you turn the projector off, please.

And then he answers the question, may she keep the baby? It asks, the girl, who in fornication, illicit sex outside of marriage, conceives a child out of wedlock, and then may she be a parent to that child, although it was conceived in sin? And he said, "Yes." And then he asks "May she continue to cohabit?" No. You see, he is still confused. I am not asking may she repeat the sin of conceiving the child; I am asking may she keep the child after that sin has happened? And he says, "Yes." All right. Now, when I say that two persons who are married; they unscripturally divorce and remarry somebody else, they commit the act of adultery, when they do that. Now that is what Jesus said. But what did Jesus say about the relationship produced by that sin of putting away a mate and marrying another? May they continue in that? How do you correct this sin? And I never did get an answer to this last night. If we must go back and undo these features that

produced that relationship, he says we have to start with the remarriage. We have got to undo that, to repent. Well, then why do we not also have to undo the divorce? And I asked him, may that divorce be forgiven if the person continues in it? Well, he took the long way around on it, but he still wound up saying, "Yes it can." He wound up saying, "He should make every effort to try to be reconciled; he ought to try to get the marriage back together," and I agree to that. The Bible agrees to that. But, then he wound up saying, "If he cannot, if circumstances render it of necessity and so forth, he may be forgiven while he is still unscripturally divorced." Brethren, that concedes the proposition as far as I can see, that you may instigate a thing in a sinful way and yet the relationship produced by it is not within itself a sin. This will harmonize with the entirety of the scriptures.

Now, on the Greek, the aktionsart principle, I am just going to recommend to Bro. Waldron that he restudy the meaning of that word. I think there will be some amusement among the scholars, when they read what he said about it. Possibly, I may be the one who is wrong about it, but if I understand it at all, I believe the laughter will be on the other side. And until he gets that meaning straight, I am just simply going to pass on over that. I just advise him to restudy the meaning of that word. And I am satisfied with what we have presented on it. I think the scholarship has spoken; I think the grammars have made it very clear, and I am satisfied with that. I think he misunderstands the meaning of that word, and I just simply advise him to restudy it. Now, I would ask you this question: "Why can we not just accept what it says in English? Why can we not just take what the passage in Matt. 19:9 says in every translation I know of, 'commits adultery'." Not starts living in adultery. Not moves into an adulterous state, but commits adultery. Now, in effect, Bro. Waldron denied what Jesus said about that. I asked him, if a person divorces unscripturally and marries another, but does not perform the sex act with them, is that adultery and he said, "No." Now, my friends, he has simply refuted what Jesus said in Matt. 19:9. What did Jesus say there about the sex act in that passage? What did Jesus say there about cohabitation? Not a word. You know what this does? This

argument? This opens up another reason why people may divorce and remarry without sin. If they happen to be eunuchs. They can put away their wife for any old cause, not for fornication and marry another, and they don't commit this sin, because they don't perform the sex act. My friends, I have never seen anybody so confused and mixed up in my life.

And about answering questions and dealing with all of the arguments, let me explain something to you. There is no way that I can mention every detail of all the things that he said in a 30 minute speech, when I am making a 15 minute speech. But, I suggest that every question and every issue of difference that is relevant to our proposition will be considered, if it has not been already, in the course of the arguments that I make and in dealing with this proposition. Now he said that Jesus, if he had wanted to indicate a punctiliar action there, could have used a certain form of the Greek. Well, let me say, he could have used one of the forms of "meno" or an adverb of time, or other ways of indicating that he meant a state, a continuing state or relationship. He did not. Jesus just said like the English Bibles read it, that when you put away your wife and marry someone else without the cause of fornication, you commit adultery. You do not begin to live in adultery or practice adulterous cohabitation. You commit an act of adultery.

I would like to touch on this thing about what repentance means, and what repentance requires. These brethren are using repentance as a lawmaker, to bind upon you some laws that they cannot read in the scriptures. They cannot find in the scriptures where God says that the way to correct this sin of unscriptural divorce and remarriage is to stop being a husband to your wife that you have taken, break those vows, and have another divorce. They cannot find where God's word says that, so they say repentance says it. They make a lawmaker out of repentance, to justify making laws that God has not made. He mentioned Herod having his brother's wife. And he says "Boy, I have a good argument here." John the Baptist was a courageous crusader for moral purity, and he said "It is not lawful for you to have your brother's wife, because it is a second marriage." My friends, this particular incident

happened under the law of Moses at which time divorce and remarriage were freely permitted without the cause of fornication. But Brother Waldron offers it as an argument that this teaches that one may not continue in a remarriage because he has divorced without the cause of fornication or the death of his mate. That is not what John said. He said it is not lawful for you to have your brother's wife. Of course, it is not. That is incest, as well as adultery. That is what he said. Now he talks again about the consequences of the doctrines. I want you to think with me a minute about the consequences of this doctrine that Bro. Waldron teaches. Here are two men, they both have normal drives and normal desires for companionship which God gave them. One of them decides to do the right thing and fulfill these desires in a marriage relationship. The other one does not. He just seduces woman after woman after woman and marries nobody. Now, then, a little bit later on, the man who did the right thing and married a woman, this wife just grows tired of him and decides she does not like him so, she just leaves him. He did not commit any sin. He did not have intercourse with anybody that was not his wife. But, he is sentenced to permanent celibacy. He may never marry again. This other man, on the other hand, who lived the illicit and promiscuous life and had intercourse with everything he could find, he can marry anybody he wants to. Just repent of that and all is well. He can marry anyone he wants to and the church will give him its blessing. Bro. Waldron will give him his blessing. The immoral, promiscuous fornicator has the rights of remarriage; the honorable man who did the right thing and committed sin with nobody, was totally guiltless of any sin throughout the whole thing, is condemned to permanent celibacy.

I want to say again, what I said last night, by way of conclusion. I am not contending that divorce and remarriage is pleasing to God and should happen. I am saying that the relationship after it is produced from that sin, is not in itself wrong and sinful. I believe that God has not said in his word by command, example, or necessary inference that the divine answer to these people's problem who have unscriptural divorce and remarriage is another divorce. I do not believe

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God's word teaches that when properly used. I know that you can establish that separationist doctrine, that you have to break up these marriages, by the same process of misuse of scripture, that denominational people can establish their faith only doctrine. But, you cannot establish it by the Bible rightly used. God's answer to people with marital problems, is to repent of the things that were wrong and now, don't repeat them, but instead be faithful to your commitments now. You, start right where you are, one man, one woman for the rest of your life. This brings you to God's ideal of sanctification in marriage. Thank you very much.

WALDRON'S THIRD NEGATIVE

Tuesday, February 22, 1977

Brother Eaves, let us have chart no. 13, please. While he is getting that, let me say again, I appreciate Brother Olan Hicks for his attitude, his decorum as he stood before us tonight, as I did last night. I love him and I am very sincere when I say that. As you know, and you have seen, I do not love his doctrine. I am opposed to it from the depth of my being.

Roosevelt said, "I hate war, Eleanor hates war, and Fallow hates war." Beloved, the doctrine that people can put away their husbands or wives unscripturally and marry another and keep on living in an adulterous situation, I hate it. The Bible says, "Abhor that which is evil, cleave to that which is of good." I have shown you that and I shall continue to do that right now. First, let me say, Mr. moderator, I appreciate very much your taking over for Brother Gary tonight. I want to say to our chairman and to our moderators, and also to you as an audience that I appreciate your courtesy in listening so well.

Now, let us notice this. Thayer, Arndt and Gingrich all affirm that *porneia*, means sexual immorality: illicit sexual intercourse. Brother Olan likes to call a woman who belongs to someone else his (another man's) wife. It is not his wife. We are not trying to break up a man and *his* wife, *his own* wife. Eph. 5:25 says, "Husbands love *your* wives." Don't love somebody else's wife, love your own wife. I Cor. 7:2, he mentioned twice tonight. And Hicks says there, that a man can have his own wife. That means the wife of his own, not somebody else's wife. A woman who is divorced unscripturally, she is another man's wife. The law of God, the higher law of God binds her unto her husband until he is dead. A woman should have her own husband, not somebody else's husband, but her own, the wife of the youth unless she is allowed to remarry because her husband is dead.

All right, let us notice this. Adultery and homosexuality are forms of illicit sexual intercourse. Brother Olan Hicks says a person divorced unscripturally, man and woman, sanctioned by the civil and religious laws, may continue in that situation. But, he says, "Oh, no, this (two men or two women married) is

dishonorable!" He said that if the action within itself is wrong, then you cannot continue it. Is adultery within itself wrong? Homosexuality is wrong within itself. Adultery is wrong within itself. Both of them are illicit sexual intercourse. Now then, what do they have to do to repent? That is the question.

All right, let us go to chart no. 14. I Cor. 6. This scripture says, "Know ye not that the unrighteous shall not inherit the kingdom of God, neither fornicators, no idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." And verse 11 says, "such were (past tense) some of you." That scripture shows that when people on Pentecost repented and were baptized, they got out of adultery, they got out of homosexuality, they got out of being thieves or stopped being thieves, they stopped being covetous, they stopped being drunkards, they repented of that. He (Peter) said to repent. An so we read, "Such *were* some of you." Now he (Hicks) said, "You cannot show in the scripture (mentioned this 3 times, I believe, tonight) you cannot show in the scriptures where someone was required to give up *his* wife." Why *no*. We are not contending anyone was required to give up *his* wife. We have affirmed a man must get *his* wife, and keep his *own* wife. That is what we are upholding, but here is the thing. Where could he keep an adulteress? Be married to an adulteress, to someone else's wife? Now, that is the question. He said, "such were some of you." And when he (Hicks) makes that argument: where does it give the scripture that tells about a man giving up a woman or giving up a wife? He is dealing with the silence of the scriptures, making his argument and saying that his argument stands because of the silence of the scriptures. Our brethren who apostatized into the Christian church make the same argument about instrumental music. The silence of the scripture. They say, it is not there; there is no command against it; therefore, we can have it. This brother says, "You have no scripture which says that a man gave up a woman like that; therefore, we can have it (that way)." The Bible teaches that you must repent of adultery and says, "Such were some of you."

All right, he asked me again about the girl conceiving out of wedlock. And I said she can keep the baby. That is right; there is no sin in being a parent. But, let me ask you this question to put it in the light. I showed I Tim. 5:8, teaches that a man must take care of his own. That means a woman, too. In fact, it mentions the woman in that case. May a girl steal another mother's baby? May a girl steal another mother's baby and thereby become a *parent*? Can she keep that mother's baby? That is the question. Can she keep that mother's baby? It is not sinful to be a parent. It is not sinful for her to be a parent. But it is sinful for her to keep the baby. The woman belongs to someone else according to God's higher law, which I have shown tonight. She is still bound to the husband of her youth, and she is bound. And beloved, she will be bound until the day of judgement except her husband dies.

All right. He said that we just say "undo the marriage." We just say, "Stop committing adultery." That is what we are talking about. Give up that adulteress. That is what we are saying. Give up that Idol. That is what we are talking about.

Now, on this point about *point action*, he said he was just going to pass over that. The passover! Just going to pass on over that, but he mentioned that he was satisfied with what he had presented. Well, what was presented in the chart that I used, he did not call for that chart (No. 13). I left it up here for him to deal with, and he did not deal with the chart.

All right. Now. He said he could not answer all my questions and my arguments in 15 minutes. He had as much time as I did. Same amount of time. He had 30; I had 30. He had 15; I had 15. He had 15; I had 15. Same amount of time. He said, why not just take the English Bible? Well, he is the one that brought up the Greek. I would have just as soon stayed out of the Greek in discussing that. But he is the one who brought the Greek up, and put it up before us and talked about it. He talked about punctiliar action, and linear action or point action and continuous action. He brought it up. Now he says, "Why not just take the English?"

I want to mention this: he said that he did not have time to answer my questions and he said earlier that he would leave it up to you all whether he had answered the questions. He promised that he would answer this question, the one on Col. 3:5 where it says, "keeps on seeking." He said, he would look it up in the Greek and would find out that that is a good translation, but he did not answer that tonight.

He mentions John the Baptist, and brings up the idea of incest. The Bible says, she was another man's wife; Mark says and John says, "it is not lawful for you have your cousin's wife?" Suppose he had had his next door neighbor's wife? Would he have said, "Okay, it is all right to keep your next door neighbor's wife?" Would he have said, "Okay, it is all right to keep your next door neighbor's wife?" But, you cannot keep your cousin's wife, and you cannot keep your brother's wife!

All right. Now, he talks about the fornicator and I don't want to misquote him, and I am not misquoting him, but he said this fornicator and I presumed when he began talking, he was talking about a single man who goes on fornicating, is that right? You were talking about a single man who keeps on fornicating? All right, but he then said, he has the right of *remarriage*. He used that and I don't think he was talking about or meant *remarriage*. Well, the truth about a single man is that he has never sinned against God's law on marriage, if he has never been married. He does not have the right of remarriage. He asked me that question, he has the right of remarriage? No, he does not have the right of remarriage because he and I both agree that he is not married. But, let us take the picture. Here is a fornicator. He does fornicate and he does commit sin, and he repents of that. He gets forgiveness of that. He has not broken God's law of marriage.

Beloved, why are Brother Deaver, and Brother Eaves, and these other God fearing gospel preachers, so confidently affirming that there are only two reasons as to why a man can be separated from his wife, the wife of his youth? Because it is for the protection of mankind, the world over, for all mankind.

All right, 5 minutes. He (Hicks) talked about the fact that we taught people must give up their wives. We are not talking about giving up *their* wives. We are talking about giving up an adulteress, *somebody else's* wife. That is what we are talking about. Husbands love *your* wives, not somebody else's wife (Eph. 5:25). Brother Olan then said, talking about what we believe, he said I do not believe that doctrine. Well, that is pretty obvious. But, that won't prove it, for him just to say I do not believe it. That does not prove it. He has got to go to the book to prove it, and he has not proved it. He has failed to prove it. He has not dealt with my arguments and he said he did not have enough time. He had the same amount of time that I did.

Now, he says if you are married to someone, maybe it is your second or third or so on, the number does not matter, he says be faithful to your commitments to that. Well, a man does not have any right to be committed to another man's wife. I had an uncle one time who went into a dime store in Nashville, Tenn., and put his hands on the hips of another woman, just guiding her through the store. He *thought* it was his wife. She turned around and looked at him and smiled, and my uncle, who was a country boy, let go and took off. Now he was not guiding *his* wife; he was guiding somebody else's wife. That is what we are talking about. We are talking about God's higher law that binds a man to the wife of his youth as long as he lives, as long as she lives, and there is only one reason as to why they can be divorced. How much time, brother?

SEE CHART #2 PAGE 83

All right, 4 minutes. Let us go back to chart no. 2, if you will, Brother Eaves. All right, look at this proposition. What a proposition! From the chart: "The scriptures teach that unscripturally divorced and remarried people may continue in the remarriage without further sin." Can a man repent of leaving the church of Christ; repent of joining the Christian church, but may continue to worship with that instrument?

All right, look at this. Unscriptural repentance does not get you anything, but death. Unscriptural baptism gets nothing,

but sin. An unscriptural church gets you no fellowship with Christ. Unscriptural music gets you vain worship. Unscriptural divorce gets you an adulterous relationship.

SEE CHART #41 PAGE 86

All right, let us move on to our next chart, no. 41, please, Brother Eaves. Look at this proposition. Look at this proposition. Can you imagine a gospel preacher affirming it. Brother, I hope you give it up. I love you, Brother Olan. I mean that. I hope you give it up and renounce it. The scriptures teach that unscripturally divorced and remarried people may continue in . . . That is what he emphasizes. They may — continue in — this, "in the remarriage," which the Bible declares is adultery, which the Bible shows is adultery (Mark 10:17-18, Luke 16:18), without further sin.

Now then, according to Brother Olan Hicks's proposition, (!) there is such a thing as an unscriptural divorce and remarriage. (2) God's marriage law applies to A and B in our example. (3) A and C sin when they are married to each other. He said that. (4) But, A and C can continue in that marriage to each other without further sin. (5) Repentance, therefore, does not require one's getting out of a situation, which was sinful at its beginning. (6) That one can according to the law of God enjoy and participate in the benefits of his sin and be pleasing to God in so doing. (7) That repentance may consist simply of acknowledgement of sin without corresponding correction or amendment of wrong. (8) That it is impossible for one to live in adultery. Now he said if they are out here in the world, they can. But he said this, when I asked him the question. "Can two people unscripturally divorced commit adultery?" He said "yes", when he answered that question. Who are they married to? Who are they married to? When two people have unscripturally divorced according to your doctrine, Brother Olan, to whom were they married when they cohabited with each other, out here in the world? (9) That somehow a situation can be sinful at its beginning, but right in its continuation.

Let us look at David and Bathsheba. This is the point we make and the scriptures make the same point. Now I do not

believe he charged me with saying you ought to go murder. He brought that up. But, that is a doctrine abhorrant to God, abhorrant to God. But, God's law of marriage says....It is chart no. 24, Brother Eaves. I will just mention it, it says from 2 Sam. 11:26, he (Nathan) said the thing displeased God. It did displease God, but God's law says if the husband is dead, then she is free to be married to whom she will.

SEE CHART #24 PAGE 51

From the chart (24), when the wife of Uriah heard that her husband, Uriah, was dead, then she married. It was the law of God which came in there, and that is what I am upholding.

Let us go on. We talked about, Chart no. 8, please, Brother Eaves. We talked about law, the federal law, the civil rights act of 1964, said no discrimination. Jim Crow laws are gone, I am thankful to God to say so, every one of you brothers and sisters are too, I know that. Those Jim Crow laws, if they are made today in South Carolina, or Georgia, or Alabama, or Tennessee....

WALDRON'S FIRST AFFIRMATIVE

Thursday, Feb. 24, 1977

Mr. Chairman, honorable moderators, worthy opponent, ladies and gentlemen: It is my pleasure to be with you tonight. Just before I begin, I would like to mention, Brother Roy Deaver leaned over to me when Brother Gary made that announcement and said, just for the record, let it be known that Roy Deaver stands where Jim Waldron does.

My responsibility tonight as I begin, since I am in the affirmative position is to define the proposition. You will see our proposition on the screen.

Resolved: the Bible teaches unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God, as long as the original parties live. My obligation is to define this proposition. By the Bible, I mean the Holy Scriptures, consisting of the Old Testament with its 39 books, and the New Testament consisting of 27 books. By teaches, I mean it imparts knowledge; it gives instruction; it provides information. By un-, I mean not. By unscriptural, I mean not scriptural, not according to the Bible, specifically not according to the law of Christ. By divorce, I mean putting away, complying with the law of the land. Taking the two together: unscriptural divorce, I mean, any divorce other than a divorce for fornication. That is, any divorce or putting away that is not according to the scriptures, not complying with the law of Christ. By renders, I mean it causes to be. By any succeeding marriage, I mean any matrimonial union into which either of the unscripturally divorced persons may enter. Marriage according to the laws of the land, but not according to the law of Christ. By invalid, I mean null and void, that is in God's sight. By adulterous, I mean adulterated by a foreign admixture, that is in God's sight, sexually adulterated or immoral. By in the sight of God, I mean as God views - according to his word - unscriptural divorce and any succeeding marriage. By as long as the original parties live, I mean until death severs the marriage bond. Now, if there is any more question about the definition, I will be glad to

supply that in my next speech, if Brother Olan would like me to do so.

#56(W)	WHAT I AM AFFIRMING
	A AND B ARE MARRIED TO EACH OTHER. A "PUTS AWAY" B -- NOT FOR B'S FORNICATION -- AND MARRIES C. A AND C CONTINUE TO LIVE TOGETHER AS HUSBAND AND WIFE.
	<u>I AM AFFIRMING:</u>
	1. THAT A SINNED IN PUTTING AWAY B;
	2. THAT A AND C BOTH SINNED IN FORMING THE SUBSEQUENT MARRIAGE;
	3. THAT A AND C -- IN CONTINUING IN THEIR MARRIAGE -- ARE CONTINUING IN AN ADULTEROUS SITUATION CONDEMNED BY GOD;
	4. THAT THE ADULTEROUS RELATIONSHIP OF A AND C IS SPECIFICALLY CONDEMNED IN MATT. 19:6; 19:9; Mk. 10:9-12; LK. 16:18; Rom. 7:2,3; I COR. 6:9-11; .
	5. THAT ANY PERSON WHO IN ANY WAY ENCOURAGES SUCH AN ADULTEROUS UNION BECOMES A PARTICIPANT TO THE SIN (II JNO. 9-11); .
	6. THAT GENUINE REPENTANCE DEMANDS THE CEASATION OF THE ADULTEROUS MARRIAGE.

Now, you have seen our proposition and I want to show you what I am affirming. Chart no. 56, please. Example: A and B are married to each other. A "puts away" B, not for B's fornication, and marries C. A and C continue to live together as husband and wife. Now, I am affirming: (1) that A sinned in putting away B. (2) That A and C both sinned in forming the subsequent marriage. (3) That A and C, in continuing their marriage are continuing in an adulterous situation condemned by God. (4) That the adulterous relationship of A and C is specifically condemned in Matt. 19:6, Matt. 19:9, Mark 10:9-12, Luke 16:18, Rom. 2:3, and I Cor. 6:9-11. (5) That any person who in any way encourages such an adulterous union, becomes a participant to the sin. II John 9-11 says, "Whosoever biddeth him God speed is a partaker of his evil deeds." (6) That genuine repentance demands the *cessation* of the adulterous marriage. Now these things I am affirming and shall proceed to maintain.

Now, I would like to say this. Please do not think at all, that I do not have love for anyone. I love everyone of you. I love you ladies as my sisters, and you men as my brothers. And I love Brother Olan Hicks, and Brother Clinton Hicks, and sister

Barbara Hicks, and Janice. I love them all. I have no animosity for them whatsoever. But, Brother Olan Hicks' doctrine, his doctrine, which he is espousing in this debate, I abominate and abhor.

Now, I am going to do three things in my affirmative speech tonight. (1) I am going to show that such succeeding marriages are invalid; (2) that they are adulterous; (3) and then I intend to preach on repentance.

SEE CHART #4 PAGE 87

So, let us proceed. Chart 4. "Therefore shall a man leave his father and mother and shall cleave unto his wife and they shall be one flesh." This is God's law. This is God's law of marriage. We will see in Mark that Jesus said "from the beginning" of creation.

Rom. 7:2-3, "For the woman who hath a husband is bound ..." Notice that the definite article is not there. It means the universal law of God which began in the garden of Eden. "For the woman who hath a husband is bound by law to the husband while he liveth. But, if the husband die, she is discharged from the law of the husband, so that if then while the husband liveth she be joined to another man, she shall be called an adulteress." My proposition says that a succeeding marriage is adulterous and that is what the apostle Paul is saying God's law teaches in this text. He is using it as an illustration, but it is true. It is factual. It is absolute. Latter part, "But if the husband die, she is free from the law so that she is no adulteress though she be joined to another man."

Mark 10:6-12, "But from the beginning of creation male and female, made he them. For this cause shall a man leave his father and mother and shall cleave to his wife and the two shall become one flesh, so that they are no more two, but one flesh." Now, hear God's law. Beloved, let it sink down into your ears. "What therefore God hath joined together let not man put asunder." Someone asked the other night what we meant by higher law. When we say a higher law, we mean this verse, right here. What God has joined together is a law that rules the Hindus, the Moslems, the Buddhists, the Americans, the

Russians, everybody. This is God's universal law. Like God's covenant of the rainbow, this is a universal law and it says what God has joined together, whether among the *Hottentots* in Southwestern Africa, or the *Aborigines* in Australia, it is God's law. "What God hath joined together, let not man put asunder." Beloved, this question that we are debating tonight is not just for America where we have prolific numbers of divorce, but it is for the countries where there are few divorces. Very, very, few divorces in countries like Africa and in Asia. There are very few divorces like we have here in America. "What therefore God has joined together let not man put asunder. And in the house the disciples asked him again of this matter. And he said unto them, whosoever shall put away his wife and marry another, committeth adultery against her. And if she herself, shall put away her husband and marry another, she committeth adultery." Now, Mark talked about unscriptural divorce. That is what he says. You put away your wife, said Mark, and you commit adultery. So, Mark is talking about unscriptural divorce.

SEE CHART #3 PAGE 89

All right, we move on to chart no. 3. What is a marriage? Rom. 7:2-3 we have read that already in your hearing, so let us move on now, just to notice the chart. We talk about marriage and we show what approved marriage is, what scriptural marriage is. In the plan of salvation, God has a part; man has a part. In marriage God has a part; man has a part.

From the chart we read: Approved marriage: Gen. 2:24, Mark 10:6-7, and Rom. 13:1, which says, "Let everyone be subject to the powers that be for there is no power but of God." Man and woman covenant to marry under civil law. They begin to live together. They cohabit one with another.

Now, God's part in that arrangement, Mark 10:6-9 says, "What God has joined together let not man put asunder." In 1 Cor. 7:39, the apostle Paul makes the statement, "But if the husband be dead, she is free to be married to whom she will, only in the Lord." There he mentions at the latter part of 1 Cor. 7, God's universal law of marriage that permeates the 7th

chapter of Corinthians, that permeates the whole Bible, that permeates the whole universe. All right, see God's divine approval of that marriage; the two are bound into one.

But, look at unapproved marriage. Man's part: He does the same thing. He covenants before a minister, maybe before a civil magistrate, but he covenants to marry under civil law. They begin to cohabit.

Now look at God's part: divine disapproval. They are not bound; it is not sanctioned in God's sight. It is not a marriage in God's sight, i.e. It may be called a marriage and described as a marriage, but God does not sanction that marriage; therefore, when we teach them that it is adulterous, that they need to get out of an adulterous situation, we are not breaking up a man and his wife. We are talking about a man and somebody else's wife in that kind of situation.

SEE CHART #6 PAGE 45

Let us move on. Chart no. 6. There is a higher law. There is a higher law on this matter. In Acts 5:29, the apostle said, "We ought to obey God, rather than men." This is what we are affirming tonight. That in marriage, we as gospel preachers, and we as elders, and disciples throughout the churches of Christ, must affirm God's higher law of marriage against the prolific destruction of marriages throughout America today. We must maintain God's law of marriage. We must maintain God's word upon the subject. Can we compromise with gambling in Australia? Nay, verily. Can we compromise with booze in Europe? Nay, verily. Can we compromise with bribery in Asia? No, verily. They are great social sins, but we cannot compromise with them in America. We (Americans) have prolific divorce for unscriptural reasons. Beloved, we cannot compromise with those things. We must maintain God's law of marriage. The other night, I talked about the Nuremburg trials and I showed in those trials that the German defense counsel, the lawyers who defended those Nazi war criminals said, these men obeyed their superiors, they obeyed the laws of Germany, and they would have been doing wrong if they had broken the law of their superiors. The court said, that is not true. The laws that they broke were laws against humanity.

These were higher laws than the German laws; therefore, they should have refused to obey them.

Now, look at God's law. What therefore God has joined together let not man: not a judge, not a jury, not an in-law, not a cousin, not an outlaw. Nobody has the right. You cannot do it. God does not allow it. That is the supreme law. God has joined together, let not man put asunder.

Man's law; here is man's law contrasted to the above: People may divorce (be loosed) for many reasons: trivial reasons, unscriptural reasons.

#8(W)	LAW
<u>MAN'S</u>	
FEDERAL: CIVIL RIGHTS ACT 1964 - NO DISCRIMINATION BECAUSE OF RACE, ETC.	
STATE: LAWS FOR SEPARATE REST ROOMS, TELEPHONE BOOTHS (NULL AND VOID).	
<u>GOD'S</u>	
GOD: WHAT GOD HATH JOINED TOGETHER LET NOT MAN PUT ASUNDER (MATT. 19:6, ROM. 7:2-3).	
MAN: HUSBAND AND WIFE MAY BE DIVORCED FOR MANY (UNSCRIPTURAL) REASONS (NULL AND VOID).	
THEY ARE DIVORCED BY MAN, BUT GOD DOES NOT APPROVE IT.	

Let us move on. Now then, another illustration, no. 8. Man's law, the federal government passed the Civil Rights Act of 1964, which says there will be no discrimination because of race and so forth. Formerly in some states the people of the minority race who came out of Detroit and that area, had to get to the back of the bus. Sometimes there would be quarrels and even fights about that. Now, everyone of us is agreed that that was contemptable and we are thankful to God that that is gone. However, if a state today passes a Jim Crow law, that law is null and void because of the Civil Rights Act.

Now then, let us look at God's law: "What God hath joined together let not man put asunder." Matt. 29:6, Mark 20, Rom. 7:2-3 give God's basic law of marriage.

Man says, man and wife may be divorced for many unscriptural reasons. But that law of man is null and void. It is invalid. That is what my proposition says, that succeeding marriages after those divorces are null and void. So, the divorces are null and void, therefore, the marriages are null and void. They are divorced by man, but it is not approved, it is not sanctioned by God.

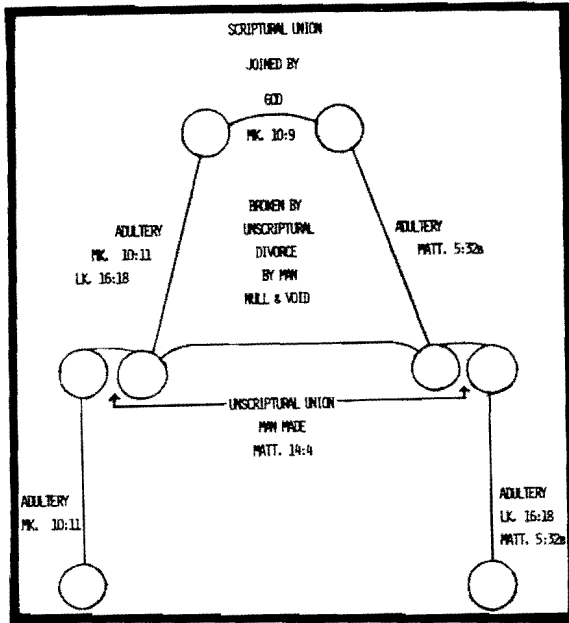


Chart no. 5, please. Now then. We are going to see on this chart an illustration that demonstrates what we are proving. Scriptural union is up at the top. They are joined by God. Mark 10:9 says, "What God hath joined together let not man put asunder." It cannot be put asunder. God does not allow it. If it is done, it is contrary to His will and is not valid. But the marriage is broken by an unscriptural divorce, by man. Therefore, it is null and void, because God's higher law says you cannot do that. It is Matt. 19:6; it is Mark 10:9, "What God has joined together let not man put asunder." Therefore when man does it, the divorce is null and void, and any

remarriage is null and void. Therefore, if this man (pointing to chart) up here on the left puts away his wife for a trivial reason, an unscriptural reason, and marries another, according to Mark 10:11, he "committeth adultery." There you see on the chart we have the red attached to the blue or the blue attached to the red, indicating an adulterous situation.

