
The
MILLER - ALEXANDER

DEBATE

ON THE QUESTION OF

DIVORCE AND REMARRIAGE

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ON THE QUESTION OF
DIVORCE AND REMARRIAGE
RULES AND PROPOSITIONS

"The scriptures teach that a brother in the Church of Christ can divorce his wife for fornication and marry another without committing adultery."

Aff. E. H. Miller

Neg. L. K. Alexander

"The scriptures teach that people today cannot divorce for any cause and marry another without committing adultery."

Aff. L. K. Alexander

Neg. E. H. Miller

Rules: There shall be one night to each proposition with two affirmatives and two negatives of 30 minutes each night, and each speaker agrees to conduct himself in a manner becoming a Christian.

Signed L. K. Alexander

Signed E. H. Miller

E. H. MILLER'S FIRST AFFIRMATIVE

Brother Alexander, Brother Moderators, Ladies and Gentlemen: It's certainly a pleasure to come before you tonight to affirm the proposition that has been read in your hearing, which I will again read. "The scriptures teach that a brother in the Church of Christ can divorce his wife for fornication and marry another without committing adultery." I want to re-read that and define the proposition. The scriptures: by the scriptures I mean the Holy Bible, the Word of God; teach: by that I mean they convey the idea that a brother in the Church of Christ, that is, a child of God, a son of God, a person that has been born of water and of the Spirit, can divorce his wife for fornication; that is, he can divorce or separate from her and give her a writing of divorce for the cause of fornication and marry another without committing adultery; that is, if he divorces his wife for this one cause, for committing fornication, and then marries another, he does not commit adultery.

That's what I am affirming tonight, but I want to make it clear before I go any further that I do not advocate people to divorce. I never advise anyone to divorce for any cause, even though I believe with all my heart we do have a right, that a Christian has a right to divorce for the cause of fornication; yet, I do not advocate that; I never have taught anyone to do that. I tell them they are safe in doing so, but because of influence that it would have on their lives and lives of other people, like Brother Alexander and those who stand identified with him, I would say let's not do so. As I can read in God's word, in 1 Cor. 6:12, also 1 Cor. 10:23, "All things are lawful unto me, but all things are not expedient." So although a thing may be lawful, sometimes it's not expedient. And so I find the apostle Paul said in 1 Cor. 7:27-28, "Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned;" Here we find that Paul was speaking to people that had a right to marry: but yet he said, "Art thou loosed from a wife? seek not a wife." He was advising against marrying, but he said if they did marry they had not sinned. And so I would advise people that divorce because of fornication not to marry again, but, I will say as Paul did on this occasion that if they marry they have not sinned: I do not advocate everything I believe is permissible because I believe there are many things that are permissible that are not best for the occasion. So I, myself, try my best to live a life that will not be in any way a hindrance to anyone else; that I will not throw a damper on anyone or on my life; that I will not in any way hurt someone's feelings or drive someone from Christ because of something I do that I could have left undone. Now, I want you to understand that; I stand behind a brother, any brother that has divorced for fornication and married again, one hundred per cent. I believe he's got a right to do so, but I advise any brother not to do it because of the influence that it would have on his life in the eyes of such brethren as Brother Alexander and others.

I want to make this also clear, that because Bro. Alexander and I differ on this subject, we should not be enemies. I have many friends that believe just as Bro. Alexander does, that there is no exception for divorce and remarriage, and I've never had trouble with any of them until I met Bro. Alexander; and he goes a little further than some of them go in that he will not fellowship a person that believes that. I do not believe that this should

divide the Church. I do not believe it should cause discord and strife. I believe, that we should work and co-operate together in our differences on this, just as we would on the bobbed hair question and going to ball games and such as that. If some brother goes to a ball game or some sister bobs her hair, some brother may believe it's wrong, but he doesn't disfellowship that brother or sister because he or she doesn't do just as he thinks; at least a lot of them don't. I don't know whether Bro. Alexander would or not. But we, My Friends, should work and co-operate together the best that we can, and not have any enmity whatever toward each other; we should manifest the love and work together and do our best to try to see things just alike.

But, now then we want to notice a few things in regard to this proposition and the first scripture, of course, I am going to use, is one Bro. Alexander has got down well I'm sure, and knows that I use, and that's Mt. 19:9 where Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:". Now I have some questions I want to ask in regard to that verse, in regard to that statement.

1. Does "Except it be for fornication" have no meaning here? Or does it mean something?
2. Does "Except it be for fornication" mean for this cause a man can do the things named and not commit adultery?
3. Does "Except it be for fornication" mean even if it be for fornication he still commits adultery if he does the thing named?
4. If "Except it be for fornication" does not mean either of these things, what does it mean?
5. What does Mt. 19:9 mean with "Except it be for fornication" in the verse?
6. What would Mt. 19:9 mean if "Except it be for fornication" were not in the verse? Now that's what I want to know; what does it mean with it in the verse, and what would that same verse mean if "Except it be for fornication" were not in the verse? I want to know the difference between the meaning with it in and with it out.
7. Is Mt. 19:9 in the Law of Christ, or was it the law of Moses, or is it another law?

I have a typewritten copy of this that Bro. Alexander might well keep up with me; I realize that he couldn't write that down as fast as I was reading out; and I want to get this as plain as we can that we may understand at what we're driving. We want to each make ourselves clear where we stand and do our best to unite. I have not prayed to God to give me victory, but I have prayed to God, My Friends, victory might be won by the one that has the truth; that truth may win and that error may lose to such extent that everyone present may see the truth and will be united one hundred per cent on what the Bible really teaches, which ever side it be. Now, I have never preached on this subject as far as I recall but one time. As I said, I don't advocate this; I don't preach that people should do this, but I will preach

and teach and admit that people can divorce for fornication and marry again as Jesus here gives it.

Now, we want to notice a few things in regard to that verse. Let us notice the use of the word except in some other verses: For example, in 2 Kings 4:24 it says, "Slack not thy riding for me, EXCEPT I bid thee." Now, does that mean don't slack your riding even if I bid thee? Or does that EXCEPTION mean you can slack it if I bid thee? Again, Mk. 7:3: "The Jews, EXCEPT they wash their hands oft, eat not." Now, does that mean that Jews don't eat even if they wash? Or does it mean they don't eat EXCEPT they wash? What does that mean? In Acts 8:1: "They were all scattered abroad —EXCEPT the Apostles." Does that mean the Apostles were scattered abroad, too? Or does EXCEPT mean any thing? In Mt. 24:22: "EXCEPT those days should be shortened, there should no flesh be saved:". Now, was there any flesh saved by those days being shortened, or did that EXCEPTION mean any thing? In John 3:27: "A man can receive nothing, EXCEPT it be given him from heaven." Can a man receive any thing if it be given him from heaven? What does that EXCEPTION mean? John 6:44: "No man can come to me, EXCEPT the Father which hath sent me draw him:". Well, can he come if the Father draws him? 2 Tim. 2:5: "If a man also strive for masteries, yet is he not crowned, EXCEPT he strive lawfully." Well, if he strives lawfully, will he be crowned? Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now, there's no EXCEPTION there: and a lot of people grab that verse and say, "That's all you've got to do now; that just says, 'Believe on the Lord Jesus Christ,' no EXCEPTION what ever, and you'll be saved." But, I turn to God's word in Lk. 13:3 & 5, and there it says, "EXCEPT ye repent, ye shall all likewise perish." Therefore, I realize that Acts 16:31 has an EXCEPTION, although it's not in that verse. So, I cannot take Acts 16:31 and say that a person will be saved just so he will believe, when I can find in another verse he will not be saved EXCEPT he repents. And, so it is if I find a verse that says, "Whosoever shall put away his wife, and marry another, committeth adultery"; no EXCEPTION there; and I find another verse, as Mt. 19:9: "Whosoever shall put away his wife, and marry another EXCEPT it be for fornication, committeth adultery." Then, I realize, there is an EXCEPTION to that statement; so, I turn at this time to John 3:3, where it says, "EXCEPT a man be born again, he cannot see the Kingdom of God." So, we find that a man cannot see the kingdom of God without being born again. But, now, let's read Mt. 19:3 & 8-9: The question here is, "Is it lawful for a man to put away his wife for every cause?" The Pharisees are asking Jesus a question, "Can a man put away his wife for every cause?"—any cause he wants to; if he decides he doesn't love her any more, he had rather have another woman, or she burns the bread and he doesn't like it, can he divorce her for every cause? (Verses 8-9), "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, EXCEPT it be for fornication, and marry another, committeth adultery:". So, we find, although Moses did allow people to divorce, did allow a man to divorce his wife for every cause, and marry again, yet Jesus Christ says, "I say unto you, that if a man does this except for fornication, that he com-

mits adultery." And, so I want to know what that EXCEPTION means; does it mean any thing at all?

In order to understand the meaning now of "put away", and "EXCEPT it be for fornication" in Mt. 19:9, let's read "BERRY'S INTERLINEAR LITERAL TRANSLATION", the English word right under each Greek word; it reads this way: "Who ever shall put away his wife IF NOT for fornication, and shall marry another, commits adultery:". Charles B. Williams' Translation reads, "Whoever divorces his wife FOR ANY OTHER CAUSE than her unfaithfulness, and marries another woman, commits adultery." Brother Joseph B. Rotherham's Translation reads, "Whosoever shall divorce his wife SAVING for unfaithfulness, and shall marry another committeth adultery." The Living Oracles Translation, published by Brother Campbell, reads, "Whoever divorces his wife, EXCEPT for whoredom, and marries another, commits adultery:". Goodspeed's Translation reads, "Whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, commits adultery." Ballantine's Translation reads, "Whoever divorces his wife, EXCEPT for unchastity, and marries another, commits adultery." Helen B. Montgomery's Translation reads, "Any man who divorces his wife FOR ANY REASON EXCEPT her unchastity, and marries another woman, commits adultery." Weymouth's Translation reads, "Whoever divorces his wife FOR ANY REASON EXCEPT her unchastity, and marries another woman, commits adultery." So, we can see from these other translations that "to put away" means "to divorce." Whosoever shall divorce his wife, EXCEPT for unchastity, for committing fornication, for her unfaithfulness, if he divorces his wife for any other cause, then it says that that man commits adultery. The Twentieth Century Translation of the New Testament, translated by about twenty scholars of the world, reads, "Any one who divorces his wife, except on the ground of her unchastity, and marries another woman, is guilty of adultery." And, then the Revised Standard Version reads, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." Thus we see "to put away" means "to divorce"; then if that putting away, or that divorce, is for any other cause than fornication, her unfaithfulness, then the man that puts that woman away, Jesus said, commits adultery. But he put an EXCEPTION in there; He said, "EXCEPT for fornication"; if he divorces his wife EXCEPT for fornication and marries another, he commits adultery. And, so I want to know, why did he say, "EXCEPT it be for fornication," if he would have committed adultery any how? Even if it were for fornication? Now, there's where I base my faith; the Bible says, "Faith cometh by hearing, and hearing by the word of God." And, I've read in the word of God where Jesus said, "I say unto you, whosoever shall divorce his wife EXCEPT it be for fornication, and shall marry another, commits adultery."; and I believe that.

Now then, a Scriptural divorce, that is, a divorce according to the Scriptures, according to the Bible, renders, My Friends, a woman as she had not at all an husband; just as if her husband had died. Let's read for that, for the law of the widow and for her that is divorced is the same in the Bible. In the Old Testament, let's read in Lev. 22:12-13; it says: "If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow or divorced — she

shall eat." Now, I want you to notice; it says if the priest's daughter is married, she cannot eat of these holy things; but it says, if she is divorced, that she can eat. Therefore, if she is Scripturally divorced, and of course that's what he's dealing with, according to the grounds that have been permitted; if she is divorced on Bible grounds, then she's not married; because if she is married, the Bible says, she couldn't eat of that holy meat, but if she's divorced she can eat of that holy meat; therefore, if she's divorced, she's not married. Let me read another verse, or two, or three. Num. 30:6-9: "If she had at all an husband, when she vowed—and her husband heard it, and—disallowed her—the Lord shall forgive her. But every vow of a widow, and of her that is divorced—shall stand against her." Now, notice that, "If she had at all an husband," if she is married, if she has a husband at all when she vows a vow, then her husband can break that vow, and it won't stand; but if she is divorced, then her vow shall stand against her. Therefore, from these two references, I find that she is not married at all if she is divorced; not only that, but I find she doesn't have an husband at all if she is divorced on Scriptural grounds. And I say, who ever divorces his wife for fornication, and marries another, does not commit adultery; because when he divorces his wife for fornication, he has done it on Scriptural grounds. And when he divorces his wife, he has no wife, no more than that divorced woman has a husband; and he is not married any more than that divorced woman is that was divorced Scripturally, or that obtained a divorce Scripturally.

Now, we want to notice a few references in "I say unto you" in comparison with the law of Moses and so-forth. In Mt. 5:38-39, Jesus said, "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil:" Now, that old statement He is talking about, "Ye have heard said" is Old Testament law found in Ex. 21:24, Lev. 24:20 and Deut. 19:21. Now, the old law of Moses said, "An eye for an eye .and a tooth for a tooth:" "But I say unto you, that ye resist not evil:". Now, when Jesus said, "It hath been said—but I say," then He is contrasting His law with Moses' law; and so in Mt. 5:43-44, "It hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies,"; thus again, contrasting His law with Moses' law; the New Testament Law with the Old Testament Law. In Mt. 5:33-34, "It hath been said by them of old time, thou shalt not forswear thyself—but I say unto you, swear not at all,"; again contrasting what Moses said with what Christ said. Moses gave one law, but I am giving you another law. In Mt. 5:27-28, "It was said by them of old time, thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Now, under the law of Moses, it says, "Thou shalt not commit adultery:"; the New Testament teaches that same law; but under the law of Moses, you had to actually commit the deed for the sin to be counted: but Jesus said, "I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." So, we find that Moses' law and Christ's law are contrasted, time and time, and time again. But, let us read again. In Mt. 5:31-32, "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, that whosoever shall put away

his wife, saving for the cause of fornication, causeth her to commit adultery." So Jesus told what had been said, referring back to the old law of Moses, and then He said, "But I say unto you," I am giving you a new law, not Moses' law, but my law; not the Old Testament law, but the New Testament law. And so in Mt. 19:8-9, Jesus said, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." So, here in Mt. 19 and also in Mt. 5, Jesus is contrasting Moses' law with His law; He tells what has been said, but says "I say unto you." We turn again to Lk. 16:16; it says the law and the prophets were until John," or as recorded in Mt. 11:13, "prophesied until John"; that is, the law and the prophets, the Old Testament law was being taught until John's day; "since that time, the kingdom of God is preached." In other words, the new law has been preached "since that time"; not going into effect then, because Paul said, "A testament is of force after men are dead;" (Heb. 9:17). But, my friends, a testament is a will that has to be made before the man dies. And, so the new testament was made, God's new will was made, and then Jesus suffered, bled, and died on Calvary's cross, taking the law out of the way, nailing it to his cross; and there ratifying, dedicating, sealing the new testament law by His precious blood that He shed upon the cross.

God doesn't want Christians, His children united to fornicators; because we read in God's word, in 1 Cor. 6:15, "Know ye not that your bodies are the members of Christ?" And, then in Eph. 5:30, it says, "For we are members of his body, of his flesh, and of his bones." Then, I read in 1 Cor. 6:15-16, "Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh." So, My Friends, we see Christ allows divorce for the cause of fornication; He doesn't want members of His body joined to an harlot, because if a member of His body is joined to an harlot, then that is getting Him joined to an harlot; because if a member of my body, My Friends, has blood poisoning in it, then my whole body is in danger. And so I find in Mt. 19:9 as already quoted, Jesus said, "Whosoever shall divorce his wife, except it be for fornication, and shall marry another, committeth adultery." He doesn't want his members joined to an harlot. Why, God even divorced his wife for that very cause; I turn to God's word in Jer. 3:14, God said, "Turn, O backsliding children, saith the Lord; for I am married unto you:"; Isa. 54:5, "For thy maker is thine husband; The Lord of Hosts is his name;" ; Isa. 55:6, "The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth,"; Ezek. 16:8, "When I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: Yea, I swear unto thee, and entered into a covenant with thee saith the Lord God, and thou becamest mine." So, here we find the Church of the Old Testament pictured as God's wife, old fleshly Israel. He said, "I am married to you," you became mine, you are my wife and I am your husband. Then, I read again in Ezek. 16:15; it says, He's talking to his wife now, "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it

was." So, God's wife committed fornication with everybody that passed by; what did she do? What does a woman do? What does a wife do when she commits fornication? I'll find an example here and see what God's wife did. In Isa. 57:8: "Thou hast discovered thyself to another than me,". Now, God says that's fornication. When his wife discovered herself to some other man than He, He says you committed fornication. In Ezek. 16:26, "Thou hast also committed fornication with the Egyptians";. But what did she do? Ezek. 16:26, "Thou hast also committed fornication with the Egyptians";. But what did she do? Ezek. 16:32 explains: "As a wife that committeth adultery, which taketh strangers instead of her husband!" Now, that's what God's wife did, she committed adultery, taking strangers instead of her husband; and when she did that, God said, she committed fornication. Alright, in Ezek. 16:38 God said to his wife, "I will judge thee, as women that break wedlock—are judged:".

