

**BALES-DEAVER
DEBATE
ON
ALIENS AND THE
COVENANT**

**James D. Bales, Publisher
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RULES COMMONLY USED FOR DEBATE SITUATIONS, BASED UPON HEDGE'S RULES OF LOGIC.

Each Speaker—

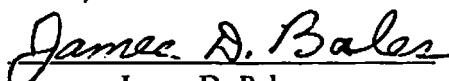
1. When in the affirmative, is to be careful to state the issue clearly and to define the terms of his proposition;
2. Is to consider the other equal, and is not to employ arrogant language;
3. Is to be careful to stay on the subject;
4. Is to try to avoid the use of ambiguous language;
5. Is to cast no personal reflections;
6. Is to seek to avoid eliciting demonstrations from the audience;
7. Is to answer arguments;
8. Is to be careful to avoid questioning motives;
9. May show the consequence of a doctrine or position, but must not charge the other with believing it unless the other actually does believe it;
10. Must examine the evidence with fairness;
11. Must not ridicule;
12. Must treat the other in harmony with the principles of Christian attitude and conduct;
13. Is not to present new material in his final negative.

NOTE: that according to these rules, each disputant may:

1. State the issue;
2. Define the terms;
3. Illustrate points;
4. Argue his case;
5. Call for evidence.

Signed by:


Roy Deaver


James D. Bales

PROPOSITIONS FOR DEBATE

“The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it.”

AFFIRMATIVE: Roy C. Deaver

NEGATIVE: James D. Bales

“The Scriptures teach that only those who are in the covenant are under the internal laws of the covenant.”

AFFIRMATIVE: James D. Bales

NEGATIVE: Roy C. Deaver

DEAVER'S FIRST AFFIRMATIVE

Deaver's Proposition

In a letter addressed to brother Thomas B. Warren, dated February 14, 1980, brother Bales said, "The Lord willing, I shall be delighted to engage in a written debate with brother Roy Deaver. I shall plan to get a letter off to him soon." Soon thereafter, brother Bales wrote to me in a letter dated February 21, 1980. In this letter he said, "Since our discussion on this subject started at the Preacher's Forum, April 19, 1977 in Searcy, Arkansas, I think your proposition should deal with your basic position, i.e., that Matthew 19:9 is universal legislation covering all marriages." He said further, "You believe that all of Christ's laws are binding on all men, while I believe that the internal laws of the covenant regulate only those who are in the covenant." He suggested that he affirm that "the Scriptures teach that the Church only is under the new covenant."

On May 23, 1980, I wrote to brother Bales. I mentioned: "At long last I am getting in the mail to you some thoughts and suggestions relating to our proposed discussion on divorce and remarriage. I apologize for being so long in making reply, but the delay simply could not be helped. I look forward to an interesting and profitable discussion." With this letter of May 23rd I submitted to brother Bales *the proposition* which I wanted to affirm. I wrote as follows: "I am submitting to you the proposition which I will affirm. I recognize that the proposition is very long, but every item and every feature mentioned is something which I regard as being absolutely essential to the discussion, and which I wanted to be spelled out clearly *in the proposition*. Otherwise, I run the risk of bringing in matters which I know to be tremendously important, only to have my opponent respond, 'But that 's not in the proposition.' I would not accept the short proposition which you suggested simply because it does not set out the issues between us."

Brother Bales rejected this proposition, and I wrote to him again June 23, 1980. Among other things, I wrote as follows: "I suspect

that I am just as anxious to get on with the debate as you are, but there will be no debate until we get the propositions signed." I stated further, "I am again submitting to you my original proposition, with the request that you sign to deny that proposition—unless you are *unwilling* to admit that the denial of that proposition is in harmony with the positions (related to amenability) which you have advocated in your various writings. If there is some element of that proposition which you actually affirm, please tell me what it is, and we will proceed from there."

On July 10, 1980, brother Bales wrote me a 10-page, single-spaced letter discussing many matters. He was still very unhappy with my original proposition, and would not sign it. Finally, in a letter to brother Bales dated August 6, 1980, I stated: "In view of numerous comments you have made in various letters, I am in better position to sign the short propositions which you have already signed." I stated further: "So far as I can determine, this brings to a close the correspondence relating to the propositions. I feel that we have a clear understanding of the basic issue involved, and that we can get on with the debate."

Therefore, with this—the first—installment, I begin my affirmative of the proposition: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." Brother James Bales denies this proposition.

Why the Rejection?