Now, come over to the right-hand side of the chart. The man put away his wife and Matt. 5:32 says, "Whosoever shall put away his wife, except for fornication causeth her to commit adultery." Notice that. It is a sin to divorce. Now, some people try to say, "Well, you can divorce, but that is no sin." The sin is in remarriage. Divorce is a sin, unless it is for fornication. In Jer. 3:8 the Bible says God divorced Israel. What for? Fornication. Thus, Jesus said in Matt. 19:9 that if you put away for fornication, then God gives you that right. But, if you divorce for a trivial reason, as we are seeing here in this illustration, Matt. 5:32 says he maketh her an adulteress. He puts her in the position of needing a mate. When she marries, he is guilty. He is guilty of putting her away she is guilty of adultery.

Notice our point here: "unscriptural union" in the middle of the chart. An unscriptural union is called marriage, but it is not a God given marriage. It is a man made marriage. What did our faithful brother, John the Baptist, say? Beloved, preachers and elders, you need to learn to preach like John the Baptist. Preach with conviction, courage and virtue. John said in Matt. 14:4, "It is unlawful for you to have her." He said, "Herod, that is your brother's wife. It is unlawful for you to have her."

In Luke 16:18, it says, "He that marrieth one that is put away from a husband committeth adultery." Matt. 5:32 shows the same thing, as we have already suggested.

Coming over to the left-hand side of the chart, on the blue side, we see Mark 10:11 says that when a person marries the one who has put away his wife, she commits adultery. So, what do we have? We have four people in an adulterous situation, abiding according to null and void marriage contracts.

#44(W)	WORD STUDY
	<u>FORNICATION</u>
	(PORNEIA)
	H. J. THAYER
	"OF ILLICIT SEXUAL INTERCOURSE IN GENERAL" p. 532
	ARNOT AND GINGRICH
	"OF EVERY KIND OF UNLAWFUL SEXUAL INTERCOURSE" p. 699
	USED OF ADULTERY IN I COR. 5:1
	DISTINGUISHED FROM ADULTERY IN MATT. 15:19, I COR. 6:9-10
	<u>ADULTERY</u>
	(MOICHAD)
	H. J. THAYER
	"TO HAVE UNLAWFUL INTERCOURSE WITH ANOTHER'S WIFE, TO COMMIT ADULTERY WITH" p. 417
	ARNOT AND GINGRICH
	"CAUSE TO COMMIT ADULTERY"
	"COMMIT ADULTERY"
	USED IN GENERAL AGAINST SEXUAL IMMORALITY - ROM. 13:9
	USED OF "EVERY ONE" THAT LOOKS TO LUST - MATT. 5:28
	RELATED TO UNSCRIPTURAL DIVORCE - LK. 16:18
	HOSEA 2:2
	HOSEA 3:1

Let us move on, chart no 44, please. Word study: fornication. The Greek word is *porneia*. Thayer says: of illicit sexual intercourse in general, page 532. *Ardnt and Gingrich* say, "of every kind of unlawful sexual intercourse," page 699.

It is used of adultery in I Cor. 5:1. It says, "Such fornication as is not so much as named among the Gentiles, that one should have his father's wife." There is a man who had another man's wife. We commonly call that adultery, but here it is called fornication.

Fornication is distinguished from adultery in Matt. 15:19, where the king, our king Jesus Christ of Nazareth, who sits at God's right hand, the right hand of power, said, "Out of the heart proceedeth evil thoughts, murders, adulteries, fornications ..." They are distinguished in that text.

I Cor. 6:9-10 says, "Know ye not that the unrighteous shall

not inherit the kingdom of God?" So, they are used in contrast.

But look at the word adultery. Thayer says, "To have unlawful intercourse with another's wife, to commit adultery with," page 417. *Ardnt and Gingrich* simply say, "cause to commit adultery, commit adultery."

It is used in general against sexual immorality. In Rom. 13:9 we have this statement, "Thou shalt not commit adultery". Here, we have the term quoted from the Old Testament, but used in the New Testament (Rom. 13:9). "Thou shalt not commit adultery." So, it is used against sexual immorality in general.

Again it is used of everyone that looks to lust. Now, "everyone" is an all inclusive term. Matt. 5:2 says, "Everyone that looketh on a woman, to lust after her hath committed adultery with her already in his heart."

It is related also to unscriptural divorce. "Whosoever shall put away his wife and marrieth another, committeth adultery." But sexual immorality is the basic root meaning of fornication and adultery.

Notice also for your study, and we will not take time to read these, Hosea 2:2 and Hosea 3:1. Now, using the *Septugint*, the Greek translation, the term *porneia* and the term *moichaios*, adultery and fornication are used for the same sin in these texts.

SEE CHART #35 PAGE 108

Now, let us go to chart no. 35. God's law on divorce and remarriage. Notice around the chart from the top. From Mark 10:11-12 we read, "Whosoever shall put away his wife and marrieth another committeth adultery." You put away your wife and marry another, you commit adultery. That is what the word of God says. Now, then, look at Luke 16:18, "Everyone that putteth away his wife and marrieth another, committeth adultery. And he that marrieth one that is put away from her husband, committeth adultery." Now then, notice our little circle in the middle. We say in the big circle on the chart all divorced persons (watch it) have no right of remarriage. All

divorced persons according to Mark and Luke have no right of remarriage, *but* the little circle indicates that Jesus Christ of Nazareth, the king of kings, the Lord of lords said, except for fornication. So, we look at our expanded little chart on the right. It says those innocent ones who divorce fornicators (Matt. 19:9) are excepted. Now, beloved, that will stand. That is just reading to you the word of God, and that will stand.

SEE CHART #30A PAGE 48

Now then, I would like to turn to chart 30a, please. I want to quote one of the authorities we quoted the other night from this chart and show the very clear definition of *moichatai* as used in Matt. 19:9, which is committeth adultery. Now notice what he says. Under no. 3, Mr. Don Taylor, professor of Greek and religion, Carson-Newman College at Jefferson City, Tenn., just north of here said, "*Moichatai*, being middle voice indicates subjective attitude, which may develop into actuality. Here, the replacement of one spouse by another is adultery, whether a single act or continuing. The tense suggests a descriptive present, something happening or going on." And so, Jesus said, "whosoever shall put away his wife and marry another, committeth adultery," i.e. keeps on committing adultery. As long as he stays in that situation, he is in an adulterous relationship.

SEE CHART #23 PAGE 47

Come back to chart no. 23, please. Are you loosed from a wife? There are not but two reasons as to why a man can be loosed. Now the word loosed does not mean divorced, but you can be loosed from a person for two reasons, two God-given reasons. The first is death, Rom. 7:2-3. Listen to it. "If while the husband liveth, she be married to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress though she be married to another man." There you see.

Notice also, I Cor. 7:39. There are some of our brethren, not just the brother here, but some of our brethren across this country who are misusing, misapplying I Cor. 7 and saying it teaches other reasons for divorce. I Cor. 7:39 shows that God's

law of marriage, that is a woman is bound to her husband so long as he liveth, is the basic fundamental law under which *all* reasoning about marriage is done in the New Testament.

The second reason is divorce for fornication, which we have shown from Matt. 19:9. One plus one equals two. There is one reason, death. Second reason: divorce for fornication. That makes two reasons that God allows remarriage without adultery.

Now, notice, the middle point. There are many man-made reasons (unscriptural) for divorce, which cause remarriage to be adultery, as I have shown from Mark 10:11-12 and Matt. 19:9.

Watch this final point, beloved. Any person who teaches or allows divorce and remarriage for another reason adds to God's word. Rev. 22:18-19 says, if you add to God's word, he will add unto you the plagues that are written in that book.

All right, let us move on to repentance. Repentance is from the Greek word *metanoeo*, from *meta* meaning change and *noeo*, to perceive. Thayer says, "to repent, to change one's mind for the better, heartily to amend with abhorrence of one's past sins." W. E. Vine says, "signifies to change one's mind or purpose, always in the New Testament involving a change for better, an amendment." Notice this. Both of them use the term amendment. When you commit a sin, get yourself into a sin, you have got to amend your ways. You have got to change your life.

Now, look at Matt. 21:29. There was a man who had two sons, said our King, the King of Israel, Jesus Christ of Nazareth, my Lord and your Lord, and President Carter's Lord, the Lord of all. Jesus said, one son said, "I will not go," but afterward he repented and went. He could have remained in his laziness, refusing to obey his father. But he had to repent, which he did, and then he changed his life. He amended his ways.

SEE CHART #10 PAGE 111

Look at no. 10, chart no. 10, please. It is called, bring forth fruits worthy of repentance (Acts 26:20). Paul says, "But I

declared both to them of Damascus first and at Jerusalem and throughout all the country of Judea and also to the Gentiles that they should repent and turn to God doing works worthy of repentance." Let me ask you a question. If a man steals another man's mule and he keeps that mule in his barn, then he repents of stealing the man's mule, can he *keep* the mule in *his* barn? Now, that is the question. Bring forth fruit worthy of repentance.

I Cor. 7:11 speaks of those who must remain unmarried or be reconciled to the husband. Now, that is not talking about divorce. That is talking about separation, but if you are just separated you must remain unmarried or else be reconciled to your husband. *

Now, let us not forget this one thing that the King of Israel requires, self-denial. Jesus said in Matt. 16:24 to his disciples, "If any man would come after me, let him deny himself." Why, dearly beloved, and I don't say that because I am about to marry you. Dearly beloved, Jesus said in Rev. 2:10, "Be thou faithful unto death." He can demand of me my life. He can demand of me my blood. He did so great a thing for me.

Matt. 5:30 says, If thy hand offend thee, cause thee to stumble, do what with it. "Cut it off and cast it from thee. For it is better for thee to enter into life without that hand, than to be cast into hell of fire."

SEE CHART #13 PAGE 115

All right, let us go to our next chart. Look at this. On this chart, we have the word *porneia*. *Ardnt and Gingrich* and *Thayer*, said of this word all manner of sexual immorality. *Porneia* is adultery. Homosexuality also is *porneia* or it is fornication. Adultery is fornication. Here are two people in no. 1: An unscripturally divorced couple who marry in harmony with the civil law and it is religiously sanctioned. They are living in adultery. It is an adulterous situation. Now, if they are baptized in the church of Christ at Harriman, what must they do? If they are baptized in the church of Christ at Karns, what must they do? Can they continue their sinful relationship? Nay, verily. And we are not breaking up marriages when we tell people to quit fornicating and to quit committing adultery.

*See appendix p. 254

Part 2 of the chart: Two men out in Colorado or two women marry in harmony with the civil laws and it is religiously sanctioned. There are some preachers that are that low down as to marry a man to a man. It is homosexuality. It is *porenia*. When they come to baptism, what must they do? Can they stay together? It is sanctioned by the laws of man. These unscriptural divorces are sanctioned by the law of man. What does repentance require? It requires amendment.

#12A(W)		DOES BAPTISM LICENSE SIN?		
BEFORE			AFTER	
IDOLATOR (1 COR. 6:9)	IDOLATRY	REPENTANCE AND BAPTISM	IDOLATRY	IDOLATOR
LIAR (REV. 21:8)	TELLING LIES		TELLING LIES	LIAR
SORCERER (GAL. 5:20)	SORCERY		SORCERY	SORCERER
ADULTERER (1 COR. 6:9)	ADULTERY		ADULTERY	ADULTERER
CAN ANYONE OF THEM CONTINUE IN THE SAME SINFUL ACTIVITIES AFTERWARD?				

All right, let us move on to chart no. 12a. Let us notice this one just briefly. Now then, Does Baptism License Sin? Here is a man. He is committing idolatry. Now my brother (Hicks) in his speech out at *Newbert Springs, Tenn.*, some time ago, said (after I had asked him about the question of idolatry), "Well, if a man repents of idolatry he changes his relationship with the idol, he can keep the idol in his house." That would be celibacy. That would be celibacy.

We have two minutes to go. Now then watch this (chart 12A). Before baptism, the man is an idolator. Why? Because he practices idolatry. If he is a liar, and all liars will have their place in the lake that burneth with fire and brimstone (Rev. 21:8), it is because he is telling lies. If he is a sorcerer or a witch, and Gal. 5:20 says, sorcery is a work of the flesh, and those who practice such shall not inherit the kingdom of God, it is because he practices sorcery. If he is an adulterer, and 1 Cor. 6:9 says, know ye not that fornicators and adulterers shall not inherit the kingdom of God. It is because he is practicing adultery. Then he repents and is baptized. If he practices idolatry afterwards, he is still an idolator. If he practices telling lies, he is still a liar. If he practices sorcery,

he is still a sorcerer. If he practices adultery, he is still an adulterer. Can any one of them continue in the same sinful activities afterward? No, they cannot.

I must stop right here and answer my brother's questions. And I will do that right now.

Questions for Brother Waldron: (1) How many unpardonable sins are there? Of course, Matt. 12:32 speaks about the sin against the Holy Spirit being unforgivable or unpardonable. Now, the Bible says in Rom. 2:5, "But after thy hardness and impenitent heart, treasurest up for thyself wrath in the day of wrath." Again in Hebrews 6:6 it speaks about those of whom it is impossible to renew unto repentance. Now, the sin against God that is unforgiveable is to die in rebellion to the Holy Spirit. That is what it means. And that is the only sin, if you classify it like that. Any sin unrepented of will not be forgiven on the day of judgement and not be forgiven now.

(2) Is there any instance in the Bible in which someone was denied the right to have a mate at all? Yes, Matt. 19:9 says, whosoever puts away his wife and marrieth another committeth adultery. And so, here is what the scriptures are saying right there. It says, if you put away your wife and marry another, you commit a sin. See also Luke 16:18 and I Cor. 7:11.

(3) Can a eunuch commit the sin described in Matt. 19:9? No.

(4) The New American Standard Bible translates Matt. 19:9 "commits adultery," is this a correct translation? Yes, it is a correct translation. Thank you so much.

HICKS FIRST NEGATIVE

Thursday, February 24, 1977

Mr. Chairman, Bro. Waldron, respected gentlemen, moderators, ladies and gentlemen: It is my pleasure again to come before you tonight, this time in the negative of the proposition, but still contending for the freedoms we have in Christ and against allowing any man to shackle upon us laws in the name of God that God has not made, particularly with regard to the sacred institution, the home whether it be an original home or a restored home. You have just heard a right good sermon on repentance and on adultery. It is just too bad that no one was here who needed the sermon, who believes in adultery, to hear it. Perhaps it would have convinced them. It is too bad that no one is here who does not believe in repentance, and that means stopping the sin. It might have convinced them. This simply illustrates that Bro. Waldron is still, as he has been throughout this entire debate, laboring at length to prove something we all said in the very beginning that we believe with all of our hearts, that adultery is wrong, sinful. God does not approve it. If anyone is committing it, they will have to stop committing it or be lost in hell. He is laboring to prove that repentance requires a person to stop sinning, the sinning that he is doing. This has been agreed upon from the very first, but Bro. Waldron has spent 3 nights trying to prove it. He still misses completely, the issue between us. The issue we are discussing here, is the matter of whether or not it constitutes adultery. He is assuming the point to be proven. The point I am contesting, the point I am denying is that a man can commit adultery with his own wife. The Bible teaches no such thing.

Now, Bro. Waldron based the first part of his affirmative tonight, on the suggestion, as he says so often, that this is not this man's wife; it is another man's wife. He is assuming the point to be proven. Let him prove that this is not the man's wife. He has not yet done so. I want to show you some of the fantastic and utterly ridiculous fallacies that this our brother has come up with. And I want to say again here, lest I should leave a misimpression, I do appreciate the motives of Bro. Waldron. I do not believe that he really intends to do great

destruction to the church, as he is doing. I do not believe he intends that to be the outcome of his doctrine, but it most assuredly is and will be. And so, I would like to say that I do not despise Bro. Waldron, but the doctrine that he espouses, I consider to be a major threat to the basic restoration movement.

Now, I want to say this to you. I know that it is hard a lot of times for a person to be objective about a question like this. And I know it is hard for you, many of you, to be objective, particularly about the question of divorce and remarriage. And a lot of times that is so, because you have never been involved in it. It may be hard for you to be objective in considering the proposed law that Bro. Waldron places before us, that we make a ruling about this matter, that, as his proposition says, "Any unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God as long as the original parties live," and he wants us to consider adopting that as a Bible rule. Now, you may have a little difficulty in really thinking objectively about that, until you stop to weigh and measure its consequences and its possible consequences to you. Let me tell you something. A marriage breakup is something that can happen to anybody, from decent people on down. A marriage failure is something that could happen to you. Maybe it has not yet, but it could happen. Now, I want you to think a minute. I know that we have trouble opening minds. We have trouble getting a fair consideration of material on this side of this question, but maybe this will help you to look at it with a little more open eyes. Look at your own life and your own heart, and your own situation. Just suppose that one bright day the elders walk up to you in the situation you are in now, and they say what Bro. Waldron has just affirmed. "You are going to have to separate from that wife you have. You are living in adultery." And you say, "I am living in adultery? Why I am married to this woman." And they say, "No, you are not really married to her." Now, some of you would say. "Oh, yes, I am married to her. I have scriptural grounds. My former mate committed fornication." Are you sure of that? Are you absolutely certain? Did you see that happen? The chances are, you did not, because these things are not generally done

out in the open. So, you have somebody's word for it or evidence or something else, but just suppose the elders come up to you and they say, "Evidence has been turned up that your first mate did not commit fornication. There was a fabrication or falsehood told at the time in order to harmonize with the situation, but now we have found out that you did not have the right to remarry and now you are living in adultery." Comes closer to home, doesn't it?

Are you sure you want to adopt this law? I knew of this happening one time in effect. I knew of a man who had been married for some 30 years or so. They had a teenage son. They were active in the church, leaders in the church. Fine, faithful members of the church. All of a sudden, one day the men of that congregation came to their home and told them that very thing, "You are living in adultery and you will have to separate and break up this home." And the man was shocked half out of his wits. And he said, "How do you say that? Why do you say that?" They said, "We have found out that back when your wife was just almost a child, a teenager, that she ran off with a young fellow. And they got married and they were married just about a week. The parents had the marriage annulled. She came back home. Later on tried to put it out of her mind and virtually did. Said nothing to her husband about it for fear that it might unnecessarily disturb him. But, because of the fact that they cohabited these men said, "She has been married before. You are living in adultery." And because they would not break up their home, they were withdrawn from, disfellowshipped by the church there. Now, do you see why I am contending against this insidious doctrine that threatens to virtually destroy half of the Lord's church today?

SEE WALDRON'S CHART #13 PAGE 115

Put his chart no. 13 on the screen, if you will, please, Tom. I want to begin the explanation of what he said and why he is so terribly mistaken on it by showing you this, which keeps coming up all the time. I keep explaining it and I keep hoping that if we do this often enough, finally we will understand the difference between a sin and a relationship which is not a sin,

that was produced by a sin. All right, look down here at the bottom, homosexuality. Now, he has this equated with a remarriage, committing of adultery in divorcing and remarrying. And he keeps saying, now then if an unscripturally divorced and remarried couple may continue in the marriage, then two men may continue to live together. I want to show you the difference here. If homosexuality is the same thing as a remarriage, stemming from an unscriptural divorce, Bro. Waldron says that such people may divorce their mate for fornication and continue in the remarriage without sin. If they divorce for fornication, they may continue in the remarriage without sin. If these are the same, then he can say the same thing about homosexuality. If a man puts away his wife for fornication, may he marry another man? Think about it brethren. It is being distorted; it is being twisted; it is being perverted. Homosexuality and a remarriage are not the same thing. If they are, then can he say the same thing about homosexuality? If you had a proper ground for divorce, you may continue in it?

#14-R(H)	
<u>SIN WITHIN ITSELF</u>	<u>NOT SIN WITHIN ITSELF</u>
ADULTERY	CONTINUATION IN A REMARRIAGE
DENOMINATIONAL PRACTICE	KEEPING AN ILLIGITIMATE CHILD
HOMOSEXUALITY	REMAINING DIVORCED
STEALING	

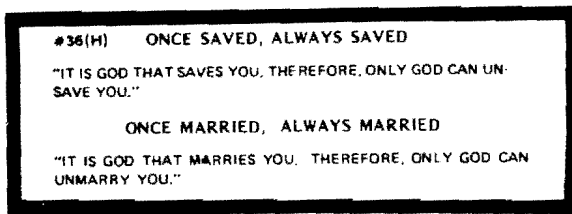
Would you put up my chart 14r, please, Bill. All right, here is where the problem hinges, and this is why Bro. Waldron has wasted so much of his time instead of discussing our real point of controversy. On the left side of this chart, you see a list of things that are sin within themselves. The first one is adultery. That is a sin within itself. There is no way you can have certain reasons and certain causes that will justify you in continuing in that, continuing to practice that. The next one is denominational practice. He tried to liken that to a remarriage. The practice of denominational teachings is wrong within itself. Homosexuality is wrong within itself. Stealing is

wrong within itself. And he constantly confuses adultery and stealing. All right, on this side of the chart now, are three things listed that are not sin within themselves, but may emanate from a sinful act. For example, the first one, continuation in a remarriage. It is the continuation that was in question, not the adultery over there. I think Bro. Waldron has forgotten what Matt. 19:9 says adultery is. Adultery is when you put away a mate and marry another. Adultery is not when you continue in a marriage. It is when you put away and enter a marriage. The second one is keeping an illegitimate child. A girl may conceive a child out of wedlock and that is a sin, but then when the child is born, she is not under any obligation to destroy that child, to abort it before it is born or kill it after it is born. What a hideous thing. And is a home any less sacred than a child? Remaining divorced, and Bro. Waldron has constantly failed to deal with this point, and it is a thorn in the side of that doctrine and it will be. My friends, if we have to undo the remarriage, because it was sin in its inception, why do we not also have to undo the divorce? Now, he says you start going backward and undoing these things in the name of repentance and you have to undo the remarriage. But he stops there. He says the divorce was sin, too, but you can leave that alone. That is okay. You can stay divorced. Why?

SEE WALDRON'S CHART #12A PAGE 143

Would you put back up his chart 12. Here it is again. The same mistake and you keep seeing articles in the paper by these brethren. "Does baptism cleanse an adulterous marriage?" "Does baptism license the continuing practice of sin?" The mistake. Baptism does not license you to continue anything that is sin, to keep putting away wives and keep marrying more wives. It does not license you to do that. This is completely beside the point. Look at all these things on here that he equates with it. He says before they repent, the idolator, the liar, the sorcerer, the adulterer, before they repent they practiced these things. Then, after they repent they must not practice these things. That is exactly right, but he misapplies it. What he is saying, and he has forgotten here again, if putting away a mate and marrying another is committing adultery, then if a person stops committing that

kind of adultery, they will stop putting away the mate and marrying another. He said, "No they cannot stop it. They have to do it one more time." They have to put away another one! And he calls that repentance! He says I am not teaching repentance. I want you to think about what repentance is, my friend. If these people repent of divorcing, will they do so by divorcing again? You are asking them to add sin upon sin and to compound their disobedience to God's will. Take the chart off, if you will, please.



All right, put mine up, no. 36, Bill, will you please? What Bro. Waldron is affirming tonight is another parallel to what the sectarians affirm. On the first two nights, he affirmed the "two reasons only" theory, a parallel to the denominational "faith only" theory. And he used the exact same procedures to prove that that they do to prove theirs. In this one tonight, he is affirming the "once married, always married" theory. And it is a parallel to the *Calvanistic* doctrine, "once saved always saved." Look at the top of the chart at the reasoning behind the once saved always saved theory. Why do they believe that? Their theory is, "It is God that saves you; therefore, only God can unsave you." That is why they think that. All right, now why does Bro. Waldron think once married, always married? Exactly the same thing. "It is God that marries you; therefore, only God can unmarry you." Now, my friend, if you can see through that, on the denominational people, I believe you will be able to see through that on Bro. Waldron on this subject. The same thing is wrong with both of them. Yes, God saves you, but he gives you a choice in it. Yes, God sanctions your marriage and records it and blesses it and so forth, but he gives you a choice in it. And he never does take that choice away from you.

#37(H)

BOY WHO FALLS IN MUDHOLE GETS MUDDY. WILL GET SPANKED LATER AT HOME.

BOY WHO FALLS IN MUDHOLE WILL GET MUDDY WHEN HE GETS HOME, AND WILL KEEP ON GETTING MUDDY EVERY TIME HE COMES HOME. THEREFORE, PERPETUAL SPANKINGS.

Put up chart no. 37, if you will, please, Bill. All right, here is a demonstration of the way it is that they get the message of Christ's statement in Matt. 19:9 mixed up. Here it is on another subject. "Boy who falls in mud hole gets muddy, will get spanked later at home." And Matt. 19:9 says one who puts away mate, marries another, commits adultery, will be punished later on if he does not repent. Now then, if they read this statement here about the boy the way they read Matt.19:9, it would come out reading this way. "Boy who falls in mud hole, will get muddy when he gets home, and will keep on getting muddy everytime he comes home, and that is why he has to have continual spankings." It would be tragic if some parent did deal with their child, in the way that these brethren are suggesting that God deals with us.

#31(H)

OLAN HICKS SAYS

- | | | |
|------------------------------------|---|--|
| TO THE MARRIED | → | "Be faithful to each other always. Do not separate, but if you do, remain unmarried and try to be reconciled." |
| TO THE DESERTED | → | "You are not under bondage in this case." |
| TO THOSE WHO NO LONGER HAVE A WIFE | → | "You do not have to marry, but if you do, it isn't a sin." |
| TO VIRGINS | → | "Choose to marry or not as it pleases you." |
| TO UNMARRIED & WIDOWS | → | "If you cannot contain, then marry. It is better to marry than to burn." |
| TO ALL | → | "Let every man have his own wife and let every woman have her own husband." |

BROTHER WALDRON, WHICH OF THESE IS UNSCRIPTURAL???

Put up no. 31, please. Bro. Waldron has said repeatedly, "I do not hate Bro. Hicks." I appreciate that because I believe he is a man of good motives and really wants to crusade for purity and right, but he says, "I hate his teaching. I hate what he says." Now, Bro. Waldron, first I would say hating a doctrine is not disproving it. Your obligation is to disprove it. But I want to show you what it is that he hates, that I am saying.

Here is a chart, "What Olan Hicks says." To the married, I say, "Be faithful to each other, do not separate. If you do, remain unmarried and try to be reconciled." That is what I say to married people. To the deserted people, I say, "You are not under bondage in this case." Now, to those who no longer have a wife, I say, "You do not have to marry, but if you do it is not a sin." To virgins, I say, "Choose to marry or not, as it pleases you." To unmarried and widows I say, "If you cannot contain, marry. It is better to marry than to burn." And to everybody, I say, "Let's let every man have his own wife, and let's let every woman have her own husband." It is not an answer to that to say, "Well, it is not his wife." The Bible makes no such distinction. If you marry the woman, she is your wife. Now Paul said let everyone have a wife of his own, one that belongs to him. Now, I say that. Now I want you to tell us, Bro. Waldron, which of these points is it that is unscriptural? Which is it on here that you despise, that you detest, and that you hate and is despicable to you? Tell us which it is or is it all of them that are unscriptural? That is what I teach, right there.

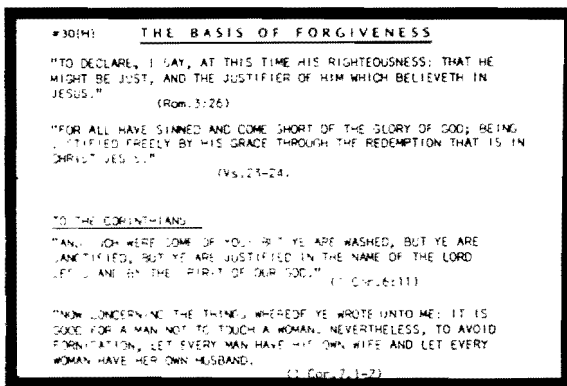


Chart no. 30, please. The problem with Bro. Waldron and these brethren is, that they do not understand the scriptural principle of forgiveness. They think because the man committed adultery, or the woman committed adultery, that they are stained and tainted, and it is just stuck with them. Or once they are divorced, that divorce will stay with them.

I have asked the question several times, can an unscriptural divorce be pardoned while they stay divorced? And, I get evasions every time on this thing because they dare not admit that that divorce was forgiven when they repented of it, even though they are still divorced. If it was, how can this entering into second marriage be adultery? That is a heart and core part of this issue. Can it be forgiven? What Bro. Waldron is affirming tonight amounts to saying that unscriptural divorce cannot be pardoned. Cannot be pardoned. That is what his proposition amounts to. Now, here is the basis of forgiveness in Rom. 3:26 "To declare, I say at this time his righteousness," that is the righteousness of Christ, "that he might be just, and justifier of them which believeth in Jesus." Bro. Waldron calls that unfair, in essence. He says if they can divorce and then be forgiven for it and remarry, that is unfair. That is an abominable doctrine. But now Paul said, I declare that God might be just in doing this. Why? Because none of us would make it if he did not. In the 23rd and 24th verses he said, "All have sinned and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ." My friend, that is the condition with all of us. If we get to heaven, it will be because we are justified through the redemption that is in Christ, not because we were able to repay an eye for every eye and a tooth for every tooth. We do not handle any other sin like that. If a man comes to us and he says, "I have been a murderer. I have killed some people." We do not say, "Well, now, you cannot repent of that and be forgiven unless you can raise those people from the dead." We do not say that. Does that fill the church with murderers? We tell him, "Sure come on in, brother. We are just glad that you repented, that you are not going to kill anybody else. You do not have to raise the dead people." Somebody comes to us and says, "I have been a thief. I have stolen a lot of things and I have told a lot of lies and dealt dishonestly with a lot of people." We don't say, "You'll have to go back and find all those people and square up every debt you owe to them before you can repent and be forgiven." We don't handle any other sin in the book like that. Why do we want to handle this one that way? God's word does not teach any such mess as that.