I want you to notice a man and woman, they are locked together, they are bound to each other; My Friends, they take a vow to keep themselves only to each other as long as they both shall live. But, when one of them, My Friends, commits fornication, discovers herself to another or himself to another, when, My Friends, God's wife did that; God said to his wife, "I will judge thee as a woman that breaks wedlock." She broke the lock, and what did God do about it? In Jer. 3:6 & 8: "The Lord said—I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce;" . So, God divorced his wife when she broke wedlock. And, so I read again where He wrote His children a letter in Isa. 50:1 & Hosea 2:2: "Thus saith the Lord, where is the bill of your mother's divorcement, whom I have put away?—Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredom out of her sight, and her adulteries from between her breasts;" . So, God said His wife broke wedlock; she committed fornication; God said he would judge her like a woman that breaks wedlock. God said, "I put her away and gave her a bill of divorce;" and, He said after he divorced her, "She is not my wife, neither am I her husband:" . Therefore, I turn once more, and notice, in Mt. 19:9 that Jesus gave that same exception, that a member of His body, a Christian, can divorce his wife for the same cause that God Almighty divorced His wife, and marry another and not commit adultery. I thank you.

L. K. ALEXANDER'S FIRST NEGATIVE

Brother Miller, Moderators, Brethren and Friends, One and all: I'm mighty happy to be here tonight to have this privilege and this honor of standing in defense of truth. It grieves my heart, indeed, that it is necessary for us to be called upon to have such a meeting as this; but as long as truth is perverted, as long as a command of God is denied, it behooves a man who knows the truth, who loves the truth, and who stands for the truth, to stand in defense of truth, even on such occasions as this. So, it is with gratitude in my heart that I am permitted to stand before you tonight with the truth of God's Word, and to present unto you the truth concerning the proposition that has already been stated. The proposition, as you very well know by now, I'm sure, states: "The scriptures teach that a brother in the Church

of Christ can divorce his wife for fornication and marry another without committing adultery." I just want to add one thought here to the proposition in addition to what already has been said, and when we think of a wife in this proposition, let's think of a man that is scripturally married to a woman, a man that is scripturally married to a woman; and we know as we look into the scriptures that a man could be living with a woman that he was not scripturally married to. You remember the occasion when Jesus was speaking to the woman of Samaria at the well, that's called Jacob's? And after a while he said to her, "Go call your husband and come hither;" Why, she says, "I have no husband." He said, "In that saidst thou truly, but thou hast had five husbands, and the man, he whom thou now hast is not thy husband." There was a woman who was living with a man, a man that was supposed to be married to a woman that was not scripturally his wife. "He whom thou now hast is not thy husband."

All right, we are going to read these questions that Bro. Miller gave to me, and then we are going to deal with them, and with what I believe is evident to each one here tonight now, that Bro. Miller's chief argument is that Mt. 19:9 is a part of the law of grace, we will deal with it after reading these questions. First of all, the question, (1). "Does EXCEPT IT BE FOR FORNICATION have no meaning here?" Yes, it has meaning, we will deal with it as we look at Mt. 19:9 directly. (2). "Does EXCEPT IT BE FOR FORNICATION mean for this cause a man can do the things named and not commit adultery?" (3). "Does EXCEPT IT BE FOR FORNICATION mean if it be for fornication he still commits adultery if he does the things named?" (4). "If EXCEPT IT BE FOR FORNICATION doesn't mean either of these things, what does it mean?" (5). "What does Mt. 19:9 mean with EXCEPT IT BE FOR FORNICATION in this verse?" (6). "What would Mt. 19:9 mean if EXCEPT IT BE FOR FORNICATION was not in the verse?" Let us answer that right now. Mt. 19:9, without that clause, definitely says, that, any man that puts away his wife and marries another commits adultery, and whosoever marrieth her that is divorced committeth adultery. Please get that, whosoever marrieth her that is divorced does commit adultery. (7). "Is Mt. 19:9 in the law of Christ, or was it the law of Moses, or was it another law?" All right, Mt. 19:9 again, "Whosoever shall divorce his wife except it be for fornication, and marries another committeth adultery; whoso marrieth her that is divorced, or put away, committeth adultery." Now, where does Mt. 19:9 belong? The whole thing hinges on a proper placement of Mt. 19:9. Brother Miller knows, and every friend of Brother Miller's here tonight knows, that if we got Mt. 19:9 where it belongs, that his whole argument is once and forever defeated; and we are going to put Mt. 19:9 exactly where it belongs tonight, and set it up for you to see. All right, could Mt. 19:9 be a part of the law of grace? It absolutely could not be. Why? First of all, let's notice, in the fifth chapter of Mt. beginning with verse 17: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Jesus is saying, that any man, while the law of Moses was still in effect, that

taught one iota contrary to the law of Moses, in contrast to the law of Moses, taught men to do contrary to the very teaching of the law of Moses, would be called the least in the kingdom of heaven. If Jesus Christ in Mt. 19:9 had taught contrary to, in contrast to the law of Moses, then he would not have a name that is above every name, that the scriptures plainly say He has. But, just turn with me to Philippians a little bit, and here he says, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:5-11). And, then we look at other scriptures, and we find that He has the preeminence in all things. God gave him to be head over all things to the church, which is His body, that in all things he should have the preeminence. Let me impress that upon your minds tonight, that if Jesus in Mt. 19:9 had been teaching contrary to the law of Moses, in contrast to it, that He never, according to His own words, could have the name that is above every name, being exalted to the position that is above every thing in heaven, or in earth, or in things under the earth. Don't you see? Yes, that once and for all puts Mt. 19:9 where it belongs, doesn't it?—in the law of Moses. Not until after Jesus had gone to the cross, what did he say here? Heaven and earth shall not pass away; or heaven and earth shall pass away, but my word shall not pass away. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Mt. 5:18). "Till all be fulfilled"; all right, when was it fulfilled? When Jesus was dying on Calvary's cross, He said, "I thirst," and they gave Him a sponge filled with vinegar to drink; He tasted thereof, and then He cried out, "It is finished;" and he gave up the ghost. What was finished when Jesus died on the cross? The law of Moses was finished, and it was not finished before then. And had Jesus taught contrary to it, let me say again, before that time, He would have been a transgressor; He would have been a violator, and He would have been lower than any man in the church, instead of being the head of the church. That's right.

All right, what does EXCEPT IT BE FOR FORNICATION mean in Mt. 19:9? It means exactly what it says. What is fornication? What is adultery? We've got to understand these two words; we've got fornication, and we have adultery in Mt. 19:9, "Whosoever shall put away his wife, except it be for fornication,". What is she put away for? Well, we've got to look in the law of Moses to find out what she was put away for. We have already proven to you from the scriptures that if Jesus had taught in contrast to the law of Moses, that He would have the lowest seat in the church if He had any place at all in the church, or in the kingdom; don't you see? So, we will turn to the twenty-second chapter of the book of Deuteronomy, and we will find exactly the meaning of fornication in Mt. 19:9. Fornication is a sex sin of a single person; adultery is a violation of the marriage bed on the part of a married person. Go to the best library you have, and search and see; fornication,

when it refers to the sexual act of human beings, is a sex sin of single people. Adultery is a sex sin of a married person. But when it comes to spiritual in regards to relation between man and God, then fornication does include spiritual unfaithfulness to God. Spiritual unfaithfulness to God! Now, fornication for human beings between human beings; or the physical act of sex of a single person. "If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid: Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days." (Deut. 22:13-19). Now, what if that woman had committed adultery after he had married her? Just what? Brother Miller, what if that woman had committed adultery after this man was married to her? There is a law; she was proven a virgin when he married her, and the scriptures said he cannot put her away all the days of his life. But if she had been guilty of fornication, let's read and see about it now, if she had been guilty of fornication: "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you" (Deut. 22:20-21). All right, there's fornication in Mt. 19:9; it's plain and simple, isn't it? Most certainly is; right where it belongs. We have already proven that Mt. 19:9 belongs to the law of Moses, and there is the law. No way around that, that's it; that's just simple plain truth from God's word.

All right, now, let's see a little more about—let's see what he has down here next: "Does EXCEPT IT BE FOR FORNICATION mean for this cause a man can do the things named and not commit adultery?" All right, if she was put away for fornication, then she was stoned to death, and death has always severed the marriage bond: the only thing that does sever it; the only thing that does sever the marriage bond is death. And except it be for fornication, if she was put away for fornication, she was stoned to death; therefore, the man is completely free, no way around it, she's dead, and death dissolves.

All right, now what about those people then, that put them away for other causes than for fornication? If she is put away for fornication she is stoned to death, and that frees a man. Well, let's come right back to Mt. 19 now, and read a little bit there: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And

said, For this cause shall a man leave father and mother, and shall cleave to his wife: and, they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mt. 19:3-6). All right, did you get it? What did God fix from the beginning? He made them male and female, and when they were joined together, they became one flesh; they two became one flesh; WHAT THEREFORE GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER. Man just as well to try to stop the sun from shining, and turn the moon into darkness, as to make it possible for a man to put away a living wife and marry another without committing adultery; both under the law of Moses and under the law of grace; that's right. Well, let's see about it. What did God fix from the beginning? He fixed it that man could not put asunder what God had joined together. How long does that last? We turn to Ecclesiastes, and we find exactly how long what God has done stays; in the third chapter of Ecclesiastes, and verse 14, "I know that, whatsoever God doeth, it shall be for ever:". How long? When God fixed it that man could not put marriage asunder, how long was it fixed? "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Eccl. 3:14). It can't be changed; God fixed it from the beginning; one flesh, and man cannot put it asunder. That's wonderful, isn't it? Yes it is; that's wonderful, that man cannot put asunder, cannot undo what God has done. All right, that's fornication.

Well, would there be another one of these questions we need to look at any more? "Does EXCEPT IT BE FOR FORNICATION mean even if it be for fornication he still commits adultery if he does the things named? Well, we've already proven if she was put away for fornication she was stoned to death, and he is free.

"If EXCEPT IT BE FOR FORNICATION doesn't mean either of these things, what does it mean?" Well, we've told you exactly what it means; it means if she was found guilty of sex sin before she came together with that man she has married, she was stoned to death, and the man is free.

"What does Mt. 19:9 mean with EXCEPT IT BE FOR FORNICATION in the verse?" Well, we've answered that already. I think we've dealt pretty well in Mt. 19:9.

Now, we want to move on just a little bit, and see the guilt of a man that tries to take Mt. 19:9 and teach people that they can divorce a husband and wife today and marry another, and be acceptable unto God. What is going to be the cost of it? He is trying to live under the law of Moses; he is trying to be justified by the law of Moses. And we turn to the fifth chapter of Galatians, and we find the consequences of a man that attempts to be justified by the law of Moses: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Fallen from grace; any man that takes Mt. 19:9, and teaches a person that he can divorce a husband or wife and marry another, is at least fallen from grace; that's right, fallen from grace. Paul says, any man that does that, Christ is of none effect to him, he's fallen from grace. Fallen from grace. Bro. Miller, Mt. 19:9 won't do; we are going to have to have a scrip-

ture in the law of grace that gives an exception, before we can take one; that's all there is to it: we are going to have to have one.

Now, let's get back to Mt. 19 a little bit, and see another thing about that. "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? (Mt. 19:7). Now, he jumped back to Mt. 5 awhile ago, and brought some of those scriptures where Jesus said, "I say unto you,". Let's go back to the seventh chapter of Mt., verse 12, I believe it is, and see that Jesus stated, that "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is the law and the prophets; Jesus was teaching the law and the prophets in the fifth chapter of Matthew, five, six, and seven; what's known as the Sermon on the Mount, His own words say it's the law and the prophets. All right, "Whatsoever ye would that men should do to you,"; if Jesus had been teaching the law of grace in contrast to the law of Moses in Mt. 19:9, those men would not have waited as long as they did to have Him put to death; because that's what they were seeking all the time, was to put Him to death. And all they were lacking was just one violation of the law that they might legally condemn Him; and they didn't have it: they knew it, they knew, they understood. They understood better than those who try to put it in the law of grace today, because they wanted to kill Him; and people today are trying to use it, claiming that they want to serve Him. Don't you see? Those men knew and understood; they knew where fornication went: they knew it was definitely in the law.

All right, let's see a little more now: (Mt. 19:7-8)—"Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you (He didn't command it, he just tolerated it for a little while). Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." What was it from the beginning? That you could not put away a wife: and we know that whatsoever God doeth, he doeth it for ever; nothing shall be added to it, nor nothing taken from it: and God doeth it, that men should fear before Him. All right, from the beginning it was not so. Now, for the hardness of your hearts is the reason that God tolerated it for a little while. You know, we read in the book of Acts, that at one time God suffered all nations to walk in their own way, but now he commandeth all men everywhere to repent, commandeth all men everywhere to repent. Over in the book of Hebrews, we find the consequences of a hardened heart; hardness of heart destroys, it condemns: and divorce and remarriage are the results of hardness of heart; that's what the scripture says about it; for Jesus said in Mt. the 19th chapter, that for the hardness of your hearts you were suffered to write a bill of divorcement, and to put them away; let them go free. All right, "Wherefore as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. (What happened to those people then?) So I swear in my wrath. They shall not enter into my rest" (Heb. 3:7-11). People with a hardened heart cannot enter into God's rest. What is divorce

and remarriage? It's the result of a hardened heart. That's right; the result of a hardened heart: and anybody that divorces and remarries then, has a hardened heart; and as long as they stand in that condition, their hearts are hardened against God. And hardness of heart God says will expel from His rest. No man can enter into the rest of God with hardness of heart.

We want to note now in Ezek. 16:22 a little bit, how he kind of got things jumbled up there a little bit. He said, that God said, that a woman that takes another man other than her husband, commits fornication. Now God didn't say that; let's see what God did say about it: "A woman that takes another man other than her husband"—and he did say it was adultery, and didn't use the term fornication there. "And in all thine abominations and thy whoredoms thou hast not remembered the day of thy youth, when thou wast naked and bare." I believe I didn't get the verse exactly right there on that scripture that he used; but at any rate, he said that thou hast been as a woman that committeth adultery by taking another than her husband. Committeth adultery. Now, the word that God used right there was, that she committed adultery when she took another man other than her husband. We've already pointed out that the word fornication in the relation between man and God does mean spiritual unfaithfulness; spiritual unfaithfulness to God. So when Israel was unfaithful to God, they committed spiritual fornication. But it was as a woman that committeth adultery by taking another man other than her husband. I maintain that a married woman does not commit fornication when she takes another man other than her husband; she commits adultery. That's what the scripture says; she commits adultery. The only time that Jesus ever spoke, according to the record, of a woman divorcing her husband and taking another man, is in the fifth chapter of Mark; and he says when she does, she commits adultery, commits adultery. Let's just read that; I believe it won't be too hard to find. "And if a woman shall put away her husband (Mk. 10:12: And if a woman shall put away her husband) and be married to another, she committeth adultery." I say again, that is the only time in the record where Jesus ever spoke of a woman divorcing her husband and marrying another man; and he says it's adultery. Every time a woman takes a man other than her husband, she commits adultery. Harlot in one body, when he ties up with the harlot; harlot in one body. He says, "God doesn't want his children to be joined unto harlots." He brought the scripture in 1 Cor., "That he that is joined unto an harlot is one body," (one body). That means that if I as a Christian go out and practice, visit the places of harlotism and all of that, I am in the same body of sin that those harlots are in; or any person that does that; in the same body of sin. He that is joined unto the Lord is one Spirit; he's in the one body of righteousness. He that practices whoredom, harlotism, is in the body of sin with the harlot. Don't you see? Well, let's come right back in that same chapter in 1 Corinthians; he says that if a man or woman either has a husband or wife that doesn't believe, for them to dwell with them. He didn't say anything about what they might do that would be displeasing to them, or how much unfaithfulness they might commit. He says, "You dwell with them, for the husband is sanctified by the wife, and the wife is sanctified by the husband, else were your children unclean, but now are they holy"; doesn't matter what she's done, if she is pleased to dwell with you, dwell with her. We want to notice, that is a command in the law of grace; that a brother in the

Church of Christ cannot divorce his wife. 1 Cor. 7:10-11: "I command, yet not I, but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." The command of the Lord in the Church is, that a man cannot put away his wife; cannot put away his wife. That's the command, and there is no way around it, direct command of the Lord. "I command you, yet not I, but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Thank you.

E. H. MILLER'S SECOND AFFIRMATIVE

Brother Alexander, Brother Moderators, Ladies and Gentlemen: It's certainly a pleasure to come back before you tonight still affirming the proposition that was read, and I've given Bible for. But, I want you to notice, I'm hoping he'll do better this time. You might have noticed while I was affirming, he was sitting over there with his hands folded just like they are now. He was not jotting down the scriptures, the arguments I made; then when he got back up here, he didn't reply to my arguments. Very few of my arguments he replied to except the ones I gave him already typed out, and he didn't deal with them in succession, but skipped about and did something, then came back to them. Now, what he should have done, is gotten up here and replied to my arguments; he's in the negative tonight, so I would appreciate it if he would take down the notes I use, then reply to what I have to say; that's the way to debate.

Now, let us notice these questions: number 1. 'Does EXCEPT IT BE FOR FORNICATION have no meaning here?' And he answers, "Yes, it has meaning." But, he didn't tell us what it meant right there. Then, "Does EXCEPT IT BE FOR FORNICATION mean for this cause a man can do the things named and not commit adultery?" And he says, "If she does the things named, she was stoned to death." Well, if she was stoned to death, he wouldn't have to put her away, would he? See, I showed, Friends, from several translations, "Whosoever shall divorce his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery." Now, he says, If she does what was named, if she committed fornication, then she was stoned to death. Then after he stoned her to death, then the man would have to divorce her. Is that what you teach, Brother Alexander? You see, that just doesn't work. If she were stoned to death, the man wouldn't have to divorce a woman that had been stoned to death. Why, he's a widower; he wouldn't have to be divorcing his wife. Then, the next question, "Does EXCEPT IT BE FOR FORNICATION mean even if it be for fornication he still commits adultery if he does the things named?" He didn't answer that question at that time, and if he ever did answer it I didn't get it, never did get it. 4. "If EXCEPT IT BE FOR FORNICATION doesn't mean either of these things, what does it mean?" He says, "It means, if guilty of sex sin before marriage she was stoned to death." And yet, I found that she was to be divorced if she committed fornication; it didn't say anything about what she was guilty of before the marriage. I proved to you, it was talking about something that the wife committed. That the husband could not divorce his wife except for fornication. Not to have her stoned to death; she was to be divorced. Why didn't

he answer the question? What does Matthew 19:9 mean with "except it be for fornication" in the verse? I don't know what it means yet, according to him, rather. What does Matthew 19:9 mean if "except it be for fornication" was not in the verse? He says it would mean whosoever marries her committeth adultery. So, now, if that wasn't in the verse, "whosoever shall divorce his wife except it be for fornication and shall marry another," if that "except it be for fornication" wasn't in there, then it would mean the one that marries her would commit adultery. Now, that is the way I got the answer, but I don't see how that makes sense on that question, because he is talking about the man committing adultery. The man that puts away his wife except for fornication and marries another commits adultery. What would it mean if it didn't have an exception there?