The reader is invited and is urged to study carefully the proposition which I originally submitted to brother Bales. This proposition reads as follows:

THE SCRIPTURES TEACH—

1. That all men (whether Christian or non-Christian) living today are *amenable* to (are under) the New Covenant (the law of Christ, the gospel, the faith), and
2. That, therefore, all men (whether Christian or non-Christian) living today *commit sin* (by violating the law of Christ)—
 - (1) When they establish or enter or support any religious institution not authorized by the New Covenant (the law of Christ);
 - (2) When they teach and/or support the teaching that men must reject the gospel plan of salvation and accept the Baptist doctrine that alien sinners (non-Christians) are saved at the point of faith in Christ before and without being baptized in

the name of Christ;

- (3) When they teach and/or support the teaching that men ought to reject the church which was purchased by the blood of Christ and enter the Baptist church and remain in it until death;
 - (4) When they teach and/or support the teaching that men ought to reject the worship authorized by the New Covenant and to worship God by singing with the accompaniment of mechanical instruments of music;
 - (5) When they teach and/or support the teaching that men ought to reject the way of life authorized and demanded by the law of Christ and to accept the view that no sin from murder to idolatry can endanger the salvation of one who has been born again; and
3. That, therefore, all persons, whether Christian or non-Christian, are persons who are amenable to the teachings of Matthew 19:9, and that, therefore,

All persons who—except for fornication—put away their companions and marry someone else are persons who are involved in sinful practices and/or sinful states and/or sinful relationships; and, therefore, are persons who are instructed by the law of Christ to cease those sinful practices, to get out of those sinful states, and to sever those sinful relationships.

I insist that these are important matters—pertinent matters, every one—and that they clearly and distinctly reflect what brother Bales has taught in many pages. Brother Bales has said repeatedly that those outside the covenant are not under (are not amenable to) the covenant. He has argued that when denominationalists involve themselves in false worship (false doctrine, human churches, opposition to God's church) that they do not violate the law of Christ. If the outsider is not amenable to the law of Christ, then how could the denominationalist violate the law of Christ? No man can violate a law to which he is not amenable!

In this regard, we cite the following statements from brother Bales. (1) "People outside of the covenant today are no more under Christ's covenant than was the Gentile under Moses' covenant." NOTE: Gentiles were not under the law of Moses, and aliens are not under the law of Christ. (2) "No convert in Corinth lived under the new covenant before he was baptized into Christ." (3) "The law or covenant does not speak to those who are not under the covenant (Rom. 3:19)." (4) "And no one was *under* the covenant of Moses, for example, who was not *in* the covenant." (5) "I am justified in argu-

ing that the Jews and Gentiles in Corinth who had sinned, as described in I Corinthians 6:9-10, were not under the law of Christ at the time they sinned." (6) "However, neither the Jew nor the denominationalist is under new covenant law." (7) "Christ has given no new covenant laws regulating churches founded and directed by human authority."

Yet, brother Bales would not sign to deny points #1 and #2 in the above proposition! In a letter to me, dated July 14, 1980, brother Bales made reference to another brother and then stated: "He would be no more willing, if he is consistent, to deny the first two parts of your proposition than I am."

How does brother Bales claim that he denies point #3 (of the above proposition) while claiming that he does not (or would not) deny points #1 and #2? If he *admits* that "all men (whether Christian or non-Christian) living today are *amenable* to (are under) the new covenant (the law of Christ, the gospel, the faith)," then he admits that "all persons, whether Christian or non-Christian, are persons who are *amenable to the teachings of Matthew 19:9*."

And, with this admission the discussion should be over. Yet, in spite of his statements of refusal to deny points #1 and #2, I know that brother Bales *does not admit* and *does not believe* that all persons—whether Christian or non-Christian—are *amenable to the teachings of Matthew 19:9*.

He will certainly have something to say. But, what he has to say (in view of his admissions) will not help his case nor prove his cause.

I predict that he is preparing to argue that *some* of the law of Christ is applicable to the alien, but that *some* of it is not; that *some* of the gospel is applicable to the alien, but that *some* of it is not.

This brings to mind that eventful day at Harding University, April 19, 1977. Brother Bales spoke, striving to explain how I Corinthians 7:10-11 shows that Matthew 19:9 does not apply to the outsider. I then spoke, in opposition to Dr. Bales. I stressed that Matthew 19:9 does apply to the outsider (as well as to the Christian) and that I Corinthians 7:10-11 does not prove otherwise. Near the end of my speech I mentioned that I had a letter from a man in Africa who was concerned about becoming a Christian. The man said that he was married to "six wives" and by these he had "twenty-one children." The man asked, "What shall I do to solve this problem?" I asked brother Bales, "In view of the fact that in this man's country polygamy is legal and is accepted, and in view of the fact that this man was not a Christian when these marriages were formed—what would you tell him?"