The basis of forgiveness is blotting out the past and going straight from here on. Of course, we tell the murderer you have to not kill anymore. Go straight from here on. Now, is he still a murderer? If he repents and he is baptized or if he is already a Christian, he repents and is restored and he does not raise the dead person. Is he still a murderer in God's sight? I say he is not.

Now, if a person gets himself into a marital entanglement and makes some mistakes in his married life and he comes and he repents, and he says, "I realize I did wrong back there, I realize I did not honor God's will, one man, one woman for life and that is God's will." Bro. Waldron pointed that out. It is God's will. He says, "I realize I did not honor that, but now I want to. I want to be right. I want to be Christian." Why don't we just say to him, "All right, repent of that and let's get the blood of Christ to blot it out, and then you go straight from here on. You and one woman for life, from this point on." He is not an adulterer. He used to be, used to be an adulterer. We have former murderers in the church; we have former thieves in the church, and we can have former adulterers in the church just so long as we don't have presently practicing adulterers. And to insist that living faithfully to the vows you made to the wife that you have now is living in and practicing adultery, is to blaspheme the home and the sanctity of marriage and say what God has not said, and bind laws that are very destructive upon the people of God.

Down at the bottom of this chart I want you to notice that that is exactly the procedure Paul used with reference to the Corinthians. Brethren this is Bible. I am not talking to you about a creed, or a theory, or a rationalization. I am telling you what God's word says about how to deal with sin, and I mean any sin. In 1 Cor. 6:9 and 10 says what these people were, at least it gives a list of things that were sinful, that would keep people out of heaven, and Bro. Waldron has read them several times. One of them is adultery, another is fornication and various things of this sort. And then, he says at verse 11, "And such were some of you." But, how did they dispose of it? By going back and raising all those dead people they

had killed? By going back and unscrambling all the marriage entanglements, unmarrying this one, remarrying that one, going back to the other one, or whatever? No, he says the thing that happened was, some of you were like this, including adultery, "but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Now, brethren to these people who were former adulterers, just a few verses later, the very next chapter in verses 1 and 2 he said, "Now concerning the things whereof you wrote me (Maybe they had heard some kind of a doctrine like Bro. Waldron preaches and they wanted to know. I don't know. But, they did ask about this matter.) concerning those things that you wrote me about, it is good for a man not to touch a woman; nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." Now, my friends, putting that in that context shows you that if there had to be the exceptions that these brethren are preaching, they would have had to have been mentioned here, because these people had been guilty of it. No exception is mentioned. As a matter of fact, there are 7 places in the 7th chapter, this one chapter alone of I Cor. There are 7 places, 7 plain statements in that chapter, made without any qualification at all, that Bro. Waldron will have to deny to sustain his proposition.

#32(H) BROTHER WALDRON SAYS	
TO THE MARRIED	→ "Remain with the wife of thy youth, or divorce her and remain unmarried."
TO THE DESERTED	→ "Remain with the wife of thy youth, or divorce her and remain unmarried."
TO THOSE WHO NO LONGER HAVE A WIFE	→ "Remain with the wife of thy youth, or divorce her and remain unmarried."
TO VIRGINS	→ "Remain with the wife of thy youth, or divorce her and remain unmarried."
TO ALL	→ "Remain with the wife of thy youth, or divorce her and remain unmarried."
WHICH OF US WOULD PAUL AGREE WITH IF HE WERE HERE??	

Put up no. 32, if you will, please. Here is the basis of your problem. I showed you what I preach and I asked Bro. Waldron to show what is wrong with that or tell which is unscriptural about it. Now, here is what Bro. Waldron preaches. To the married, he says, "Remain with the wife of thy youth or divorce

her and remain unmarried." To the deserted, he says, "Remain with the wife of thy youth or divorce her and remain unmarried." To those who no longer have a wife, he says, "Remain with the wife of thy youth or divorce her and remain unmarried." To virgins, he says, "Remain with the wife of thy youth or divorce her and remain unmarried." To everyone, he says, "Remain with the wife of thy youth or divorce her and remain unmarried." Now, I want to ask you, if the apostle Paul were here tonight, which one of us would he agree with? Which one do you think he would agree with? The one that says to the married what Paul said that the Lord said to the married? And the one that says to the deserted what Paul said to the deserted in verse 15? In case you are wondering about what he said there, it was, "If the unbeliever depart, let him depart. A brother or sister is not under bondage in such cases." The other night, Bro. Waldron said, "Well, that does not mean the marriage bond." I would like to know how he knew that. He said, the reason is because the word there is *dedouletai* from *douloo*, and it means a servant. And the words in verse 39 and verse 27 that are used for marriage bond, the word is *deo*. Well, I want to tell you something: In definition of *douloo* the very first thing Thayer says about it is that it comes from *deo*. It comes from *deo*. That does not mean that they are synonyms, that they mean identically the same thing, but it means that they do have the same starting point. And the word *douloo*, he said, because it means a servant, cannot mean the marriage bond.

Would you put up no. 33, please? He has a different idea about the marriage bond, than I believe the Bible teaches. He says servitude, servanthip is out of it, because it means a servant. Do you know what it means? That broader term including *deo* and enlarging upon it means that she is not under obligation to him in any form. Not only is she not obligated to stay married to him, she is not obligated to feel guilty if something happens to him. She is not obligated to try to prevent the complications that may happen to him or whatever. She is not obligated to continue to cook his meals or wash his clothes, or anything else, including the marriage bond. Now, let me show you how that is certainly true. I asked Bro.

#33(H) SERVANT – LORD ASPECT OF MARRIAGE

"WIVES, SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS AS UNTO THE LORD. FOR THE HUSBAND IS THE HEAD OF THE WIFE, EVEN AS CHRIST IS THE HEAD OF THE CHURCH...."

(EPH.5:22-23)

"FOR AFTER THIS MANNER IN THE OLD TIME THE HOLY WOMEN ALSO WHO TRUSTED IN GOD, ADORNED THEMSELVES, BEING IN SUBJECTION UNTO THEIR OWN HUSBANDS: EVEN AS SARA OBEYED ABRAHAM, CALLING HIM LORD; WHOSE DAUGHTERS YE ARE, AS LONG AS YE DO WELL..."

(1 Pet.3:5-6)

"UNTO THE WOMAN HE SAID, I WILL GREATLY MULTIPLY THY SORROW AND THY CONCEPTION; IN SORROW THOU SHALT BRING FORTH CHILDREN; AND THY DESIRE SHALL BE TO THY HUSBAND AND HE SHALL RULE OVER THEE."

(Gen.3:16)

Waldron the other night, notice there are two choices given to this person, if the believer departs, let him depart. Now Paul says, "If the believer stays and does not depart, then stay with him." And I asked, "What bond is she under if he does not depart? If he stays?" He said, "The marriage bond." But, if he departs, she is not under bondage, and it is not the marriage bond. You see the ridiculous inconsistency of that. If the unbeliever departs, the opposite is true. All right, look here at the servitude business. Eph. 5, "Wives submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife, even as Christ is the head of the church." That is a servant. Are we a servant of Christ? He said submit to your husband just like we submit to Christ. That is servanthip. In 1 Peter 3:5-6, "For after this manner in the old time, the holy women also, who trusted in God adorned themselves being in subjection unto their own husbands, even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well." And Bro. Waldron says because it means servant, it cannot refer to the marriage bond. Isn't that something? He evidently has a different concept of the marriage bond than what I find in the Bible. In Gen. 3:16 to the woman God said, "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children, thy desire shall be to thy husband, and he shall rule over thee."

Before I get out of time, I want to answer these questions, right quickly, that Bro. Waldron presented to me.

(1) If a man's wife, the wife of his youth, were confined to a mental hospital for years and he divorced her for insanity because he could not contain and remarried, could he continue in the second marriage without further sin? Yes.

(2) If an unscripturally divorced woman married another man while her husband lives, is she an adulteress? She commits adultery. She is at that moment an adulteress, a sin which is not unpardonable.

(3) Is it your contention that any time in the Greek New Testament a present tense verb appears preceded by 2 aorist verbs, that it is impossible for the present tense verb ever to indicate continuous action? No.

(4) If we can find in the Greek New Testament examples of 2 aorist tense verbs preceding a present tense verb, with the present tense verb obviously indicating continuous action, will you admit that your comments on aktionsart were wrong? No.

(5) Will you forbid men to eat adulterated food? That depends on what it is adulterated with.

Thank you.

WALDRON'S SECOND AFFIRMATIVE

Thursday, Feb. 24, 1977

Ladies and gentlemen, my worthy opponent, honorable moderators, Mr. Chairman: Before I begin I would just like to ask this question. What about the mule in the barn? We did not hear anything about the mule in the barn. I would like to also make this point, that the man who is in the negative, is supposed to review the affirmative's speech and then proceed to answer the affirmative's speech before he begins his own arguments. Our brother, tonight, for most of his 30 minutes presented arguments which he had made on Monday and Tuesday night. It seems he feels he did not do an adequate job on Monday and Tuesday night; so he must come back and bring up those arguments again. For example he used I Cor. 7 many times to try to get across the point which he has assumed, i.e. there are more reasons for divorce other than the one given in Matt. 19:9.

Now, we will begin with chart no. 28, because he brought up those speeches we used the other night, and he brought up the material on the Greek. We want to show again how inadequate his assumption is. By the way, in the Warren-Flue debate, Mr. Anthony Flue of England said to Brother Warren, "If Mr. Warren would just grant me one assumption!" Now, this is what our brother wants. He wants us to grant him the assumption that his definition of adultery is right and that the biblical definition of adultery is not right. That is what he wants, so what he calls adultery is *not* adultery; and he calls that which *is* adultery, "no adultery."

SEE CHART #28 PAGE 33

All right, look at this. This is authority, A. T. Robertson, which he brought up and afterwards I also quoted. Mr. Robertson says, "As already shown the aorist is always punctiliar and the so-called present practically always linear, unless the *aktionsart* of the verb itself is strongly punctiliar." Now, we are going to show you some things about that.

SEE CHART #45 PAGE 95

Chart no. 45, please, Brother Thomas Eaves. Chart: *Aktionsart*, according to Brother Hicks. The other night, he

said, on *aktionsart*, the kind of action of the first two verbs in the sentence governs the third verb. That is the hermeneutical principle, I mean the hermeneutical principle of interpretation according to Brother Olan Hicks. Notice on the chart if we have (1) a point action verb, that is, an aorist verb, like *apoluse*, "puts away", and (2) we have an aorist verb, point action verb, like *gamese*, "to marry another," then automatically the verb in the present tense of the *following* verb must also be interpreted as being point action. Now, that is Brother Olan Hicks's hermeneutical principle, which is not true. It is not point action. Now, notice Mr. Robertson gives the correct definition of *aktionsart*, which means the kind of action: "...as already shown the aorist is always punctiliar and the so-called present practically always linear, unless the *aktionsart*, (kind of action), in the verb *itself*..." not the preceding verbs, as our brother pretended about the definition of *aktionsart* or about the hermeneutical rule on *aktionsart*. "unless the *aktionsart* of the verb *itself* is strongly punctiliar."

SEE CHART #46 PAGE 96

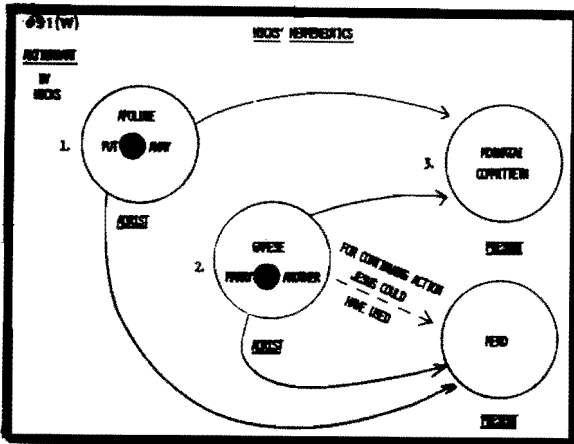
Now, let us notice an illustration which we had the other night from chart no. 46. Chart title, The Present Tense. Notice we have here at the first what the Lord said. (1) *Apoluse* which means "puts away." That is an aorist verb in the Greek. That means it is a point action verb. (2) *Gamese*, that is, "marries another." That too is point action. It is aorist. Notice our dots indicating point action. But, (3) the Lord Jesus used the present tense and it is continuous action there (pointing to *moikatai*, "commits adultery."). But our brother says, "Oh no, they do not continue in it, it is just when they marry. They divorce, go to the courthouse and just go through a ceremony. That is adultery." Hicks does not think it has anything to do with the sexual immorality in that unscriptural divorce and remarriage.

Notice, our brother said that the first 2 verbs govern the last verb. That is his rule. In the second part of our chart (no. 46) we have, What brother Hicks says: An aorist tense verb must be point action and it (*apoluse*) is, and the other aorist tense verb (*gamese*) is also point action, then he says therefore the

last verb must be point action, as we have indicated here on the chart. Now, if Jesus had wanted to make that (the third verb, *moichatai*) point action, then he could have used an aorist tense verb. Jesus could have indicated point action by saying, *moichase*. So, notice. Jesus *could* have said, (1) *apoluse*, puts away; (2) *gameese*, marries another, and (3) *moichase*; and that would have been point action as our brother is contending for, as he contended for the other night.

Now, tonight he did not bring this up, but he just based all of his arguments on that assumption. What did Mr. Anthony Flue, that unbeliever say? "Mr. Warren, give me one assumption." That is what he (Hicks) has, an assumption that adultery is not adultery in Matt 19:9, Mark 10, and so on.

Notice this on the chart: I having repented and been baptized, I live for Jesus. Now, according to Brother Hicks's hermeneutical principle, which is not right, the first thing, "I have repented," is a one point thing, and "been baptized," is a one point thing, therefore, I live for Jesus must be a one point thing. No, that is not right. It must be a linear action thing.



Now then, let us notice this. The other night, Brother Hicks, in order to try to get around the force of this argument, brought up the verb *meno*; and he said, why the Lord could have used

the word abide, that is *meno*. Notice we have here on this chart, Hicks's Hermeneutics. His rule on *aktionsart* says, (you notice the green dots on the chart) If there is (1) a point action verb, like put away (apoluse) and (2) gameese, which is also point action, that means (3) that *moichatai*, committeth adultery must also be point action. That is *his* rule. It is not true, but that is his rule. But, notice this, Brother Olan, if your rule of hermeneutical principles is true, then that would mean *meno*, which is the present active indicative would have to remain punctiliar, you see. And you see, the Lord would have had no way to say it. He would have had no way to indicate continuing. How would he have said it? The truth of the matter is what we have presented: that *moichatai* means they continue to commit adultery. No, this brother cannot answer that. He did not really try the other night. He just passed over it, and he cannot answer it tonight.

#57(W) IT IS NOT AN EQUATION

MONDAY NIGHT

BROTHER OLAN SAID:

DIVORCE AND REMARRIAGE = ADULTERY

IS THAT LIKE $1 + 2 = 3$?

TUESDAY NIGHT

BROTHER HICKS SAID:

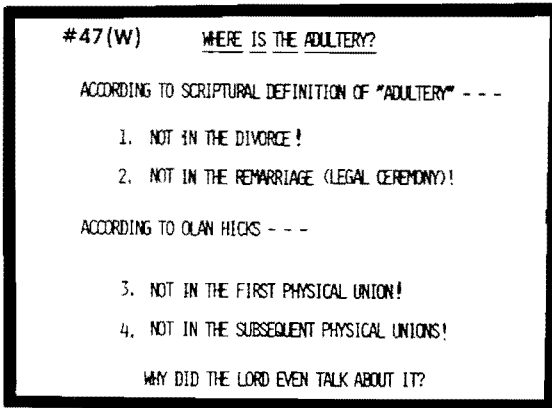
IF TWO UNSCRIPTURALLY DIVORCED PEOPLE LIVE TOGETHER
WITHOUT SANCTION OF THE LAW OF THE LAND THEY ARE
LIVING IN ADULTERY.

IS THAT LIKE $1 + 1 = 3$?

All right, let us see his basic assumption, which is unscriptural, chart no. 57, please. Brother Olan Hicks began and said, it is an equation i.e. divorce and remarriage equal adultery. He has that in his book, his yellow book is saturated with it. (From the chart) Is that like 1 plus 2 equals 3? Now, in the equation 1 plus 2 equals 3, 1 is a factor and does not

vary, it is not 1 and 1/2; it is 1. And 2 is not 2 and 1/2, but it is 2. 1 plus 2 *does* equal 3, but Brother Olan Hicks' statement as to what adultery is, is wrong. It is incorrect.

Notice this on the chart (57): Brother Hicks said on Tuesday night, in answer to one of my questions, if two unscripturally divorced people live together, *no marriage* involved, without sanction of the law of the land, they are living in adultery. Is that like 1 plus 1 equals 3? So, you see Brother Olan Hicks' definition of adultery, his assumption of adultery, just falls flat on its face. Now that satisfies that very, very thoroughly.



Let us go to no. 47, please. All right, now I gave the definition of adultery in my first affirmative speech, which affirmative speech he just passed over, but as the negative, it was his obligation to review that speech.

Chart Title: Where Is the Adultery?

According to the scriptural definition, which is sexual immorality.

(1) It is not in the divorce.

(2) It is not in the remarriage, the legal ceremony, i.e. the ceremony said before the J.P.

Now Brother Olan Hicks said of a divorce and remarriage situation, the first union is not adultery and the second union

is not adultery. All right (second part of chart 47), according to Brother Olan Hicks,

(3) It is not in the first union.

(4) It is not in the subsequent physical unions.

So why did the Lord even talk about it? There is no adultery involved, so why did he talk about it? But for that we must accept his (Hicks) hermeneutical principle about the word adultery, his interpretation. He assumes from that and then he just goes everywhere preaching what he wants to preach.

#48 (W)	<u>OLAN HICKS VERSUS THE APOSTLE PAUL</u>
PAUL:	"FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH" (ROM. 7:2);
HICKS:	"FOR THE WOMAN THAT HATH A HUSBAND IS <u>NOT NECESSARILY BOUND</u> TO THE HUSBAND WHILE HE LIVETH."
PAUL:	"SO THEN IF, WHILE THE HUSBAND LIVETH, SHE BE JOINED TO ANOTHER MAN, SHE SHALL BE CALLED AN ADULTERESS" (ROM. 7:3);
HICKS:	"SO THEN IF, WHILE THE HUSBAND LIVETH, SHE BE JOINED TO ANOTHER MAN, SHE SHALL <u>NOT BE CALLED AN ADULTERESS!</u> "

Now, then, look at chart no. 48. No, 48, please, Brother Eaves. I appreciate Brother Eaves so very much. He said a short while ago, I want it known that Tom Eaves stands with Jim Waldron.

All right, Brother Olan Hicks versus the apostle Paul.

Paul: "For the woman who hath a husband is bound by law to the husband while he liveth" (Rom. 7:2).

Brother Hicks: "For the woman that hath a husband is not necessarily bound to the husband while he liveth." Now, who can you believe, Paul or Brother Hicks of Harriman, Tennessee?

No. 2, Paul: "So then if while the husband liveth, she be joined to another man she shall be called an adulteress" (Rom. 7:2).

Hicks: "So then if while the husband liveth she be joined

to another man, she shall *not* be called an adulteress." He said just one time. Just one time. When is that, when they first walk into the ceremony. When they first come out of the office of the J.P.? Just when is that?

All right, let us go to I Corinthians. He dwells an awful lot in that, and mishandles it. You know, he was really concerned about *dedoulotai* in I Cor. 7.

And you know, he accepted the definitions which I gave in my first affirmative. Did you notice that? He did not question any one of them. He accepted my definitions for those things.

SEE CHART #26A PAGE 66

Now, we are talking about the term *dedoulotai*. This is the word for bondage in I Cor. 7:15. He (Hicks) said that *deo* and *douloo* come from the same word. Well, the term bed and bedroom come from the same word, but that does not mean that they mean the same thing. Now, the Greek word for bondage is *dedoulotai*, third person singular, perfect indicative, the passive of *douloo*.

Thayer says, "to make a slave of, reduce to bondage. (In the text, I Cor. 7:15) *To Be* under bondage, held by constraint of law or necessity in some manner."

W. E. Vine, "originally the lowest term in the scale of servitude, came also to mean one who gives himself to the will of another."

In the New Testament, it is used 133 times. And it is never applied to marriage, unless it be this one case. Now he says, "Oh yes, this is the one exception!" 132 other times it is *never* applied to marriage, and he says now, *here* we have got an exception!

All right, come to I Cor. 7:27-39, where marriage is specifically under consideration. Paul uses a different word for the marriage bond: *Deo*, which occurs 44 times in the New Testament. Thayer says, "to bind, to tie, to fasten ... a metaphor, to bind or put under obligation: to be bound to one as husband and wife." Thayer cites only 3 times. Even though Thayer says they are from the same basic root word,

he does not cite *dedoulotai* as relating to the marriage bond, and it cannot be found.

QUESTIONS FROM MONDAY NIGHT

All right, let us move on. Let us notice these question. Questions from Monday night, please Brother Eaves. Now, one of the problems we had the other night is we could not get him to answer questions and we could not get him to define his proposition. Notice this: we asked him about (1) the continuous tense in Col. 3:5 where it is: "keep seeking." He said, I will answer tomorrow night, Tuesday night. No answer yet. Here it is Thursday night and he has not answered it yet.

All right, come down to this one (3). It is true that according to what you teach, a man may knowingly commit fornication to be free of his wife, by putting her away, and then he may marry another woman without being guilty of sin in marrying and living with the second wife? No answer. But he said, I will do that Thursday night. Well, we want him to do that, before he gets through tonight. Then, on this fourth one down here, we said "When is an unscripturally divorced man loosed in God's sight from the wife of his youth." And look what he said, "When the loosing is complete." Why that is no answer.

QUESTIONS FROM TUESDAY NIGHT

Let us go to Tuesday night's questions, please. Notice this. We gave him a question on Tuesday night; tried to get him to clarify what he said. We asked him, since you stated last night, in answer to my question (no. 4), that "an unscripturally divorced man is loosed from his wife," when the loosing is complete, we ask tonight, when is the loosing complete? No answer, *silence* on that.

Come down to no. 5. Are all divorces in and of themselves wrong? He said, they all involve sin. That was not what the question asked. We know that. He did not answer the question. So, 5 of our 10 questions he refused to answer.

All right, let us notice this, and I will do this in my last speech,

#54(W) DOES EXCEPT MEAN EXCEPT?

PART I

JESUS: "...EXCEPT ONE BE BORN OF WATER AND THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD" (JOHN 3:5).

PAUL: "BECAUSE IF THOU SHALT CONFESS WITH THY MOUTH JESUS AS LORD, AND SHALT BELIEVE IN THY HEART THAT GOD RAISED HIM FROM THE DEAD, THOU SHALT BE SAVED" (ROM. 10:9).

BAPTIST
PREACHER: "BASED ON ROMANS 10:9 YOU CAN BE BORN AGAIN BY FAITH ONLY."

PART II

JESUS: "...WHOSOEVER SHALL PUT AWAY HIS WIFE, EXCEPT FOR FORNICATION, AND SHALL MARRY ANOTHER, COMMITTEETH ADULTERY; AND HE THAT MARRIETH HER WHEN SHE IS PUT AWAY COMMITTEETH ADULTERY" (MATT. 19:9).

PAUL: "YET IF THE UNBELIEVING DEPARTETH, LET HIM DEPART: THE BROTHER OR THE SISTER IS NOT UNDER BONDAGE IN SUCH CASES: BUT GOD HATH CALLED US IN PEACE" (1 COR. 7:15).

"ART THOU BOUND UNTO A WIFE? SEEK NOT TO BE LOOSED. ART THOU LOOSED FROM A WIFE? SEEK NOT A WIFE? BUT SHOULDEST THOU MARRY, THOU HAST NOT SINNED: AND IF A VIRGIN MARRY, SHE HATH NOT SINNED. YET SUCH SHALL HAVE TRIBULATION IN THE FLESH: AND I WOULD SPARE YOU" (1 COR. 7:27-28).

OLAN HICKS
OF HARRISMAN
TENN.: BASED ON 1 COR. 7:15 AND 1 COR. 7:27-28 - YOU CAN BE DIVORCED FOR OTHER REASONS; REMARRIED FOR OTHER REASONS.

IN WHICH CASE "EXCEPT" DOESN'T MEAN EXCEPT

that is, notice his answer to the question 5. He will have the last speech tonight. Chart. 54, please Brother Tom. Thank you so much. Chart title: Does Except Mean Except? (Part I) Jesus said, except one be born of the water of the spirit, he cannot enter the kingdom of God (John 3:5).

Paul said, in Rom. 10:9, "Because if thou should confess with thy mouth Jesus as Lord, and shall believe in thine heart that God raised him from the dead, thou shalt be saved."

Now, Brother Olan keeps on saying that I am acting like a denominational preacher with faith only. Just watch this. The Baptist preacher says, based on Rom. 10:9 you can be born again by faith only. So, he contradicts the "except" in John 3:5.

(Part II) Jesus said, "Whosoever shall put away his wife except for" ... (look at that except), "for fornication," if it is any other reason then, it is not an exception, but he (Hicks)

says he gets more reasons over in the book of 1 Cor. 7. "Whosoever shall put away his wife except for fornication and shall marry another, committeth adultery. And he that marrieth her when she is put away committeth adultery."

Paul said, "If the unbelieving depart, let him depart, the brother and sister are not under bondage in such cases."

The next part, "Art thou bound to a wife, seek not to be loosed. Art thou loosed from a wife, seek not a wife, but if thou marry, thou hast not sinned."

Now, Brother Olan Hicks of Harriman, Tenn., using similar reasoning to the Baptist preacher, based on 1 Cor. 7:15 and



1 Cor 7:27-28, says there is no exception in Matt. 19:9. He said, there are two more exceptions. You mean Jesus Christ, who was God in the flesh, did not know that Paul was going to give two other reasons. He (Jesus) said, one exception, and Paul came along and gave two more? You see the fallacious reasoning of our brother? As I said before, and i say it again; I love him, but I abominate and abhor his doctrine, because it will lead to the breakdown of the home and family, not only in the church, but in the nation and throughout the world, if it is preached by gospel preachers. I am thankful to say tonight that gospel preachers, in general, do not preach it. How much time?

Let us go over to our last chart for this speech. Let us see, that chart is no. 52. Get this on the screen, please. In response to a question he said, whatever it is adulterated with. He accused us the other night of saying, you forbid marriage. All right, Brother Olan, I will ask you this, if it (the cake) was adulterated with arsenic or lead, would you forbid people to eat it? From the chart: The cake is adulterated. You see it? The marriage is adulterated. Thank you.

HICKS SECOND NEGATIVE

Thursday, February 24, 1977

I am happy again for the privilege to present this second negative, and inasmuch as we are beginning to raise votes of approval and disapproval, my moderator, Clint Hicks, wants me to announce that he stands with Olan Hicks on this subject. I think my elders at home would also probably appreciate an announcement that they stand with Olan Hicks on the subject. And I trust that the balloting will cease for the moment with that. I don't think it is of any benefit to our discussion or our decision as to what the Bible says on the subject.

Now, I'd like to begin to answer as many of these quibbles as I can. I want to say then, at the start, Bro. Waldron, I can answer everything you have said with one word, "Irrelevant." And I think the material will show that. It is not necessary for one to deal with every detail of every quibble that has nothing to do with the subject as long as he shows that your material is not proof of the point at issue. But, I am going to still deal with as much of it as time permits.

On Col. 3:1, he has been asking all week, "Is the New American Standard Bible translation of Col. 3:1 a correct translation?" That renders it "If you are risen with Christ, keep on seeking the things that are above." I do not believe that is the best translation. I will say that it is a possible translation. Those of you who know anything about translating know that there must be considered in the rendering of a verse, more than just the isolated word itself. The context, the logic of a passage, is a consideration. For that reason, I am not prepared to reject that translation as false, because the logic of the passage is not out of harmony with the idea of keeping on seeking the things that are above. However, I do believe that the King James Version is more accurate in that it just says, "Seek those things which are above." I am amazed at so much dissatisfaction on the part of Bro. Waldron at what the English versions of the Bible say. He does not only just challenge the King James Version, he challenges every version in existence.

And then he wants to know what about the mule in the barn? Well, let's talk about the mule in the barn. You know, it is a

strange problem with these brethren and their misconceptions. They cannot conceive whatever of a thing being made right, in a wrong being made right, in any other way than getting that mule by the nose and leading him back over to his original owner. It is evidently completely beyond their comprehension that the man who took the mule took it because he was in a desperate straits for some reason, and maybe the man who owns the mule then finds out about it and he comes over there. The poor man apologizes to him. The owner of the mule says, "I understand your circumstance and I sympathize with it; I will just give you the mule. You go ahead and keep him." Now then, may the man keep the mule? May the man still have the mule in his barn having repented of stealing him? That is our question, brethren. Not, just the keeping of the mule in the barn alone, but the forgiveness of the sin that got him there. That is our problem. And evidently we are about to lose sight of the fact that a sin can be forgiven, and that when God forgives that sin, we no longer have the right to sit in judgement upon that sin and to make that person remain in a tainted and stained, tarnished condition for the rest of his natural life.

He talks a lot about the Nazi war crimes. You know something, folks; I attended the Warren-Flue debate in Denton, Texas. And Bro. Warren made that argument about the higher law applied to the Nazi war crimes to prove the existence of God. Evidently Bro. Waldron thinks it will prove just whatever he wants to prove. So, he brings it in as proof on his points concerning divorce and remarriage. Listen, that is just a complete misrepresentation of what we are talking about. I have not challenged that there is a higher law. There is no question about the higher law here. We recognize God's higher law is in the Bible. What I want to know is where does that higher law in the Bible tell us that the unscriptural divorce makes a person forever unable to have a mate? That is what I want to know. I recognize the higher law. You just trot it out here and put it on the screen if you have it, or read it out orally from the scriptures. I want to know where that higher law is written that says that any unscriptural divorce makes it impossible for anybody to marry in the future. Now he reads Matt. 19:9 and he says that whosoever puts away his wife and

marries another, except for fornication, forfeits all future rights to be married. Brethren, that is not what it says. They constantly confuse "do not" with "can not." And then he wants me to answer that kind of nonsense. The Lord did not say he cannot. The law did not say he cannot. It simply said, "do not."