Is Matthew 19 in the law of Christ; or was it in the Law of Moses; or was it another law? He said the whole thing hinges on where it belongs and we are going to put it where it belongs. Well, that's what we want to find out—where it belongs. Although he tells us, "I think it is under the law of Moses;" and he said it couldn't be a part of the law of grace; and he said Christ said, "I came not to destroy the law and the prophets but to fulfill; and the Bible tells us he took the law out of the way, nailing it to His cross (Col. 2:14); and "Whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). So, Jesus did take the law out of the way. And so He was making His law the new while He was still living but that law did not go into effect until He took the law of Moses out of the way, nailed it to His cross, and sealed His law, the new covenant, with His precious blood that flowed from Him.

Then, he said Jesus taught whosoever taught what was contrary to the law of Moses while it was in force would be the least in the kingdom of heaven. Jesus never taught any such thing! Remember that. Jesus never taught that. Jesus did not teach whoever taught something contrary to the law of Moses while the law of Moses was in effect would be the least in the kingdom of heaven. He never taught it! Now, if He had taught people to disobey the Law of Moses while it was in force, that would be a different proposition; but He taught many things contrary to the Law of Moses that went into effect when the Law of Moses went out of effect. And so, he says if Jesus taught what was contrary to the Law of Moses, he would have the lowest seat in the Church. Why, I showed you where He taught things contrary to the Law of Moses. He said, "It hath been said of them of old times—But I say unto you" (Mt. 5:33-48). And He went and quoted the Law of Moses and then said, "I say unto you"; and gave something contrary to the Law of Moses. But he is sitting over there with his hands folded, not jotting the scriptures down, and so he didn't reply to my scripture, my arguments I'm putting up.

"Matthew 19:9", he said, "belongs to the Law of Moses." All right, Let's just see about that now. He said Mt. 19:9 belongs to the Law of Moses. We want to see if that is true. If it is, well and good. Let's see, now, if the Law of Moses allowed a man to divorce his wife for fornication. Exo. 22:16—"And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife." So there is no divorce there. Deut. 22:28-29

—“If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her and lie with her, and they be found; Then the man that lay with her shall give unto the damsel’s father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days.” He gave you this verse, but it is not dealing with a man divorcing his wife for fornication. Because if this woman committed this sin that he is reading of here, that man had to marry that woman and he had to live with her as long as he and she lived. And so, nobody else could divorce her or have her stoned to death either. So, you see that doesn’t match in there with Mt. 19:9. Deut. 22:23-24—“If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of the city, and ye shall stone them with stones that they die;”. I want you to notice this man did not put his wife away. This man did not stone his wife to death. My Friends, that woman was brought to the gates of the city and the men of the city stoned her to death. The husband didn’t do it; the men of the city were the ones that did the stoning to death. Deut. 22:22—“If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman and the woman.” So, that man didn’t have to put his wife away if his wife was found lying with another man. Then, My Friends, that man and that woman would be stoned to death and this man that she belonged to wouldn’t have to put her away, because she would have been stoned to death. He wouldn’t have to write her a bill of divorce. Whoever heard of a man writing a dead woman a bill of divorce? Lev. 20:10—“And the man that committeth adultery with another man’s wife, even he that committeth adultery with his neighbor’s wife, the adulterer and the adulteress shall surely be put to death.” So that man wouldn’t have to divorce his wife, would he? Nor stone her to death either. Somebody else is going to do it for him. Deut. 22:13-14, 20 and 21—“If any man take a wife, and go in unto her, and hate her, and give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid—if this thing be true, and the tokens of virginity be not found for the damsel: then they shall bring out the damsel to the door of her father’s house, and the men of her city shall stone her with stones that she die.” Brethren, Sisters, and Friends, I want you to get that tonight. If that man took a woman to be his wife, and when he went in to her he found she was not a virgin that she had committed sex crimes before the marriage, then he was to bring her before the elders of the city there; and, if that woman’s father could not bring the tokens of her virginity and prove she was a virgin and that he falsely accused her; then the men of that city were to stone that woman to death. And that husband did not have to divorce the woman. So you see, Mt. 19:9 doesn’t apply to that, because here ‘whosoever shall divorce his wife except it be for fornication and shall marry another committeth adultery.’” But, My Friends, he doesn’t divorce his wife or stone her to death either under the Law of Moses. If he found she was not a virgin when he married her, then Friends, she was stoned to death. The men of the city, not he, did that.

All right, he said as long as the truth is perverted and commands of God are denied, I stand ready to defend the truth. Well, I stand ready for it, too, as long as the commands of God are denied. When a man denies what Jesus said, “I say unto you, whosoever shall put away his wife, except it be

for fornication, and shall marry another, committeth adultery”—when a man denies that, when Jesus said, I say that, and a man comes along and says I deny that, then, My Friends, I stand ready to defend what Jesus said. Jesus said, It has been said something else, but I say this. My Friends, Moses never did give a law like Jesus gave in Mt. 19:9—“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.” Why if that be stoned to death, My Friends—let us just read that, if it be stoned to death. Now, according to what he says that means stoned to death. So I will read it that way: Mt. 19:3, 8, and 9 (will be stoned to death). “The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to stone his wife to death for every cause?” Now, he said, “put away” means “stoned to death,” so I am going to read it that way—“stone his wife to death for every cause?”—“He saith unto them, Moses because of the hardness of your hearts suffered you to stone your wives to death: but from the beginning it was not so. And I say unto you, whosoever shall stone his wife to death, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is stoned to death doth commit adultery.” Brothers, Sisters, and Friends can’t you see that woman was not stoned to death?” Because the man that put her away. My Friends, he could marry another woman, and that woman could marry somebody else. She wasn’t stoned to death — not under the law of Christ. And the Law of Moses could not be obeyed at that time, because, My Friends, the children of Israel were under bondage to the Romans, and when Christ was being tried, the Jews said, “It is not lawful for us to put any man to death;”. So, Jesus wasn’t telling them they could stone a man to death. That was what they were trying to get Jesus in a predicament about. They brought a woman to Jesus taken in adultery in the very act, and said, “Moses said that such a one should be stoned to death, but what sayest thou” (Jn. 8:3-5). They thought Jesus would say, “Go ahead and stone her to death.” If he had, then they would have run over there to the Roman government and said, “This man Jesus is teaching us to disobey the law that we are under.” And if he had said “Don’t do it,” then, they would have gone to the ruler of the people and said, “This man that has come in here is teaching things contrary to the Law of Moses, teaching us not to pay any attention to it.” So, no matter which way he answered, he would have been in a predicament on that part. Then again, he says, “The woman at the well had five husbands, but the man that she was married to then was not her husband” (Jn. 4:5-18). Where did you read she was married? The Bible didn’t say she was married to anybody then. (Alexander from seat, “Jesus said she had him”). He didn’t say she was married to him, though. He said, “The man that thou now hast is not my husband.” He didn’t say, “The man that you are now married to is not your husband.” She had just taken up with that man, hadn’t married him. If she had married him, he would have been her husband, because when a woman married a man, she becomes his wife, and he becomes her husband! But He said the man you now have is not your husband. Therefore, she had not been married; so don’t be putting words in Jesus’ mouth and taking others out; put some in and take some out.

Then, he says, “What is fornication?” And he says, “A sex sin of a single

person." Then, he said, "Check the dictionary." Well, I didn't have to check the dictionary; I just read to you in the Bible! Let us see what it was. God said of His wife, "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was" (Ezek. 16:15). Now, if you will read all of that, you will find when he got married to her, that he dressed her up in silk and fine linen, that he put a bracelet on her arm and a necklace on her neck; and, My Friends, he really had her dressed up pretty. Then, he said after all this, after he had married her and dressed her up like this, he said, "Thou didst trust in thine own beauty, and playedst the harlot—and pouredst out thy fornication on every one that passed by; his it was." So, God said his wife committed fornication, and this brother comes up here and says God didn't know what fornication was; that when God married a woman, and dressed that woman up in silk and fine linen, and got her to looking pretty, and she began to trust in her own beauty and played the harlot, committed fornication; that God didn't know what he was talking about. God said it was fornication. What did she do? "Thou hast moreover multiplied thy fornication in the land of Canaan" (Ezek. 16:29). Why, she committed fornication in Egypt before he ever brought her out of Egypt. And, then after he brought her out of Egypt and brought her over into the land of Canaan, he said she multiplied her fornication, even in the land of Canaan. Just kept on committing fornication. What was she doing all that time? He said, "As a wife that committeth adultery, which taketh strangers instead of her husband." So, when a wife commits adultery, taking strangers instead of her husband,—when God's wife did that, God said his wife committed fornication in the land of Egypt and in the land of Canaan. After he married her, she committed fornication. So, he said he put her away for that cause.

All right, let's go a little further now. He said he read in the Law of Moses of a single person committing adultery or fornication. We are not dealing with that. We are dealing, My Friends, with married people. And I read in God's word where a married woman committed fornication, and where that woman's husband, which was God Almighty, said when she committed fornication in the land of Egypt and he brought her out of Egypt and brought her over to Canaan, she committed fornication in the land of Canaan. And he said, "I saw, when for all the causes whereby backsliding Israel committed adultery" (Jer. 3:9). And he said, "I am married unto you." So, he was married to her when she committed adultery. And he said that adultery committed by his wife was fornication. And he said when she did that, "I put her away, and I gave her a bill of divorce" (Jer. 3:8). And he said after he divorced her, "She is not my wife, neither am I her husband (Hosea 2:2). And Jesus said any man that put away his wife for any other cause than what the heavenly Father put his wife away for, and marries another commits adultery. Why, God Almighty, My Friends, wouldn't live with a woman that committed fornication. He put her away and gave her a bill of divorce, and she went and married again—married another man after God divorced her. Then he said, "If put away for fornication, she was stoned to death." I've already read to you what a predicament that would get you in: get a man married to a woman that's been stoned to death. But it doesn't say stoned to death. I have read many translations, one by Bro. Rotherham, then another one put out by Bro. Campbell, and others that say, "Whosoever

shall divorce his wife except it be for fornication and shall marry another committeth adultery."

Then, he goes to Eccl. 3:14 where the preacher of old said, "I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it." And, so he said, Now we can't put a thing to what God said and we can't take a thing from it. That is right, but God can change His law, can't He? Can He, Brother Alexander? (Alexander from seat says, "He never has changed what he fixed from the beginning"). "He never has changed what he fixed from the beginning," he said, and now let me turn with you to Jer. 31:31-33. God said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts and write it in their hearts;" etc. So, God said I am going to make a new covenant, and it won't be like that one! Then, Paul comes along in the Hebrew letter and says, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). Then, Paul said Jesus took the law out of the way, nailing it to His cross (Col. 2:14). He sealed the new testament with His own precious blood. Jesus said, "It was said by them of old time, Thou shalt not commit adultery: But I say unto you—" (Mt. 5:27-28), and he went and added something to it in His law. And I showed you in the Old Testament they had to actually commit the crime to be adulterers; in the New Testament if they would if they could, they were adulterers. There's the addition that Jesus put to it. The Law said, "Thou shalt not kill;" Jesus says, "If you're angry with your brother, you are a murderer." There's the change that Jesus made. The Old Law said, "Remember the Sabbath day to keep it holy;" in the New Law, "Upon the first day of the week, the disciples came together to break bread." Jesus took the Law out of the way and He annulled the Sabbath. So, My Friends, he made a lot of changes there. If he wasn't going to make any changes, there would be no need in giving us the New Law. The word "testament" means a will. And if a man has a will, and he makes a new will, and the new will hasn't got anything in it that was not in the old one, and has everything in it that was in the old, what did he need with a new will? That's why He made a new will, because he didn't like the old one. So, the Bible says, "the law—was added because of transgressions, 'til the seed should come" (Gal. 3:19), and says, "that seed was Christ" (Gal. 3:16). And, so in Hebrew 10:9, Jesus said, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." So He did take it away and then gave us a new one.

Then, Bro. Alexander says, "What would be the cost of trying to live by Mt. 19:9?" Then, he gives Gal. 5:4, "Whosoever of you are justified by the law; ye are fallen from grace." And, so Bro. Alexander, you stand condemned, because you've just said there was no change made; and now he says if you try to live by the law, you are fallen from grace. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). And, Paul

in the Roman letter says, "Ye are not under the law, but under grace" (Romans 6:14), and he says, "What things soever the law saith, it saith to them who are under the law:" (Romans 3:19). So, the Bible says we are not under the law; we are under grace. The law was given by Moses, but grace and truth came by Jesus Christ. Now, if you try to be justified by the law, you have fallen from grace. Therefore, he admitted that, My Friends, the law is not binding; the law has been taken away. So we can't live by the law; we've got to live by the New Testament. Mt. 19:9, My Friends, is not in the Old Testament and never was in the Old Testament. It never did tell a man to divorce his wife for committing fornication in the Old Testament. Because Jesus said, "I say unto you." I challenge Bro. Alexander, I challenge any man that lives, to find where Jesus said, "it hath been said—But I say" and, My Friends, what he said be in the Law of Moses. I challenge anybody to find it. When he says, "It has been said—But I say", he quotes the Law of Moses, and then he contrasts what His law will do, the difference between the Old and the New Testaments. Then, he says, you don't put new cloth on old garment (Mt. 9:16), so He couldn't be putting this new law on Moses' law. He had to wait 'til that law was taken out of the way, and then he gave us a new garment completely. He didn't just take a piece of new cloth and pin it on the old garment; He did away with that old garment and gave us a new piece of cloth. Gave us something new to dress up in and that's the New Testament, My Friends.

Now, he says in Mt. 7:12, "Whatsoever ye would that men should do to you, do ye even as to them: for this is the law and the prophets." So, Jesus was teaching the law and the prophets in Mt. 5, that's what Bro. Alexander says—that Jesus was teaching the law and the prophets in Mt. 5. All right, let's just turn back there and read where I was reading to you awhile ago. If he had just taken time to notice what I said and jotted it down and replied to it, he wouldn't have gotten himself in this predicament, that Jesus was teaching the Law of Moses in Mt. 5. Let's see now what Jesus was teaching. Mt. 5:38-39, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:" Now, where did you see that? In the Law of Moses, in Exodus 21:24, Lev. 24:10, and Deut. 19:21. Now, Jesus says that's what has been said in the Law of Moses, "But I say unto you, That ye resist not evil:" Bro. Alexander, that didn't sound like Moses, did it? Moses said if anybody punches out your eye, you punch his eye out. Moses said, "an eye for an eye, and a tooth for a tooth:", but Jesus says, "I say unto you,—resist not evil:". Don't you do it. Jesus says, "I'm giving you a new law, now don't live by Moses' law. But you've got to wait until my law comes into effect. I'm giving you my law now, and it will go into effect when I die on Calvary," as you can find in other verses of the Bible. So, again in Mt. 5:33-34, "It hath been said by them of old time, Thou shalt not forswear thyself—But I say unto you, Swear not at all;". The Old Testament, My Friends, told a man if he swore an oath, he had to stay by that oath; but Jesus said, don't you swear at all. There's a contrast there. He wasn't teaching Moses' Law; He was telling them what Moses's law said and then telling them, "this is what I say though"—giving you another law.

Then, He says, "Moses—suffered you to put away your wives: but from the beginning it was not so" (Mt. 19:8). Now, what did Moses allow them to

put away their wives for that was not so from the beginning? Why, we'll turn back up there and read what they asked him. "Is it lawful for a man to put away his wife for every cause?" (Mt. 19:3). Can a man divorce his wife for anything he wants to? And Jesus said, "Moses because of the hardness of your hearts suffered you to put away your wives;"—that is, for every cause (Mt. 19:3 & 8). But, "I say unto you," now, He's telling you what I'm going to say. Moses didn't say this; this is what I'm saying. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery:" (Mt. 19:9). Now, Moses said you could put her away for every cause, but from the beginning it was not so, and so I say unto you—I'm telling you how it was from the beginning. From the very beginning, evidently, God would let a man divorce his wife for fornication, because God divorced his wife for fornication—(Ez 16:15 & 32 & Jer. 3:8). He wouldn't tell us, we couldn't divorce our wife for fornication, when he had divorced his wife for fornication. And so, Bro. Alexander goes to Ezekiel and says God didn't say it was fornication, but adultery, to take another than her husband. But, I read to you in plain simple words in the Bible where God said of his wife, "thou didst trust in thine own beauty," (Ezekiel 16:15). God said, "I am married unto you" (Jer. 3:14); He said, "thou becamest mine" (Ezekiel 16:8); then, after He said, "thou becamest mine," He said, "thou didst trust in thine own beauty; and playedst the harlot—Thou hast also committed fornication with the Egyptians—Thou hast moreover multiplied thy fornication in the land of Canaan—and pouredst out thy fornications on every one that passed by" (Ezek. 16:8-29); and He said, "I had put her away, and given her a bill of divorce;" (Jer. 3:8). He didn't say I stoned you to death; he said I put you away, I divorced you. And then, My Friends, the Bible says she went and married again. If He had stoned her to death, she couldn't have married again (Hosea 2:2-7). God divorced His wife for committing fornication, and she went and married again. And Jesus says, "Whosoever divorces his wife, except for fornication," just like God divorced His wife for fornication, if he does and somebody comes and marries that woman that was divorced for some other cause than fornication, that man will commit adultery. But if that man divorced his wife for committing fornication, and she goes and marries another man, then, My Friends, he doesn't commit fornication. But if that word put away meant stoned to death, then, My Friends, nobody could have married that woman. So, stoned to death is not the meaning of put away, but divorce is the meaning of put away.