In the forum which followed, questions were directed to Dr. Bales

and to me. Early in the question period (I think it was the first question), someone repeated my question to brother Bales, and asked again, "What would you tell the man?" Brother Bales stated that in the light of Ephesians 5:23 he would have to tell the man that he would have to get out of his polygamy."

I leaned close to brother Bales (and close to the microphone) and stated, "Brother Bales, I want to say kindly, but firmly, that your answer is completely contradictory to your basic position that the law of Christ does not apply to the outsider, and you are *now* in the position of saying that a *part* of God's law on marriage *does* apply to the outsider, and that a part *does not*!"

When I returned home I prepared a chart designed to emphasize this particular position of brother Bales. GOD'S LAW ON MARRIAGE: A PART (Ephesians 5:23) DOES APPLY TO THE OUTSIDER, BUT A PART (Matthew 19:9) DOES NOT! It was my opinion at that moment that this was the first time brother Bales had ever taken this position. And it may be that he is now preparing to argue that a part of the gospel is applicable to the outsider, and that a part is not applicable to the outsider; that the outsider is amenable to a *part* of the gospel, but that he is *not* amenable to a part of it.

But, if brother Bales does proceed in this direction, it will be in contradiction to what he has already admitted. I wanted to affirm that *all men* (whether Christian or non-Christian) are amenable to *the gospel* (the law of Christ, the faith). He would not deny this. "The gospel" is *the gospel*—*all* the gospel, the *whole* gospel. We will not allow brother Bales to bifurcate the gospel with regard to the Christian and the non-Christian.

Our question is: In view of brother Bales' known teachings, and in view of the relationship of my original proposition to these known teachings, *why did brother Bales reject my original proposition?*

If brother Bales does not *mean* what he is saying (and has been saying), let him say so in language plain and clear. If he *does not believe* what he has said about God's law and the outsider, let him repudiate these statements. If there is some secret or *hidden meaning* in his statements, then let him explain. But in no case will he be allowed to claim that he has not *taught* that God's law (the law of Christ, the gospel, the faith) does not apply to the outsider.

Definition of Terms

"The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it."

1. The Scriptures—by Scriptures we mean the word of God, the Bible, consisting of the Old Testament and the New Testament, with particular emphasis in the present study upon the New Testament.
2. Teach—by teach we mean that the Scriptures set forth, make known, impart—information. We recognize that everything the Bible teaches it teaches either (1) explicitly, or (2) implicitly. And, we hold that whatever the Bible teaches *implicitly* is just as true, just as binding, just as authoritative as is that which it teaches explicitly. Perhaps it is in order to mention here that Biblical authority is established in consideration of: (1) approved example, (2) implication, (3) direct statement, and (4) expediency.
3. Matthew 19:9—by this we mean a particular segment of scripture, coming within the paragraph of Matthew 19:3-12 (of the ASV), and relating to the Lord's teaching on the subject of marriage, divorce, and remarriage.
4. Universal legislation—by this we mean that the law of Christ in general and Matthew 19:9 in particular apply to all accountable persons everywhere, and that the teachings of Matthew 19:9 cannot (according to the Scriptures) be limited to persons who are Christians. We confidently affirm that Matthew 19:9 applies to: (1) marriages of non-Christians to non-Christians, (2) marriages of Christians to non-Christians, and (3) marriages of Christians to Christians. Brother Bales holds that Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*. Let the reader stick a pin right here!
5. Please let it be clearly understood that this proposition is designed to emphasize that "all persons, whether Christian or non-Christian, are persons who are amenable to the teachings of Matthew 19:9, and that, therefore, all persons who—except for fornication—put away their companions and marry someone else are persons who are involved in sinful practices and/or sinful states and/or sinful relationships; and, therefore, are persons who are instructed by the law of Christ to cease those sinful practices, to get out of those sinful states, and to sever those sinful relationships."

Brother Bales' Erroneous Concepts

I had the privilege of writing the "Foreword" to brother Thomas Warren's book entitled *Keeping the Lock in Wedlock*. Drawing upon that material, I want to suggest here at least some of brother

Bales' erroneous concepts. We present this material as a means of getting before the reader somewhat of an overview of the entire discussion.