SEE WALDRON'S CHART #45 PAGE 95

Now, on this aktionsart business, put his chart no. 45 up there, would you please, Tom? As I said, I am going to answer as many of these irrelevant quibbles as far as I have time. And in 15 minutes, I am not going to be able to give a detailed answer to all of them, but I will go as far as I can. He misrepresented what I said here. I presented the material in the Greek. I presented the treatment on the Greek terminology that is relevant to our point. On Monday night, we discussed that thoroughly, too thoroughly for many people. And on Tuesday night we got into it again and we had more discussion on the Greek. Bro. Waldron has been dissatisfied and has displayed dissatisfaction with the outcome of that ever since. And so he gets up a misrepresentation here of what I said about it. Now, I am going to tell you something. If it is true, and this is what Bro. Waldron is contending for, that Matt. 19:9 should be translated, "keeps on committing adultery," instead of just, "commits adultery," I challenge you to produce a single version that translates it that way. Find me one version that translates it that way. That will settle all of this nonsense.

SEE CHART #8 PAGE 40

Would you put Bro. McKinney's chart up on the projector, please. Here is a word I presented on Monday night from a man who is much more qualified than either one of us in the Greek terminology. I consulted with him about my findings on Matt. 19:9, whether or not it was translated correctly in these versions that render it "commits adultery." And Bro. McKinney said, at that top of this chart here, no. 8. "In my view, you are exactly right in your comments on the meaning of the present indicative in Matt. 19:9." Now my friends, that is just about as good authority as I can give you. This is the professor of Biblical Languages at Harding College. And let me say again,

this does not obligate them to endorse my total position. It does not say they do or do not, or that Bro. McKinney does or does not. You will have to ask him about that. But, he said on this dispute about the meaning of the present tense verb in Matt. 19:9, "You are exactly right on it."

All right, take the chart off, will you please. I asked Jim, in connection with that, if the new American Standard Bible rendering of it is correct. It renders it "commits adultery." That is all it says, "commits adultery." I said, is that a correct translation? He said, "yes." Why then, are we still disputing in the Greek? That is all in the world I am contending for; that it does not say, "Keeps on committing adultery." That is my point. He concedes my point in saying that that is a correct translation and it does not say keeps on committing adultery. Now, that ought to settle it.

SEE WALDRON'S CHART #57 PAGE 162

Now, on that business about *meno*. I did not say "*meno*"; he may use the term "*meno*" in order to express a durative action if he had wanted to there. I said he could use a *form* of *meno* to express durative action if he had wanted to. Would you put up his chart no. 57, please, Tom, no. 57. All right, now, look here at another mistake in logic. What his problem is, he says this is not an equation because 1 and 2 equals 3. See what his problem is? He is assuming the thing that he has to prove; that there never was the elimination of one of the mates in the marriage. They are not divorced. He says, you have still got the two people married and someone else marries to them. This is his "once married always married" theory. It is just exactly as strong as the Calvinistic theory of "once in grace always in grace." And the basic principle behind it is simply this: Since God is the one that saves you, only God can choose to unsave you. Since God is the one that pronounces you married, only God can unmarry you. Now, the hole in the whole thing is, that in both cases, the Bible makes it absolutely clear that God gives us a choice in it. We choose to be married or not to be married. We choose to be saved or not to be saved. Now, it is true, you sin. But here again, they keep confusing "do not" with "cannot." They say, when the Lord said do not put away,

"What God has joined together let not man put asunder," they say man *cannot* put it asunder. If he cannot, why would Jesus mention it in the first place, if it was not possible for man to do it? And, you talk about some ridiculous statements, ridiculous conclusions that are the consequences of what a man believes; he said concerning Matt. 19:9, that a eunuch cannot even commit that sin described in Matt. 19:9. That was one of my questions tonight. Can a eunuch commit the sin described in Matt. 19:9, putting away his wife and marrying another and thus committing adultery? He said, "No. He cannot do it." That, my friend, if nowhere else, gives another reason that permits divorce and remarriage. Just become a eunuch. Go to the doctor and get the job done. Then you can divorce and remarry as many times as you want to. You are under no obligation at all. Put away your wife and get another one; whatever you want to do. And you can have all the companionship with the exception of the sex act. So, there is another way. And, yet he said, why, Jesus said only the two. Only the two.

And he is scared to death of I Cor. 7. You know, we did so much with Matt. 19:9, and he did not like what it said. Do you know why they fight the translation of Matt. 19:9? Why don't they accept it in English? They don't like what it says in English, that is why. And, a lot of these other scriptures. And, then he accused me of harping too much on Matt. 19:9, He did not like that. Well, I went to I Cor. 7 and I showed you that here is an enlargement, here is more of what God's word, this higher law, says about divorce and remarriage. And here it tells you to whom each of these statements is applied in I Cor. 7. Now then, tonight, he says "Why, you are spending too much time in I Cor. 7."

All right, let us go to Rom. 7 and Bro. Bill, will you put up the chart, please, on Rom. 7. (29) Now, he constantly confuses in his once married always married theory, stealing with adultery. He says, the penalty is to be if you commit adultery, you have no rights to a future marriage. Why don't they have any rights to a future marriage? Because he cannot be divorced from the first one. It is impossible. He is still tied to

#29(H)

ROMANS 7:1-6

1. "KNOW YE NOT BRETHREN, (For I speak to them that know the law) HOW THAT THE LAW HATH DOMINION OVER A MAN AS LONG AS HE LIVETH?
2. 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.
3. 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.
4. WHEREFORE MY BRETHREN, YE ALSO ARE BECOME DEAD TO THE LAW BY THE BODY OF CHRIST; THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN HIM WHO IS RAISED FROM THE DEAD, THAT WE SHOULD BRING FORTH FRUIT UNTO GOD.
5. FOR WHEN WE WERE IN THE FLESH, THE MOTIONS OF SINS, WHICH WERE BY THE LAW, DID WORK IN OUR MEMBERS TO BRING FORTH FRUIT UNTO DEATH.
6. BUT NOW WE ARE DELIVERED FROM THE LAW, THAT BEING DEAD WHEREIN WE WERE HELD, THAT WE SHOULD SERVE IN NEWNESS OF SPIRIT, AND NOT IN THE OLDNESS OF THE LETTER."

the first one." So, he thinks it is stealing. Now, Jesus did not say, whoever puts away his wife and takes another, steals. He said he commits adultery. And it is obvious, Bro. Waldron does not understand what he meant there. He commits adultery. So, when I asked him the other night about the illegitimate child, the person who conceives an illegitimate child, can she keep the child then? And he says, "Yes, but you cannot steal somebody else's child and keep it." That is not what I said. I did not say, "May she steal somebody else's child and keep it?" I said, "May she have her own child and keep it?" Stealing and adultery are not the same thing. And the consequences of the two are not the same.

Look in Rom. 7, right quick, just before we run out of time. He has said, only two reasons that may terminate a marriage, and he thinks Rom. 7 proves this. And he has not commented on this. Notice here, the application of this illustration in the first 3 verses; it is that the law binds a person as long as he lives, the woman was bound to her husband as long she lived under the law. The woman under the Old Testament law, did not have the right of divorce, only the husband did. Now, the application of that in the 4th verse, "Ye also are become dead to the law by the body of Christ, that ye should be married to another." Look at that line, "Ye should be married to another." That is some people who can get married again. Now, who are the

parties to this marriage covenant here? Israel and the law of Moses. I asked him who died, or who committed fornication? That is the only two, he said, and He said, "These people died." All right, these people died spiritually; that is right. They died in Christ. Then he later said, "They committed adultery, and God divorced them because they committed adultery." Well, there you have the guilty party with the right to remarry. These people were allowed to remarry. They were guilty of adultery. Now then, they died. That means the law to which they were married did not die and did not commit adultery. That law did not do either one. This is the figurative application of the principle here. It proves what he does not want to accept, that the conditions are not limited to the two ways in which a person may be released to marry again. Here was the act of a third party, Jesus. Not either of the first two parties; they did not die, they did not commit fornication. The third party did the action that released them to be remarried. Thank you.

WALDRON'S THIRD AFFIRMATIVE

Thursday, Feb. 24, 1977

Thank you, Mr. Chairman. Ladies and gentlemen, honorable moderators, worthy opponent: I want to express my love for each and every person here, and I encourage you to come back tomorrow night.

This is my last speech this evening and I would like to notice, first of all, what Brother Olan suggested about the mule, that we always think you have got to take the mule by the nose and take him back. He said the man might go over and say, "I see you stole the mule because you needed the mule, and I will just give you the mule." Well, let us see. Here is a man; his wife dies. He does not have a cook. He does not have a mother for his children. He does not have a companion to spend his cold nights with. So, he goes over next door and steals his neighbor's wife. The neighbor comes over and says, "Oh, I see that you don't have a cook, these poor little children don't have a mother, and you don't have anyone to spend your cold nights with; therefore, I will let you have my wife." Now then, that is a parallel to that.

Well he says on the question about the illegitimate child, that he is not talking about stealing. Well, we were talking about stealing the mule, and he indicated that you could keep the mule. And he would indicate then, that you could keep the child which you stole. Can you kidnap a child and keep it? Can you kidnap a child and keep it? Can you kidnap a child and keep that child? Well, he says I confuse adultery with stealing. Well he said that you commit adultery, but you do stealing. Do you commit theft when you steal? Do you commit theft when you steal? While we are asking questions, did you notice out of the 5 questions which he did not answer on Monday and Tuesday night, he answered only one of them. He did not deal with the other four, he still has 4 out of 10. That is 40 percent of the questions asked in the first two nights which he did not answer. It is very significant when a man will not answer questions, as I illustrated the other night.

Then, we observe the fact that he brought out the Greek on Monday night, and we spent a lot of time reading from those

grammars and you know how tedious it was for all of us. But tonight, he told me three times, "Get out of the Greek. Brother Jim, you get out of the Greek." He said three times, "Go to the English, Brother Jim." Well, we could have started this out with a King James translation. Most of my memory work has been done in the King James translation. We could have started out in the King James; we could have had that rule from the very beginning. I would have been glad to do that. But, he wants to get me out of the Greek.

Then he refers to that Nazi war. I used that as an illustration of this: the judges over there (at Nuremburg) ruled that the state law, the law of the land of Germany, was a law that needed to be disobeyed by those (Nazi) officers, because there was a law of humanitarianism. They had broken laws against humanity, which were higher laws. This was my illustration, *not*, Brother Olan from Matt.19:9, but from Matt. 19:6 and Mark 10:9, "What God has joined together let not man put asunder." Here is God's law up here, that is the higher law: "What God has joined together," from Matt. 19:6, Matt, 19:6, not Matt. 19:9. Matt. 19:6, "What God has joined together let not man put asunder." Now, man cannot do it, but Brother Olan says, "Well they *do* do it; therefore, we as gospel preachers and elders in the churches of Christ should sanction those by receiving these adulterers and adulteresses into our fellowship."

Beloved, let me say this. When I first moved from LaFollette, Tenn., back in 1963, I moved to a little church in east Knoxville where there was a brother who was doing some preaching. He was leading singing, and he was teaching a Bible class. After I had been there about 3 months, two couples in one day asked me, "What do you know about this brother's marriage situation?" I said, to both couples at different times, "I don't know, but I don't think there is anything wrong, because he always praises my teaching on it." Now, the Bible says, "Lay hands suddenly on no man." Therefore I did not just run off half cocked and grab hold of that brother, and falsely accuse him; but we contacted the church from where he had come, and I talked with the preacher and subsequently I talked to

one of the elders, and to the wife of his youth. I said to the preacher, "Brother, we have one of your former members worshipping with us now, up in Knoxville; he preaches, he leads singing and he teaches a Bible class." (I will give you the names and places to these facts if you need them.) The preaching brother said to me, "Well, that brother is good about those things, but he has been married too many times." I said, "How many times has he been married?" He said, "Five times." Our brother (Hicks) says a man can be married *six times* in his little yellow book, but in conversation he (Hicks) said up to *eighty times!* Here is a man according to his theory, that goes around cohabiting with eighty women, contracting with them, making vows before God with them and making those marriages, and according to him (Hicks) none of the time which he spends with them is adultery. Now, (according to his theory), maybe the putting away and the marrying is adultery, but none of that cohabitation is sexual immorality.

SEE CHART #51 PAGE 161

All right, I want to move on to this. He wants to get us out of the Greek, That is pretty obvious. I said the other night, I was thankful to God for the coaches that I have had and the trainers I have had and I am. Now, concerning this verb in the no. 3 place (on chart 51), his rule says, this: if the first two verbs are aorist tense or punctiliar, that means (according to Brother Hicks' hermeneutical principle) the third one must be. I want to ask you, did Brother McKinney agree with you on that theory? On the theory, that if the first two verbs in a sentence are punctiliar, the third one must be punctiliar? Did he agree with you on that theory?

Now, he (Hicks) said, "I did not say *meno*, Brother Waldron." He said, "I said a form of *meno*." All right, if it was a form of *meno*, what form would it have been, if the Lord had wanted to show continuous tense? Now, tell us that. What form would it have been of *meno*, if the Lord had wanted to show continuous tense?

All right, let us go to chart no. 40. Now this brother acts like we are mean and rough and tough, because we tell people God does not accept their service if they live in an adulterous

#40(W)

MALACHI 2:13-16

"AND THIS AGAIN YE DO: YE COVER THE ALTAR OF JEHOVAH WITH TEARS, WITH WEeping, AND WITH SIGHING, INSOmUCH THAT HE REGARDIETH NOT THE OFFERING ANY MORE, NEITHER RECEIVETH IT WITH GOOD WILL AT YOUR HAND. YET YE SAY, WHEREFORE? BECAUSE JEHOVAH HATH BEEN WITNESS BETWEEN THEE AND THE WIFE OF THY YOUTH, AGAINST WHOM THOU HAST DEALT TREACHEROUSLY, THOUGH SHE IS THY COMPANION, AND THE WIFE OF THY COVENANT. AND DID HE NOT MAKE ONE, ALTHOUGH HE HAD THE RESIDUE OF THE SPIRIT? AND WHEREFORE ONE? HE SOUGHT A GODLY SEED. . . THEREFORE TAKE HEED TO YOUR SPIRIT, AND LET NONE DEAL TREACHEROUSLY AGAINST THE WIFE OF HIS YOUTH. FOR I HATE PUTTING AWAY, SAITH JEHOVAH, THE GOD OF ISRAEL, AND HIM THAT COVERETH HIS GARMENT WITH VIOLENCE, SAITH JEHOVAH OF HOSTS: THEREFORE TAKE HEED TO YOUR SPIRIT, THAT YE DEAL NOT TREACHEROUSLY."

I SAMUEL 15:22

"AND SAMUEL SAID, HATH JEHOVAH AS GREAT DELIGHT IN BURNT-OFFERINGS AND SACRIFICES, AS IN OBEYING THE VOICE OF JEHOVAH? BEHOLD, TO OBEY IS BETTER THAN SACRIFICE, AND TO HEarken THAN THE FAT OF RAMS."

ISAIAH 1:11-16

situation. Look at this passage. He loves this passage. Throughout his four booklets which he has published in about 10 months, he has tried to upgrade his doctrine every time. He did not do any good in the orange one, the green one, the blue one, or the yellow one; it is still the same false doctrine that he has proclaimed before you tonight. I love him, but I abominate and abhor his doctrine, beloved, just as God does. All right, he (Hicks) loves this statement: God hates divorce. But, why does he (God) hate divorce? "And again ye do," said Malachi to ancient Israel, "ye cover the altar of Jehovah with tears and with weeping and with sighing insomuch that he (Jehovah) regards not the offering any more. Neither receives it with good will at your hand." He (Malachi) said, "God will not accept your worship!"

We have quoted 1 Sam. 15:22 for years to denominational people, which says, "And Samuel said, hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than to sacrifice and to hearken than the fat of rams." It is better to tell men to get away from their adulteresses, and women to get away from their adulterers (these mates they have taken from other

people) rather than to lose their souls. Because, "To obey is better than sacrifice and to hearken than the fat of rams."

Let me read all now, of Malachi 2:13-16. Look down to the right hand side, third line (Chart 40) They (Israel) said, "Wherefore," why won't you receive our worship? He (Malachi) said, "Because Jehovah has been witness between thee and the wife of thy youth." Brother Olan has not said one word about protecting the wife of the youth. He has not said anything about that. He wants to protect these people in America who are living in adultery, these Hollywood people and the Hollywood theory about marriage and divorce. He wants to protect that system. That is what he wants to protect.

Malachi says, "Yet ye say, wherefore? because Jehovah has been witness between thee and the wife of thy youth, against whom thou has dealt treacherously, though she is thy companion." Look at that, beloved! "The wife of thy covenant."

Malachi: "Did he not make one?" He made the two of you the one. "Although he has the residue of the spirit, and wherefore one? He sought a godly seed. Take heed; therefore, to your spirit and let none deal treacherously against" ... against the new adulteress that he has gotten? "Against the wife of his youth."

Let us move to chart No. 7 please Brother Eaves. We are talking about a higher law, God's law, "What God has joined together let not man put asunder." From the chart, (1) John and Mary marry in Tennessee. (2) John forsakes Mary, notice he forsakes Mary for mental cruelty. Man's law says they are still bound. (3) John and Jane marry in Mexico. Man's law calls it adultery and bigamy, because he is still bound to Mary by Tennessee law. (4) John and Jane move to Harriman. Will Brother Olan Hicks take them in on baptism, if John says, "I repent of forsaking Mary for mental cruelty"????

God's law: (1) John and Mary marry in Tennessee. (2) John divorces Mary for mental cruelty. God's law says they are still bound. (3) John and Jane marry in Mexico. God's law calls it adultery, because he is still bound to Mary. (4) John and Jane

move to Harriman. Will Brother Olan Hicks take them in on baptism if John says, "I repent of divorcing Mary for mental cruelty"? We want you to answer that. I am going to leave that right up here.

#7(W)	MARY'S LAW
STEP 1.....	JOHN AND MARY MARRY IN TENNESSEE
STEP 2.....	JOHN FORSAKES MARY FOR MENTAL CRUELTY (MARY'S 'TENNESSEE' LAW SAYS THEY ARE STILL BOUND)
STEP 3.....	JOHN AND JANE MARRY IN MEXICO (MARY'S LAW CALLS IT ADULTERY AND BIGAMY BECAUSE HE IS STILL BOUND TO MARY BY TENNESSEE LAW)
STEP 4.....	JOHN AND JANE MOVE TO HARRIMAN
WILL BROTHER OLAN HICKS TAKE THEM IN ON BAPTISM IF JOHN SAYS I REPENT OF FORSAKING MARY FOR MENTAL CRUELTY?	
	GOD'S LAW
STEP 1.....	JOHN AND MARY MARRY IN TENNESSEE
STEP 2.....	JOHN DIVORCES MARY FOR MENTAL CRUELTY (GOD'S LAW SAYS THEY ARE STILL BOUND)
STEP 3.....	JOHN AND JANE MARRY IN MEXICO (GOD'S LAW CALLS IT ADULTERY BECAUSE HE IS STILL BOUND TO MARY)
STEP 4.....	JOHN AND JANE MOVE TO HARRIMAN
WILL BROTHER OLAN HICKS TAKE THEM IN ON BAPTISM IF JOHN SAYS I REPENT OF DIVORCING MARY FOR MENTAL CRUELTY?	

He brought up some questions and said are you sure that you were innocent? He does not like that "except" in there (Matt. 19:9), and I want to show you something. Chart no. 36, please, Brother Eaves. We have five minutes left. I want to show you something which this brother says. This is a quotation from his (Hicks) yellow book, page 30:

"Summary: to clearly pinpoint the issues, we have challenged traditional orthodoxy at five points:" (We are quoting one of those five points.) "It waters down God's

#36(W)

OLAN HICKS ON (EXCEPT)YELLOW BOOK PAGE 30

"SUMMARY: TO CLEARLY PINPOINT THE ISSUES, WE CHALLENGE TRADITIONAL ORTHODOXY AT THE FIVE POINTS:

1. IT WATERS DOWN GOD'S ORIGINAL MARRIAGE LAW BY INSERTING EXCEPTIONS, EXCUSES, JUSTIFICATIONS, ETC. AND THIS FAILS TO DEMAND REPENTANCE OF VIOLATORS."

YELLOW BOOK PAGE 13

"A VERY SUBTLE ERROR:

THE TRADITIONAL TEACHING ON THIS SUBJECT IS A VERY SUBTLE SYSTEM OF DECEPTION, ALTHOUGH I DO NOT BELIEVE IT IS SO INTENDED BY THE VERY DEDICATED AND GODLY MEN WHO HAVE BEEN DECEIVED INTO TEACHING IT. BUT THIS VERY CUNNING IDEA WAS CONCEIVED IN HELL AND WHEN GODLY MEN SEE THAT THEY WILL TURN AGAINST IT. ITS CHIEF SUBTILITY IS IN THE FACT THAT IT WEARS THE MASK OF "CONSERVATIVE, STRICT" ETC. BUT IN REALITY IT PERMITS WHAT GOD FORBIDS AND FORBIDS WHAT GOD PERMITS. JUST SUPPOSE WE HANDED OTHER SINS IN THAT MANNER. CAN YOU IMAGINE TEACHING THAT MURDER IS SINFUL EXCEPT IN CERTAIN CASES, AND THE WAY TO AVOID GUILT IN IT IS TO FIND SOME KIND OF LEGAL JUSTIFICATION FOR IT? OR HOW ABOUT, 'IT IS A SIN TO STEAL EXCEPT WHEN YOU CAN ESTABLISH THAT YOU WERE PROVOKED BY A PRIOR ACTION ON THE PART OF A 'GUILTY PARTY'?"

II THESSALONIANS 3:6

"NOW WE COMMAND YOU, BRETHREN, IN THE NAME OF OUR LORD JESUS CHRIST, THAT YE WITHDRAW YOURSELVES FROM EVERY BROTHER THAT WALKETH DISORDERLY, AND NOT AFTER THE TRADITION WHICH THEY RECEIVED OF US."

original marriage law by inserting exceptions, excuses, justifications, and thus fails to demand repentance."

We do not insert exceptions. We insert one exception because the King of Israel said, "Except."

But, look what he thinks of the word "except". Follow me closely, I am going to read it slowly. Yellow book, page 13: "A very subtle error." This is Brother Olan Hicks talking:

"The traditional teaching on this subject is a very subtle system of deception. Although I do not believe it is so intended by the very dedicated and godly men who have been deceived into teaching it."

I asked a brother, "Brother, do you teach a subtle system of deception?" He said, "Only in a godly and a dedicated way."

Hicks: "The traditional teaching on this subject is a very subtle system of deception, although I do not believe it is so intended by the very dedicated and godly men who have been deceived into teaching it. (Waldron: Watch it.) This very cunning idea (Waldron: what idea?) was conceived in hell, and when godly men see that they will turn against it. Its chief subtlety is in the fact that it wears the mask of conservative, strict, and so forth. But, in reality, it permits what God forbids and forbids what God permits. Just suppose (Waldron: watch it) we handle other sins in that manner. Can you imagine teaching that murder is sinful *except* in certain cases. (Waldron: Who put the exception in Matt 19:9) And the way to avoid guilt is to find some kind of legal justification for it? Or how about, it is a sin to steal *except* (Waldron: I ask who put the except in Matt. 19:9) when you establish that you are provoked by prior action on the part of the guilty party."

Notice that (Hicks) terminology, beloved. II Thess. 3:6, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." If Jesus' term "except" in Matt. 19:9, is a tradition of apostles, then beloved, I am guilty. Before God, I am guilty of teaching the doctrine of the apostles.

All right, no. 33. Three minutes. Now, he takes I Cor. 7. Let us read here. I Cor. 6:9-11, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers ..." Just by his (Hicks) assumption, his false assumption, which makes adultery not adultery—he calls what is adultery, no adultery—he says that (I Cor. 6:9-11) does not apply. Continuing to read: "Nor effeminate, nor abusers of themselves with men, nor thieves, nor extortioners, shall inherit the kingdom of God. And such were some of you." They got out of their fornication. They got out of their idolatry. Brother, if a man repents of having

#33(W) ADULTERERS CANNOT INHERIT THE KINGDOM OF GOD!

1 COR. 6:9-11: "OR KNOW YE NOT THAT THE UNRIGHTEOUS SHALL NOT INHERIT THE KINGDOM OF GOD? BE NOT RECEIVED: NEITHER FORNICATORS, NOR IDOLATORS, NOR ADULTERERS, NOR EFFEMINATE NOR ABUSERS OF THEMSELVES WITH MEN, NOR THIEVES NOR EXORTIONERS: SHALL INHERIT THE KINGDOM OF GOD. AND SUCH WERE SOME OF YOU..."

1 COR. 7:10-11: "BUT UNTO THE MARRIED I GIVE CHARGE, YEA NOT I, BUT THE LORD THAT THE WIFE DEPART NOT FROM HER HUSBAND: BUT SHOULD SHE DEPART, LET HER REMAIN UNMARRIED, OR ELSE BE RECONCILED TO HER HUSBAND: AND THAT THE HUSBAND LEAVE NOT HIS WIFE."

DO THESE LICENSE ADULTERY?

1 COR. 7:15: "YET IF THE UNBELIEVING DEPARTETH, LET HIM DEPART: THE BROTHER OR THE SISTER IS NOT UNDER BONDAGE IN SUCH CASES: BUT GOD HATH CALLED US IN PEACE."

1 COR. 7:20: "LET EACH MAN ABIDE IN THAT CALLING WHEREIN HE WAS CALLED."

1 COR. 7:27-28: "ART THOU BOUND UNTO A WIFE? SEEK NOT TO BE LOOSED? ART THOU LOOSED FROM A WIFE? SEEK NOT A WIFE. BUT SHOULDST THOU MARRY, THOU HAST NOT SINNED: AND IF A VIRGIN MARRY, SHE HATH NOT SINNED. YET SUCH SHALL HAVE TRIBULATION IN THE FLESH: AND I WOULD SPARE YOU."

an idol, can he come home every evening and burn incense to that idol? If he repents of having another man's wife, who is still bound to him by the law of God, can he (the second man) come home to her? He compares this to the law of Calvinism. He compares it to that. Where does it ever say that a Christian is bound to Christ no matter how he lives, in whatever way he lives?

Now, notice 1 Cor. 7:10-11. Look what Paul said, "But unto the married I give charge." Now he (Hicks) wants to say that Christ said a certain part of 1 Cor. 7 and then, Paul said the rest. But, Paul said both of them. Paul said, I charge, "yea not I, but the Lord." Now, did Paul contradict himself later on? He said, if the wife depart, let her remain unmarried. That is what Paul said, Jesus said it and Paul said it, too. "I charge," said Paul, and Jesus charges. Now, did he contradict himself later on in verse 15, and say, "Well, if it is an unbeliever, just let her go and being deserted, you can remarry?"

On I Cor. 7:20, some of our brethren say, "Whatever calling you are in, if it is somebody else's wife, come on in!" Now, Brother Olan, as far as I know does not say that.

But, then look at I Cor. 7:27, he (Hicks) uses this one. "Are you loose?" Does Paul contradict himself in the latter part of that chapter, when he said in the first part of it, "If she depart, let her remain unmarried and to the husband do not leave the wife?"

#53(W)
 REASONS WHY THE MARRIAGE OF UNSCRIPTURALLY DIVORCED AND REMARRIED PEOPLE
 IS INVALID AND ADULTEROUS IN THE SIGHT OF GOD.
 MARRIAGE: COVENANT & COHABITATION

1. THEIR DIVORCES WERE UNSCRIPTURAL, THEREFORE THEIR MARRIAGE IS UNLAWFUL BEFORE GOD. MARK 10:9-12
2. SHE IS ANOTHER MAN'S WIFE, THEREFORE BOUND TO HIM. (ROM. 7:2)
3. BEING BOUND SHE IS NOT "LOOSED" TO MARRY. (1 COR. 7:27-28)
4. BEING MARRIED TO ANOTHER MAN SHE IS AN ADULTERESS. (ROM. 7:3)
5. "EVERY ONE THAT PUTTETH AWAY HIS WIFE AND MARRIETH ANOTHER COMMITTETH ADULTERY" (LJK. 16:18).

All right, how much time? Now, let us look at chart no. 53, Brother Eaves. Chart title: Reasons Why The Marriage of Unscripturally Divorced and Remarried People Is Invalid and Adulterous in the Sight of God. Definition: Marriage is a covenant and cohabitation. Points on Chart 53: (1) Their divorces were unscriptural; therefore, their marriage is unlawful before God. (2) She is another man's wife; therefore, bound to him. (3) Being bound, she is *not* loosed. (He (Hicks) takes I Cor. 7:27 and says she is loose.). (4) Being married to another man, she is an adulteress. (5) Everyone that puts away his wife and marries another commits adultery. There are 5 reasons why my proposition stands.

HICK'S THIRD NEGATIVE

Thursday, February 24, 1977

Mr. Chairman, brethren moderators, Bro. Waldron, ladies and gentlemen: In my final speech tonight, I would like to begin by saying, for a man who complains so much about not getting every quibble answered, it is remarkable how many things Bro. Waldron overlooks. Would you put up my chart no. 31, please.