In Mark 10:12, "if a woman shall put away her husband, and be married to another, she committeth adultery." That doesn't have a thing in the world to do with what we're talking about tonight. We agree on that unless God puts an exception there, and then accept the exception. "Whosoever putteth away his wife, and marieth another, committeth adultery," it says in Luke 16:18. But, in Mt. 19:9 we find an exception, just as I have showed you the contrast. So, you can't get it all in one verse. Do like the preacher did, a little here and a little there. "He—sought out, and set in order many proverbs" (Eccl. 12:9). Don't try to make one scripture contradict another. My Friends, if one says believe on the Lord Jesus Christ and thou shalt be saved, and another says, except ye repent ye shall all likewise perish, we know

you've got to believe and repent in order to be saved (Acts 16:31 & Luke 13:3-5). So, he says let not the wife put away her husband and let not the husband put away his wife, and I say AMEN. But if, the husband or wife commits fornication, God gives that party a right to divorce because of fornication. And, so once more I read to you Mt. 19:8-9, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery and whoso marrieth her which is put away (Jesus said) doth commit adultery." And so, you see, that word does not mean stoned to death. Remember those exceptions I gave you there again in Mt. 5:27-28, "It was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." So, we find that Jesus in His personal ministry was making his new will; but the Bible says, "A testament is of force after men are dead" (Heb. 9:17). And, so on the night of His betrayal, He took the cup and said, "This cup is the new testament in my blood;" (1 Cor. 11:25) meaning this cup represents the new testament that will be sealed, dedicated, ratified in my blood that will be shed on Calvary's cross, when I take the law out of the way and nail it to the cross, and the law will no longer be binding; but what I say unto you will be what you'll live by from then on. I thank you.

L. K. ALEXANDER'S SECOND NEGATIVE

Brother Miller, Moderators, Brethren, and Friends: I am still happy to be with you tonight and have this opportunity to defend the truth. I believe it will be easy for you to see what the truth is, where the Bible stands. Brother Miller accused me of not dealing with the Scriptures. We're going to take time to read them patiently and look at them now. Quoting the fifth chapter of Matthew, and we'll come back to the 22nd chapter of Deut. and some other scriptures after that. First of all, let us get the term fornication clear in our minds. I told you a while ago that fornication for a physical act of human beings is a sex sin of unmarried people. I told you that spiritually speaking, fornication is used to mean unfaithfulness to God. That's right! Fornication in a spiritual sense means unfaithfulness to God. I challenge Bro. Miller or anybody to show one scripture that ever says that a woman in the flesh that is married to a man in the flesh commits anything except adultery when she goes to another man. That's right! Any scripture in the old Bible or the new. And that's another thing. You notice that Bro. Miller has stayed exclusively in the old Bible through all of his last thirty minutes; and he doesn't get out into the New Testament at all. He deals with all of that that came back there before the cross, before Jesus went to the cross with the old law. He doesn't get out into the New and give us the law of grace, just doesn't deal with it at all. I still say that fornication in the spiritual sense is unfaithfulness to God. Fornication in a physical sense for human beings is sex sin before marriage. And it's adultery when a woman that is scripturally married to a man has sex relations with any man other than her husband, whether she has divorce papers or whether she doesn't have them. It's adultery right on, and that's what it is. That's exactly what the Bible says.

Now, let's come to Matthew the fifth chapter and read some of the things there again that Bro. Miller was reading. "Ye have heard that it was said by them of old time," no, he didn't read that in Mt. not to kill (Mt. 5:21). He got on down a little further and started with this one. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:27-28). All right, now, the law said "Thou shalt not commit adultery," that's what the law says. "Thou shalt not commit adultery;". Now, Jesus explains just how far-reaching or how deep adultery is. They didn't have to commit the overt act to commit adultery, but if they just looked on a woman to lust after and wished they could, it was adultery. Don't you see? And they were guilty before God. Now, the law says, "Thou shalt not commit adultery;". If you lust on a woman, you commit adultery. Is that anything in contrast to the law? Is that anything new? Why, certainly not! Nothing new there. The law says no adultery, and Jesus is just showing you exactly what adultery is. Of course, anybody knew that if a man went out and had sex relations with a woman that was another man's wife, or if he had a wife, and went out and had relations with another woman, that it would be adultery. But, if he just lusted after her in his heart, just longed to do that thing, it's adultery. Don't you see? And, that's in keeping with the law, nothing in contrast to the law there. Don't you see? Nothing at all.

Now he read also, "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself," (Mt. 5:33); no, I don't believe he read that one. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Mt. 5:38-39). Now, let's see the whole thing there. Brother Miller made the mistake of saying that the law said that if a man punched out my eye that I could punch out his eye. The law didn't say that, Brother Miller. The law didn't say that. The law of Moses never did give a man the right to get personal revenge. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). And the law never did give a man the right to get personal revenge. But, if under the law of Moses, one man walked to another and punched his eye out, then if the law was carried out the man that did the punching out of the other man's eye was brought to court, he was tried, and if he was proven guilty, then the officials of the law stoned that man to death and the fellow that had his eye punched out did not do it. The law of Moses was to teach the people and that's all that Jesus was bringing out here is that you do to the other man as you want him to do to you. The seventh of Mt. we quoted awhile ago, "Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Mt. 7:12). In the law of Moses those laws that God gave, the stoning to death for fornication, for adultery, and for the many things that they were stoned to death for, and the punching out of an eye if you punched the other man's eye out, that was just teaching the people that if I should walk up to Bro. Palmer and punch out his eye, I would be saying by that act that I wanted my eye punched out. Don't you see? If I should violate and trespass on my neighbor's marriage bed it would be meaning that I wanted him to trespass and violate my marriage bed. That was the law of Moses. And that was what Jesus was bring-

ing out here in the fifth chapter of Mt., that if you do these things, it is just saying that you want that done to you. Now, for the law is, you do always to the other man or to the other person, exactly like you want him to do to you. No violation, not even here when, "I say unto you." Jesus is just showing the spirit of things, how far-reaching it was, and how deep it went, and the very desire of the heart was a violation of the law of Moses. And God's the one that's going to judge in the end; not the law of Moses, but God himself. And God does not tolerate adultery even though the act has never been committed; neither under the law of Moses; neither under the law of grace. Don't you see? Well, so much for those few scriptures there then. I believe that definitely gives you the meaning, that under the law he was trying to get the people to see that they were to deal with the other person always like they would love to be dealt with.

I believe that I thoroughly answered the questions that he gave here the first time, but I guess we might as well review a little bit, since Bro. Miller either missed the points or was trying to confuse your mind one way or the other. So, we'll go back and look at them a little bit. "DOES 'EXCEPT IT BE FOR FORNICATION' HAVE NO MEANING HERE? All right, let's go back to the law and see, "except it be for fornication." Right back to the 22nd chapter of Deut.: "If any man take a wife, and go in unto her," (Deut. 22:15). All right, evidently she was his wife before he went in unto her. Don't you see? And the scripture will bear that out when Joseph was so discouraged about Mary when he thought that she had been guilty of a sex sin before they came together. But the Lord appeared to him and said, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:20-21). She was his wife the scripture says, before he had relations with her. Now, let's get back to the law. "If any man take a wife, and go in unto her, and hate her, And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid; Then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; And, lo, he hath given occasions of speech against her, saying, I found not thy daughter a maid; and yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and chastise him; And they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days" (Deut. 22:13-19). Now, up to that point she was proven a virgin. She was his wife and he could not put her away all the days of his life. Now, let's see what about if she were not proven a virgin, but rather if it was proven in the absence of the tokens of her virginity that she was not a virgin, what would happen? And Bro. Miller said awhile ago that I said that that man stoned her to death. I did not say that. I did not say it. I read you exactly what the scripture said, and we're going to read it again. Never did I say that a man could turn right around and

punch out the man's eye that punched his eye out. I didn't say that. Bro. Miller is the one that said it. The scripture didn't say it. I said, pointing out to him what the scripture said. Now, let's see what was done if she was proven guilty. "But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out ("THEY, that's where I read to you awhile ago; I didn't say that man stoned her to death). THEY shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you" (Deut. 22:20-21). What did he do? She was put away. Now, who was the instigator of her being put away? The man that had married her and brought accusation against her. That's where he put her away; that's the way he put her away. He brought her up and she was proven guilty; she was stoned to death, to put away evil out of the city. Don't you see?

Now, Bro. Miller has also just assumed that to put away means nothing except divorce. But, he can't prove that. He can't prove it. Here, put away definitely means that the accusation was brought against her, she was proven guilty and stoned to death. Don't you see? And when he jumps over there and reads that "WHOSO MARRIETH HER WHICH IS STONED TO DEATH DOTH COMMIT ADULTERY" (Mt. 19:9), he's just trying to confuse your minds. That's all, just trying to confuse your minds. Let's take exactly what the scripture says. We have already proven to you that this portion of scripture Mt. 19:9, must go along, must harmonize with the law of Moses. Otherwise, I still maintain that Jesus says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Mt. 5:19). So, if Mt. 19:9 was in contrast to the law of Moses, then Jesus was at that time, while the law of Moses was still in effect, teaching people contrary—to do contrary to the law of Moses.

Right in connection with that we want to look at the 23rd chapter of Mt. where Jesus says, "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do;". What? "The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Mt. 23:2-3). Now, if Jesus told the people to do exactly as the scribes and Pharisees taught because they were teaching the law of Moses, and then over here taught contrary to the law of Moses, Jesus contradicted himself in His teachings. Don't you see? And, Jesus didn't do that. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33).

Now, we're going back to Deut. 22 and read on a little bit there after the fornication part we read to you. "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel" (Deut. 22:22). Now, if a man's wife was found, actually caught, with another man, then if the law was carried out that man had no occasion whatsoever for trying to put her away or anything of the kind, because she was stoned to death. He had nothing to do with it. Don't you see? He had noth-

ing to do with it. Now that was adultery, that was not fornication (Let's get that in our mind.) if a woman that's already married to a man, they're living together as husband and wife, be found lying with another man. Now, the fornication clause here in the 22nd chapter of Deut. where the man brought an occasion of speech against her, she had had sex experiences without being caught until she came to the time of marriage. Don't you see? If she had been caught out there committing fornication, then the law would have been enacted and she would not have been marrying this man. Don't you see? That was a secret sex sin. But when she got married, the man found out she was not a maid, and he brought accusation against her; he put her away by bringing the accusation, and the law being fulfilled; she was stoned to death. But, let us understand that if a woman that's living with a man is caught with another man, that is adultery. It's not fornication; it's adultery. And Jesus never did say anything about a man putting away a wife for adultery and marrying another. Never did Jesus say a word about a man putting away a wife for adultery and marrying another woman. Fornication is the only thing he mentions, and we've already read you the law, how she was put away for fornication and the man could marry another. She was proven guilty, stoned to death, and death always frees from the marriage bonds.

All right, "But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter: For he found her in the field, and the betrothed damsel cried, and there was none to save her" (Deut. 22:25-27). All right, now let's see that by itself. Here is a damsel now that was betrothed to a man; she didn't come to him yet; they hadn't come together. But another man found her out there in the field alone where there wasn't anybody to help her, and he forced her. He committed rape. What happened? That man was stoned to death, but it was taken for granted; you know God had a great respect for woman there. He had enough respect for that woman for it to be assumed that she did all in her power to keep that thing from happening and the man just forced her and raped her. Don't you see? The man was stoned to death, but nothing was done to the woman. You know, women today ought to realize that and appreciate the trust and confidence that God has placed in them, that they never give themselves over to such violence, such corruption, such sin as to be guilty of fornication or adultery. That's right. God put a high esteem on woman, didn't he? He gave her a high honor there, that if she was found in the field and the man forced her or had relations with her it was assumed that she cried and wanted to be delivered and there was nobody to deliver her. And God let her go free, but the man was put to death.

All right, "If a man find a damsel, that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; Then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days" (Deut. 22:28-29). All right, she wasn't betrothed to any man whatsoever. He found her and lay with her, then they had to marry;

she was his wife, and he could not put her away all his days. Now, suppose that woman had been unfaithful to that man. Well, of course, if they were caught and proven guilty, we know that under the law of Moses they were stoned to death. But, under the law of grace, they are not stoned to death.

But, we want to see another scripture there. No, I think we'd better spend the rest of our time dealing with the statement that Bro. Miller made when he said God changed. God changed. You know the scripture says, "Thou art the same yesterday, today, and forever." The same, how long? "Yesterday, and today, and forever" (Heb. 13:8). Thou changeth not. God doesn't change. God never has changed, and God never will change. All right, let's see about that then. He said God changed when he made a new covenant with the house of Israel. Did God change? No, God didn't change. How do we know he didn't? Let's just turn to the 4th chapter of Hebrews and we'll see exactly how we know that God didn't change. "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world" (Heb. 4:3). When was it finished? From the foundation of the world. Did God change when he gave a new covenant to the house of Israel? No, God had it fixed from the beginning. God's works were finished from the foundation of the world. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it" (Eccl. 3:14). God fixed the law of divorce and remarriage from the foundation of the world; He made one flesh and said man cannot put it asunder. When was it fixed? "The works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works" (Heb. 4:3-4). The law of grace was fixed from the foundation of the world, Bro. Miller. The scripture plainly says it was. And when God gave the new covenant to the house of Israel, He was only fulfilling and completing that which He had already fixed. Nothing could be put to it nor anything taken from it.

But, let's come again to the 15th chapter of the book of Acts and see there what he says about it. "Known unto God are all his works from the beginning of the world" (Acts 15:18). What? "Known unto God are all his works from the foundation of the world." The fact that God is working out laws. When God gave the new law to the people, to the people it was a new law. But with God it was nothing new. He fixed it from the foundation of the world. "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world" (Acts 15:16-18). There was nothing new with God. He had it fixed from the beginning. Again, the scripture says that, "God chose us in Christ Jesus before the world was." Before the world was, yes, God had it fixed from the beginning. Nothing can be added to it nor anything taken from it. What was one of the things that he fixed? That man and woman, two people that are free to marry, become married. They are one flesh, and man cannot dissolve it. He can't do it. All he can do is adulterate it. He cannot dissolve it. And any relations with another man or woman is adultery. That's exactly what adultery is. It's to adulterate that that you already have, and not do away

with it or make it cease to exist. But, just adulterate. That's why it was adultery.

I say again that I challenge Bro. Miller or anybody to show one scripture that ever says that a woman that takes another man other than her husband, ones that are already living as husband and wife does anything more than commit adultery when she takes another man. That's right. Nothing more than adultery when she takes another man. Divorce and remarriage is hardening of heart, hardness of heart. And a hardened heart separates from the grace of God, will pass into eternal destruction. God has declared that those with hardened hearts cannot enter into His rest. "And whosoever marrieth her that is divorced, committeth adultery." Because of hardness of heart, hardness of heart. That's right. "Moses because of the hardness of your heart, suffered you this precept." Never was commanded, just tolerated it for a little while, and never endured. Tomorrow night, I trust from the bottom of my heart that we'll get into the law of grace and quit trying to prove an exception by the law of Moses. Get into the law of grace and see exactly what the law of grace teaches. What the law of grace teaches, because that's what we're living under. That's what we're going to be judged by, and if we don't know and do the law of grace, Christ is no good to us. No good to us. We thank you.

L. K. ALEXANDER'S FIRST AFFIRMATIVE

Bro. Miller, Moderators, Brethren, and Friends, just as last evening, let us say to begin with this evening that we're mighty happy to have this privilege of being with you to study together the subject that is before us. Certainly, we appreciate the presence of each and every one here, and it is my complete endeavor to examine God's word tonight to see exactly what the truth is on this subject that has just been read. "THE SCRIPTURES TEACH THAT PEOPLE TODAY CANNOT DIVORCE FOR ANY CAUSE AND MARRY ANOTHER WITHOUT COMMITTING ADULTERY."

Now, we're going to begin right now and I'm going to give Bro. Miller a copy of the outline that I have prepared for our study and discussion tonight, that it will be more convenient for him to keep up and give consideration to the things that we are studying tonight. Last evening, you will recall that we spent a great deal of time with Mt. 19:9 and back in the old law. We're going to begin with Mt. 19:9 tonight and move forward into the law of grace, see exactly what the law of grace is concerning divorce and remarriage. Now, the stated clause, "except it be for fornication" in Mt. 19:9 means excluding fornication. "Whosoever shall divorce his wife for any cause (or put away his wife for any cause), excluding fornication, (that is, fornication does not enter into it) and shall marry another committeth adultery: and whosoever marrieth her that is divorced doth commit adultery." So, a woman has never been given a bill of divorcement for fornication. We pointed out last evening definitely that under the law of Moses where fornication applied that she was stoned to death. So, a dead woman has never been given a bill of divorcement, and it would be a foolish thing indeed to even suppose that anybody would attempt to give a dead woman a bill of divorcement or for anybody to even assume that anybody had said that a dead woman was given a bill

of divorcement. Now, the scripture has never taught, and I have never said anything that intimated that a dead woman ever received a bill of divorcement. A bill of divorcement has always been given a living woman, and always under the law of Moses for some cause other than fornication, because she was stoned to death for fornication.

Now, realizing that a bill of divorcement was given for some cause other than fornication, we have a question here to consider. If a man whose wife has been sexually faithful, divorces her and marries another, does that free the divorced woman to marry another person? Now, let's get that straight. A woman has been sexually faithful to her husband, but in spite of her faithfulness, he divorces her and marries another woman. Is that divorced woman free to marry another man? Do the scriptures teach that that divorced woman that has been faithful to her husband has the right to marry another man. And then, in consideration of that, we want to ask this question. Does sexual unfaithfulness dissolve the one flesh made by marriage? We pointed out last evening, you remember, that 'from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder' (Mark 10:6-9). Does sexual unfaithfulness dissolve that one flesh? And, if it does, what is adultery? If sexual unfaithfulness dissolves the one flesh, what is adultery? Now, let us look at these three questions a little fuller tonight. If sexual unfaithfulness dissolves the one flesh, then there is no such sin as adultery. But the scripture plainly teaches that there is adultery, because in the fifteenth chapter of Matthew we plainly read, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mt. 15:19). We want to see plainly that the sin of adultery, as we pointed out last evening in the words of Jesus, first of all has its place or its part, or exists in the heart, in the mind of a man; and because adultery is in his heart, then the overt act is just the result of the adultery that was already there. So, there is the sin of adultery. What is adultery, then? Adultery is the adulterating of the marriage bed. The bringing in of the third party is to adulterate the two; but it does not dissolve. Please get it. Adultery does not dissolve. Sexual unfaithfulness does not dissolve the marriage, the one flesh. It only adulterates it. It just mixes something to that one flesh that exists, and does not dissolve it. Let me emphasize again that if unfaithfulness dissolves the one flesh, then there could not possibly be the sin of adultery. But the Bible plainly teaches, as we have shown, that there is adultery. All right, then, if this woman that was put away that had been sexually faithful to her husband, if unfaithfulness dissolves the marriage bonds, then that woman would be absolutely free because her husband was unfaithful to her. But let's hear the words of Jesus. Every time that Jesus ever spoke of a man marrying a woman that was divorced or put away, he said it is adultery. It is adultery. And that's a question we have here for Bro. Miller's consideration. Is it not true that every time Jesus spoke of a man's marrying a divorced woman, that he said it was adultery?

We are going to call your attention briefly to four statements of Jesus, or four different recordings of His statement along this line. The first one,

of course, is in the fifth chapter of the book of Matthew, and He says there, "Whosoever shall marry her that is divorced committeth adultery" (Mt. 5:32). "Whosoever shall marry her that is divorced committeth adultery." So, it's quite possible to commit adultery. What is adultery? It's mixing something with the one flesh that God made when two people became husband and wife; not dissolving it, but mixing something with it. What mixes that? For another man to marry a woman that's divorced from her husband. Mt. 19:9, "and whosoever marrieth her which is put away doth commit adultery." Mark 10:11-12, "And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." And then in Lk. 16:18, He plainly states there as in the other, "Whosoever marrieth her that is put away from her husband committeth adultery." Committeth adultery. So, now we see that it is. "Whosoever marrieth her that is put away from her husband committeth adultery." So, every time a divorced woman marries another man, other than her husband, she commits adultery and he commits adultery. It is adultery and not a dissolving of the one flesh.

Bro. Miller, the next question we have for you, Can you give one scripture in the New Testament that commands to divorce a person for sexual unfaithfulness? Can you give one scripture in the New Testament that commands to divorce a person, husband or wife, for sexual unfaithfulness? If you cannot, then you are wasting your time when you even propose to teach people that it's all right to divorce and remarry; because we're not to bother with anything except the commands of our Lord and Saviour, Jesus Christ. Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Then, we get over in Rev. 22:4, "Blessed are they that do his commandments,". Who? Those that do His commandments. I have to worry about nothing except doing exactly the commandments of my Lord and Saviour, Jesus Christ, and when I do his commandments, I face judgment with a clear conscience and with a great hope, to hear Him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things—enter thou into the joy of thy lord." (Mt. 25:21). "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:14-15). Whosoever loveth and maketh a lie, what? Those that do his commandments are going to be on the inside of the city, they're going to be permitted to go through the gates, they're going to be permitted to partake of the fruit of the tree of life, and drink of the water of the river of life, bask in the sunlight of God's love in all the ceaseless ages of eternity, while those who dabble, spend time with those things that are not commanded by the Lord are going to be on the outside in that place of outer darkness where there's weeping and wailing and gnashing of teeth in all the ceaseless ages of eternity where the worm dieth not and the fire is not quenched. That's right. Blessed are they that do his commandments.

All right, let's see about the commands of our Lord, then, in regard to divorce and remarriage. Yes, the command is the important thing. What did the Lord command? We are to observe all things as we've already pointed out that He commanded. What is the command of the Lord concerning divorce and remarriage? Let's please look at 1 Cor. 7:10-11, "I command, yet not I, but the Lord, (I command you, the apostle Paul writes) Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." That's the command of the Lord. No man can add to it nor take from it. That's it for time and eternity. What's the command? "Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Oh! When a man gets married, when he stands before the preacher or the officiating agency, and says "I do" to those vows that are given unto him, he's got a wife, and he's bound to her until death dissolves the marriage bonds. The only thing that'll ever dissolve it is death, 'til flesh ceases to be. That's right. Death is the only thing that will dissolve it. All right, let's see then. How long is the wife bound to her husband? How long? Let's look in seventh chapter of Romans and we'll see how long the wife is bound to her husband. "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? For the woman which hath an husband is bound by the law to her husband so long as he liveth (How long is a woman bound by law unto her husband? 'So long as he liveth.') But if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress:" What's she going to be? What? "If, while her husband liveth, she be married to another man, she shall be called an adulteress:" but if the husband be dead, she is loosed from the law of her husband." When is she loosed from the law of her husband? When he's dead! And I challenge anybody to show me a scripture that says she's loosed any other time. That's right. She's bound by the law unto the husband so long as the husband liveth! And she's an adulteress—There is the sin of adultery then again before us, isn't it? What is adultery? It's marrying the third person when the husband or wife is still living. That's right. Marrying the third person when the husband or wife is still living. What is the wife called, then, if she marries another while her husband liveth? We've answered. She's called an adulteress.

Can an adulteress inherit the kingdom of heaven? Now, Bro. DeWitt told you to begin with, this is a serious question before us tonight. This is a serious thing, indeed. It's going to mean the difference between heaven and hell for some people. That's right. Can an adulterer inherit the kingdom of heaven? We invite your attention to 1 Cor. 6:9-10, and we'll see whether or not an adulterer can inherit the kingdom of heaven. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Just can't be done. No adulterers can inherit the kingdom of God. That's one reason that Jesus said when he taught them that anybody that divorced and married committed adultery. And the disciples even said to Him, "If the case of the

man be so with his wife, it is not good to marry" (Mt. 19:10). Jesus said, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake" (Mt. 19:11-12). If a man has to make himself a eunuch for the kingdom of heaven's sake, he far better make himself a eunuch than to live with a woman in adultery and sin and go to Hell to burn through the ceaseless ages of eternity without any escape. That's right. There's no woman and there's no man in this earth, and don't misunderstand me; I love my wife from the bottom of my heart and I thank God that I'm free to live with her, but there's no woman and there's no man living in the earth that's worth going to Hell for. And the Lord said if you live with one in adultery, that's where you're going. No escape. You can continue in drunkenness, you can continue in theft, you can continue in lying, you can continue in any other sin and have just as much hope to go to glory as you can to continue to live in divorce and remarriage, where you were scripturally married to begin with. That's right. Just as well hope to. Since divorce and remarriage result in adultery, and adultery is a work of the flesh, see Gal. 5:19 and let's look at that a little bit. Yes, adultery is a work of the flesh. Can one be saved serving the flesh? Well, let's look into God's word and see, but first of all see that adultery is a work of the flesh. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). What about that? They which do such things shall not inherit the kingdom of God. What is adultery? It's a work of the flesh. Now, since divorce and remarriage result in adultery, we've already proven by God's word that it does every time, and adultery is a work of the flesh, is it not true that divorce and remarriage is a work of the flesh? It most certainly is. Divorce and remarriage is a work of the flesh. It's yielding to the flesh.

Now, another question. Is it not true that he that liveth after the flesh shall die? See Romans 8:12-13, and see if any man or woman that liveth after the flesh shall be able to live. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: (If ye live after the flesh, ye shall die. Divorce and remarriage is a work of the flesh. If ye live in divorce and remarriage, then, ye shall die:) but if ye through the Spirit do mortify the deeds of the body, ye shall live." Ye shall live. And don't think for one minute that if you find yourself in that condition, that it's necessary for you to make a eunuch of yourself or to live in an unmarried state in order to have the Lord, that the Lord will let you down if you'll stay with Him. Because we plainly read in 1 Cor. 10:13, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." That's right. No man or woman is worth going to Hell over. And you don't have to go to Hell. If you get the Spirit of the Lord in your soul, if you follow His commandments, if you yield yourself to Him, and it's neces-

sary to live without a man or a woman, God will give us strength and He'll take care of you that you through the Spirit may subdue the flesh and live a life of righteousness for a little while that you live here in this flesh. Yes sir, that's right. All right, so much for that then.

What about the counsel of God? Did Paul declare all the counsel of God, or didn't he? We're going to let the scripture answer that. Acts 20:26-27, and let's see whether or not he did declare all the counsel of God. "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Yes, Paul declared all the counsel of God. That's the reason that he was pure from the blood of all men; because he had declared all the counsel of God. We read it to you there. Did not Paul teach that death is the only thing that frees a woman from her husband? What about it? Did not Paul teach that death is the only thing that frees a woman from her husband? Oh, yes, we're going to give you another scripture that we didn't even mention on that awhile ago. 1 Cor. 7:39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." Only in the Lord. What about it! The wife is bound by the law as long as her husband liveth. Paul, are you declaring all the counsel of God? Yes, that's the whole counsel of God concerning the binding of a woman to her husband. She's bound as long as he liveth. But if the husband be dead, she is at liberty to be married to whom she will, only in the Lord. Yes, Paul declared the whole counsel of God, and he taught that death is the only thing that frees a woman from her husband. That's right. Death's the only thing. Did not Paul teach that a man could not put away his wife? Let's look back at 1 Cor. 7:10-11, "I command, yet not I, but the Lord. Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." A direct command. Please get it! Paul taught it, and Paul said he taught the whole counsel of God. And I challenge anybody to show me one place where Paul ever said anything except death dissolves the marriage bonds. And yet he declared the whole counsel of God. All the counsel of God. That's right. He declared all the counsel of God. If a woman becomes separated from her husband, is she not commanded to remain unmarried or be reconciled to her husband? We've just quoted it to you from 1 Cor. 7:10-11. The command of the Lord to the married. To the married. That if she separates from her husband, she remains unmarried or she becomes reconciled to her husband. She got him one time; let her get him again. If she doesn't want him or can't get him, let her do without. That's right. Please get it! That is God's command.

All right. Is it safe to teach just as Paul did? Is it safe to teach just as Paul did? And we call your attention to 2 Tim. 4:6-8 and let's see what it says. Paul says there, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Is it safe to teach exactly what Paul taught on divorce and remarriage? It most certainly is. I'm so thankful and happy tonight that God permitted Paul to

take a glance into the future yonder and to see that crown of righteousness that the Lord was ready to place upon his head, because along with the other things Paul taught that a woman is bound to her husband as long as her husband liveth and that death is the only thing that frees from the marriage bonds. That dissolves the one flesh. I know then, that if I teach exactly what the apostle Paul taught on it, that so far as the teaching end of it is concerned, that I, too, can receive a crown of righteousness when I have come to the end of life's journey. I'll not have to try to fix up any way where it might be possible for somebody to get by God in divorce and remarriage. I can teach that the woman is bound by the law to her husband so long as her husband liveth, and that the husband cannot put away his wife, and come to the portals of eternal day and hear Him say, (if I have done other things according to His word,) "Well done, good and faithful servant, enter thou into the joys of thy Lord." Oh, it's going to be a wonderful thing, isn't it, that we'll be able to hear Him say that if we teach just as the apostle Paul taught. Just as the apostle Paul taught. All right. Then, if it's safe to teach just as Paul taught, is it unsafe to teach contrary to what Paul taught? Is it unsafe? We found that it's safe to teach just exactly what Paul taught. Is it unsafe to teach as Paul taught? And we invite your attention to Gal. 1:8-9 to see whether or not it's absolutely unsafe to teach contrary to what the apostle Paul taught. And what did he say? "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Let him be accursed. Let him be damned, if you please! Let him be detestable. Let him be despised in the sight of God. If he teaches that it's all right to divorce and remarry, because Paul never taught it. He taught absolutely the contrary to it). As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed." Let him be accursed. It's absolutely unsafe. There's only one place for a man to look to that teaches divorce and remarriage. And that's Hell, in all the ceaseless ages of eternity, if he doesn't repent and get out of it. That's right. Hell fire, where there's weeping and wailing and gnashing of teeth. Accursed, damned; well, let's see a little farther about that then. Is the person who teaches contrary to what Paul taught serving Christ? Is the person who teaches contrary to what Paul taught serving Christ? And we call your attention to Romans 16:17-18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Oh, it's a dangerous thing to teach contrary. The persons who teach contrary to what the apostle Paul taught, is not serving Christ, but their own belly, their own selfish desires and wishes and personal opinions in the matter, elevating themselves in the eyes of the people, getting prestige, getting the honor and the glory out of those who want to live in divorce and remarriage and uphold such things as that, when they themselves are not serving Christ at all, but their own belly. Thank you.

E. H. MILLER'S FIRST NEGATIVE

Bro. Alexander, Brother Moderators, Ladies and Gentlemen: It's certainly a pleasure to come before you tonight denying the proposition that

was read in your hearing, but has not yet been defined, etc., but I guess we all understand pretty well what he's talking about, so we'll excuse him on not defining his proposition. We want to get on his questions, first of all. In Matt. 19:9, "EXCEPT IT BE FOR FORNICATION", he says, this clause means excluding fornication. In other words, when Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery" (Mt. 19:9). So, if he puts away his wife for fornication, adultery will not be committed. He says that that excludes that exception. And a man cannot, My Friends, stone his wife to death. All a man can do in putting away his wife is write her a bill of divorce. And that's what I taught last night. Now, he says if a man whose wife has been sexually faithful divorces her and marries another, does that free the divorced wife to marry another? If a man whose wife has been sexually faithful divorces her? No, that wouldn't free her. Because Jesus said, "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 (divorced) doth commit adultery" (Mt. 19:9). That is, if she's divorced for some other cause, the man would commit adultery. If she's divorced because of fornication, then the man that marries her would not commit fornication or adultery. But if she was not divorced for that cause, then it would be.

Does sexual unfaithfulness dissolve the one flesh made by marriage? God said last night in the scripture that I read to you, his wife committed fornication. God told us what fornication was and he said, "Thou hast discovered thyself to another than me" (Isa. 57:8). And He said, "Thou hast also committed fornication with the Egyptians" (Ezek. 16:26). And He said, "Thou hast moreover multiplied thy fornication in the land of Canaan" (Ezek. 16:29). And when she did God said she broke wedlock (Ezek. 16:33) and God said when she did that, "And I saw when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. 3:8). So God divorced his wife for committing fornication. And so, My Friends, when she's unfaithful, she breaks wedlock; and when she breaks wedlock, her husband can do just like God, that husband, did: divorce his wife for committing fornication. And God said when He divorced his wife for committing fornication, "She is not my wife, neither am I her husband" (Hosea 2:2). That same thing would deal with mankind.

Then he asked the question, If it does, what is adultery? The word fornication in Mt. 19:9 includes adultery. Fornication and adultery are used interchangeably there. Is it not true that every time Jesus spake of a man marrying a divorced woman, that he said it was adultery? Yes, when Jesus spoke of marrying a woman that was divorced, the man that married her would commit adultery; that is if she was not put away for the cause of fornication. But sometimes the word fornication means adultery whether the word adultery ever means fornication or not.

Now, can you give one scripture in the New Testament that commands to divorce a person for sexual unfaithfulness? No, there's not a command to do so, but in Mt. 19:9, there's a permission to do so. Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." So Jesus gave that exception. And that was not

Moses' law because He said, "It has been said, but I say." He gave a new law. Moses said stone her to death; Jesus said write a bill of divorce. Then, Bro. Alexander says we are to observe all things commanded (Mt. 28:20), and he asks, What is the command to the married? (see 1 Cor. 7:10-11). Well, I'd rather see what Jesus gave, because that's what he gave us here. He said we are to observe the things commanded (Mt. 28:20). Mt. 28:20 says, "Teaching them (the ones you've baptized) to observe all things whatsoever I have commanded you:", and My Friends, he had taught them in Mt. 19:9 that a person could divorce for fornication. And so he commanded the apostles to teach those things. And so in that sense, Mt. 19:9 would come as a command, because Jesus commanded the apostles to teach Mt. 19:9—one thing He had taught.

Then he asks, "How long is the wife bound to her husband?" (see Romans 7:2-3 & 1 Cor. 7:39). All right. Now Romans 7:2-3 speaks of the wife bound to her husband as long as the husband liveth. How? "BOUND BY THE LAW TO HER HUSBAND." Bro. Alexander, you tell us what law he's talking about, now. She's bound by the law to her husband so long as her husband liveth. All right, what law is he talking about? Any time you find the word "THE LAW" and it is not specified what law, it is referring to the law of Moses. Now he's shaking his head yes. Now, turn to the law of Moses, Deut. 24:1-4, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband dies, which took her to be his wife; Her former husband which sent her away may not take her again to be his wife." So, you see there's an exception in the law. Don't just grab one verse like "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) and not get the "Except ye repent, ye shall all likewise perish." (Lk. 13:3). And think there's no exception when Jesus gave one in Mt. 19:9.