SEE CHART #31 PAGE 151

In explanation of my very first speech tonight of what I teach, what it is that Bro. Waldron keeps saying he hates, I put this chart up to show exactly what I teach. And the question is printed at the bottom, "Bro. Waldron, which of these is unscriptural?" He did not make a reference to the chart, answer the question, or meet the argument in any way. I teach these things because they are found in the writings of Paul. The reason there are differences between what is said to one person and another, is the very same reason there are differences between what is said to the believer, what is said to the penitent man, or to the unbeliever. We are all familiar with the simple illustration in the Jule Miller filmstrips about the traveler going from California to Florida. In each state he stops and asks how far it is to Florida and he gets a different answer. Why? Because his relationship to the destination has changed. Now, let me tell you something. We have established throughout this debate that God's ideal state is one man, one woman. Now, what your relationship is to that destination, will determine God's answer to you and your question, what must I do to reach that ideal state? Now, to those who are married, Paul said, you are already in that ideal state. Stay there. To the one that has been deserted by a mate, he said at verse 15 of I Cor. 7, a different thing. Why was it different? It would be ridiculous to say to one whose mate has taken off and gone, "stay in the state you are, because you are in God's ideal state." To those who no longer have a mate, in verses 27-28, he said, "are you loosed from a wife? seek not a wife, but and if thou marry, thou hast not sinned." I would like to see Bro. Waldron dispute that that refers to the marriage bond. "But and if thou *marry*, thou hast not sinned." Now, these different things are stated to different people in the same Bible, God's

word. But, what Bro. Waldron wants to do is to get you pinned down over here on one passage, and misapply it just exactly like the denominational people misapply John 3:16 and the passages that teach faith, and do not mention other things. Brethren, if we accept that, it will ruin us on a whole lot more things than just the homes of people who have marriage problems. It will yield up a basic fundamental principle of the restoration movement of rightly dividing the word of truth, handling aright the word of truth and getting all that is said on the subject. If we admit that and give into that, we can no longer meet the arguments of the denominational people on faith only. It is impossible to do that, if you do not accept this basic principle right here. I asked him, are these things in the Bible? Have I invented these statements here? Have I invented the idea of who they are applied to or does the Bible say they apply to these? The apostle Paul himself said that what Jesus said in Matt. 19:9, in Luke and in Mark, does not apply to people beyond that realm of the married. Paul said that. If you don't believe it, look at I Cor. chapter 7, in verse 10, he said "to the married, I command yet, not I, but the Lord." Then at verse 12, he said, "But to the rest, I speak, not the Lord." I want you to explain to me, Bro. Waldron, how could Paul have said that the Lord did not speak to the rest, if he did speak to the rest in Matt. 19:9? Now, you'll have to choose one horn of that dilemma. If the Lord spoke to other than married people in Matt. 19:9, did Paul tell the truth in verse 12 of I Cor. 7? If Paul told the truth there, did Jesus speak to other than married people? I want you to deal with that.

SEE CHART #32 PAGE 155

All right, put up chart no. 32, if you will, please. I want to say something here, folks, that I would like for us really to think carefully about. He laughs at the idea, talking about the mule in the barn, that the man could be forgiven for stealing the horse. Then, he again confuses stealing with adultery. He said, "Well, if he steals his wife, is that all right?" Constantly confuses stealing with adultery, but I want to tell you something. The principle involved there, you can laugh at it if you want to, but you are laughing at Jesus when you do. And I want to read that for you, the principle where that is taught.

In Matt. 18:23 Jesus begins to say there that “the kingdom of heaven is like a certain king, which would take account of his servants. When he had begun to reckon, they were brought to him which owed him and a man was brought to him who owed him 10,000 talents (a lot of money). Forasmuch as he had not to pay, the Lord commanded him to be sold and his wife and children and all that he had and payment to be made. The servant therefore, fell down and worshiped him saying, ‘Lord have patience with me, and I will pay thee all’. Then, the Lord of the servant was moved with compassion and loosed him, and forgave him the debt.” Could he go and take that man’s wife also? That is not suggested, that he could commit adultery too. Brethren, don’t laugh at that principle. When we get so we cannot accept that, we have gotten badly off the track, badly off the track. But then the same servant acted like some of us want to act in regard to people who have made mistakes and had marriage failures. He went out and got somebody who owed him some money and got him by the neck, and said, “You’ve got to pay me everything you owe me,” and he would not forgive him an inch. You know what God said to that man and you know what Jesus said in this scripture about him? He called him back and he put him in prison and said, “You will not get out till you have paid the last farthing.”

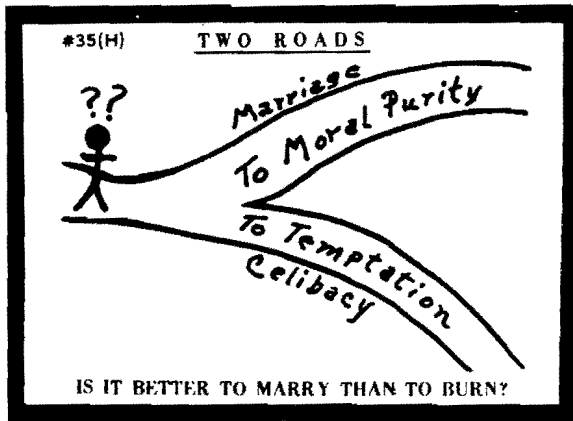
James said exactly the same thing about us. “He shall have judgment without mercy that hath showed no mercy.” Now, look what Jesus said right here in the last verse. “So, likewise, shall my heavenly Father do also unto you, if you from your hearts forgive not everyone his brother their trespasses.” But, we don’t want to do that. We say, “no, no, no; he stole, or He committed adultery, We cannot forgive him; he committed adultery!”

This principle is taught again by the Lord in John 8, where some Pharisees (which reminds me of some of us unfortunately) brought a woman to Christ and they said, “Master, this woman was taken in adultery.” Bro. Waldron has not read in the New Testament where the penalty for it is specified that we are to inflict upon people today. He wants to inflict it anyway. Celibacy. But, these people had a statement to that affect. They

brought this woman and said, "Moses commanded us in the law, saying she shall be stoned." They had a law stating what the penalty was to be. They had a whole lot better case, brother, than you've got for doing in some people's homes. But do you know what Jesus did? He called their minds to the principle I have just read here. It can be forgiven. He said, "All right, the law says she has to be stoned. Okay, the one of you that is without sin, go ahead, cast the first stone." A lot of people who want to sit in judgement on people with marriage problems in the past, unscriptural divorces and so on, have sins in their own life that are a lot more heinous than what these people have done. And we get confused about what adultery and sinfulness is. Brethren, I have been out there; I used to live out there. I know what adulterers are. I know what people with low morals are. They are not these people in the church who are conscientious and trying their very best to do the best they can to please God from here on out. And we want to keep holding over their heads something that happened in the distant past and that is blasphemy. It is a rebellion against the will of God not to forgive your brother and don't you forget, the Bible says if we treat people that way, God is going to judge everyone of us without mercy. I want to ask you. What if God does not forgive the sins you have committed in the past? You have fornication, most of you have, in your past. Most of you have some sins of a moral nature in your past, and some of them are real bad. What if God does not pardon those? Bro. Waldron is telling you tonight, that an unscriptural divorce cannot be pardoned. That is not God's word. What if somebody comes along next week and says, fornication when you were an adolescent cannot be pardoned? That might be the next step. Once we get off the track and we don't require a thus saith the Lord before we believe a thing, it is certainly a possibility. I want to draw you a little example for illustration purposes. Suppose here is a woman whose mate deserted her. She has done no wrong. She tried her best to make that marriage work. She was innocent. Her mate just simply deserted her, just went off and left her. Now then, Bro. Waldron comes out to talk to her. She is married again now. She has a husband this time that is good quality. He is faithful to her. She has only the one husband. Bro.

Waldron keeps counting them up all the way back. No forgiveness at all. No blotting out of the past. The blood of Christ will not take care of that sin, you know. That is his theory. All right, but when Jesus talked to the woman at the well, he showed that he can count better than that. He said to her, "You have had 5 husbands, but you don't have one now." He could count. He knew exactly how many she had had. He knew exactly how many she had right now. All right, this woman has one husband, but she has had one in the past, a no good wretch that just took off and abandoned her. Now she has a good husband, one husband, and a fine home. Bro. Waldron comes out to talk with her. And he says, "Madam, we cannot call you a pretty young divorcee. We have to call you an adulteress." And she says, "Why? I am married to this man." Bro. Waldron says, "Yes, I know, but Jesus said, Whosoever putteth away his wife except for fornication and marrieth another, committeth adultery." And she says, "I did not put away my husband, he abandoned me." Bro. Waldron says, "Well, that is close enough. You are still an adulteress anyway." That woman is holding to what the Bible says. She says, "God said I have a right to have a mate. Let every woman have her own husband. I have my own husband. That is scripture." Bro. Waldron says, "That is not good enough because it conflicts with my tradition; it conflicts with my creed. We have to bind upon you that you are not a pretty, young divorcee, you are an adulteress." Now, she is holding to what the Bible says. He is trying to hold to tradition.

I said that I don't plan to try to respond to every little quibble, every little argument that has nothing to do with the point. I have pointed out repeatedly over and over and over again, we are not discussing repentance. It enters into our subject, but I am not contending for refusal to repent and stop committing a sin. I am contending for the right of every person to have a mate. Bro. Waldron is contending for the imposition of celibacy. You read the writings of those priests who have come out of the Catholic church, where they impose celibacy. They will tell you about the effects of celibacy. It causes people to turn to alcohol, to fornication, to keeping harems, concubines and everything else. It messes people's lives up.



Would you put up my chart on the two roads, there, please. (35) This is the same thing as I introduced last night, the same basic idea I have been trying to drive home all the time. That when a marital mixup happens, when unfortunate things happen to people, there are two choices they have. God's word says, "Marriage is honorable in all and the bed undefiled." And it says "In order to avoid fornication, let every man have his own wife and every woman have her own husband." It further says let them render due benevolence to each other, let them not defraud each other except temporarily and then come together again. Why? "That Satan tempts you not for your *incontinency*." That just simply means, my friend, that celibacy is the friend of temptation. Marriage is the friend of moral purity. Everybody has to make a choice as to which road he will take. If Bro. Waldron can saddle on you the "once married always married" theory, then he will bind a great many people to this destiny of celibacy and the temptation that goes with it. If I can get you to accept God's idea, one man, one woman for life, starting wherever you accept that, begin right there just like you do with any other sin, begin right there in God's idea, one man, one woman and stay that way the rest of your life, if I can get you to accept that, we will be much more effective in fighting against the sins of the flesh and the sins of immorality. Think about it and come back tomorrow night and let us talk about it some more. Thank you.

WALDRON'S FIRST AFFIRMATIVE

Friday, Feb. 25, 1977

It is certainly a distinct pleasure of mine to have this opportunity to begin this last night of the debate. I want to express again my love for every one of you as my brothers and sisters in Christ. We say as we begin, Mr. Chairman, honorable moderators, and worthy opponent: We will begin by reading the proposition for you, as we did last night; we defined it at that time. Resolved! The Bible teaches that unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God, as long as the original parties shall live.

SEE CHART #56 PAGE 131

Now, on chart no. 56, I want to say what I am affirming by using an example, using A and B. A and B are married to each other. A puts away B, but not for B's fornication, and marries C. A and C continue living together as husband and wife. I am affirming, (1) that A sinned in putting away B, i.e. putting away is sin. (2) That A and C both sinned in forming the subsequent marriage; they sinned. (3) That A and C, in continuing their marriage, are continuing in an adulterous situation condemned by God. (4) That the adulterous relationship of A and C is specifically condemned in Matt. 19:6, Matt. 19:9, Mark 10:9-12, Luke 16:18, Rom. 7:2-3 and 1 Cor. 6:9-11. (5) That any person who in any way encourages such an adulterous union becomes a participant to the sin. As 2 John 9-11 says, if you bid him God speed, you are partaker of his evil deeds. (6) That genuine repentance demands a cessation of the adulterous marriage.

SEE CHART #4 PAGE 87

Notice chart no. 4. We give you simply, God's law of marriage. "Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh." Rom. 7:2-3: "For the woman who hath a husband is bound by law to the husband while he liveth, But if the husband die, she is discharged from the law of the husband, so then if while her husband liveth, she be joined to another man she shall be called an adulteress. But if the husband die, she is free

from the law so that she is no adulteress, though she be joined to another man.”

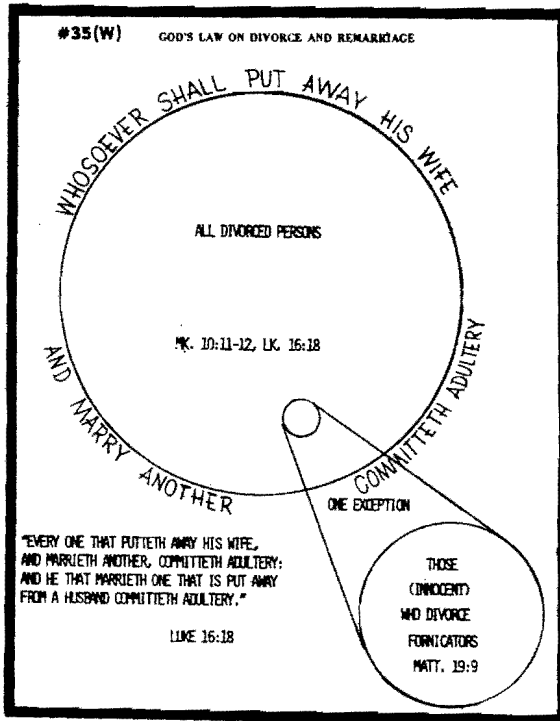
Mark 10: 6-12: “But from the beginning of creation male and female made he them. For this cause shall a man leave his father and mother and shall cleave to his wife.” Notice, it is from the beginning of creation. God’s law of marriage, from creation. “The two shall become one flesh, so there is no more two, but one flesh.” Notice God’s law here. We have emphasized this statement: “What therefore, God hath joined together let not man put asunder.” Man cannot put asunder. And if man does, he is in violation of this law of God. “And in the house the disciples asked him, again of this matter. He said to them, whosoever shall put away his wife and marry another committeth adultery against her. And if she herself shall put away her husband and marry another, she committeth adultery.”

SEE CHART #3 PAGE 89

Chart no. 3, please, Brother Eaves. What is marriage? Based on Rom. 7:2-3, these are the passages we note. There is an approved marriage. Man’s part is that he will covenant to marry under the civil law. We must obey the law of the land (Rom. 13:1). And cohabitation will follow. Throughout the world, it is expected that a man will marry and cohabit with his wife, if God gives him that right. God’s part means, God giving that right, i.e. divine approval. The two are bound into one.

But there are other kinds of marriages. Just as there are scriptural marriages, there are unscriptural marriages. Man’s part under the unscriptural marriage: Two people covenant to marry under the civil law. Cohabitation follows. God’s part, divine disapproval. They are not bound; their marriage is not sanctioned in God’s sight.

Chart no. 35, please. Notice, in the circle, it says all divorced persons. Around the circle we read, “Whosoever shall put away his wife and marry another committeth adultery.” All of those who are divorced people have no right of remarriage. That is what we are saying with the big chart. Notice also, Luke 16:18 shows this, “Everyone that putteth away his wife and marrieth



another committeth adultery. And he that marrieth one that is put away from her husband committeth adultery." Thus, the big circle shows that all divorced people have no right to remarry. But, from Matt. 19:9, we show a little exception in that circle. King Jesus gave that exception, not Jim Waldron, nor Roy Deaver, nor any other faithful brother, but Jesus Christ of Nazareth; which is, those (innocent) who divorce fornicators (Matt. 19:9).

SEE CHART #54 PAGE 167

Now then, chart no. 54. Does except mean except? Now, our brother last night drew an analogy using the illustration from the Jule Miller filmstrips. It is a very good illustration, concerning teaching a man. Wherever you find him, you should give him the message that he needs for salvation, believe, repent, or confess. The illustration, I believe, begins in

California and comes to Nevada and so on like that. Now, his (Hicks) use of this illustration was to say this, in Matt. 19:9 you have one statement about why you can divorce and over in I Cor. 7:15 you have another one. I Cor. 7:20, you have another one. So, (according to that logic) there are different ones in I Corinthians, so, just different steps.

Now, notice this analogy. Part 1, Jesus said, "Except a man be born of the water and of the spirit, he cannot enter into the kingdom of God." Notice, he said one exception for the new birth. Are there other exceptions over in the letters of Paul and others? Notice what Paul said, "Because if thou shalt confess with thy mouth, Jesus as Lord and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). The Baptist preachers will say, based on Rom. 10:9, you can be born again by faith only. They use Paul in Rom. 10 to conflict with the exception about the new birth. There is no other exception. There are no other steps other than the new birth. There are steps within the new birth, but there is only one new birth, one exception. Brother, there is an exception of being born again or you cannot get into the kingdom of God.

Now, part 2, Jesus said, "Whosoever shall put away his wife except for fornication and shall marry another committeth adultery. And he that marrieth her, when she is put away, committeth adultery" (Matt. 19:9). Paul wrote, "Yet if the unbelieving depart, let him depart. The brother or sister is not under bondage in such cases, but God has called us to peace" (1 Cor. 7:15). "Art thou bound unto a wife, seek not to be loosed. Art thou loosed from a wife, seek not a wife, but shouldest thou marry, thou hast not sinned. And if a virgin marries, she has not sinned. Yet, such shall have tribulation in the flesh: and I would spare you" (1 Cor. 7:27-28). Brother Olan Hicks, of Harriman, Tenn. says, based on 1 Cor. 7:15, 1 Cor. 7:27-28, "You can divorce for other reasons, marry for other reasons, in which case, except does not mean except." Whether with the denominational preacher or whether with our brother, both teach error.

SEE CHART #43 PAGE 52

All right, let us move over and let us examine I Cor. 7 tonight.

The Corinthians had written the apostle Paul some questions about marriage. We are going to outline the chapter for you and show that outline. In I Cor. 7:1-7, the question that the apostle Paul is answering is: "Is marriage itself all right before God?" And he had to tell them, "Yes. Marriage itself is all right before God."

In verses 9 and 10, he is asking about those who are widows. Should widowers and widows remain unmarried?

Verses 10 and 11, should those Christians who are married to Christians, remain married? He answers that question.

Verses 12 and 13, should Christians who are married to unbelievers leave the unbelievers? He answers that question.

Verses 14 and 16, what if the unbelieving companion departs (on his own), his own will in other words? It is middle voice.

Verses 17-24, does one becoming a Christian make it necessary for him to change his cultural situation? It talks about slavery and such things as that, his cultural situation.

Now, look at verses 25 to 38. What about those persons who have never been married? Would it be better for these not to marry? Now, I want to notice this text. Our brother uses verses 27 and 28 to say that is talking about divorced and remarried people, but the paragraph begins, (verse 25) "Now concerning virgins, I have no commandment of the Lord, but I give you my judgement as one that hath obtained mercy of the Lord to be trustworthy." He is talking about virgins. Are people who are divorced and remarried virgins?

All right, let us go down to verses 39 and 40. What is God's will regarding remarriage of widows?

Upon what grounds does Brother Olan Hicks conclude that in dealing with any of the above, Paul discussed divorce and remarriage?

SEE CHART #33 PAGE 185

All right, no. 33, please, Brother Eaves. Now, we are going

to notice the context of 1 Cor. 7. 1 Cor. 6:9-11, "Or know ye not that the unrighteous shall not inherit the kingdom of God. Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor extortioners shall inherit the kingdom of God. And such were some of you." They had been.

1 Cor. 7:10-11, "But unto the married, I give charge, yea not I" Notice it is Paul charging as an inspired apostle, inspired with the Holy Spirit, and he said Jesus charged. It is a double-barreled message. Paul shooting at you with one barrel and Jesus shooting at you with one barrel. "But unto the married, I give charge, yea not I, but the Lord, that the wife depart not from her husband, but should she depart, let her remain unmarried or else be reconciled to her husband. And let the husband leave not his wife." Now, who said that? Paul did. They both said it.

Now then, look at this text (below). Does this license adultery? Does this license adultery, that which Jesus Christ said was adulterous (Matt. 19)?

Do these license it? 1 Cor. 7:15, "Yet if the unbelieving depart, let him depart. The brother or sister is not under bondage in such cases." I showed that the word bondage in that text is used 133 times in the New Testament, and it is not applied to marriage, unless in this case. But by what authority does our brother say this is the one exception to that?

1 Cor. 7:20, "Let each man abide in that calling, wherein he was called." Now some of our brethren are saying, "Well, if you have had 5 or 6 wives, whatever state you are in, then, just come on into the church and it will be right!"

1 Cor. 7:27-28, now, our brother (Hicks) right here quotes this, "Art thou bound unto a wife, seek not to be loosed. Art thou loosed from a wife...," and he uses the word loosed as though it is another reason for divorce. By the way, *if* the word loosed there, refers to being loosed as a matter of divorce, it has to be the one (fornication) scriptural reason for divorce.

#42(W) SUMMARY COMMENTS ON BONDAGE IN
I COR. 7:15

"HE SIMPLY MEANS THAT THE BELIEVER IS NOT SO BOUND TO THE UN-
BELIEVER THAT HE MUST GIVE UP CHRIST TO HOLD THE UNBELIEVER."

ROY H. LANIER, SR.

"PAUL USES DEDOULOTAI IN I COR. 7:15 BECAUSE HE WISHES TO SAY
THAT FOR A CHRISTIAN TO YIELD TO PRESSURE TO GIVE UP HIS CHRIST-
IANITY TO PRESERVE HIS MARRIAGE WOULD MEAN SLAVERY OF THE MOST
ABJECT KIND. THE CHRISTIAN MUST NEVER CONSIDER HIMSELF IN SUCH
BONDAGE."

HARVEY FLOYD

All right, let us go on now to chart 42. I want to make some summary comments on these points from I Cor. 7:15, about being bound to an unbeliever, the bondage term there. I am going to give some quotes here. Chart title: Summary Comments on Bondage. Brother Roy Lanier says, "He (Paul) simply means that the believer is not bound to the unbeliever that he must give up Christ to hold the unbeliever."

Brother Harvey Floyd, the Greek teacher at David Lipscomb College, who has been there some 20 years, and was there when I went there as a boy, some 22 ago says, "Paul uses *dedoulotai* in I Cor. 7:15, because he wishes to say that for a Christian to yield to pressure to give up his Christianity to preserve his marriage would mean slavery of the most abject kind. The Christian must never consider himself in such bondage." Now, let our brother (Hicks) challenge that definition. We have shown that to be true from the Greek. We have shown it to be true just now.

I Cor. 7:20 on chart no 18, "Let each man abide in the calling wherein he is called." Does that mean that a man can continue to own and operate a legal gambling casino after obeying the gospel? There is a brother, a man over in Nashville, who was running a liquor store and was mixed up in gambling. He went across the road and had a Bible study with some members of the church of Christ. He obeyed the gospel and today he is a

#18 (W)	1 COR. 7:20
"LET EACH MAN ABIDE IN THAT CALLING WHEREIN HE WAS CALLED."	
DOES THAT MEAN A MAN CAN CONTINUE TO OWN AND OPERATE A LEGAL GAMBLING CASINO AFTER OBEYING THE GOSPEL?	
DOES THAT MEAN A MAN DIVORCED FOR AN UNSCRIPTURAL REASON CAN OBTAIN, KEEP AND COHABIT WITH A SECOND WIFE? SIXTH? EIGHTH? EIGHTIETH?	
<u>NO!</u>	
GOD'S LAW FORBIDS LIVING IN COMETEASNESS - COL. 3:5	
GOD'S LAW FORBIDS LIVING IN FORNICATION (ADULTERY - 1 COR. 5:1) COL. 3:5	
CAN A MAN CALLED IN ADULTERY (MAN'S LAW - "BIGAMY") KEEP BOTH WIVES?	
CAN A MAN CALLED IN ADULTERY (GOD'S LAW - ROM. 7:2-3) KEEP BOTH WIVES?	

faithful Christian. He gave up his liquor store and gave up his gambling.

Continuing from chart 18: Does that mean a man divorced for an unscriptural reason can obtain, keep and cohabit with a second wife, with a sixth wife, with an eighth wife? Our brother says with an 80th wife, the brother right here, Brother Olan Hicks of Harriman, Tenn.

The answer is a resounding, "No." God's law forbids living in fornication. 1 Cor. 5:1 shows that (adultery) where the man was having his father's wife is called fornication. And Col 3:5 speaks out like this, "Mortify therefore your members (or "put to death, therefore, your members," as *the American Standard* says) which are upon the earth. Fornication, uncleanness, evil desire, and covetousness, which is idolatry. For which things' sake the wrath of God comes upon the sons of disobedience. When ye walked in these things, when you lived in these things. A person cannot live in covetousness, or he cannot live in adultery and please God. Can a man called in adultery according to man's law, bigamy, keep both wives? We want to know that question. Now, can a man who becomes a member of the church, who is living in bigamy or adultery according to the law of the land, keep both wives? Can a man called in adultery according to God's law (Rom. 7:2-3) keep both wives?

SEE CHART #23 PAGE 47

No. 23, (We have 15 minutes.) Art thou loosed from a wife. Now these are our comments on I Cor. 7:27-28, in relation to the idea that loosed there means divorced. You must say what divorce is. That word 'loosed' does not necessarily mean divorced.

Two God-given reasons for being loosed. One: death (Rom. 7:2-3, I Cor 7:39). We will use both of those again in a minute on a chart. Two: divorced for fornication, (Matt. 19:9) Two reasons that allow remarriage without adultery.

Many man-given unscriptural reasons, which cause remarriage to be adultery. (Mark 10:11-12, Matt. 19:9). Any person, including our brother over here (Hicks) who teaches or allows divorce and remarriage for another reason, adds to God's word. And, beloved, the members of the churches of Christ know Revelation 22:18 which says if you add to God's word, God's plagues will be added unto you.

SEE CHART #17 PAGE 91

Chart no. 17, please. God's law of marriage. "Therefore, shall a man leave his father and mother and cleave unto his wife and they shall be one flesh." That is God's law. "For the woman that hath a husband is bound by law to the husband while he liveth, but if the husband dies, she is discharged from the law of the husband, so then, if while her husband liveth she be joined to another man, she shall be called an adulteress. But if the husband die, she is free from that law so that she is no adulteress though she be joined to another man." Now watch, when we come down the right hand side of the chart, we find that I Cor. 7 is based on the same rule. Matt. 19:6 is the basic rule. I Cor. 7:39 reiterates that same rule in this terminology, "A wife is bound for so long time as her husband liveth. But, if the husband be dead, she is free to be married to whom she will, only in the Lord." Now, King Jesus in Matt. 19:9 gave one exception to that. You see the exception on the left hand side of the chart.

Now, Brother Eaves, if you will uncover the chart, please, for us. Uncover the middle of the chart. Notice, I Cor. 7:15, I Cor. 7:20, I Cor. 7:27-28 are misapplied. But we don't challenge the

scriptures, beloved. We use the the scriptures. But we challenge the misrepresentation of what the scriptures say. These are not more exceptions we have marked out on the chart:

(1) You may get divorced if you are forsaken by an unbelieving mate. Young people don't believe that doctrine. You cannot be free, because of desertion. Fornication is the only reason. (2) You cannot be free to remain with a person to whom you are not joined by Jesus Christ, according to whatever state you are in. (3) You are not loosed. Just to say loosed, does not show what divorce is. So, those scriptures (I Cor. 7:15, 20, 27-28) are misapplied. Those are not more exceptions. It cannot be proved; it has not been proved in 3 nights. Beloved, it will not be proved.

SEE CHART #53 PAGE 186

No. 53, please, Brother Eaves. Chart title: Reasons Why a Marriage of Unscriptural Divorced and Remarried People is Invalid and Adulterous in the Sight of God. As my proposition suggests: (1) Their divorces were unscriptural; therefore, their marriage is unlawful before God. We quoted Mark 10:9-12. (2) She is another man's wife, therefore, bound to him (Rom. 7:2-3) (3) Being bound she is not loosed. We deny that she is loosed (I Cor. 7:27-28). (4) Being married to another man, she is an adulteress. And by the way, for the benefit of the ladies in the house, if a man is joined to another woman, he is an adulterer. What is sauce for the goose, in this case, is sauce for the gander. Being married to another man, she is an adulteress. (5) Everyone that puts away his wife and marrieth another, committeth adultery (Luke 16:18).

No. 59. (1) Brother Hicks, on Monday night, on *aktionsart*. The kind of action in the first two verbs in the sentence governs the kind of action in the third verb. That is what he said. That was the rule he gave.

(2) Our question no. 3 on Thursday night was, "Is it your contention that any time in the Greek New Testament a present tense verb appears, preceeded by two aorist tense verbs, that

#59(W)

1. HICKS, MONDAY NIGHT, ON AKTIONTSART

"THE KIND OF ACTION IN THE FIRST TWO VERBS IN THE SENTENCE GOVERNS THE KIND OF ACTION IN THE THIRD VERB"

2. OUR QUESTION #5, THURSDAY NIGHT:

"IS IT YOUR CONTENTION THAT ANYTIME IN THE GREEK NEW TESTAMENT A PRESENT TENSE VERB APPEARS, PRECEDED BY TWO AORIST TENSE VERBS, THAT IT IS IMPOSSIBLE FOR THE PRESENT TENSE VERB TO INDICATE CONTINUOUS ACTION?"

HICKS ANSWERED: NO
THIS ANSWER CONTRADICTS #1

3. OUR QUESTION #4, THURSDAY NIGHT:

"IF WE CAN FIND IN THE GREEK NEW TESTAMENT EXAMPLES OF TWO AORIST TENSE VERBS PRECEEDING A PRESENT TENSE VERB, WITH THE PRESENT TENSE VERB OBVIOUSLY INDICATING CONTINUOUS ACTION — WILL YOU ADMIT THAT YOUR COMMENTS ON AKTIONTSART WERE WRONG?"

HICKS ANSWERED: NO
BUT IN #2 ABOVE HE ADMITTED THAT HE WAS WRONG.

4. IN #1 ABOVE HE SAYS: THIS IS MY CONTENTION.
IN #2 ABOVE HE SAYS: THIS IS NOT MY CONTENTION.
IN #3 ABOVE HE SAYS: I WON'T ADMIT THAT I'M WRONG.

it is impossible for the present tense verb to indicate continuous action?" Brother Hicks answered, "No." This answer contradicts his theory, no. 1.

(3) Our question no. 4, Thursday night, if we can find in the Greek New Testament examples of two aorist tense verbs preceding a present tense verb, with the present tense verb obviously indicating continuous action, will you admit your comments on *aktionsart* were wrong? Brother Hicks answered no. But, in no. 2 above, he admitted that he was wrong.

(4) In no. 1 above he says, this is my contention, that two point action verbs demand a point action verb to follow. No. 2 above he says, this is *not* my contention. In no. 3 above he says, I will not admit that I am wrong.

SEE CHART #48 PAGE 164

No, 48, please. What we have, beloved, is a situation of

Response to a request, chart no. 58. Brother Hicks asked me to produce an English translation, and we are quoting from *The Four-Translation New Testament*. We are quoting Beck in the language of today, Concordia Publishing House, St. Louis, Mo. On Matt. 5:32, "But I tell you, anyone who divorces his wife except for being sexually unfaithful, makes her a partner in adultery. And, also, the man who marries a divorced woman, is living in adultery." Is that sufficient?