Then, he asks, What is the wife called if she marries another man while her husband liveth? If she marries another man while her husband liveth and was not divorced for fornication, she is called an adulteress. But Jesus gave an exception in Mt. 19:9.

Can an adulterer inherit the kingdom of heaven; (See 1 Cor. 6:9-10)? No, an adulterer or an adulteress cannot inherit the kingdom of heaven unless they make things right with God. But they are not adulterers if they are divorced on scriptural terms.

Since divorce and remarriage results in adultery, and adultery is a work of the flesh (Gal. 5:19), is it not true that divorce and remarriage is a work of the flesh? Divorce and remarriage for the cause of fornication is not a work of the flesh, but it's according to the teachings of Jesus Christ. Jesus said, "I say unto you, Whosoever shall put away his wife, except it be—" (Mt. 19:9). That wasn't what Moses said; but what Jesus said. He says you teach the people to observe all things whatsoever I have commanded you (Mt. 28:20).

Then he asked, Did Paul declare all the counsel of God; (See Acts 20:26-27)? Yes, but he preached what Jesus taught, because Paul said in Heb. 2:1-3, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" So Jesus taught while He was living what the apostles taught after He died. So anything that I can find that Jesus said, "It hath been said—but I say unto you", My Friends, that's what is to be taught today. And so, whether I find that the apostles repeated it or not, when Jesus said, "I say unto you", as I challenged Bro. Alexander last night to show one place where Jesus said, "It hath been said—but I say unto you" that is not binding today, or where the "I say unto you" was the law of Moses. I challenge him to find one place like that.

Did not Paul teach that adultery is the only thing that frees a woman from her husband? No, Paul never taught that. Paul taught what Jesus taught; and Jesus taught that there was an exception. Therefore, Paul taught that there was an exception.

Did not Paul teach that a man could not put away his wife? Paul taught that a man could not put away his wife, but he taught what Jesus taught that he couldn't except for one thing. And so Paul taught what Jesus taught; then, Paul taught that exception. Heb. 2:1-2 shows Paul and the apostles taught what Jesus had first taught.

If a woman becomes separated from her husband, is she not commanded to remain unmarried or be reconciled to her husband? In the verses that he cited there, she is commanded to do so because she just left her husband (1 Cor. 7:11). Paul said, "Let not the wife depart from her husband: But and if she depart, let her remain unmarried." She just left him. He didn't put her away for fornication; therefore, she can't marry again or she will commit adultery. But if he put her away for fornication like Jesus said he could do, then, My Friends, she would not be just left him. He would have put her away instead of her just left him. So that is a different thing, you see.

Is it safe to teach just as Paul did? (See 2 Tim. 4:6-8). Yes, I showed you Paul taught what Jesus taught, "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3). In Jn. 17:8 & 17 Jesus prayed to God the Father and says, "I have given unto them the words which thou gavest me;—thy word is truth." So, Jesus while He was here on earth, gave us the word of God, and He said what He gave us was truth! And Peter said, "Seeing ye have purified your souls in obeying the truth—Being born again" (1 Pet. 1:22-23). Though I've never found where Paul taught it that way, I know he did, because he taught everything that Jesus taught and Peter taught it that way. Therefore, I know that Paul taught it that way, too. Is it unsafe to teach contrary to what Paul taught? (See Gal. 1:8-9). It would be unsafe to teach contrary to what Paul taught, but Paul taught what Jesus taught, because Jesus said to the apostles, "Teaching them to observe all things whatsoever I have commanded you" (Mt. 28:20).

Is a person who teaches contrary to what Paul taught serving Christ? No, if he teaches contrary to what Paul taught, he is not serving Christ; but Paul and all of the apostles taught what Jesus taught, as I have just read. That takes care of his questions so far, and so we want to notice a few more things that we have under consideration.

We want to notice in answering my questions last night, he answered questions 6 and 7 which read this way, "6. WHAT WOULD MT. 19:9 MEAN IF 'EXCEPT IT BE FOR FORNICATION' WAS NOT IN THE VERSE?" and "7. IS MT. 19:9 IN THE LAW OF CHRIST, OR WAS IT THE LAW OF MOSES, OR IS IT ANOTHER LAW?" Now, here is the answer he gave: "Mt. 19:9, without that clause, definitely says that any man that puts away his wife, and marries another, commits adultery: and whoso marrieth her which is divorced commits adultery." Mt. 19:9 again, "Whosoever shall divorce his wife, except it be for fornication, and shall marry another, committeth adultery." Now this is his answer; this is the way he quoted it: "Whosoever divorces his wife, except it be for fornication, and marries another, committeth adultery." And, My Friends, put away there means divorce, and so he read it that way last night. Whoever divorced his wife except for fornication, and marrieth another, committeth adultery; and that exception, My Friends, meant he could divorce his wife for fornication and not commit adultery, taking his own arguments and his own Bible quotations for it. Now, listen to what he said: "Whoso marrieth her that is divorced, or put away, committeth adultery. Now where does Mt. 19:9 belong? The whole thing hinges on a proper placing of Mt. 19:9, and we are going to put Mt. 19:9 exactly where it belongs—in the law of Moses. Mt. 19:9 belongs to the law of Moses." Now, that's what he said last night, but now notice he quoted there, "Whosoever shall divorce his wife, except it be for fornication, and shall marry another, committeth adultery." That showed a man could divorce his wife for committing fornication, but Moses' law did not allow a man to divorce his wife for committing fornication. Therefore, My Friends, that was not Moses' law in Mt. the 19th chapter. I might just read to you some translations that I gave you last night. Notice, I read to you from Bro. Rotherham's translation, "Whosoever shall divorce his wife saving for unfaithfulness, and shall marry another committeth adultery." And the Living Oracles translation by Bro. Campbell says, "Whosoever divorces his wife, except for whoredom, and marries another, commits adultery:". And that was not Moses' law, because Moses said stone her to death, but Jesus says write her a bill of divorce. And if you divorce for any cause except that, he says you commit adultery. So, we find Mt. 19:9 is not the law of Moses, but is Christ's law.

Now, in answering question 2, which reads: "DOES 'EXCEPT IT BE FOR FORNICATION' MEAN FOR THIS CAUSE A MAN CAN DO THE THINGS NAMED AND NOT COMMIT ADULTERY?" He answered, "If she was put away for fornication, she was stoned to death. Therefore the man is completely free. Man just as well to stop the sun from shining and turn the moon into darkness as to make it possible for a man to put away a living wife and marry another without committing adultery, both under the law of Moses and under the law of grace." But, now I want you to notice that, Notice what he says, "If she was put away for fornication, she was stoned to death." Then he says, "put away a living wife," so he couldn't put away

a living wife. A man couldn't put away a living wife. But, notice he said "if she was put away for fornication, she was stoned to death. And the husband didn't do that." He put his wife away, and the translation he read last night, that he used last night, used the word divorced instead of put away. So he did divorce a living wife; he said tonight a man wouldn't divorce a dead wife. Naturally, if she had been stoned to death, he wouldn't have divorced her. But, My Friends, he divorced his wife, and then we find that Jesus said if he did it for that purpose and married another, he didn't commit adultery. And in Deut. 24:1-4, we find that the law of Moses had people to divorce a living wife and she could go and marry another man. God said so in the law of Moses.

Now, the 3rd question was, "DOES 'EXCEPT IT BE FOR FORNICATION' MEAN EVEN IF IT BE FOR FORNICATION HE STILL COMMITS ADULTERY IF HE DOES THE THINGS NAMED?" He says, "If she were put away for fornication, she was stoned to death and he is free." But, remember women were not stoned to death for committing fornication in the days of Jesus. Therefore, when Jesus said, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery", he was talking about divorce as he quoted it last night, and he was not talking about stoning to death, because the Jews could not stone anybody to death in the days of Jesus Christ for committing adultery or fornication. No one was stoned to death at that time. They said, "It is not lawful for us to put any man to death" (Jn. 18:31). Therefore, Jesus wasn't teaching them to put anybody to death, but he was teaching those husbands to divorce that fornicator.

In answering question 4, which reads: "IF 'EXCEPT IT BE FOR FORNICATION' DOESN'T MEAN EITHER OF THESE THINGS, WHAT DOES IT MEAN? He gives this answer: "It means if she was found guilty of sex sin before she came together with that man, she was stoned to death and that man was free". But remember now, no one was stoned to death in the days of Jesus. So it couldn't be that, but it means what he quoted last night, the translation, "Whosoever shall divorce his wife," not stone her to death. That woman was divorced in Mt. 19:9 according to the words of Jesus, and I gave you about half a dozen translations that read that way last night. Now, he explains 1 Cor. 6:16 this way: He says, "He which is joined to an harlot is one body." That means that if I go as a Christian and practice, visit the place of harlotism and all of that, I am in the same body those harlots are in. But, My Friends, remember what it said there concerning that, "He which is joined to an harlot is one flesh . . . for two, saith he, shall be one flesh." And that's talking about the marriage vows; not talking about going out to a place of harlotism. Talking about a man that's married to a woman that's an harlot.

Now I asked him the question, "God can change his law, can't he? Can't he, Bro. Alexander?" And, then Bro. Alexander spoke up from his seat and said, "He never has changed what he fixed from the beginning." But, My Friends, I showed you where Jesus said, "It hath been said—But I say unto you." The cause of divorce in Mt. 19:9 had never been given until Jesus gave it. It was not a law until Jesus gave it, and it was not binding until

Jesus sealed it with His blood when He was crucified on the cross of Calvary and nailed the law of Moses to the cross.

Now, Bro. Alexander gives me a challenge. He says, "I challenge Bro. Miller or anybody to show one scripture that ever says that a woman in the flesh, that is married to a man in the flesh, commits anything except adultery when she goes to another man." You see, I read last night where God's wife took strangers instead of Him, she committed adultery with other men after God married her, and God said she committed fornication. And so, Bro. Alexander says now it was fornication when God's wife did that, but it won't be fornication if my wife does that. One law for God and another one for me. That's not the way my Bible reads. Jesus said, "Follow me." But, now, let's read on some more about what he says. He said it is adultery when a woman that is scripturally married to a man has sex relations with another man other than her husband, whether she has divorce papers or whether she doesn't have them. Now, I want to prove to you that he's wrong on that point. Notice 1 Cor. 5:1, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." Now, there's a woman that was married and her step-son, I presume, it must have been there, got his father's wife, and that was fornication, Paul says. So, there's a married woman committing fornication, Brother. Fornication was committed when a man got his father's wife. Mt. 19:9, Jesus says whosoever shall put away his wife, except it be for fornication, (that is, divorce his wife except it be for fornication). I showed, My Friends, it could not be according to the law of Moses, because Moses gave another law than that.

Now, speaking of Mt. 5:27-28, he said, "Now the law said, 'Thou shalt not commit adultery'. If you lust on a woman, you commit adultery." Then he asks, "Is that anything new? Why certainly not. Nothing new there. The law says no adultery, and Jesus is just showing exactly what adultery is." That's what he said. There was nothing new there; Jesus was showing what adultery is. And the adulterers and adulteresses were to be stoned to death. So, if a man looks on a woman to lust after her he has committed adultery with her. Bro. Alexander, do you believe he was supposed to be stoned to death when he lusted after her? (Bro. Alexander answered from seat, "He'll have to give an account to God in the day of judgment.") That's not what Moses' law said; he said stone him to death. His seat's getting so hot he can't keep his mouth shut, like he was last night.

But now, I want to give you something. He challenged me to prove to him that a married woman could commit fornication. He said go to any standard book. All right, I'm going to go to some standard books. That word, fornication, My Friends, is translated from the Greek word *porneia* in Mt. 19:9 and Thayer is the world's standard on the meaning of Bible words. Now, here's what he says that word means: "of illicit sexual intercourse in general; used of adultery, Mt. 5:32 and 19:9." So, Thayer says that fornication in Mt. 5:32 and 19:9 is adultery. It's fornication and adultery both. That's what Thayer said about it. But, we'll call Robinson up, because Robinson is another world standard on the meaning of Bible words in the original language. Robinson: "Fornication, specially adultery, Mt. 5:32 & 19:9." So, Robinson says

fornication specially means adultery in those two places. So that takes care of his challenge. I've answered his challenge.

And, then he makes this statement, "It has been said of them of old time, thou shalt not forswear thyself" (Mt. 5:33). No, I do not believe he read that one; that's what he said last night. But, Bro. Alexander, I did read that one, and you say, "There wasn't anything new there, that Jesus was teaching the law of Moses." Now listen. "It hath been said by them of old time, Thou shalt not forswear thyself—But I say unto you, Swear not at all" (Mt. 5:33-34). Now, you get up here and explain what the difference was if Jesus was just teaching the law of Moses. Moses said, "Thou shalt not forswear thyself," but Jesus says don't swear at all. That's a different law, you see?

Now, here's another statement. Bro. Miller made the mistake of saying that the law said that if a man punched out my eye, that I could punch out his eye. I didn't say that the law said that. I said the law said, "An eye for an eye, and a tooth for a tooth" (Mt. 5:38). If a man punched out my eye, I could punch out his eye. That's what I said about it. But, now, he said I made a mistake in that. And then he goes on and says, Under the law of Moses one man walked up to another and punched his eye out, then if the law was carried out, the man that did the punching out of the other man's eye was brought to court, he was tried, and if he were proven guilty, then the officials of the law stoned that man to death, and the fellow who had his eye punched out did not do it. Bro. Alexander, I challenge you to prove that by the Bible. The Bible doesn't say a word about his being brought to court or anything like that; and it certainly doesn't say he was stoned to death. It said an eye for an eye and a tooth for a tooth. Jesus says it has been said that, but I say unto you resist not evil, implying, My Friends, that's what it meant, an eye for an eye and a tooth for a tooth. If a man knocked my eye out. I was to resist him and knock his eye out. Brother Alexander denies what it says though.

Now he says, "Whosoever shall marry her that is divorced committeth adultery" (Mt. 5:32), and that's without the exception. And then in Mark 10:11, Whosoever shall put away his wife, and marry another, committeth adultery," and that's without exception, too; but the exception is given in Mt. 19:9. You can't exclude one verse and just try to harp on another verse; let's take them all together, and put it all together like the plan of salvation. All of it is not given in one verse; but belief in one verse and repentance in another verse, etc. Lk. 16:18, and there the exception is not given; but, My Friends, we do find the exception in Mt. 19:9. 1 Cor. 7:10-11, "I command, yet not I, but the Lord, Let not the wife depart from her husband:" (And I say AMEN! But, My Friends, if the husband finds his wife committing fornication, and she won't straighten up and live right, he's got a right to divorce her and marry again, according to Jesus in Mt. 19:9. I don't advocate it, because as Paul says, "All things are lawful unto me, but all things are not expedient" (1 Cor. 6:12). But I'll stand behind what Jesus said.) In Rom. 7:1-5, he says, "I challenge him to show that she is loosed at any other time." Well, you read in Deut. 24:1-4 and you'll find she was loosed, Read Mt. 19:9 and you'll find she was loosed. 1 Cor. 6:9-10, an adult-

er cannot inherit the kingdom of heaven; but she's not an adulteress and he's not an adulterer if it's done according to the Bible, Mt. 19:9. Gal. 5:19, there adultery is a work of the flesh, but if the divorce is according to Mt. 19:9 it's not adultery. 1 Cor. 7:39, "The wife is bound by the law as long as her husband liveth," that is if it's not on the grounds of the law, Deut. 24:1-4, Mt. 19:1-9. And, so he spoke about a woman being bound by the law as long as her husband lives in those questions. But, Friends, I want you to remember that Jesus taught that the Church is his wife, and in Rev. 3:7-9, we find he said, "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie." They ceased being his Church, his bride, and became the synagogue, or bride, of the devil, if you please. Just as God's wife, the Church of the Old Testament, was divorced by God, her husband; and she went forth and married another man; and God said, "She is not my wife, neither am I her husband" (Hosea 2:2), that she broke wedlock (Ezek. 16:8-38). Therefore, My Friends, we find from God's word that there is one exception for which a Christian can divorce his wife, "Whosoever shall divorce his wife saving for unfaithfulness, and shall marry another commit adultery" (Bro. Rotherham's translation). On the parking meters it says "From 9-10, except on holidays and Sundays"; and, Bro. Alexander even knows that means on holidays and Sundays you don't have to put money in. A stop sign in my home town says, "Stop, except for right hand turns." Bro. Alexander would even know that if he were to drive up there, that if he were going to turn right he wouldn't have to stop. And he knows Mt. 19:9, "except it be for fornication", means if you divorce your wife for fornication as the Bible reads there, it will not be adultery if you marry another person. I thank you.

L. K. ALEXANDER'S SECOND AFFIRMATIVE

Bro. Miller, Moderators, Brethren, and Friends, I'm still happy I'm here. I don't think my argument has been answered at all. Still here. So, we want to make a few observations in the thing that Bro. Miller has been saying before we go into new material for tonight. First of all, we want to deal a little bit with that putting away. I read to you in the 22nd chapter of Deut. last night that the woman that was stoned to death was put away; was put away. But, let's just refer to that again right now and see about it. "But if this thing be true, and the tokens of virginity be not found for the damsel; Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you" (Deut. 22:20-21). Now, I believe he made the mistake of saying that the scripture that I quoted from the translation of Mt. 19:9 last night, said divorce. He is mistaken because I quoted the King James version, "Whoso marrieth her which is put away doth commit adultery." It didn't say divorce. "Whoso marrieth her which is put away doth commit adultery." But, what I showed differently tonight is that only a living woman is given a bill of divorcement; given a bill of divorcement. If she was put away for fornication, she was stoned to death. If she was put away for any other cause, she was given a bill of divorcement, and Jesus said (It's still in the scripture. Everyone that I read to begin with tonight is still there.) that "Whoso marrieth her which is put away doth commit adultery." "Who-

so marrieth her which is put away doth commit adultery." So the scripture is still there, and it's just as true as it ever was.

Now, we notice the one body a little bit; and we want to read the scripture on that. He made the mistake also of saying that the scripture said that whosoever was joined to an harlot was one flesh. It didn't say that; and let us read exactly what it did say. That's in the sixth chapter of 1 Cor. "What? know ye not that he which is joined to an harlot is one body?" "What? know ye not that he which is joined to an harlot is one body?" And then he draws an example, "for two, saith he, shall be one flesh." (1 Cor. 6:16.) All right. Now we showed the truth on that last night. One who practices harlotism is in the same body of sin. That's what he said; they're one body; in the same body sin. And I challenge Bro. Miller to show me one scripture that says when two people become married, they are one body. It says they are one flesh. And never does it say they are one body. But he that is joined to an harlot is one body. In the same body of sin just like those who are joined to the Lord are one spirit with the Lord and is the one body that the Lord is head over and that he's going to save in eternity, in the day of judgment.

Now, he just can't get out of that Old Bible, and he just loves to talk about God's wife committing fornication, and God divorcing his wife. I want Bro. Miller to tell us what kind of wife God had. Did God have a wife such as I have? And such as these other married men have? Did God have a wife like that? No, God did not have a wife like that. God never did have a wife that he had sex relations with. The relation that I have with my wife and you have with your wife is altogether a different relation to what God had with his wife. And, I pointed out last night that spiritual unfaithfulness is fornication. There the two words can be used interchangeably, can be spoken of as adultery or fornication, either one, when it's man's relation, or mankind's relation with God. Spiritual unfaithfulness is fornication. Thus, fornication in a figurative sense means spiritual unfaithfulness; and it can be called either spiritual fornication or adultery. But, when it comes to the physical act, fornication is a sex sin of unmarried people; adultery is a sex sin of a married person. That is right.

Now, yes, we do want to note that he said he had a scripture where a married woman committed fornication. He said, "Such fornication as is not so much as named among the Gentiles, that one should have his father's wife." (1 Cor. 5:1). We've already pointed out to you that fornication is a sex sin of a single person, and that means that that woman's husband was dead. But the son was living with her, sexually, without marriage. And he can't disprove it. He cannot disprove it. All right. So he doesn't have the case of a married woman committing fornication after all. No, he doesn't. Paul called it fornication, and he knew what fornication was. Now, he says the words are used interchangeably. Why are the two words found side by side so many times in the scripture if they mean exactly the same thing? Out of the heart proceed evil thoughts.

And right there we might get back to the fifth chapter of Mt. for a little bit and see again. I showed last evening that the teachings of Jesus here were just pointing out the true meaning of the law. The true meaning of the law. "Thou shalt not forswear thyself" (Mt. 5:33). You know, a good

example of that is where a man was in evil to forswear himself. Well, you remember a certain king that went out in battle one day and he made a vow to God before he went out. He says God, if you will just give me victory today, the first thing that comes out the doors of my house when I return I will sacrifice unto you. And the first thing, person, or being that came out of the doors of his house after the victory was his daughter, his only child. And he said, Oh, my daughter, what hast thou done to me? For I made a vow that the first thing that came out of the doors of my house I would sacrifice to God, and now I must keep my vow to God (Judges 11:29-40). It would have been much better if that man had never forsworn himself. Oh, Bro. Miller, it was wrong to forswear under the law of Moses, because that man was under the law of Moses. Do you remember when the sons of Jacob had been made known, or rather, before they had been made known to their brother Joseph, he knew who they were? But they didn't know who he was; and Joseph wanted them to bring their younger brother Benjamin, up to him. And you remember that one of those boys said when they came down and were accused of taking the king's cup that he used to divine with, one of those brothers said, you will remember, You let the man in whose sack that cup is found be put to death. So, they began at the eldest and came down to the youngest, and when they got down to Benjamin's sack, lo, there was the cup, and they had already sworn that Benjamin should be put to death, and yet one of those boys had sworn to Jacob, if you will let him go and we don't bring Benjamin back, then slay my two sons. Forswearing is wrong under the law of Moses. Yes, it's wrong anywhere. And don't forget it. "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Mt. 5:37). "Whatsoever is more than these cometh of evil." All right, I believe that ought to take care of that part of it sufficiently.

We want to note again about God's wife breaking wedlock; God's wife breaking wedlock. He said that would free the husband when the wife broke wedlock; that it dissolves the marriage bonds. You know the wife breaking wedlock is just like man breaking God's law. And we get right back to what Jesus said, "Think not that I came to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments—" (Mt. 5:17-19). Bro. Miller, did that dissolve God's law when they broke the commandments? What about it? Does it dissolve God's law when man broke one of the commandments, or dissolves it? That woman broke wedlock. She violated the law of marriage, but it didn't dissolve marriage whatsoever.

All right, God's wife, Who was God's wife? We just didn't completely finish with that awhile ago, did we? God's wife was a figure of speech. She was a coveted nation. And that nation, of course, divided and became two nations. But God held on to the one that held faithful enough, that could come to the purpose of the nation of Israel, and that was bringing Christ, the Redeemer of mankind, to man. And after that, then, we had the law of grace. As we all know just like the wife of Christ, or the bride of Christ, the Church, that is a spiritual body, as we've already pointed out. And unfaithfulness to Christ, of course, cuts us off from Christ; but it does not mean that Christ is

going to take another Church. No, it doesn't. It doesn't mean that Christ is going to take another Church. We'll deal with that a little more in some of the things we have outlined here for you a little further on.

All right, now, we want to note here that he presumed that Paul taught an exception. He presumed that Paul taught an exception! Presumption is sin. David prayed, "Keep back thy servant also from presumptuous sins" (Ps. 19:13). That's sin, Bro. Miller, to presume that Paul taught an exception. I won't have it; I've got to have chapter and verse. I've got to have the scripture that shows where Paul stated an exception; that's right, got to have it. Anything other than that is sin so far as I am concerned, and the scriptures verify it. That's right, it's sin. All right, here we want to know exactly where Paul taught an exception. And another thing we want to think about; he says that God commanded, indirectly, I think is the way he meant to put it, for one to divorce one that was sexually unfaithful. Suppose a man is unfaithful to his wife, and his wife is ignorant of it. And yet in the eyes of God, she's living in sin to live with him; because God divorced or put away that unfaithful person. What's she going to do? What's she going to do? Poor woman, condemned in the eyes of God and got no way of knowing it. That's sad, isn't it? Do you believe God's like that? I know he's not. I know he's not. I know he's not. Now, he wouldn't have to put her away.

All right, the law of Moses, Romans 7, "I speak to them that know the law." You know right there is one of the greatest affirmatives of what I stated last night that both under the law of Moses and under the law of Grace that anybody that's got a living wife and marries another woman, that is a divorced wife and marries another, commits adultery. And anybody that marries a woman either under the law of Moses or under the law of Grace that's got a living husband commits adultery; because they were not given a bill of divorcement neither for fornication nor adultery. For those two things they were stoned to death. And they were not given a bill of divorcement for it.

All right, now, what did Jesus say? Let us remind ourselves again last night that the writing of a bill of divorcement was the result of the hardness of heart; the hardness of heart. "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so" (Mt. 19:7-8). Over in Mark it's right reverse. "And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept." (Mark 10:3-5). Divorce and remarry, giving a woman a bill of divorce and sending her away alive and marrying another woman is the result of hardness of heart. It always has been and always will be. I still contend that God has not changed. He's the same yesterday, today, and forever; and God had the law of grace already designed before he created man. I gave you the scripture on that last night. "Whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it" (Eccl. 3:14). "Known unto God are all his works from the beginning of the world" (Acts 15:18). The works of God were

finished from the beginning of the world. So it was nothing new with God, and he told man that he was going to give them a new law. But it was nothing new with God and God didn't change in giving them a new law, because God planned it that way from the beginning. But God from the beginning planned that two people become married and they're one flesh and only death dissolves that one flesh. Only death dissolves that one flesh.

Now, we want to see briefly about that eye for an eye and a tooth for a tooth. Bro. Miller got up here tonight and said that I said that he didn't quote the law right, and then he turned around and quoted just like he said that I said he did. That is, what Bro. Miller said was that if a man under the law walked up to me and punched my eye out, that I could punch his eye out. What I said was, that was not the law; that the law said, "Vengeance is mine; I will repay, saith the Lord" (Romans 12:19). That's the law under the law of Moses and under the law of Grace also. It's quoted in the law of Grace as saying "It is written." Where was it written? It was written in the law of Moses that vengeance is mine; I will repay, saith the Lord. Now, let's get right back to the law in the book of Deut. and see if the fact that a man walked up to me under the law and punched my eye out meant that I could just turn right around and punch his eye out. Let's see about it. I will make this correction. Perhaps I did state last night in saying an eye for an eye and a tooth for a tooth that if he was found guilty of punching out an eye, he was stoned to death. If I made that statement last night, it was a mistake and I beg your apologies for it. The eye of the guilty person was punched out to go for the eye that he punched out of the other man. But, let's see about the law. "If a false witness rise up against any man to testify against him that which is wrong; Then both the man, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:16-21). Where did it take place? Before the judges of the land. And the person that was found guilty, his eye went for eye, his tooth for tooth, his foot for foot, etc. No, sir, I still contend, and Bro. Miller will have to show me the scripture that says if a man walked up to me under the law and punched my eye out, that I could turn around and take personal vengeance and punch his eye out. Have to see it, Bro. Miller. I haven't seen it, yet. I most certainly haven't. I believe that takes care of the things we need to deal with there now.

We're going to some new material for a little while, now, in the time we have left. I left off with this question: IS THE PERSON WHO TEACHES CONTRARY TO WHAT PAUL TAUGHT SERVING CHRIST? And I quoted to you from Romans 16:17-18. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." The apostle Paul taught that nothing but death frees

a woman from her husband. The apostle Paul taught that the command of the Lord is that a husband cannot put away his wife. But Bro. Miller assumes that Paul taught something else but he can't find it written in the word. Paul wrote to Timothy and said, "These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:14-15). The things that Paul wrote told us exactly how to behave ourselves in the house of God; and behaving ourselves in decency in marriage is that marriage is binding until death separates. That's right. That's the way to behave ourselves in the house of God. That's exactly what Paul taught. And any assumption of anything else is sin. You just can't assume things and get by with it. We go by the word that is written. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). And before I can believe that Paul taught an exception, I've got to see it. Got to see it. I take no assumption about it. I know it's safe to teach (let me say again) exactly what Paul taught. I know it is; and I know that anything other than that is unsafe. Unsafe.

Marriage and forgiveness. Now let's see about it, marriage and forgiveness. Is not the husband commanded to love his wife as Christ loved the Church? See Eph. 5:25. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Gave himself for it. We've all sinned since we became members of the body of Christ; there's no need in denying it. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 Jn. 1:8-9). So, let's not any of us say we haven't sinned. We've committed spiritual fornication since we became members of the body of Christ. Yes, we have. We've committed, everyone of us, and don't anybody say he hasn't committed spiritual fornication. Now, suppose, because I committed spiritual fornication, Christ forever barred me from the throne of mercy. Where would I be tonight? Where would you be? We'd be in a critical condition, wouldn't we? Critical predicament, because we committed spiritual unfaithfulness, which is spiritual fornication. Fornication so far as spiritual things are concerned. Oh, I'd be lost, undone, and doomed without hope, without God in the world! That's right. But thanks be unto God that I can get forgiveness when I turn away from that spiritual error, when I'll come to him confessing my fault, ready to turn away from it and ready to do exactly the thing that's right to do. All right. Suppose a man's wife commits sexual unfaithfulness and he divorces her and marries another woman. He doesn't forgive her. Suppose he goes ahead and gets another woman. There he is with a family, he's got a new family, there are children born there; and after awhile this wife comes back and says I want you to take me back. I want to be your wife. I'll be faithful. I won't commit that sin anymore. I won't be unfaithful; I'll be true. But there that man is with a new family on his hands. He's got another wife, etc. What's he going to do? He didn't love that woman like Christ loved the Church, because Christ stands with outstretched arms, just like God stood to the house of Israel. Even though they committed fornication, he was ready to put them away, and plead with them. I'm married unto you; you're my wife. You come back to me and I'll take you back. And that's what Christ is do-

ing with the Church when he stands there pleading, turn away from that sin. Turn away from it. I stand ready; I'm never going to take another church. I have one; I have vowed and pledged allegiance to her in the very beginning. And I'll never take another; and I want you to straighten up and do right and come back. Let not the husband put away his wife; but let him stand even if she commits unfaithfulness, to receive her with open arms and to assure her of his love. "Husbands, love your wives, and be not bitter against them" (Col. 3:19). Suppose the wife of any man here tonight should become unfaithful. Is there any one of us who could say we've been to that wife what Christ is to the Church? You'd better think about that. If my wife should decide she loved another man, could I honestly say that I had been to her what Christ is to the Church? No. That's what we've got to be.

Now the marriage vows, we must take a look at them, see them briefly. The marriage vows. Does not divorce and remarriage make the one in it a lie? It does. I have examined a number of vows to be used in the marriage ceremony, and I have never found one yet that did not demand them to promise that in forsaking all others, that they would keep themselves only unto that one they were marrying until by death they were separated. Maybe Bro. Miller has one different to that. Maybe when he marries he says, Do you promise to keep yourself to this one except they become unfaithful, and then you'll marry another one if they do? But you know, I've never found a set of vows like that in all my life. And as I said before I've looked at a number of them. We're going to read one or two right out of this book, and then I'm going to give you the vows that I usually present in performing marriage ceremonies. "Wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor and keep her in sickness and in health, and in forsaking all others, keep thee only unto her so long as ye both shall live?" Did you get that? Anybody that took those vows promised to forsake all others as long as they are both alive. Here's another one. "I, take thee to be my wedded wife, to have and to hold from this day forward, for better, for worse (get that; for better, for worse), for richer, for poorer, in sickness, in health; to love and to cherish till death do us part, according to God's holy ordinance, and thereto I plight thee my troth." Now, we're going to dispatch with that book right now. I'm going to give you what I generally use, at least the essence of it. "Do you take this woman to be your lawful wedded wife, for better or for worse, to have and to hold, to love and to cherish, in sickness or in health, in want or in plenty, in sorrow or in joy; and do you promise that in forsaking all others you will keep yourself only unto this one until by death you are separated?" When they answer, "I do," to that and then divorce that person and marry another, they become a liar. That's right, they become a liar. And where are liars going? Where are liars going? We're going to let Rev. 21:8 answer that question. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Which is the second death. Anybody that divorces his wife and marries another that has taken such vows as I have ever seen, as I set before you tonight, becomes a liar. And all liars have their part in a lake of fire, burning with brimstone. Burning with brimstone.

The last question that I have for our consideration tonight: ARE YOU WILLING TO FACE JUDGMENT TEACHING CONTRARY TO WHAT PAUL TAUGHT? Are you willing to face judgment teaching contrary to what Paul taught? I'm willing to face judgment teaching exactly what Paul taught without any assumptions in it. And I believe from the bottom of my heart, that if I face judgment in that condition, my life adding up to the teaching, that I'll be able to hear him say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord." I'm not afraid to teach that marriage is binding until death. And we thank you.

E. H. MILLER'S SECOND NEGATIVE

Br. Alexander, Brother Moderators, Ladies and Gentlemen: It's certainly a pleasure to come back before you tonight still denying that proposition. I want you to notice he has not given an explanation that will help us one bit on the exception that Jesus gave in Mt. 19:9. Jesus says, It has been said . . . but I say unto you; and then he gave an exception, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." Last night he quoted it, "Whosoever shall divorce his wife, except it be for fornication, and marries another, committeth adultery"; and I've got it on the tape. I copied it last night, and I've recopied it today word for word from the tape the way he said it. Word for word, the way I quoted him tonight. So, if anybody wants to hear it on the tape in his own words, I've got it. But, remember I gave you different translations, one put out by Bro. Campbell, and one put out by Bro. Rotherham, both Church of Christ preachers, and other translations, half a dozen or so, that say, whosoever shall divorce his wife, except it be for fornication or unfaithfulness and such words as that, used the word divorce instead of put away.

Now, he says Deut. 22, put away, stoned to death, was putting away evil in Israel. There he read where a woman was to be stoned to death for a certain sin and said so shall ye put away evil in Israel. But it didn't say that's the way to put that woman away. My Friends, that was not the man putting his wife away; the people of that city stoned that woman to death. But Jesus says, Whosoever shall put his wife away. And Bro. Alexander said awhile ago that a man doesn't divorce his dead wife. And so, My Friends, when a man put away his wife, he didn't stone her to death, but he divorced her. If she was stoned to death, he didn't have to put her away. Of course, he didn't have her to put away. They had already stoned her to death.

And, on that scripture he gave about being joined to an harlot, one body. He wanted to know where the scripture said they were one body. That scripture right there. That's reading about their being one body; and the context shows he's talking about marriage joining, because he quotes the marriage connection there where God in the very beginning spoke about them being one flesh. And that one body and one flesh is used interchangeable. Just as Adam said, "This is now bone of my bones, and flesh of my flesh;" (Gen. 2:24). And the Church is called the body of Christ. So, then Christ's wife is his body just like my wife is my body. We are pictured as one body, one flesh, in that sense.