Matt. 19:9, "I tell you if anyone divorces his wife except for adultery and marries another, he is living in adultery.!" Is that sufficient to be continuous action?

Mark 10:11-12, "If anyone divorces his wife," he answers them, "and marries another, he is living in adultery with her. And if a wife divorces her husband and marries another, she is living in adultery." Is that sufficient?

Luke 16:18, "Anyone who divorces his wife and marries another, is living in adultery. The man who marries a woman divorced from her husband is living in adultery."

The New Testament, rendered from the original Greek with explanatory notes, by Cleast and Lily, Bruce Publishing Co., Milwaukee, Wis.: Matt. 5:32, "I on the contrary declare to you, anyone who divorces his wife except on the score of lewdness, makes her a party to adultery, and so, too, he who marries a divorced woman, is an adulterer."

Matt. 19:9, "I declare unto you, whosoever divorces his wife except on the score of lewdness and marries another is an adulterer. And he who marries a divorced woman is an adulterer."

Luke 16:18, "Anyone who divorces his wife and marries another is an adulterer. And he who marries a woman divorced from her husband, is an adulterer." Now, Brother Olan wanted us to get out of the Greek and said that three times, "Get out of the Greek." And he wanted to get us into the English. He said¹, where is an English translation? One of the members of the church brought this book over, he had this book and gave it to Brother Eaves who brought it over. It wasn't so far away.

We just got the book and quoted it, and put it on the chart for you. That answers it. "Any translation," he said.

Chart no. 60, please. What does Olan Hicks say? What can he say? A woman, married to the husband of her youth: is this a lifetime commitment? He made fun of the fact that I said, it was a lifetime commitment, and that I was treating this like

#60(W)	WHAT DOES OLAN HICKS SAY? WHAT CAN HE SAY?
<u>A WOMAN</u>	
MARRIED TO THE HUSBAND OF HER YOUTH:	IS THIS A LIFE TIME COMMITMENT?
ROM. 7:2: "FOR THE WOMAN THAT HATH A HUSBAND IS BOUND BY LAW TO THE HUSBAND WHILE HE LIVETH..."	
LEAVES HER HUSBAND (SEVERS HER RELATIONSHIP)	
JOINS ANOTHER MAN:	NOW SHE IS JOINED TO ANOTHER IN PHYSICAL ADULTERY.
WHAT DOES OLAN HICKS SAY? ANSWER:	"YOU MAY CONTINUE IN THE REMARRIAGE WITHOUT FURTHER SIN."
<u>A CHRISTIAN</u>	
MARRIED TO CHRIST:	IS THIS A LIFE TIME COMMITMENT?
ROM. 7:4: "THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN TO HIM WHO WAS RAISED FROM THE DEAD..."	
LEAVES CHRIST (SEVERS HER RELATIONSHIP)	
JOINS THE CATHOLIC CHURCH:	NOW SHE IS JOINED TO THE POPE IN SPIRITUAL ADULTERY.
WHAT CAN OLAN HICKS SAY ? ? ?	

the Calvinists do: "once saved, always saved." Beloved, it is a lifetime commitment. You, young people out here who are virgins and those who have never been married, it is a lifetime commitment. Don't believe this doctrine that if you have 80 wives, you can just decide, I will keep the 81st when I get to her. Look at it. A woman married to the husband of her youth, is this a lifetime commitment? Rom. 7:2 says it is. "For the woman that hath a husband is bound by law to the husband while he liveth." But she leaves her husband and she severs the relationship, divorces him. She is joined to another man. Now, she is joined to another in physical adultery, but what does Brother Olan Hicks say? Answer, "You may continue in the remarriage without further sin." That is what Brother Olan Hicks says.

Now, we are talking about a Christian. The Christian is married to Christ. Is this a lifetime commitment? "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). Rom 7:2, "That ye should be married to another even to him who was raised from the dead." The Christian leaves Christ; she severs her relationship to Christ. She joins the Catholic church. Now, she is joined to the Pope in spiritual adultery. What does Brother Olan Hicks say? Can she stay in the Catholic church? Brother Olan, answer this for us. This is chart no. 60. When you come up here, give us your answer to chart no. 60, please. Tell us, can they continue in the Catholic church?

#61 (W) "IT IS NOT LAWFUL FOR THEE TO HAVE HER."

"SOMETIMES THESE WORDS OF JOHN THE BAPTIST TO HEROD ARE CITED AS AN EXAMPLE OF A MARRIAGE BEING CONDEMNED BECAUSE OF ITS BEING A SECOND MARRIAGE. BUT THIS IS A FORCED INTERPRETATION AND NOT ONLY ISN'T IN THE TEXT, BUT IS NOT EVEN IN HARMONY WITH THE ACTUAL CIRCUMSTANCES REFERRED TO. JOSEPHUS SAYS THAT THIS MARRIAGE TOOK PLACE WHILE HEROD ANTIPAS WAS ON A JOURNEY TO ROME. HE STOPPED BY HIS BROTHER'S HOUSE, FELL IN LOVE WITH HIS WIFE, AND THEY AGREED TO LEAVE THEIR RESPECTIVE MATES AND LIVE TOGETHER. NOTHING IS SAID ABOUT ONE MARRIAGE BEING DISSOLVED AND ANOTHER CONTRACTED. JOHN SIMPLY SAID, "IT IS NOT LAWFUL FOR YOU TO HAVE YOUR BROTHER'S WIFE." (MARK 6:18) IT WAS UNLAWFUL IN TWO WAYS. 1. IT WAS ADULTERY BECAUSE THEY WERE BOTH MARRIED TO SOMEONE ELSE AT THE TIME. 2. IT WAS INCEST BECAUSE SHE WAS "A NEAR KINSMAN." (LEV. 18:16-17) THIS WAS NOT AN HONEST MISTAKE NOR EVEN AN ACTUAL DIVORCE-REMARRIAGE SITUATION. IT WAS A BLATANT DISREGARD FOR GOD'S MARRIAGE LAW. ACTUALLY, IT WAS BIGAMY. THERE IS NO INDICATION THAT THEY WERE PENITENT BUT RATHER EVERY INDICATION THAT THEY WERE NOT. THEY WERE IN VIOLATION OF JEWISH LAW AND IN CONTEMPT AGAINST THE BASIC WILL OF GOD. THIS CASE DOES NOT PARALLEL ONE WHERE TWO PEOPLE HAVE MADE MARITAL MISTAKES IN THE PAST, HAVE MET ALL LEGAL REQUIREMENTS IN DIVORCE ACTION, AND ARE NOW MARRIED TO ANOTHER."

OLAN HICKS BLUE BOOK PAGE 16 & 17

"IT IS NOT LAWFUL FOR THEE TO HAVE HER"

"SOMETIMES THESE WORDS OF JOHN THE BAPTIST TO HEROD ARE CITED AS AN EXAMPLE OF A MARRIAGE BEING CONDEMNED BECAUSE OF ITS BEING A SECOND MARRIAGE. BUT THIS IS A FORCED INTERPRETATION AND NOT ONLY ISN'T IN THE TEXT, BUT IT IS NOT EVEN IN HARMONY WITH THE ACTUAL CIRCUMSTANCES REFERRED TO. JOSEPHUS SAYS THAT THIS MARRIAGE TOOK PLACE WHILE HEROD ANTIPAS WAS ON A JOURNEY TO ROME. HE STOPPED BY HIS BROTHER'S HOUSE, FELL IN LOVE WITH HIS WIFE, AND THEY AGREED TO LEAVE THEIR RESPECTIVE MATES AND LIVE TOGETHER. THIS WAS A SIMPLE CASE OF DISREGARD FOR ALL LAW. WHAT THEY DID WAS ADULTERY BECAUSE THEY BOTH HAD MATES. IT WAS INCEST BECAUSE SHE WAS A "NEAR KINSMAN." (LEV. 18:16-17) THIS WAS NOT AN HONEST MISTAKE. IT WAS A BLATANT DISREGARD FOR GOD'S BASIC LAW OF MARRIAGE. IT CERTAINLY DOES NOT PARALLEL THE CASE WHERE PEOPLE HAVE MADE HONEST MISTAKES IN THE PAST AND A MARRIAGE WAS DESTROYED BECAUSE OF IT..."

OLAN HICKS YELLOW BOOK PAGE 21

Now then, before we come to this next chart, let us make an explanation. Brother Olan Hicks in his books has said that our

preaching and teaching concerning the fact that John said it was unlawful for Herod to have his brother's wife, "was not according to the case." He said, Josephus indicated it was bigamy. Now, I just want to read to you his (Hicks) comments from chart no. 61. These are quotations from Brother Olan Hicks' books:

Chart title: It is not lawful for thee to have her. This is a quote from him.

"Sometimes these words of John the Baptist to Herod are cited as an example of marriage being condemned because of its being a second marriage. But, this is a forced interpretation. And not only is it not in the text, but it is not even in harmony with the actual circumstances referred to. Josephus says that this marriage took place while Herod Antipas was on a journey to Rome. He stopped by his brother's house, fell in love with his wife, and they agreed to leave their respective mates and live together. Nothing is said about one marriage being dissolved and another contracted. John simply said, "it is not lawful for you to have your brother's wife." (Mark 6:18) It was unlawful in two ways. It was adultery, because they were both married to someone else at the time. It was incest, because she was a "near kinsman" (Lev. 18:16-17). This was not an honest mistake, nor even an actual divorce-remarriage situation. It was a blatant disregard for God's marriage law. Actually, it was bigamy, (says Brother Hicks). There is no indication that they were penitent..."

I want to move one down and read the latter part. It sums it up.

"It is not lawful for thee to have her, (says Brother Hicks in his yellow book). Sometimes these words that John the Baptist said to Herod are cited as an example of a marriage being condemned because of its being a second marriage. But, this is a forced interpretation and not only is it not in the text, but

it is not even in the harmony with the actual circumstances referred to. Josephus says that this marriage took place while Herod Antipas was on a journey to Rome. He stopped by his brother's house, fell in love with his wife, and they agreed to leave their respective mates and live together. This is a simple case of disregard for all law. What they did was adultery because they both had mates. It was incest because she was a near kinsman. This was not an honest mistake; it was a blatant disregard for God's basic law of marriage. It certainly does not parallel the case where people have made honest mistakes in the past, and marriage was destroyed because of it...."

#32(W) ANTIQUITIES OF THE JEWS
 BY JOSEPHUS

"HOWEVER, HE (HEROD-ANTIPAS) FELL IN LOVE WITH HERODIAS, THIS LAST HEROD'S WIFE, WHO WAS THE DAUGHTER OF ARISTOBULLUS THEIR BROTHER, AND THE SISTER OF AGRIPPA THE GREAT. THIS MAN VENTURED TO TALK TO HER ABOUT A MARRIAGE BETWEEN THEM: WHICH ADDRESS WHEN SHE ADMITTED, AN AGREEMENT WAS MADE FOR HER TO CHANGE HER HABITATION, AND COME TO HIM AS SOON AS HE SHOULD RETURN FROM ROME: ONE ARTICLE OF THIS MARRIAGE ALSO WAS THIS, THAT HE SHOULD DIVORCE ARETAS'S DAUGHTER." BOOK 18 CHAPTER 5:1

"...BUT HERODIAS, THEIR SISTER, WAS MARRIED TO HEROD (PHILIP), THE SON OF HEROD THE GREAT, WHO WAS BORN OF MARLAMME, THE DAUGHTER OF SIMON THE HIGH-PRIEST, WHO HAD A DAUGHTER, SALOME: AFTER WHOSE BIRTH HERODIAS TOOK UPON HER TO CONFOUND THE LAWS OF OUR COUNTRY, AND DIVORCE HERSELF FROM HER HUSBAND WHILE HE WAS ALIVE, AND WAS MARRIED TO HEROD (ANTIPAS), HER HUSBAND'S BROTHER BY THE FATHER'S SIDE: HE WAS TETRARCH OF GALILEE..." BOOK 18 CHAPTER 5:4

THE BIBLE
 MARK 6:17-18 --- "FOR HEROD HIMSELF HAD SENT FORTH AND LAID HOLD UPON JOHN, AND BOUND HIM IN PRISON FOR THE SAKE OF HERODIAS, HIS BROTHER PHILIP'S WIFE; FOR HE HAD MARRIED HER. FOR JOHN SAID UNTO HEROD, IT IS NOT LAWFUL FOR THEE TO HAVE THY BROTHER'S WIFE."

Brother Olan, how much did you read in Josephus? No. 32, please. Quoting from *Antiquities of the Jews*, by Josephus. I have the book right down here, if any want to examine it.

"However, he, (Herod Antipas,) fell in love with

Herodias, this last Herod's wife (that is Herod Philip), who was the daughter of Aristobulus their brother, and the sister of Agrippa the Great. This man ventured to talk with her about a marriage between them: which when she admitted, an agreement was made for her to change her habitation, and to come to him as soon as he should return from Rome. One article of this marriage also was, that he should divorce Aretas's daughter."

Now, then, later on in Josephus. "But Herodias, their sister, was married to Herod Philip, the son of Herod the Great, who was born of Mariamne. The daughter of Simon, the high priest, who had a daughter Salome: after whose birth Herodias took it upon her to confound the laws of our country and divorce herself...." He (Hicks) said it was a violation of all law. "She divorced herself from her husband while he was alive and married Herod (Antipas). Her husband's brother by the father's side: he was tetrarch of Galilee...." (Time: one minute) Now, that defeats that thoroughly and perfectly.

I want to answer his questions for him. (1) Is it true that your position means that one who kills his mate may repent and marry without further sin, but one who is innocent and is put away by a fornicating mate, may not remarry without sin? Now, murder is heinous before God, but it does not violate the marriage law of God. It violates the law against killing, murdering. But Luke 16:18 says whosoever marries a put-away person committeth adultery. And when people are put away, then marry, they commit adultery. (2) Do unscripturally divorced and remarried people commit adultery at times when they are not engaged in the sex act? No. (3) If a man cohabits with a harlot, does that make them married? No. (4) How many times can a man commit a sin such as murder and repent and be forgiven? Jesus said until 70 times 70. God will forgive, if the man does what, beloved? Repents and brings forth fruits meet for repentance. (Time.) 5 All right I will get no. 5 later. Would you like to have my answer. Matt. 19:6 does not contradict I Cor. 7.

HICKS FIRST NEGATIVE

Friday, February 25, 1977

Mr. Chairman, brethren moderators, Jim Waldron, ladies and gentlemen: It is a pleasure to enter into this final period, this final night of discussion of this most vital proposition. I would like to take just a moment to thank those who have helped me in this work, in this effort, in the preparation and also the conduct of it. I am very grateful to my projector operator, Bro. Bill Whitson, for doing a fine job of getting the charts up there in the right order. And to my moderator, Clint Hicks, a young man who is my own son, remarkably developed in his scholarship at a young age. I am naturally very proud of him. Thanks to all who have had a part in making this discussion possible, and enabling us to get these studies, to get these comparative viewpoints together for your study and edification.

I would like to answer everything Bro. Waldron has said here in as direct a way as is possible to do so. You know, he has complained a great deal about my not meeting his material, my not answering certain questions. The fact of the matter is, I answered each question just as he has done with me. I have taken the list that he handed me and read each question and given answer to it. Now, many times the answer he got was not what he wanted and did not please him, and therefore, he called it no answer at all. But, for a man who complains about my not noticing every quibble on every chart, it is a very strange thing, indeed then that he debates my book for a considerable part of last night's speech and for a considerable part of tonight's speech. I did not introduce that book into the discussion; I have not quoted from it nor referred to it. At the very time he is out there quoting my book and trying to answer it, he is ignoring my charts and particularly my chart no 31 on I Cor. 7. He has simply not referred to it. It is indirectly on I Cor. 7. He simply has not referred to it in any manner. I have repeatedly asked him to tell us which of those points that I teach is false. He does not refer to that and a number of other things, but he has the time to take quotes from my book and refer to them and try to make replies to them. Now, brethren, I think it is obvious that the man cannot answer this material. He just simply wants to give you some kind of an

answer that he hopes will satisfy your mind as far as his position is concerned. And one of the reasons why we have questions and one of the reasons why we have the debate of the length that we have is, because when you have a teacher who distorts the Bible, many times he is not even aware of it himself, and his entanglement is so deep that it is not just a surface matter, not easy to get it untangled. But, when you go through the length of time we have in this discussion, and deal with the questions that we have, you begin to focus it down more closely and more closely all the time.

SEE CHART #29 PAGE 174

Now then, we have Bro. Waldron out far enough tonight, that we can show you just exactly what he is saying and why it is wrong. And I would like to begin with looking at Rom. 7, my chart no. 29, if you will please Bro. Whitson. I want to show you this by way of reply to a basic argument that keeps coming up all the time. He is in search of the invisible text. He keeps telling you that the text is in Matt. 19:9, and we just simply cannot see it. So, he tries to put it in there anyway. Then, he tries to get it into Rom. 7. And I want you to notice what Rom. 7 says. There are the first 6 verses. Would you put up his chart on "what I am affirming."

SEE WALDRON'S CHART #56 PAGE 131

All right, thank you very much. Now, I want you to notice there, points no. 2 and 3 on this chart. Now, he has said that he does not believe, he said repeatedly, he does not believe that when someone divorces unscripturally and forms a subsequent marriage, that he commits adultery. He does not believe that. He says they have to cohabit before it is adultery. Will you notice this point no. 2 here? He says he believes that "A and C both sinned in forming the subsequent marriage." Now, he concedes, evidently, that point, either that or he stands in contradiction against himself. "In forming the marriage." And on point no. 3, that A and C, in continuing in their marriage, are continuing in an adulterous situation condemned

by God. Can you connect those two together? The sin is in forming the marriage. I have been trying to convince us of that all week. And that is a different matter from continuing in the relationship produced by the marriage. Now, here we have it conceded on this chart. That they sin in forming the marriage, but he still insists that that means a continuation in the relationship produced from that forming of the marriage is itself sin, a plain outright assumption. Point no. 4, that the adulterous relationship of A and C is specifically condemned. Have you ever read in the Bible of a marriage or remarriage being called an adulterous relationship? Friends, this man does not speak where the Bible speaks. He does not say what the Bible says.

SEE WALDRON'S CHART #36 PAGE 183

All right, would you put up his chart no. 36, please. Now, he has continued to labor to prove, as a matter of fact, he just outright said, Matt. 19:6, that man cannot put away. He cannot do it. Because, he said God said, "what God has joined together, let not man put asunder." Now, you see, he puts up here my book and quotes from it and trying to answer this and he cannot answer it, even that. But, this is an evasion to prevent answering what I said in my speeches in reply to him. His no. 35, please. I appreciate him putting the material before you. If you read the book, it might be helpful to you.

SEE WALDRON'S CHART #35 PAGE 108

Here he has, on chart no. 35. Now, I want you to notice here, that the very central point of his proposition, notice that down here, whosoever shall put away his wife and marry another committeth adultery. He denies the central point of his argument, that they can do it. He says they cannot do it. He says they cannot put them away. And they cannot marry another. If they put them away, they still would not be able to marry another, because they are still bound to the first one.

All right, I want to mention this other point. He has in this little bitty circle in the middle. here, if you will notice, the one

exception. The one, and he emphasized one, exception. And then he says, that doesn't apply to eunuchs. There is only one exception, but it does not apply to eunuchs, does not apply to people past age. It does not apply to anyone who is unable to cohabit sexually. They could not accomplish this feat. They could not commit this sin. He said that in answer to the question. It is impossible for a eunuch to commit this sin. And, yet he still contends, there is just the one exception, that is all. Would you take the chart down please.

All right. When he mentioned John 3:5, he got his exceptions backwards. He said does except mean except? Now, listen, Jesus said, "Except a man be born of water and of the spirit he cannot enter into the kingdom of heaven." The denominational people are not trying to enlarge on that and add more conditions. They are trying to shrink it down and make fewer conditions necessary. So, his illustration is backwards. His exception in the case, is backwards to what we are talking about. I am saying, he is taking out these other conditions and circumstances, trying to shrink it down. And, that is what he cannot do.

SEE WALDRON'S CHART #33 PAGE 185

His chart no. 33. On that chart, I will go ahead and reply to what he said while you are putting that up there. On this chart that I did not see a number on, he said that the verses in I Cor. 7:25-28 refer to virgins. Now, that is what he said. Verse 25-28 refer to virgins. Now, I think, on that chart, verses 25-28 were not shown on that chart as nearly as I could tell. But, at any rate, the passage reads, "Now concerning virgins, I have no commandment of the Lord, but I give my judgement, as one that hath obtained mercy of the Lord to be faithful" and so forth. All right. Now, he reasons from that, that down in verse 27 and 28, he is still talking about virgins. Put up 33. His no. 33, I believe that will get us what we want before us here. His no. 33. Okay, and now he said, he is talking about virgins from verse 25-28. I want you to look at the bottom of the chart now, at what verses 27 and 28 say. Look at what

it says. "Art thou bound unto a wife? Seek not to be loosed." Did you ever see a virgin that was bound to a wife? If they are bound to a wife, they are not a virgin. Bro. Waldron would especially say that is true because they cannot be bound to one to start with until they have had intercourse with them. So, it is impossible for him to be talking about virgins there. But, he said, verse 25-28 is talking about virgins, just because he mentioned virgins in verse 25. Verse 28, "Art thou loosed from a wife, seek not a wife, but and if thou marry, thou hast not sinned. And if a virgin marries, she has not sinned." Now, look up here at his treatment, while this chart is up here, of I Cor. 7:15, here in the middle. Do these license adultery? Now, he said, adulterers will not inherit the kingdom of God. And he wants to know here, does this license adultery? Now, he said up here, in verse 10, look up here, I Cor. 7:10, "but unto the married, I give charge, yea not I, but the Lord." He said now the Lord is saying this. Paul is saying it and the Lord is saying it. Do you see verse 12 on here? Do you know why verse 12 is not on here? Here you have, down here, verse 15, up there, verses 10 and 11. Why is verse 12 not in here? Because verse 12 says, "but to the rest speak I not the Lord." That is why it is not on there. I said it becomes more and more obvious when a man is twisting the scriptures and bending the scriptures and squirming around like a sectarian. It finally becomes obvious if you just keep chasing him long enough after that invisible text. Finally you find out what he is doing to get that invisible text in there. Verse 12 between these two says "to the rest speak I and not the Lord." And then, at verse 15, what he spoke was this. "If the unbelieving departs, let him depart. The brother or sister is not under bondage in such cases."

All right, would you, Bill, please put up my chart no. 15. Okay, now then, he has said, "oh no, that cannot be because that does not refer to the marriage bond." That verse 15 there, "does not refer to the marriage bond. Why it is only about servitude and so forth." And then he gives verse 15 of chapter 7. Bill, would you put up my chart no. 28.

#28(H)

COFFMAN ON 1 COR. 7:15

"IT SEEMS TO THIS STUDENT, HOWEVER, THAT MACKNIGHT'S VIEW OF THIS PLACE IS CORRECT. HE SAID:

"HERE HE DECLARES THAT THE PARTY WHO WAS WILLING TO CONTINUE THE MARRIAGE, BUT WHO WAS DESERTED NOTWITHSTANDING A RECONCILIATION HAD BEEN ATTEMPTED, WAS AT LIBERTY TO MARRY. AND HIS DECISION IS JUST, BECAUSE THERE IS NO REASON WHY THE INNOCENT PARTY, THROUGH THE FAULT OF THE GUILTY PARTY, SHOULD BE EXPOSED TO THE DANGER OF COMMITTING ADULTERY."

(MacKnight commentary on the epistles, pg.107)

Quoted by Burton Coffman, Comm. on 1 & 2 Cor. Pg.105

All right, now he quotes from somebody to say that it does not have any reference to the marriage bond. Now, listen, I want to tell you something, right here. You are going to be surprised within the next year at how fed-up the competent scholars of our brotherhood are at seeing these misrepresentations so widely circulated in the churches, Churches of Christ. And during this year, many of our brethren, the most respected scholars we have, have already told me that they are planning to come out in print with statements of clarification to indicate that these are erroneous arguments and they are simply unfounded. And we have made mistakes about them. This man, Burton Coffman, is a member of the Lord's church. And he is a respected scholar and author of a great many tracts and books. Now, here is what Burton Coffman says about 1 Cor. 7:15 already in print. In his commentary on I and II Cor. he said, "It seems to this student; however, that MacKnight's view of the place is correct." Now, he has already mentioned that a lot of people say it does not refer to the marriage bond. And he says, but, "it seems to this student that MacKnight's view is correct." And then he quotes he says, "Here he declares that the party who was willing to continue the marriage, but who was deserted, notwithstanding a reconciliation had been attempted, was at liberty to marry. And his decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger

of committing adultery.” He quoted from a well known scholar in MacKnight, but Coffman is a member of the church.

SEE WALDRON'S CHART #18 PAGE 200

All right, his no. 18, please, Bro. Waldron's chart no. 18. In discussing what I said was a command in I Cor. 7:20, 24, 17, these verses say, "Let the person abide where they are when they become a Christian or if they are a backslider, when they are restored, wherein they are called," And I said at that time, this, of course, does not mean in things that are sinful within themselves, but things that are right and as are illustrated, here in this chapter. Now, notice, Bro. Waldron says that he finds a fellow who has a liquor store. And so, the man becomes a Christian and he wants to know, now can he continue in his liquor store? Where did you find a liquor store in I Cor. 7? Where did you find a liquor store? I found marriage there. I found marriage there easy enough. Just look on down in verse 27-28. Look at verse 12-15. Look at the whole chapter and it is about marriage. As a matter of fact, the very illustration used in one of the instances about this point, is marriage. You saw it a minute ago. Verses 27-28. "Art thou bound unto a wife? Seek not to be loosed." What does that mean? Don't change it, stay there. "Art thou loosed from a wife? Seek not a wife." If you are already loosed, you don't have to change it. Stay where you are. It is not necessary to change your marital status in order to be a Christian unless there is something sinful about it. And, that he has yet to prove, and he is still searching for that invisible text that says it. Now, in this chapter, the 7th chapter of I Cor., you will find circumcision used for an illustration. And you will find slavery used for an illustration. And you will find marriage used as an illustration. You will not find a liquor store in there. You will not find homosexuality in there. You will not find drunkenness in there. But you will find circumcision, marriage, and slavery in there.

SEE WALDRON'S CHART #17 PAGE 91

All right. Let us go on. His chart no. 17, if you will, please. How much time do I have? Thank you. Now, I want you to look at this treatment of Rom. 7. I have shown you how that

we always complain when we try to deal with sectarian teachers and they stop in the middle of Acts 16:31, fail to go on and read the rest of it. And when they add the word only to Rom 3:28 and other things. Now here, our good brother does precisely this type of proof-text using. Here is Rom. 7:2-3. He reads down through here, "She is bound by the law to the husband as long as he lives so that if she be married to another man, she shall be called an adulteress. And if he is dead, she is not an adulteress though she be married to another man." And he stops there. Do you know why he stops there? That is supposed to be answering my argument on the subject.

SEE CHART #29 PAGE 174

Put mine up there, will you please, (No. 29) and we will see why he stopped after verse 3, why he did not want to go on and read verse 4. Because he is saying that the passage teaches that there are only two conditions upon which one may be freed from a mate to marry another, the death of the mate or fornication on the part of the mate. Now, let us look at verse 4 and see what it does to that theory. "My brethren, ye also, have become dead to the law by the body of Christ, that ye should be married to another." All right, watch it now, "Brethren, ye are become dead," the ones who are going to be married again have become dead. How? "By the body of Christ." Who are the mates in this application? Who is it that were married? Israel was married to the law of Moses. You see, he's got Israel and the law of Moses. Which one died? Which one committed fornication? Which one is it that is going to remarry? It is Israel. Who is it that dies? Israel died figuratively, or spiritually. How? By the act of a third party. Who is it here? "By the body of Christ." Which one of these mates was Christ? Was he the mate of Israel in the Old Testament? Was he the law of Moses? Which one of these mates was Christ? He was not either one of them. So, the purchasing act of a third party freed one of these parties to remarry. That is why he did not put verse 4 up there, he stopped at verse 3. I think I would too if I were trying to put something like that over on the people.

SEE WALDRON'S CHART #53 PAGE 186

All right, his chart no. 53, if you will, please, Bro. Eaves. Chart no. 53 of his. "The reasons why the marriage of unscripturally divorced and remarried people is invalid and adulterous in the sight of God." Now, he says that marriage is covenant and cohabitation. Now, his point no. 1 is, that "their divorces were unscriptural; therefore, their marriage is unlawful." I want to read to you from 2 Sam. 12, what God said about the marriage being unlawful, because he took somebody else's wife. He keeps saying, "she is somebody else's wife, it is not his wife and, therefore, the marriage is unlawful. I mentioned that David had had Uriah killed, Bathsheba's husband murdered after he had committed adultery with Bathsheba. Then, he took Bathsheba to be his wife. Now, I want you to notice something. In verse 14, the Lord referred, through Nathan, to Bathsheba as "Uriah's wife"; and he said, David your sin is that you had Uriah killed and you have taken Uriah's wife to be your wife. Now, at verse 15 of chapter 12, of 2 Sam., "and Nathan departed unto his house and the Lord struck the child that Uriah's wife bear unto David and it was very sick." See the catchy part of this? After Uriah was already dead and gone and David still had Bathsheba, though he had committed adultery and the murder, then God says the "child that Uriah's wife bear to David." All right, now what is so significant about that? The fact that this man took another man's wife, and sinned in the taking of her, the last verse of chapter 11 says, "the thing that David had done displeased the Lord." Here, she is still referred to as Uriah's wife, and yet David never was required to give her back. Never was required to separate, break up that marriage. What do you think that does to point no. 1, here? "Their divorces were unscriptural; therefore, their marriage is unlawful before God." Brethren, that does not agree at all with this, with what this says here.