Then he said he didn't quote, "Whosoever shall divorce his wife;" but he did. And I've got it on tape for anybody who wants to hear it. Then, he says

1 Cor. 6:16, "Know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." Then he said he challenges me to give Bible that husband and wife are one body. Well, let's read that again. "He which is joined to an harlot is one body." How is a man joined to a woman? I challenge him or any man to show how a man and a woman are joined together except in marriage. "He which is joined to an harlot is one body, for two, saith he, shall be one flesh." And that's speaking about marriage, husband and wife. The two shall be one flesh; therefore, joined to an harlot, he's one body with that harlot.

Then he says, "Did God have a wife like we have?" My Friends, in Jesus' teachings, he used parables and things like that; and the parable and the actual thing always worked together. And when God pictured the Church in the Old Testament as His wife, He pictured it just like man and wife. He said he put earrings in her ears. Read it in Ezek. the 16th chapter. Put earrings in her ears, a necklace on her neck, a bracelet on her arm, dressed her up in silk and fine linen. And he said she was exceeding beautiful, and said she trusted in her own beauty and went out and played the harlot with everyone that passed by, his it was. Said she committed adultery in Egypt; she committed adultery in Canaan; and God said, "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce" (Jer. 3:8). She went and married again, and God said, "She is not my wife, neither am I her husband" (Hosea 2:2). So, for that one exception God divorced his wife; and Jesus Christ, the son of God, says, Whosoever shall put away his wife, except for that one exception, that God, His Father, divorced His wife, and married another, would commit adultery. Jesus gave that exception. The same reason that God divorced his wife for, Jesus gave that exception, that a man could divorce his wife and marry another and not commit adultery. Jesus is the one who said it, and not Moses. He says it can be referred to as fornication or adultery when applied to God but not to man. It's fornication or adultery if it applies to God, but it's not if it applies to man. My Friends, the same language applies to God that applies to man. What is adultery in connection with God is adultery in connection with man.

Why didn't he answer my reply to his challenge? I challenge Bro. Miller, he said last night, to prove by standard books that fornication can be committed by married people, etc. And I read to him from Robinson and Thayer that the word fornication meant adultery, specially adultery in Mt. 5:32 and 19:9. Why didn't he reply to it? He was sitting over there with his hands folded and had his speech already made up, instead of replying to my arguments like last night. He wouldn't reply to my arguments. And I answered his challenge. I accepted his challenge! Then he dropped it like a hot potato.

I proved, My Friends, in 1 Cor. 5 that a married person could commit fornication. But, now notice what he said about that point. He said the son was living with his father's wife without marriage after his father died, and he can't disprove it to save his neck! That's what he said about me, now. He said that man that committed fornication was living with his father's wife after his father died, and I can't disprove it to save my neck. Well;

Bro. Alexander, you didn't prove it, so I don't have to disprove it. I don't have to disprove something that has never been proved. See I proved what I said. And he got up here and presumed, and you know what he said about that presuming. Now, he presumed that his father was dead, but the Bible doesn't say one word about that man's father being dead. He presumed that he was living with that wife and wasn't married, and the Bible doesn't say one word about his living with that woman and hadn't been married. It doesn't even hint at it, doesn't speak of it at all. But he presumed two things and then got up here talking about me presuming things. Bro. Alexander, you ought to be ashamed of yourself. You see I didn't presume. I'm taking actual facts here. Paul speaking there said, "There is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife" (1 Cor. 5:1). Didn't say a word about his father being dead; didn't say a word about their not being married But he had his father's wife. She was a wife and fornication was involved with that wife. So, a wife was involved in fornication. So, there was a married woman.

Then he says under the law of Moses forswearing was wrong. Of course I told you that, Bro. Alexander. Jesus said, "It hath been said by them of old time, Thou shalt not forswear thyself . . . But I say unto you, Swear not at all" (Mt. 5:33-34). I told you to get up here and tell me if that was the law of Moses. You know he got up here last night, and I read to you in half a dozen places or so where Jesus said, "It hath been said . . . But I say", "It hath been said . . . But I say", and he said everywhere "I say" was the law of Moses. Jesus didn't teach a thing contrary to the law of Moses; everything that Jesus taught was the law of Moses. That's what he said last night. Then he started to read that verse last night and saw he couldn't handle it. Then he said after he read half of it, "No, I don't believe he read that." My Friends, he had it down in type; I typed it out for him. Had it there in type if he had looked at it. Look at it; you've got it written down there. And so, My Friends, I read that point there and quoted to him there. Then he said he didn't believe I handled that and jumped over it. But I showed I did, And, so tonight I asked him to explain if that was the law of Moses. What did he do? Dropped it like a hot potato. He never did explain whether that was the law of Moses, "Swear not at all," or not. He just said he couldn't forswear himself. He didn't say they couldn't swear at all. Jesus said not swear at all.

Then, he said God's wife broke wedlock, but it didn't dissolve marriage. Bro. Alexander, when God's wife broke wedlock, the marriage at that time or later on was dissolved, because God said, "I will judge thee, as women that break wedlock" (Ezek. 16:38). And I want you to get that. He was showing his wife was going to be judged just like another man's wife, you see. He said to his wife. I'm going to judge you as women (plural, other men's wives). I'm going to judge you as women that break wedlock are judged. And what did he do about it? He said I gave her a bill of divorce. So, that's the way it was supposed to be done by men. They were supposed to give them a bill of divorce from the very beginning, but the law of Moses didn't allow them to do that. The law of Moses had them stoned to death. And so Jesus, My Friends, was bringing back the original law before the hardness of heart

caused Moses to give them a writing of divorce for every other cause almost; but stone her to death for that cause. He said God divorced her for fornication, and I showed, My Friends, where Jesus gave a man the right to divorce his wife for that same cause that God divorced His wife. And Moses didn't give that exception. He said presumption is sin; to presume Paul taught an exception. Oh, he wants to get on me for presuming something. But you see, I didn't presume. He presumed. He can't find a hint that that man's father was dead; he can't find a hint that that man and woman were not married. But, he said that I presumed that Paul taught something that's not recorded here. No, I didn't presume that, Bro. Alexander. Jesus said in Mt. 28:19-20, "Go ye therefore, and teach all nations, (What did he say teach them?) . . . Teaching them to observe all things whatsoever I have commanded you." And Paul in Heb. 2:1-3 said, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Therefore, what the Lord first spoke, My Friends, (that's Jesus Christ); what He taught before He died is what the apostles taught after He died. I wasn't presuming; I was reading it in God's precious word.

Then he spoke of the law of Moses in Rom. 7:1, "I speak to them that know the law." Yes, and he was talking about the law of Moses. Talking to them that know the law. And in Deut. 24:1-4, shows there was an exception by which a woman could be put away; and that was the law. That's in the law. And I read to you last night where it said a married woman, a woman that had a husband at all, couldn't do certain things, but if she were divorced, she could do these things. So, when she was divorced, she didn't have a husband at all. Well, if she didn't have a husband at all, she could go get one, couldn't she? God allows every woman to have one husband. He allows every man to have one wife. And he says that woman that was divorced didn't have a husband at all. Well, if she went and got a husband, how many would she have? She wouldn't have but one, and that would be the one she just got, because God said she didn't have one after she divorced that other one. She didn't have him then. If I were to divorce my wife, I wouldn't have a wife. And so if I divorced her for fornication and married another, I wouldn't have but one wife; and that one would be the last one I got. Because if I were to divorce her, God teaches she wouldn't be my wife, and I wouldn't be her husband. God said his wife wasn't his wife and he wasn't her husband after he divorced her for fornication (Ezek. 16:15; Jer. 3:8 & Hosea 2:2).

And he read, What was to be done to him that did evil to his fellow man? But, My Friends, he says he hasn't seen where I could punch out an eye if my eye was punched out. I didn't quote it that way; I just quoted what Jesus said about it. "It hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil" (Mt. 5:38-39). Implying there, My Friends, an eye for an eye. And he said I say unto you resist no evil; don't resist evil. It's implied there if somebody punched

out my eye in that law, I could punch his eye out. That would be resisting. But Jesus said don't you resist. "It hath been said, An eye for an eye, and a tooth for a tooth; But I say unto you, That ye resist not evil." Don't punch his eye out like Moses allowed you to do. And that's another law. Moses said this, but Jesus said something else Jesus taught something contrary to that, but Bro. Alexander tried to show last night everything Jesus taught while He was living was what Moses taught. And Paul taught in Heb. 2:1-3 that the apostles taught what Jesus had taught. Therefore, they were still teaching the law of Moses if that be the case. But notice Jesus said "I say unto you. That ye resist not evil." That's what Jesus said. And he said before I'll believe that Paul taught an exception, I'll have to see. Well, I showed it to you last night in Mt. 19:9 and now I've shown you in Mt. 28:20 where Jesus said, "Teaching them to observe all things whatsoever I have commanded you;" that is, the ones who have been baptized. And in Heb. 2:1-3, Paul says that they taught what Jesus first taught. So, there it is right there.

Eph. 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." So the husbands ought to love their wives. They ought not to be bitter against them. They ought to treat their wives nice. I preach that everywhere I go. And as I told you last night, I don't recall ever preaching on the marriage and divorce question but one time in my life. And that was because a brother about like Bro. Alexander had division and discord sown, and, My Friends, the church was about to be split asunder. A lot of people quit the church and said, "I'm not going to church any more. I don't see a chance." So I preached on it, My Friends, and showed where there is an exception according to Jesus' law. I'm no educated man, but I'll stand up for the man that divorced his wife for fornication when Jesus Christ gave that exception. Not Moses, but it was Jesus who did it. The Bible says, "Looking unto Jesus the author and finishers of our faith" (Heb. 12:2). And, My Friends, Moses was not the author of divorcing a woman for fornication. That word put away in Mt. 19:9 means divorced; and it is so translated in the Revised Standard version and many other translations. "Whosoever shall divorce his wife, except it be for fornication." I read it to you last night the way he wanted to put it; and that meant stone her to death. "Whosoever shall stone his wife to death, except it be for fornication"; it won't make sense that way. But it will make sense if you say divorced. And the law of language is: You can use the meaning of a word in place of the word, and it will still make sense. And so you can do that, and it will still make sense.

Then he says, Where would we be if we committed spiritual fornication and Christ wouldn't forgive us. Bro. Alexander, we'd be in a bad predicament, I'll tell you that. If we committed fornication and Christ didn't forgive us we'd die and go to hell. That's where we'd be in the end. But let's go farther now. If a man's wife commits fornication and he divorces her and marries another woman, and she comes back to him and he can't take her back, what's he going to do? He'll have to forgive her. But why? Because the Bible teaches if a companion in Christ, or even a brother or sister in Christ, commits a sin and asks for forgiveness, we are to forgive them. And so if my wife was to commit fornication, and never repented, never asked

forgiveness, I would never have to forgive her. But if she repented and asked forgiveness, I'd have to forgive her, but I wouldn't have to take her back. All right, he says God begged his wife to come back to him. Bro. Alexander, I'm glad you brought that back up. He wants to smile about that that I wouldn't have to take her back. I challenge him to show where I would have to take her back. Why, he read himself where a wife could depart, but if she did they'd have to remain unmarried, just departed that way (1 Cor. 7:11). So they could even separate that way and not have to live with each other.

But now then, he said God begged his wife to come back to him. Let's read that, though. He wouldn't read it to you. You reckon why? Let's read it in Jer. 3:1, "They say, If a man put away his wife, (This is God talking about taking his wife back now: "They say, if a man put away his wife,") and she go from him, and become another man's, shall he return unto her again? shall not the land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord." Yes, God said return, but He says if a man puts away his wife that she can't return to him. What's he referring to? He's referring back to Deut. 24:1-4, "When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband dies, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife." That's the law. God said when a man divorced his wife and she goes out and marries another man, he says if that man dies, she couldn't even come back and marry this first man again. Bro. Alexander, I'm glad you brought that up; that's some good information for these people here. That's what God said about it; but He showed He was going a little bit farther than He asked man to go.

He said he had never found a set of vows to keep faithful until the vow was broken. No, and I never did either, Bro. Alexander. Each one takes a vow to the other until death do them part. But, let's see. He says when they divorce, they are liars about the marriage vows. No, that's not when they are liars, Bro. Alexander. When they take that vow and then later on if that wife commits fornication, she has lied about her marriage vows. That's when the lie takes place, Bro. Alexander, when she didn't prove herself faithful, didn't keep herself wholly to him until death did them part. That's the one who did the lying. She broke wedlock; she lied about it. And God gave the man a right to divorce that woman that's lied about the marriage vow. Yes sir. My, my, never felt better in my life, and had less to do, I don't believe.

He says, Are you willing to face judgment with what Paul taught? I'm willing to face judgment with what Paul taught, but I'm especially willing to face judgment with what Jesus taught. Because my Bible doesn't say, "Looking unto Paul, the author and finisher of my faith;" but the apostle Paul

himself said, "Run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith" (Heb. 12:1-2). So, Paul said look to Jesus; he didn't say, Look to me. Why he said, "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided?" (1 Cor. 1:12-13). Bro. Alexander was getting up here and evidently he was saying, "I am of Paul." Somebody else, "I of Cephas"; and "I of Apollos"; and "I of Christ." Paul said, "Is Christ divided?" My Friends, we are supposed to be of Christ; we're not supposed to be of Paul. We're supposed to look to Jesus the author and finisher of our faith (Heb. 12:2), we're not supposed to look to Paul. And, so Jesus gave us the law by which we are to live.

Now, I want to read again to you some of those things I read to you last night, just read those translations about the husband and wife that breaks the marriage vows, that is, on this divorce question. I want you to notice the translations that I gave to you last night. In Charles B. Williams' translation, Mt. 19:9, "Whoever divorces his wife for any other cause than her unfaithfulness, and marries another woman, commits adultery." Now, there it says divorce. In Bro. Rotherham's translation, "Whosoever shall divorce his wife saving for unfaithfulness, and shall marry another committeth adultery." The Living Oracles translation by Bro. Campbell, "Whoever divorces his wife, except for whoredom, and marries another, commits adultery." Goodspeed translation, "Whoever divorces his wife on any ground but her unfaithfulness, and marries another woman, commits adultery." Ballantine's translation, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." Montgomery's translation, "Any man who divorces his wife for any cause except her unfaithfulness, and marries another woman, commits adultery." I want you to notice translation after translation says "Whosoever shall divorce his wife," and in a lot of them instead of saying fornication, it says except for her unfaithfulness, her unchastity. Using those words because evidently they knew there would be brethren like Bro. Alexander that didn't know that fornication included adulterers as Thayer and Robinson said it did. And so for that reason they put words so plain that even Bro. Alexander could understand them. Unfaithfulness. Weymouth's translation, "Whoever divorces his wife for any reason except her unchastity, and marries another woman, commits adultery." The Twentieth Century translation by about twenty scholars of the world, "Any one who divorces his wife, except on the ground of her unchastity, and marries another woman, is guilty of adultery." Revised Standard Version, "Whoever divorces his wife, except for unchastity, and marries another, commits adultery." So there, My Friends, I believe there are far over half a dozen translations that use the word divorce instead of put away and that use the word unchastity or unfaithfulness, etc., instead of fornication. That word fornication, My Friends, is defined by Robinson and Thayer, the world's standards on the meaning of Bible words in the original language, to mean adultery in Mt. 5:32 and 19:9. And so we read to him last night in Lev. 22:12-13, "If the priest's daughter also be married unto a stranger, she may not eat of an offering of the holy things. But if the priest's daughter be a widow or divorced . . . she shall eat." Now if she's married, God's word said she can't eat; but if she's divorced, she can eat. Therefore, if she's divorced, she's not married. I'm reading it in the Bible. Num. 30:6-9, "And if she had

at all an husband, when she vowed . . . And her husband heard it, and . . . disallowed her . . . the Lord shall forgive her. But every vow a widow, and of her that is divorced . . . shall stand against her." So, God said if she had a husband at all, then the vow would be broken if her husband disallowed her. But he said if she was divorced, her vow would stand against her. Therefore, if she was divorced, she didn't have a husband at all, she wasn't married. I've read it in the Bible; I haven't presumed a thing, it doesn't even have to have comment, just jot it down and read it in the Bible.

And so, My Friends, we certainly thank you for your presence last night and tonight. We hope you will weigh well what has been said and if you find, My Friends, you have been wrong, whichever one it be, if you have agreed with me tonight and you feel that Bro. Alexander has read to you in God's word that Jesus didn't know what he was talking about, or that what Jesus said was the law of Moses, although Jesus said, "It hath been said . . . But I say" and I proved to you then that what "I say" was not what Moses said. But if you see it that way, then, My Friends, I say, take it the way you see it. That's the thing to do. Do like Paul said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). And, My Friends, we should not make this a test of fellowship. I've never made it a test of fellowship; old Bro. Reynolds preached in my home congregation a long time and we never had a cross word on this question; and other preachers, Bro. Homer A. Gay and others believe like that, we got along fine. Bro. DeWitt has been in my home, held meetings there and stayed in my home. We never had a cross word on those things. And, My Friends, there would never have been disturbance and discord if Bro. Alexander hadn't come and drawn the line and said he wouldn't call on any man to wait on the Lord's table, lead a song, lead a prayer, or take any active part, if he even believed like I do, even if he is a single man. Now, there's where the line was drawn and so, My Friends, some of the churches are using him, and there has been discord sown in Texas and various places where he has been, and for that reason I was hoping in this discussion that we might come together and have love and unity and work together. Hoping we could save the division and discord that may come, so I beg you let's not disfellowship each other. But, Bro. Alexander, let us be willing to work together and not draw the line on each other. But I allow you to believe as you wish and I believe as I do and thus; we can work and cooperate together as we've strived to get you to do in other places. We want love; we want unity, I thank you.

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