All right, take the chart down, if you will please. He has not told the truth about what I said concerning aktionsart and the meaning of it. I explained that on Tuesday night. You may refer to that material. I simply refuse to bog this audience down again with another Greek lesson or entire Greek session for the same reason that I am going to refuse to go into every little quibble, every little side issue that has nothing to do with

the point, in order to keep from proving that Bro. Waldron is teaching error concerning this point, this matter, or this subject. I do want to go into this; however. This matter of his translation. He referred to a translation that says, "living in adultery." You know who's translation it is? Did you ever hear of it? Beck? Bec''s translation? He reads repeatedly from the same translation. He said he had two, but the second one he read from did not say "living in adultery." It just simply said, she is an adulteress, or shall be an adulteress. But, Beck's translation rendered it, "living in adultery." I did not say it would be impossible to find anybody, any where, that would translate it that way. I said I had never seen a version that rendered it, "keeps on committing adultery." And I still have not seen one that said that in any of the number of translations that we think of as halfway acceptable, even the phrase, "living in adultery" would be satisfactory. But, he finds that in Beck's translation somewhere out here, and he says that proves that that is what it means. I want to show you what you can do with that kind of reasoning. Here is *The Living Bible Paraphrased*. Now, we know about *The Living Bible Paraphrased*, don't we? We know that it is not accurate in its translation, but I can find in it what the denominations are teaching about baptism. In I Peter 3:21, here is what it says. "That, by the way is what baptism pictures for us. In baptism we show that we have been saved from death and doom by the resurrection of Christ." That is what I Peter 3:21 says there. Now, should I conclude from that, that that is correct? That is true? Not hardly. I would like to see a translation that any of us to any great extent in the church, recognize as a respectable honest translation of the Bible, say that. Now here is a translation by a man named Campbell, Alexander Campbell. Do you recognize that name? I think you know who Alexander Campbell was. Let me read you the translation of Matt. 19:9 in Alexander Campbell's translation. The way Campbell translates it is just simply, "commits adultery." She commits adultery. Here it is right here. "Therefore, I say unto you, whoever divorces his wife except for whoredom, and marries another, commits adultery." That is Campbell's translation. Now, who would you pick between Campbell and

Beck?

Roy Deaver spoke up at this point to contend that the audience should be informed that the "Living Oracles" translation was not translated by Alexander Campbell, but was edited by him. Olan Hicks then made that stipulation to the audience, although protesting that it should have been done in Waldron's reply speech, not at this point.

All right, I want to answer his questions before time runs out. He asks, in his written questions, first of all, (1) "Can a woman who steals a mother's baby repent and keep the baby?" Isn't it fantastic that we cannot get them to separate and distinguish between stealing and committing adultery? We asked the question, may a woman have her own child out of wedlock, in a sinful way, and yet keep the baby? It is completely irrelevant as to whether someone may commit another crime and then keep the fruits of that crime. The baby that the woman has illegitimately is her own baby. The baby that she takes from another woman is the other woman's baby. It is not hers. (2) On *moichao*, Thayer says, it means to have unlawful intercourse with another's wife. Do you accept this definition? Listen, there are many different ways to commit adultery. I think everyone will acknowledge that. There is more than one way to commit adultery. This definition is part of what it means to commit adultery. Now, I will tell you what I would like to have you do. I would like to have you explain this for us in view of what you are trying to say on the meaning of adultery, that it means unlawful intercourse with another's wife. You say that if a man puts away his wife and marries a single girl, he commits adultery. He marries a girl who has never been married. He commits adultery. Is she another's wife? Is she another's wife? She has never married anybody. At the time he commits adultery with her, she is nobody's wife. (3) Paul says that the woman who is joined to another man while her husband lives shall be called an adulteress, while her husband lives, Rom. 7:3. Do you agree with this statement? Yes, the difference between your use of this statement and my use of it is that I do not isolate it. I use it in the framework of where it is written. I take verse 4 along with it. I consider the other statements

on the subject in the Bible. But on no. 3 there, "that she shall be an adulteress." Rom. 7, I want you to harmonize that with Matt. 19:9. She will be an adulteress if she marries anybody else while her husband lives. I want you to harmonize that with Matt. 19:9. (4) "Since you teach that people with marital misconduct of whatever sort, have a right to be married, then answer this. If two men swap wives for one week, and then marry these women with whom they have lived for one week, can these men and their wives, upon repentance continue in their marriage?" This, like any other sin, is a sin, but it is pardonable and what happens later is no part of what happened here. He just simply cannot make that distinction. Maybe, he eventually will. (5) "Since you say unscriptural divorce and remarriage is adultery, at what point does forgiveness take place, which enables the parties to continue in the remarriage without further sin?" I did not say that. I said, whosoever puts away his wife and marries another except for fornication, committeth adultery. A sin committed can be forgiven.

WALDRON'S SECOND AFFIRMATIVE

Friday, Feb. 25, 1977

Mr. Chairman, honorable moderators, my worthy opponent, ladies and gentlemen: It is my pleasure to be before you again at this time. I want to just briefly answer some of the things he has said, and then get immediately into my affirmative material.

I would like to notice, first of all, his chart no. 29. Brother Olan has mentioned 5 times, at least, about my material being quibbles. Now, that is a debater's tactic, to call the material quibbles. If it really were a quibble, then it is worth that, but he just uses that repeatedly to make you think that it is a quibble. Now, he uses this (see Hick's chart no. 29) expression here, and I would like to mention what he said on Rom. 7:4. He asks, "Who died to make the remarriage possible?" But he violates the principle rules of hermeneutical interpretations or hermeneutical rule on analysis in relation to Rom. 7:4. Analogies generally have but one point of comparison. The Hebrews, or the Israelite people could not be joined to two divine laws at one time. The first union had to be dissolved before they could be joined to Christ. Now, perhaps we need to refresh our brother's memory as to what a death means. In James 2:26 it says, "As the body apart from the spirit is dead." Death means separation. The children of Israel were separated from the law. Col. 2:12 teaches the law was abolished or that the law was abrogated. Well, who was the husband in that case? And who became the husband: Now, I have never seen such a botched up interpretation of Rom. 7 in my life, but that is what he is trying to do.

Let us look at his chart no. 31. It is not a question of Brother Olan Hicks says. It is a question of what the Bible says. None of these passages of scripture (See Hicks's chart no. 31) violate the one exception in Matt. 19:9. They don't violate that text. I do not disagree, for virtually what he has there are quotations from scripture. I do not disagree. I disagree with his misrepresentation of those. I have said that. I don't disagree when he quotes scripture, but disagree with his misrepresentation.

Now, let us go to our chart no. 63. He had a chart (no. 32)

"What Brother Waldron Says," Now, notice this, he says, I say to the married, "Remain with the wife of thy youth or divorce her and remain unmarried." (To Hicks) When did you ever hear of me saying that? That is a falsehood, not to say a lie.

To the deserted, he says I say, (he has quote marks) "Remain with the wife of your youth or divorce her and remain unmarried." When did I ever say anything like that? When did you ever hear me say anything like that? When did I ever write anything down like that? That is a falsehood, brother, not to say a lie.

To those who no longer have a wife, "Remain with the wife of thy youth, or divorce her and remain unmarried." That is a falsehood, not to say a lie.

To virgins, he says I say, "Remain with the wife of thy youth or divorce her and remain unmarried." That is a falsehood, not to say a lie.

To all, he says Jim Waldron says, "Remain with the wife of thy youth or divorce her and remain unmarried." That is a falsehood, not to say a lie. Look at the bottom. This *is* what Brother Waldron said. It is what Jesus said, "So that they are no more two, but one flesh. What therefore, God hath joined together let not man put asunder." I mentioned Matt. 19:6, and he always comes back to Matt. 19:9. They both apply but the basic law is Matt. 19:6. Let him dispute that. "And I say unto you, whosoever putteth away his wife except for fornication and shall marry another committeth adultery. And he that marrieth her when she is put away committeth adultery." That is what I say.

Now then, let me just mention what he (Hicks) said about the *Living Bible* and the quotes he could find in it. Now, if I had asked him or if I had challenged him to find a quote on baptism like *The Living Bible* has, then he would have had a reason to bring it up and read it. He challenged (about an English quote on Matt. 19:9) Tuesday night, and he challenged last night. He said, why don't they bring it, if there is one. And what do I do? I bring one and then he brings up one (a quote from *The Living*

Bible) and says, "Well, look, I found this." I did not challenge him to find that. Brother, I did not challenge you to find that. I was not interested in your reading from that sectarian Bible.

Now, let me notice this. He used 2 Sam. 12:15, where Bathsheba is called wife of Uriah. Well, by the way, if you wanted to notice in Matt. 1:6 she is said to be of Uriah. Was she still his wife at that time? They were both dead then. Now, here is the point. The Bible plainly says, as I showed the other night, that after he was dead she mourned for him and then they married. God's law, God's higher law, which says if the husband be dead she is free to marry, came in. Now, she was not Uriah's wife at that time though she was described as being of Uriah. Would you say she was *still* his wife?

Now then, I want to look at his chart no. 29. But I dealt with that chart, so that is all right. Let me move on. He talked about I Cor. 7 and said, is there any liquor drinking in that, or is there any liquor store in that. Well, I mentioned the man gambled, too. Covetousness is found in I Cor. 6:9-12, and chapter 6 comes before chapter 7. Also, drunkenness is mentioned in that. Now then, he uses the word "loosed" there (From I Cor. 7) awfully loosely. He uses it awfully loosely. He just says they are loosed. What does that mean? He would not tell us the other night on our question.

By the way, about answering questions he promised Monday night, that he would answer two of our questions on Thursday night. This is Friday night. He did not answer them. Now, he said he would answer them last night, but he did not answer those questions last night.

Now then, he mentioned about "bondage" (from I Cor. 7:15); and he quoted Brother Coffman on that . Well, a lot of people say things like that, but neither Mr. McKnight nor Brother Coffman take the 132 times that *dedoulotai* is found in the New Testament in other places and show it applies to marriage. And (to Hicks) brother, you have not either. And brother, you *won't*.

SEE CHART #33 PAGE 185

All right, let us move on. Let us look at my chart no. 33, Brother Eaves, please. Look at this. Do these scriptures down

here license adultery? He said I did not quote verse 12. Well, if I put the whole chapter up there, what difference would that make? When the apostle Paul said, I charge, and he said that Jesus also charged, did he come down there (pointing to I Cor. 7:15, 20, 27-28) and contradict himself and contradict Jesus? Nay, verily. He did not.

Now, let me ask this question Brother Olan. Do you know what a eunuch is? Do you know what a eunuch is? Did you ever work out on the farm doing work with pigs and cows? Do you know what a steer is and what a barrow is? You talked about a eunuch putting away his wife and things like that. Do you really know what a eunuch is?

Now then, he says this, they keep on comparing adultery and stealing. Well, he brought up David and Bathsheba, so let me just mention something. Whenever Nathan, the prophet, a man of God, my brother and yours, came to David, he said, "David, there was a man who stole a lamb." It was not stealing a mule, was it? But it was stealing a lamb.

Let us move on just a little bit further, now, and go to my affirmative material, please. I need to get this in. Let me mention this concerning his chart no. 37. He (Hicks) says a boy who falls in the mud hole will get muddy when he gets home, and will keep on getting muddy every time he comes home. He says, that is what Brother Jim teaches. I don't teach that. I teach every time he gets in the mud hole, he gets muddy. That is what I teach.

SEE CHART #52 PAGE 168

Chart No. 52, please. This is another one of Brother Hicks aspirins which he takes for this doctrine to which he is holding. He says you brethren are forbidding marriage. I asked him the other night, would you forbid a man to eat adulterated food? He answered, it depends on what it was adulterated with. I said, all right, let us say that it is adulterated with arsenic or lead. But he did not want any cake adulterated with arsenic or lead. Would you forbid a man, brethren, I am asking all of you. If you knew this cake was adulterated with arsenic or lead, would you forbid him to eat it? Would you be forbidding a man to eat?

From chart 52: the cake is adulterated; the marriage is adulterated. Olan Hicks's interpretation of 1 Tim. 4:1-4 says we are the ones wrong on that interpretation. My brethren, we have been applying that for years to the Roman Catholic Church, and our brother has found a new revelation which he is going to reveal to us. Would you ask a man to eat adulterated cake if it is adulterated with stricknine?

SEE CHART #21 PAGE 28

No. 21, please. Now, here is another one of our brother's pills which he takes to get around this teaching. He (Hicks) says there are no consequences in Matt. 19:9. From the chart: Rom. 13:9, "For this thou shalt not commit adultery." 1 John 3:4 says, "Everyone that does sin, does also lawlessness and sin is lawlessness." Rom 6:23 "For the wages of sin is death." All right, Jesus said, adultery, he did not have to name the penalty there (Matt. 19:9). Adultery is condemned and those who do it will not inherit the kingdom of God. There is your penalty for that. Death, eternal death, if you continue in it and you will not repent.

#16(W)	GOD HATES DIVORCE - MAL. 2:13-16
WHY?	BECAUSE OF TREACHERY AGAINST THE WIFE OF ONE'S YOUTH
	GOD WITNESSED IT—MAL. 2:14
	COVENANT TO MARRY—MAL. 2:14
	THE TWO BECAME ONE—MAL. 2:15
	GOD REFUSED THEIR WORSHIP.....MAL. 2:13

No. 16, please. Another one he uses, he said, God hates divorce. I have been preaching this for years, brethren, just as plain and simple as I can. From the chart: Why? Because of the treachery against the wife of one's youth. He (the prophet) said, God witnessed it (Mal. 2:14). Malachi said, you made a covenant to marry (Mal. 2:14). The two became one (Mal. 2:15).

And by the way, Malachi said just about what gospel preachers are saying today. He said God will refuse your

worship. Have you not read, dearly beloved, in I Sam. 15:22, what we have been telling the sectarians for years: "To obey is better than sacrifice and to harken than the fat of rams." Men need to obey and get out of adulterous situations.

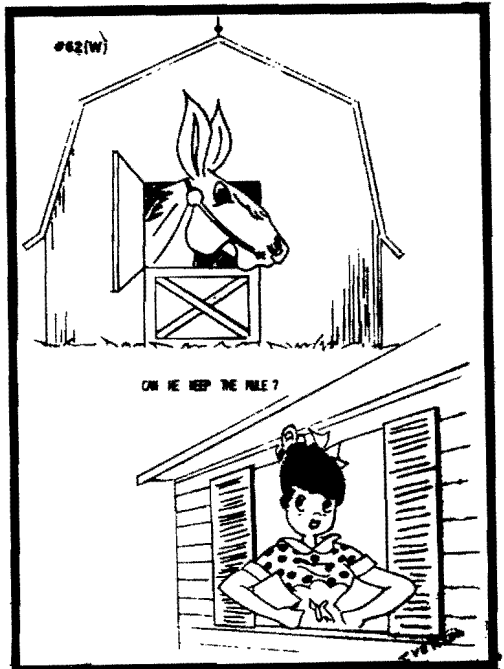


Chart No. 62. Notice this. We have a mule in the barn and he has been stolen. We have a woman in the house and she has been stolen. She has been taken from the husband of her youth. Can he keep the mule? Brother Olan says, "I will find a way. You don't go over and get the poor old mule by the nose and pull him out like that." He said, "Maybe the neighbor would come over and just give it to him!" Brother Olan will find a way.

Let us move on. Chart No. 11, please. We have got 3 minutes. Now, Pharaoh's repentance. This is the kind of repentance Brother Olan talks about. "And Pharaoh sent and called for Moses and Aaron and said unto them, I have sinned this time: Jehovah is righteous, and I and my people are wicked" (Ex.

#11 (W) PHAROAH'S REPENTANCE

"AND PHAROAH SENT AND CALLED FOR MOSES AND AARON, AND SAID UNTO THEM, I HAVE SINNED THIS TIME: JEHOVAH IS RIGHTEOUS, AND I AND MY PEOPLE ARE WICKED" (EX. 9:27).

"AND WHEN PHAROAH SAW THAT THE RAIN AND THE HAIL AND THE THUNDERS WERE CEASED, HE SINNED YET MORE, AND HARDENED HIS HEART...." (EX. 9:34).

9:27). Pharaoh said just remove the hail. "And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more and hardened his heart" (Ex. 9:34). Brother Olan says you can commit adultery when you repent and marry. Now, he has got a peculiar definition of adultery that nobody else has. But, he says you can go on doing it and staying in it afterwards. That is just what Pharaoh did.

No. 38, please. Brother Olan, what does repentance involve? Listen, I mentioned the man last night who had 5 wives. Brethren, I want you to know we withdrew from that brother. We told him, brother, we love you, but you need to quit committing adultery with this 5th wife that you have.

#38 (W) WHAT DOES REPENTANCE INVOLVE?

I CORINTHIANS 5

"PUT AWAY THE WICKED MAN FROM AMONG YOURSELVES (I COR. 5:13).

WHY?

"HATH HIS FATHER'S WIFE" (I COR. 5:1)

II CORINTHIANS 2

"SUFFICIENT TO SUCH A ONE IS THIS PUNISHMENT WHICH WAS INFLICTED BY THE PARTY; SO THAT CONTRARIWISE YE SHOULD RATHER FORGIVE HIM AND COMFORT HIM, LEST BY ANY MEANS SUCH A ONE SHOULD BE SWALLOWED UP WITH HIS OVERMUCH SORROW." II COR. 2:6-7

WHY?

NO LONGER HATH HIS FATHER'S WIFE !

WHAT DID REPENTANCE INVOLVE?

"Put away the wicked man from among you" (I Cor. 5:13). Brethren, what does repentance require? From chart: Why? (That is, why put away the wicked man?) Answer: He "hath his father's wife."

In 2 Cor. 2; the apostle Paul wrote, "Sufficient to such a one is this punishment, which was inflicted by many so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his over much sorrow." Why? He no longer had his father's wife. What does repentance involve?

All right, we have 2 minutes. Let me see which one we need to move on to. Look at chart no. 39. Hosea 4:17, Ephraim broke his covenant with God. In Jer. 31:32, God says although I was an husband unto them. Ephraim joined himself to idols (Hosea 4:17). According to Brother Olan Hicks's doctrine, Ephraim must repent of breaking covenant and taking idols, but he can still be joined to his idols.

#39(W)	<u>HOSEA 4:17</u>
EPHRAIM BROKE HIS COVENANT WITH GOD (JER. 31:32)	
EPHRAIM JOINED HIMSELF TO IDOLS (HOS. 4:17)	
ACCORDING TO OLAN HICKS' DOCTRINE EPHRAIM MUST REpent OF BREAKING COVENANT AND TAKING THE IDOLS, BUT HE MAY STILL BE JOINED TO HIS IDOLS.	

Brethren, that (argument) will stand.

SEE CHART #7 PAGE 182

Look at chart no. 7. Brother Olan did not answer this question the other night. I said, here is a man; he is bigamous according to the laws of Tennessee. He moves to Harriman. If he says I repent of forsaking my first wife, will brother Olan take him in at Harriman on his saying, I repent, and on his being baptized?

Here is God's law. A man *divorces* his wife for mental cruelty. He comes down to Harriman, Tennessee. What will Brother Olan say if the man says, "I repent," and just says I repent of taking her, but does not do anything about it?

SEE CHART #57 PAGE 162

All right, look at no. 57. Brother Olan says when he answered

my question tonight, he said, I did not say, that, that is (an equation). He did say that. He said marriage and divorce equals adultery. Now, I guess he does not like the word "is" in there. We said, "You say divorce and remarriage *is* adultery." He said in his first speech Monday night, "Divorce and remarriage is adultery." From the chart: Is that like 1 plus 2 equals 3? On Tuesday night, Brother Olan said, if two unscripturally divorced people live together (no marriage there) without sanction of the law of the land, they are living in adultery. Now, again, Brother Olan mentioned tonight, and on Monday night, I asked him this question, "If a single man is joined to a woman who has been divorced, are they committing adultery?" He said yes. I say that, too. I say the same thing. That is exactly right. You said tonight that I would not say that.

SEE CHART #47 PAGE 163

Now chart no. 47. Where is the adultery? According to the scriptural definition of adultery, it is not in the divorce. It is not in the remarriage, that is, in the legal ceremony. He thinks that you divorce and then you go down before a J.P. Just at what point, when the justice of the peace says, "I now pronounce you man and wife," that means it is adultery?

HICKS SECOND NEGATIVE

Friday, February 25, 1977

SEE WALDRON'S CHART #57 PAGE 162

Brethren, we're getting the noose drawn in a little bit tighter each time he says something. Would you put his chart 57 back up there please. It gets a little bit more revealing as you discuss it a bit further, as to what his mistake is. All right, look here. He says "Monday night brother Hicks said, 'Divorce and remarriage equal adultery.' Is that like 1 plus 2 equals 3?" To him it is. To him it is because he cannot subtract, he can only add. He says when two people are married and one of them puts this one away and marries another one, but he's still got this one and he's still got that one too, so he has both of them and that makes three. Now, where he differs with God is, Jesus said he puts away one of them, and he marries another, and he doesn't commit multiplication, he commits *adultery*. He adulterates his relationship with the first woman and is unfaithful to her. Malachi said he has dealt treacherously with the first woman. It would not be treachery if he still has her, at least not the type I'm thinking about. I am thinking about the kind when he puts her away. Now, this bottom part here, "Is that like 1 plus 1 equals 3?" He cannot add or subtract either, evidently. Take the chart off please.

I want to move along as fast as I can. As I said, it is difficult to answer all of the quibbles and try to deal with every little side trail, because I have never seen a man so confused about so many things. But we are going to try the best we can.

Now, he says they just simply are not married until they cohabit. Can you imagine it? I have always felt as a minister, that it was important when you perform a marriage ceremony, to give the bride and groom a copy of the license to take with them on the honeymoon, so that wherever they get to and stop, whether a vacation place, a motel or whatever, they can prove they are married. Naturally, if they are very young people, the motel owner will want to know, "Are you married?" Well, can you imagine, they bring out the marriage license and he sees that, but they say "No, we are not married yet. We have been through the ceremony, we have the license and the preacher

has performed the ceremony, we have signed our names on the dotted line, but we're not married yet because we have not cohabited." And they go into the room and he gets in bed with a woman that is not his wife. Do you see what a ridiculous mess you get into when you start talking about things that are so out of step with what the Bible says?

He talks about Rom. 7 and just simply explained it away. You know how the denominational preachers have to do when they face Acts 2:36? They are hung up over here on John 3:16. Faith is the only condition to salvation. And when you call their attention to Acts 2:38, they have to explain it away. They have to say, "Well, it does not mean that, you know." Our good brother is doing this all through this debate. He is faced with some other passages besides Matt. 19:9 and he just tries to explain those away. He says that they don't mean that—they don't have any reference to this matter. And then, he said that I was wrong. He explains away chart no. 31 the same way. He said "Bro. Hicks is wrong in saying that I say the same thing to every case of marital situation regardless of whether its people married, people deserted, or people divorced, or divorced and remarried, or what." Now, that just simply is a fabrication. For the simple reason that he gives every one of them Matt. 19:9. That is what he gives them. If he comes to people who are divorced and remarried unscripturally, he gives them Matt. 19:9. And if he comes to a couple that are married, this is the first marriage for both of them, there all is well, he gives them Matt. 19:9. If he comes to someone who has been deserted by a mate, he gives them Matt. 19:9. He does give them all the same thing. I dare him to deny that. I challenge him to deny that he cites the same passage of scripture to every one of those cases. And a great deal of his material here, has been affirming that Matt. 19:9 applies to every one of those cases. What I am trying to get him to do is apply the scriptures that speak to the things on which they speak and the cases on which they speak.

All right, now, on I Cor. 7 and the liquor store. Well, he wants to go back to chapter 6, and he says, "I can find some of these things over there." Well, now it is not in chapter 6 that Paul

said, "Let them continue in these things, let them continue as they are." In chapter 6 he is talking about things not to continue in. And he lists a bunch of them, adultery, idolatry, fornication and a bunch of things. He said don't continue in them. Now, when he gets over into chapter 7, he talks about things to continue in. You don't have to change these to be a Christian. Among those he mentions circumcision, slavery and marriage. Now, there are no liquor stores in that. And that is significant because it is the 7th chapter in which he is talking about let a man abide in the calling wherein he is called. In the 6th chapter he says, let a man not abide in these things, and he lists the sins. Bro. Waldron wants to go back into the 6th chapter and accuse me of saying that he can continue in those things back there. Apply the scriptures where they apply. Apply the 6th chapter to sin. Apply the 7th chapter to relationships that are not sin within themselves. He thinks he has something on this *dedoulotai* business, from *douloos* in I Cor. 7:15 and he says we are ignoring the fact that it is used 133 times in the New Testament and the other 132 times that it refers to something else, and is not a reference to the marriage bond. Now, he is misunderstanding. I did not say that *dedoulotai* specifically refers to the marriage bond. I did not say that. I said it comes from a word that does refer to the marriage bond. That *dedoulotai* is a larger scope word, that it means bondage in general. I did not say they were synonyms. He said, well, bed and bedroom come from the same word, too. And, they are not synonyms. No, they are not synonyms, but there is a bed in both of them. And, there is a marriage in both of these. It is a specific form of servitude and I showed on the charts last night how that God's word looks upon marriage as the wife being in subjection to the husband. Sarah called Abraham Lord. And the Bible says in Eph. 5, that the wives are to subject themselves, submit themselves to their husbands like you submit to Christ, as a servant of Christ. I know you can see that. Then, he says if the boy gets in the mud hole, that he will keep on getting muddy as often as he gets in the mud hole. I am glad you finally see that Bro. Waldron. That just really thrills me. I believe that is progress. He does not keep on getting muddy the rest of the day wherever he goes or whatever he does. He

gets muddy just as many times as he falls in the mud hole. That is how many times he gets muddy. Now, in Matt. 19:9, if you put away a wife and marry another, you commit adultery. How many times do you commit adultery? As long as you live with this woman and cohabit with her? That is not what it says. That is like staying muddy and keeping on getting muddy after you have gone from the mud hole or after you have gone to some other relationship, every aspect of your life from there on. That is not what it said. As many times as he falls in the mud hole, he gets muddy. As many times as a man puts away his wife and marries another, he gets adulterous. He becomes adulterous. He commits adultery. Now, you get that right. You have that, you have that right, if you just don't forget it. Just remember it, keep thinking about it, keep it in your mind. He gets muddy as often as he falls in the mud hole. You commit adultery as often as you put away a mate and marry another. Now, there are other ways to commit adultery, of course, but that is one of them.

All right. Now, he is not talking about repentance. He says he is talking about repentance. He is not. He is talking about penance. He is talking about paying for your crime. He is talking about earning your forgiveness, making up the deficit for what you did. Would you give us my chart no. 38, please.

#38(H) CAN ONE BE RIGHT IN THIS DEBATE
BUT WRONG IN WHAT HE SAYS?

DO YOU BELIEVE THIS?

1. HALF A MARRIAGE. A MAN, PUT AWAY FOR FORNICATION,
IS STILL MARRIED TO HER, BUT SHE IS NOT MARRIED TO
HIM.
2. IF A MAN IS PUT AWAY BY HIS WIFE, REGARDLESS OF CAUSE,
HE CANNOT REMARRY UNLESS HE KILLS HER, OR SHE DIES.
3. IT IS NOT POSSIBLE FOR EUNUCH'S OR PAST AGE PEOPLE
TO BE MARRIED OR COMMIT THE SIN DESCRIBED IN MAT. 19:9
4. WHOEVER SHALL PUT AWAY HIS WIFE, EXCEPT IT BE FOR
FORNICATION, AND SHALL MARRY ANOTHER, DOES NOT COMMIT
ADULTERY UNTIL THEY PERFORM THE SEX ACT.

Here is something that I want you to give some careful thought to. Several of you seem to be anxious to say, "I agree with Bro. Waldron. I think Bro. Waldron is right in this debate." All right, now, I want to ask you this. Can a man be right in the debate and be wrong in what he says? To be right in the debate means he is right in what he says. The two are synonymous. Now, here is what he says, and I want to ask you, are you sure that you want to say you agree with this? This is what he says. (1) He deals in half marriages. He says a man put away for fornication is still married to her, that is, the wife that put him away, but she is not married to him. Now, I have seen a lot of fellows try to sell their wife that idea, all right, you are married, but I am not. There are a lot of them that are trying to sell them that idea all right, but this is the first time I have seen a gospel preacher trying to tell people that, that he is married to her, but she is not married to him. Are you sure you want to believe that? All right, (2) he says, if a man is put away by his wife, regardless of the cause, he cannot remarry unless he kills the woman or she dies. Now, if he kills her, he can be forgiven of that, go ahead and remarry. Are you sure you want to believe that? Say he is right in that? The Bible teaches that? (3) He says that it is not possible for eunuchs, and I am going to change that word because he seems to be a little confused about it, impotent men, or people, it is not possible for impotent or past age people to be married nor to commit the sin described in Matt. 19:9, because the marriage exists solely in the sex act. Are you sure you think he is right about that? Are you sure you are ready to accept that and say Bro. Waldron is right about that? That is what he said. All right, (4) He says whosoever shall put away his wife except it be for fornication, and shall marry another, does not commit adultery until they have performed the sex act. Are you sure you want to twist Christ's words around like that and say he is right about that?

Put up no. 39. Will you please, Bill. Can a man be right in the debate and be wrong in the things he has said? I don't think a lot of his own brethren are going to agree with him in a lot of these things he is saying. Waldron's law forbids marriage to all of these. All right, (1) everyone who is innocently put away

#39(H)

WALDRON'S LAW FORBIDS MARRIAGE TO ALL THESE:

1. EVERYONE INNOCENTLY PUT AWAY BY A MATE.
2. EVERYONE PUT AWAY FOR FORNICATION.
3. EVERYONE WHOSE MATE BECAME INSANE.
4. EVERYONE WHOSE MARRIAGE HAS BEEN ANNULLED.

by a mate. Now, you know as well as I do what I Tim. 4:3 says about the apostasy of the last days. One of the characteristics of the departure from the faith will be to forbid to marry. He forbids marriage. His law forbids marriage to everyone who was innocent of any wrong doing, who's mate put them away. Now, let us see if he will deny that. That is what he is saying. That is the law he is saying that the church ought to accept today and destroy people's lives who will not accept it. (2) His law forbids marriage, now I don't mean it just forbids them to have a certain mate, it forbids them to have any mate at all, to everyone who was put away for the cause of fornication, in other words, every guilty party. The guilty party in a divorce. They are forbidden to have a mate at all. (3) It forbids marriage to everyone who's mate became insane. (4) It forbids marriage to everyone who's marriage has been annulled. See what I am talking about? He is one who forbids marriage for a large number of people.

No. 40, please. Now, what we need to do today is to go back to the old paths. What are the old paths? Stubbornness and hardheadedness about the traditional belief? No, sir. The old paths is the path of speaking as the Bible speaks. I was emphasizing the first two nights that we were disagreeing over a matter of procedure, not rightly dividing the word of truth. Now, on the last two nights, we are disagreeing on the matter of speaking as the oracles of God. Where is the good way? All right, suppose you find in John 3:16 that believing produces salvation, but you find in Acts 2:36 that repentance and baptism are also required? Now, will you accept the whole counsel of God on it or just the part found in John 3:16?

#40(H) THE OLD PATHS, WHERE IS THE GOOD WAY?

"IF ANY MAN SPEAK, LET HIM SPEAK AS THE ORACLES OF GOD;" 1 PET.4:11

FIND IN JOHN 3:16 THAT BELIEVING PRODUCES SALVATION. ↔ FIND IN ACTS 2:38 THAT REPENTANCE & BAPTISM ARE ALSO REQUIRED.

SHALL I ACCEPT THE WHOLE COUNSEL OF GOD ON IT, OR SHALL I ACCEPT ONLY THE PART FOUND IN JOHN 3:16 ?

FIND IN MAT.19:9 WHAT JESUS SAID TO THE MARRIED. ↔ FIND IN 1 COR.7 WHAT PAUL SAID TO "THE REST" OR PROBLEM CASES.

SHALL I ACCEPT THE WHOLE COUNSEL OF GOD ON IT, OR SHALL I ACCEPT ONLY THE PART FOUND IN Mat.19:9 ? ?

Suppose you find in Matt. 19:9 what Jesus said to married people, but you find in 1 Cor. 7 what Paul said to the rest of the people? Are you going to just take what Jesus said in Matt. 19:9 and try to apply it to everybody or are you going to be governed by and accept the whole counsel of God?

#41(H) BE SILENT WHERE THE BIBLE IS SILENT

1. THE JEWS ON PENTECOST DAY: 2nd MARRIAGES LAWFUL UNDER MOSES NOT A WORD ABOUT DIVORCE BEING NOW REQUIRED.

2. THE CORINTHIANS: FORMER ADULTERERS. "LET EVERY MAN HAVE HIS OWN WIFE AND LET EVERY WOMAN HAVE HER OWN HUSBANDS"

NOT A WORD ABOUT SOME BEING DISQUALIFIED.

"LET EVERY MAN ABIDE IN THE CALLING WHEREIN HE WAS CALLED."

NOT A WORD ABOUT "EXCEPT THE REMARRIED."

ART THOU LOOSED FROM A WIFE? SEEK NOT A WIFE BUT AND IF THOU HARRY, THOU HAST NOT SINNED."

NOT A WORD ABOUT "ONLY IN CERTAIN CASES."

"IF THE UNBELIEVER DEPART, LET HIM DEPART, A BROTHER OR SISTER IS NOT UNDER BONDAGE IN SUCH CASES."

NOT A WORD ABOUT "EXCEPT FOR THE MARRIAGE BOND."

No. 41, please. Be silent where the Bible is silent is a basic principle of Bible usage. Now, Bro. Waldron is silent all right about the Jews on Pentecost Day, but the reason he is silent

about it is because this prerequisite he has that before they can be baptized, before they can be accepted into membership of the church, they first have to go through this screening thing, "Did you have any previous wives? Have you been married before? And are you willing to leave your mate," and that sort of thing. Second marriages were lawful under the law of Moses without fornication as a cause, and obviously, a lot of people had those on Pentecost Day. We find no record that the apostles made any such requirement of them. And to the Corinthians, who were former adulterers, all these things said on chart no. 41, about them, there is not a word about exceptions in certain cases. But, Bro. Waldron insists there has to be exceptions made there. These cannot be just exactly the way they are written. To the former adulterers, Paul said, "Let every man have his own wife, let every woman have her own husband." Not a word there, about some being disqualified. And then, "Let every man abide in the calling wherein he is called," And specifically concerning marriage. Not a word there about exceptions, "Except those who are remarried." "Art thou loosed from a wife? Seek not a wife, but and if thou marry, thou hast not sinned." Not a word there about "only in certain cases." "If the unbeliever depart, let him depart. The brother or sister is not in bondage in such cases." Not a word there about every bondage "except the marriage bond." I would like to know how he knew that meant everything else in the world but the marriage bond. Thank you for your kind attention.

WALDRON'S THIRD AFFIRMATIVE

Friday, Feb. 25, 1977

Ladies and gentlemen, I want to commend you very highly for your decorum during this week. You have been so very kind. I want to say I thank you Brother Jim Gary, our chairman. Also I want to thank the two moderators. I want to now begin by addressing my self to my honorable opponent.

I would like to make this statement first of all, or just perhaps a question, Brother Olan, if the boy stays in the mud hole does he stay muddy?

Now then, about the question concerning the mule. A man could give away his mule. Could he give away his wife?

Now, I would like to mention this also. This is a very serious matter. A number of people last night were concerned because Brother Olan in his last presentation said, "Most of you out there are guilty of fornication." Now, that is on the record. It is on the tape. And I would like to ask Brother Olan in his last speech to apologize to the audience for that. That was a judgemental decision. I would like to ask him to apologize to the audience for that. Also, I would like to mention to all that the rules say that no new material can be introduced in the final negative.

SEE HICK'S CHART #31 PAGE 151

His chart no. 31 please. Now, just look at this chart. Where is Brother Olan's position on that chart? It is just not there. Brother Olan's position is not on that.

SEE HICK'S CHART #39 PAGE 237

His chart no. 39. Can we have that one? His chart no. 39. Jesus said there is one exception. Brother Olan Hicks quotes Matt. 19:9 this way: Whosoever putteth away his wife, except those who are innocent, and marrieth another, committeth adultery. Whosoever putteth away his wife, except one put away for fornication, and marrieth another committeth adultery. Whosoever put away his wife, except she be insane, and marrieth another, committeth adultery. Whosoever putteth away his wife, except by anullment, and marrleth another, committeth adultery. You see Brother Olan Hicks's doctrine?

Brethern, I know that many of you are surprised to know that a gospel preacher could espouse the doctrine that our brother has espoused. I met Brother Olan a year and a half ago in 1975, and I was very much impressed with him. But when I first saw his orange book, I was shocked. A member of the church at Harriman wrote me and said, Brother Waldron, what do you think of this? I wrote him (Hicks) before I wrote her. I was shocked. And I know that you have been shocked. But, let me mention this. Brother Olan Hicks, in his letter to the *Star* about our publishing this debate said this is "between two conservatives." In the *Gospel Advocate*, to our whole brotherhood, he advertised this was between two conservatives. But I want to suggest a reason as to why Brother Olan Hicks is deviating from those things which are taught in the word of God, which our brethren have faithfully taught through the years. Back in 1968, Brother Olan Hicks published a bulletin from the church in Henderson, North Carolina. And in that bulletin, he told about bringing a man from the Baptist Church into the church of Christ and he said, I said this to that man: "Not that we have the truth and nothing but the truth, but there are certain views and principles which we believe to be taught in the scripture and i would like to present them for you and would welcome any light that you have to offer." Now, this is an exact quotation from that bulletin. This man came over to the church of Christ, but now that Mr. Paul Maddox has left the church and gone to the Christian church; and back in 1975, he was preaching for the Christian church in Gadston, Ala. Now, I want you to hear what our brother said, "Not that we have the truth, and nothing but the truth."

Listen to what a restoration preacher used to preach. Brother N. B. Hardeman used to preach the scriptures and then he would say, brethren, that is not just about it; that is *it!* Now, does that sound like what our brother (Hicks) has been preaching on this platform? Does that sound like what our brother was publishing back in 1968? Brethren, I will tell you that is the reason why you can find him going away from the word of God and not staying with the word of God.

For a 6th time he mention the word *quibble*. I haven't

mentioned that a time about his doctrine.

All right, Brother Hicks, would you recommend to all, that we say to all unlawfully divorced, and remarried people, that they should seek membership in the church of Christ at Harriman?

SEE CHART #10 PAGE 111

Now then, Brother Olan mentions about the people on Pentecost. Well, let us have chart no. 10, Brother Eaves, please. Concerning Pentecost, brethren, how long have we taught the sectarians: repent, give up your sectarian ways. Quit being married to the denominational churches. Quit being married to the Pope. Quit being married to sectarianism. You must repent, change your ways to become a Christian. Look what Paul said he taught in Judea. Acts 26:20, "I declared both to them of Damascus first and at Jerusalem, and throughout all the country of Judea, and also to the Gentiles, that they should repent, turn to God doing works meet for repentance." Or "worthy of repentance." Adultery requires that one get out of it. Now, Brother Olan admits that divorce and a ceremony equal adultery. Brother, you still say they can stay in it. How can they stay in it, if *your* definition of adultery is right?

Now, he talked about me, talking about marriage and consumation. Now, what I said was on my chart. I said, marriage is a covenant under law of the land and cohabiting. That means continuing to live together. That is what a marriage is.

All right, let us go to Malachi. Let us go to no. 40, Brother Eaves, quickly. I want to mention this. He (Hicks) said, he had sinned against the other wife. The Bible says he sinned against the wife of his youth. Malachi said, God will not accept your worship. Our brother says he will accept people's worship today, if they have abandoned the wife of their youth, 79 wives ago. God will accept it. Malachi back there said, God doesn't want it. Don't bring it in. God does not want you to bring those things in.

All right, now then, I want to go to my final summation for

this debate. This is my last speech. And I want to give a minute summary of Brother Olan Hicks's situation.

(1) Brother Olan Hicks admits that the present tense generally is continuous action.

(2) But he argues that in Matt. 19:9, the present tense may be point action.

(3) Therefore, he admits that at best he can only establish the possibility that his proposition might be right.

(4) Brother Olan Hicks said that the *aktionsart* meant the kind of action in a third verb would be determined by the kind of action in the other two preceding verbs; a point which he did not establish, which he could not establish, and which was completely refuted by his own authority, Mr. Robertson, who is a Baptist gentleman.

(5) (Hicks) admits that it is possible for a person to live in adultery.

(6) He said on Tuesday night that if the Lord, in Matt 19:9, had wanted to indicate continuous action, he would have used a form of the word *meno*. But, *meno* is a verb, which means I abide or I am abiding. According to Brother Olan Hicks of Harriman, Tennessee, if the Lord had used *meno*, its kind of action would be determined by the kind of action in the two preceding verbs. And, therefore, would itself indicate point action. On the other hand, if Brother Olan Hicks recognizes that the third verb, *meno*, could indicate continuous action in spite of the point action in the two preceding verbs, then he completely abandons the only proof(?) that he has. Question mark proof, he has offered in his attempt to sustain his contention on point action.

(7) According to Brother Hicks's concept of *aktionsart*, any time we have in the Greek New Testament a present tense verb, which is preceded by two verbs, which are in the aorist tense, (that means point action) the present tense verb must indicate point action.

(8) Now, in discussing *aktionsart*, which means kind of

action, on Monday night, Brother Hicks argues, as stated, that the kind of action in the first two verbs in the sentence governs the kind of action in the third verb; but on Thursday night, we asked, "Is it your contention that any time in the Greek New Testament, a present tense verb appears, preceeded by two aorist tense or point action verbs, that it is impossible for the present tense verb to indicate continuous action?" He answered, "No." We also asked on Thursday night, if we find in the Greek New Testament examples of two aorist tense verbs preceeding a present tense verb, with the present tense verb obviously indicating continuous action, will you admit that your comments on *aktionsart* were wrong? Brother Olan answered, "No." Observe carefully that in answering question no. 3, he said he was wrong. Yet, in answering question no. 4, he said he would not admit that he was wrong.

(9) Brother Hicks himself of Harriman, Tennessee on the first night introduced the Greek. But since that time he has made several pleas for us to get out of the Greek.

(10) Brother Olan Hicks of Harriman, Tennessee has asked, if the word committeth in Matt. 19:9 means continuous action, why does not some English translation so render it. He challenged on that 3 times. Tonight, we have cited Beck's English Translation: "I tell you, if anyone divorces his wife, except for adultery, and marries another, he is living in adultery."

(11) In trying to uphold his position, Brother Olan Hicks of Harriman, Tennessee offered 3 lines of evidence: (a) His rule about *aktionsart*. (b) He claimed that his case is proved by command, example, and inference. (c) He stressed that Matthew 19:9 does not apply to the current situation because it is modified by later revelations by Paul (I Cor. 7). In response to this, we say (a) he repudiated his claims with regard to *aktionsart*. (b) He completely failed to establish his case by command, example, or inference. (c) He holds a position on I Cor. 7 which completely removes Matt. 19:9 from the law of Christ and makes I Cor. 7 stand in contradiction to Matt. 19:9. Beloved, this is one of the most dangerous doctrines that I have ever heard of.

(12) Let it be emphasized that on Thursday night we asked the question no. 1, "If a man's wife, the wife of his youth, were to be confined to a mental hospital for years and he divorced her for insanity, because he could not contain and remarried, could he continue in the second marriage without further sin?" Brethren, Brother Olan Hicks of Harriman, Tennessee answered, "Yes." This my brethren, is Brother Olan Hicks of Harriman, Tennessee's doctrine. We emphasize in closing, Brother Hicks has not proved his case, cannot prove his case, and has repudiated his own evidence. We have falsified his case. We have shown his position to be false. We have proved that those unscripturally divorced and remarried persons are in adulterous situations and their marriages are invalid before the living God.

#50 (W)	<u>SUMMARY SYLLOGISM</u>
<u>MAJOR PREMISE</u>	
	ALL PERSONS WHO TEACH THAT UNSCRIPTURALLY DIVORCED AND REMARRIED PERSONS MAY CONTINUE IN THEIR MARRIAGE WITHOUT FURTHER SIN ARE PERSONS WHO TEACH CONTRARY TO THE LORD'S TEACHING IN MARK 10:12,13; I COR. 6:9-11; etc.
<u>MINOR PREMISE</u>	
	OLAN HICKS OF HARRIMAN, TENN. IS A PERSON WHO TEACHES THAT UNSCRIPTURALLY DIVORCED AND REMARRIED PERSONS MAY CONTINUE IN THEIR MARRIAGE WITHOUT FURTHER SIN.
<u>CONCLUSION</u>	
	OLAN HICKS OF HARRIMAN, TENN. IS A PERSON WHO TEACHES CONTRARY TO THE LORD'S TEACHING IN MARK 10:12,13; I COR. 6:9-11; etc.

Now, let us look at a summary syllogism. No. 50, Brother Eaves, please. How much time, Brother Deaver? All right, we make this summary syllogism. Now, if Brother Olan Hicks wants to attack this, he can attack the validity of the whole syllogism or he can attack the truth of the premises. Major premise, in our summary syllogism. Major premise: All persons who teach that unscripturally divorced and remarried persons may continue in their marriage without further sin are persons who teach contrary to the Lord's teaching in Mark 10:11-13, I Cor. 6:9-11, and so forth. Minor premise: Brother Olan Hicks of

Harriman, Tennessee, is a person who teaches that unscripturally divorced and remarried persons may continue in their marriage without further sin. Conclusion: Brother Olan Hicks of Harriman, Tennessee is a person who teaches contrary to the Lord's teaching in Mark 10:11-13, I Cor. 6:9-11, and so forth. Beloved, if he challenges the syllogism, let him challenge it, whether it is valid or whether or not. The premises are true. Thank you and I love you all.

HICKS THIRD NEGATIVE

Friday, February 25, 1977

I am happy to come before you again for my final speech of this evening. As a matter of fact, this is the final speech of this debate. I am most thankful for having had the privilege to come here and to engage in this discussion and to participate in defense of the rights of people who have made marital mistakes in the past, to have the privileges God gave to everyone, to lead about a wife, even as everyone has been given that basic right from God, to be forgiven of the sin of putting away and remarrying, and to be able to make things right with God without doing penance for this particular mistake at the behest of those who have made equally serious mistakes. I want to say right at this point that what I said last night concerning the matter of everyone having committed some kind of fornication in his life, and very probably you sitting here in the audience tonight have, I was simply referring to the fact that early in life, as an adolescent, and I did use the word adolescent, that almost everybody at some time or another, gets involved in some kind of a sexual action of some sort, which can be called fornication. I did not mean to indict any of you any more than I indict myself. And, again, as with many of the things I have said that Bro. Waldron makes fun of, this is another, the Lord said it. Many things that I have said that he makes fun of the Lord said. This is one of those kind.

In the 8th chapter of John, when the woman who had been taken in adultery was brought before Jesus by Pharisees who wanted to judge her, evidently trying to behave as though they had no sin in their own life, and they said, "The law commands that she be stoned. What do you say?" Jesus stooped and wrote on the ground and he said, "The one of you that is without sin, cast the first stone." He could see into their hearts and he knew. And, finally the scripture says they all had to leave. They all went out from the eldest to the youngest, being convicted of their conscience. Now, brethren, when we get so we are beyond the point that we have any conscience about a thing like this, we really are in foul shape.

His syllogism that he had on the screen at the very last is

palpably false because his major premise is a plain outright assumption. He just declares that anybody who teaches that anyone who divorces and remarries unscripturally may continue in the remarriage without further sin, is a denier of God's word. That is an assumption and all this week, I have been showing that that just simply is not the case. Your major premise is completely false and out of keeping with the facts. Now, what he said about the bulletin from Henderson, North Carolina, I just simply did not say. Now, I do not propose to explain why he said what he did, quoted what he did, or read what he did. I do not know. All I know is that I have not said and do not contend that we do not have the truth, and the whole truth as far as having the scriptures are concerned. But I do contend for this, that none of us is completely perfect in our mastery of the scriptures. None of us is infallible today. Now, I will stand on that. In that sense, each one of us could say, I do not have the truth, the whole truth and nothing but the truth in my mind. We can say we have it in God's word and this is perhaps one lesson that we need to learn today. This is what Jesus said. John 8:31-32, "If you continue in my word, then are you my disciples indeed. You shall know the truth, and the truth shall make you free."

And while you are at John 8:31, you might also put down an answer to another of his questions there. He asked, "Where in the scriptures is a form of *meno* used to express a continuing action?" John 8:31 would be a good example of that. A form of *meno* is used there and it is where Jesus said if you "continue" in my word. Now, if he had wanted to say in Matt. 19:9 that you continue in adultery, he could have used that term and said the same thing. He asked the question, "Should we recommend that all people who have divorces and remarriages seek membership in the church at Harriman?" Let me say this, friends, we have a completely different attitude toward sin at Harriman than what Bro. Waldron has manifested here. We don't viciously lash out at people who have sinned. We don't sit in judgment in *Pharaseeic* denunciation of people who have made mistakes in the past. There is just one thing we are concerned with, "what are you *now*?" Oh, no, we don't

endorse sin, no sir. We don't endorse the practice of sin. But, we still believe it can be forgiven, ladies and gentlemen. At Harriman, we still believe you can be pardoned for a sin. That without having to do penance for it, you can be pardoned. And, I would like to know, how can a sin that is pardoned, forgotten, blotted out, still make you an adulterer? If you don't believe in forgiveness you can hold to that kind of doctrine. If you don't believe the sin can be pardoned, and I said from the very start, his position calls for the simple affirmation that there are two unpardonable sins, that unscriptural divorce is an unpardonable sin. That is what he is contending for. Yes, I would say to those of you people, and there may be some witch hunts instigated in this area, I don't know. I would anticipate there might be some who want to prove, now, we have won a victory on this thing so we are going to scalp all of these people with repeat marriages, second marriages. They may launch a tirade against you. If they do, you come on to Harriman. All we will ask is, "What are you right now?" I don't think God is all that concerned about what you were last year, or what you were 20 years ago, or 10 years ago. God is concerned with what you are right now. And we will encourage you to be a Christian right now. And, to be faithful to the mate you have now. And, whatever sins are in your past, forget them, repent of them and forget them and go right from this point on, you and one mate, for the rest of your life. Start where you are. And we just simply recognize that a person has to start where they are in any kind of sin. Now, brethren, I would like for you to ask yourself the question, why do we handle every other sin in the book that way, except this one? Why is it that we, when a man comes to us and he says, "I have been a murderer, I have killed 10 people," we don't say the first word about, you have to raise them up, or even make the effort. A man can come to us and say he has done anything else, I don't care what the sin is, there are practicing thieves in the memberships of congregations who have never restored that theft and made it right, and they are accepted into the membership of congregations who will withdraw fellowship from someone who is trying to live right with his second marriage. And, they will accept the thief who has never made it right. But, in theory, we say any sin can be

forgiven and then, from there you can start over. Now, brethren, if you take out of God's plan and God's teaching, the concept of blotting out the past and starting over again, if you take that out of it, you cannot save the first soul, not one, because everyone of us has "sinned and come short of the glory of God."

SEE CHART #36 PAGE 150

Would you put my no. 36 up there, please. This being the last speech, as was mentioned, according to the rules, I am obliged not to introduce any new material. I am going to just simply sort of summarize what has been presented in the debate and try to give you a composite picture of what we have talked about and the way we have discussed it. The first two nights, I emphasized that it is important to handle aright the word of truth. I contended that our difference is a procedure mistake, mishandling of the scriptures. Now then, last night and tonight I have been contending that our basic differences are over speaking as the oracles of God (I Peter 4:11). When I was in the affirmative, I gave my proposition, I gave the teaching of my proposition in the three ways that we are accustomed to verifying things in the scriptures, by command, approved example, and necessary inference. I gave it in all three of those ways. Did you see Bro. Waldron give it in a single one of them? His proposition is that unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God. He has not given a command, example, or necessary inference that that is the truth. Not a single one. Are you still a restoration people who want a "thus saith the Lord" for what we accept? Have you had a thus saith the Lord? You have had misrepresentation and twisting of the scriptures as bad as any denominational preacher I have ever confronted. A failure to consider all that the Bible says on the subject, adding into passages things that are not in those passages, denying things that are in other passages. I have shown throughout this debate that Bro. Waldron's position requires you to mishandle the scriptures in these basic ways. It just simply cannot be established in a proper handling of the scriptures. He does not say to each case what the Bible says to each case. Now, here,

in his proposition, what he is saying in effect, is just like the once saved, always saved people say, it is God that saves you; therefore, only God can unsave you. In this once married, always married theory, he bases it in exactly the same type of reasoning, and he has contended for this. It is God that marries you; therefore, only God can unmarry you.

SEE CHART #5 PAGE 12

Will you put up my chart no. 5, please. This is distorting the scriptures. It is simply not true for the same reason the denominational doctrines are not true. All right, on this chart no. 5, I pointed out, the very first night of the debate, here is what our issue is. He has labored all through this debate to prove that putting away a mate and marrying another constitutes the commission of adultery. He has tried to prove it constitutes putting you in an *adulterous state*. He has not proven that, but we all agree from the start that it is a commission of adultery. That is not our question. Our question at issue is this over here on this side, continuation in the remarriage. Does that constitute committing adultery? A man does not commit adultery with the person to whom he is married.

SEE CHART #30 PAGE 152

My chart no. 30, will you, please. Now, that is our issue. Don't go home and say Bro. Hicks contended for continuing to commit adultery, that on the far side over there. I did not do it. What Bro. Hicks did say is that those people who have made that mistake have the right to ask God's forgiveness and not repeat it and go on from here with a mate just like God said everybody ought to have.

All right, chart no. 30. "The basis of forgiveness." It has been evident all through this debate, that these brethren have no concept of God's manner of forgiving sin. In Rom. 3:26, Paul said, "to declare I say at this time his righteousness." That is Christ's righteousness, not yours. "That he might be just and the justifier of him which believeth in Jesus." Bro. Waldron contends it would be unfair to forgive people in this kind of thing. Now, you are forgiven and you are made righteous and just not because you are holy and without sin, have never

committed a mistake in your life. If you are justified and you are righteous, God is fair in doing that because of the blood of Christ that blots out that sin, not because you did enough penance to make it right. And then, in verse 23, it says, "For all have sinned and come short of the glory of God." All of us are justified freely by his grace through the redemption that is in Christ Jesus. And brother, when I said that all of us have done something like this, I do not say that in a way that requires an apology to people. I say it about myself. I say exactly what the Bible says. Brethren, let us admit it; let us own up to it. Who do you think had the best chance of entering heaven and being saved? You remember the Pharisee and the publican, and the Pharisee said "I thank you Lord that I am not like this lowly publican over here," or something to that effect. "I do this and I do that and I am so righteous." Jesus said all the publican said was, "Lord be merciful to me, a sinner." I don't say it is done without works of obedience. I don't say it is done without baptism or appropriating the blood of Christ, but I say it is done without works of merit, ladies and gentlemen. It is done without works of penance. And if it is not, we have been preaching the wrong gospel for an awfully long time.

In I Cor. 6, to the Corinthians, Paul said, "Such were some of you," all these sins. Yes, some of you were like this. "But, ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the spirit of our God." Folks, if you come to the congregation in Harriman, our elders still have enough faith in the Bible and in God's promise that we will try to get you to heaven this way. And over in the 7th chapter, to these very people, he said, "let every man have his own wife and let every woman have her own husband."

Will you give me my chart no. 35, please, Bill. The concept of forgiveness that the Bible teaches is really a point at issue here. Now, we are facing a choice on the matter of what to do with people's lives. That is really what this boils down to. As a person comes along the road of life here, he is faced with these two possibilities. And I have shown repeatedly that God says, for them to have a mate is the road to purity. That is the way to remain pure, to handle your temptation. To avoid

SEE CHART #35 PAGE 192

fornication, let them have their own wives. Now, the road to celibacy then, by virtue of that very statement, the road to celibacy is the road to temptation. Bro. Waldron says, not only do I advise you to take this road to temptation, but I demand you have to take it.

All right, I want to say one more thing before we run out of time. Take the chart off if you will please. I have just one minute. I want to say, a lot of people are concerned, "Will this cause a lot of harm? Will it encourage the practice of adultery? Or divorce and remarriage or whatever?" If it does, if it will, then why doesn't it cause the same thing with all these other sins. We handle them that way. I fully believe that a church filled with men and women who have separated from their mates and are required to live celibately, is a much more dangerous situation than the presence of some people who were marriage breakers in the past, former marriage breakers, but now have resolved never to do that again. The great danger is in those people who are required to try to live celibate and yet they are normal, ordinary people. God's will is that every man have his own wife, and every woman have her own husband. I hope we will believe that. Thank you.

APPENDIX 1

CHORIZO

Concerning the Greek word, *chorizo* (I Cor. 7:11) about which I spoke on page 142 in this debate (*Hicks-Waldron*), saying that it did not mean divorce: That was not correct. In simple language I was wrong. At the time of the debate (February 1977) two brothers, who were Greek teachers in two different schools of preaching assisted me and they were convinced that "*chorizo*" was not a *technical* word for divorce comparable to that of "*apoluo*" (Matt. 19:9).

Yet, as I have learned since *chorizo* was used by Greek writers outside the Bible as a synonym for *apoluo*. For example Moulton and Milligan on page 696 say in regard to its use in the papi and other non-literary sources "*The word has almost become a technical term in connection with divorce,*" (See Also Arndt and Gingrich, Second edition, p. 890, under *choridzo*, definition 2; Thayer page 674 under *chorizo*, item "a" and Kittel's *Theological Dictionary of the New Testament*, Vol. 1, pp 509-510).

CHORIZO AND MENTAL DIVORCE

The fact that *chorizo* may apply to divorce is of no comfort to those who hold the neo-waiting game known as "mental divorce," which has become popular in some circles since the 1980's. The command by the Spirit in I Corinthians 7:11, says, "*But and if she depart (choristhe) then let her remain unmarried or be reconciled to her husband...*"

Note this makes it clear that a woman can be *choristhe* from her husband and be spoken of as "*unmarried*," yet she is obligated to remain separate or be reconciled to her "*husband*."

That is what the word of God teaches and that which I maintained in this debate, *i.e.* not that an unscriptural divorce is not a divorce or cannot take place, but it is *an invalid* divorce and therefore renders *any* succeeding marriage to another, adulterous.

This is true because God holds them still bound or accountable to the spouse of their youth (Mal. 2:14). That they continue to be bound to one another is evident from Romans 7:1-3, even though divorced (*choristhe*).

APPENDIX 3

A LETTER TO THE EDITOR OF "CONTENDING
FOR THE FAITH"

P. O. Box 1010
Crossville, TN 38557
June 14, 2005

Mr. David P. Brown, Editor of CFTF
P.. O. Box 2357
Spring, TX 77383-2357

Dear brother Brown,

It is my genuine hope that you and your family are well. I have before me the material published in your paper in April and May concerning some things I said in my debate with Olan Hicks in February 1977.

In the April issue of CFTF you give a number of quotes from me in the *Hicks-Waldron Debate* as though that material agrees with your doctrine that an innocent person, put away arbitrarily may "claim" a scriptural divorce (mentally, Terry Hightower, CFTF, Sept. '02) after the offending spouse marries another or otherwise commits adultery. In order to do so you must take my words out of context.

The quotes are from my affirmative arguments on the proposition: *"The Bible teaches that unscriptural divorce renders any succeeding marriage invalid and adulterous in the sight of God as long as the original parties live."*

As you will note the proposition reads that "any" marriage following an unscriptural divorce is rendered "invalid and adulterous." Although you made mention of one my charts that included a portion of my affirmative, you made no mention of the proposition itself, which included that little word "any," which is devastating to your pretense that you agree with what I said.

In your May issue you identified the quotes as coming from me, and again said the CFTF stands on what I said, but again you did not give your readers the benefit of reading my affirmative proposition. You were thus taking the quotes out of context. Quoting a text or a person's words out of context amounts to using such as a pretext.

On May 22, 2003, I wrote to brother Hightower about his material in CFTF (Sept. '02). In that letter concerning Matthew 19:6-9, I said, "You may wallow (not to say twist) the words of our Lord one way and then the other, but your philosophy comes out to be very different from what our Lord actually affirmed:"

"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" (Matt. 19:9).

To you I say the same.

Not only so, but the very first words quoted from our Savior on the point totally undermine your divorce/remarriage theory,

"whosoever shall put away his wife, saving for the cause of fornication (Gk. parektos logou porneias – "except for the cause of"), causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

In Christian love,

Jim E. Waldron