I BELIEVE THAT BROTHER BALES IS WRONG—

1. In his concept of the Great Commission;
2. In his concept of man's amenability to the gospel of Christ;
3. In his concept of "the law written on the heart";
4. In his views regarding the teaching of Matthew 19:9;
5. In his views regarding the teaching of I Corinthians 7:10-15;
6. In his distinction between "invitation" to come into the covenant, and the "things" to be taught those who are in the covenant;
7. In his concept of the teaching of I Corinthians 7:15;
8. In his concept of *obligation* in relation to *qualification*;
9. In his concept of the nature of revelation.

MORE SPECIFICALLY, I BELIEVE THAT BROTHER BALES IS WRONG IN HIS TEACHING—

1. That *not all* accountable persons are amenable to *all* the gospel of Christ;
2. That Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*;
3. That the *guilty party* (of Matthew 19:9) has a *scriptural* right to remarry;
4. That I Corinthians 7:10-11 *does not* apply to all "the married," but applies *only* to the case in which a *Christian* is married to a *Christian*;
5. That Paul, in I Corinthians 7:10-13, teaches that Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*;
6. That people in the world who have put away their companions (regardless of the number of times, and regardless of the causes) may—upon becoming Christians—*continue* in the remarriage without sin (or, with God's approval);
7. That neither Christ nor Paul ". . . legislated on divorce and remarriage between two people who are outside of Christ's covenant";
8. That the *deserted believer* of I Corinthians 7:15 may, with God's approval, remarry (upon the grounds of desertion alone);
9. That no person can be *obligated* to do something which he is *not qualified* to do.

Brother Bales Must Prove . . .

Still drawing upon the "Foreword" we suggest that in order for brother Bales to establish his case he must prove (but he CANNOT prove) at least the following things:

1. He must prove (but he cannot prove) that men in the world (i.e., non-Christians) are not amenable to the law of Christ;
2. He must prove (but he cannot prove) that the Great Commission (Matthew 28:18-20) says: teach . . . baptize . . . teach some more;
3. He must prove (but he cannot prove) that there is such a thing as "the law written in the heart," by violation of which people in the world become sinners;
4. He must prove (but he cannot prove) that people in the world *do not* become sinners by violating *the law of Christ* (the gospel);
5. He must prove (but he cannot prove) that Matthew 19:9 applies ONLY to the case in which a Christian is married to a Christian;
6. He must prove (but he cannot prove) that I Corinthians 7:10-11 teaches that Matthew 19:9 applies ONLY to the case in which a Christian is married to a Christian;
7. He must prove (but he cannot prove) that I Corinthians 7:10-11 applies ONLY to the case in which a Christian is married to a Christian (that it does not and that it CANNOT possibly apply to ALL "the married");
8. He must prove (but he cannot prove) that "the rest" (of I Corinthians 7:12) means "mixed marriages," and CANNOT POSSIBLY mean the rest of the questions or the rest of the cases;
9. He must prove (but he cannot prove) that a distinction exists between the "invitation" to obey the gospel and the *command* to obey the gospel;
10. He must prove (but he cannot prove) that this "invitation" is in scripture *clearly distinguished from* the *gospel*;
11. He must prove (but he cannot prove) that I Corinthians 7:15 teaches (in spite of what Matthew 19:9 says) that the deserted believer can scripturally remarry, upon the grounds of the desertion alone;
12. He must prove (but he cannot prove) that no man is obligated to do something which he is not qualified to do;
13. He must prove (but he cannot prove) that God involves Himself in contradictory revelation;
14. He must prove (but he cannot prove) that from Pentecost (of Acts 2) to the time that God revealed to Paul the information contained in I Corinthians 7:10-13—a period of at least several

years—no apostle (or other inspired teacher) ever applied the teaching of Matthew 19:9 to a non-Christian, and that IF an apostle (or other inspired teacher) *ever did* apply the teaching of Matthew 19:9 to a non-Christian that that apostle (or that inspired teacher) was guilty of teaching FALSE DOCTRINE!

The Universal Nature of Matthew 19:9

The logician works with four different types of propositions: (1) the A-form proposition, which is a universal-affirmative; (2) the E-form proposition, which is a universal-negative; (3) the I-form proposition, which is a particular-affirmative; and (4) the O-form proposition, which is a particular-negative. These are the only types of propositions which will go into the "logical machine" (categorical).

The logician must be able to *translate* a statement (any statement) made in ordinary discourse into its proper corresponding A, E, I, or O-form proposition. Such translation is absolutely necessary (1) if the statement is to be subjected to proper logical analysis, and (2) if the statement is to be used in setting up a syllogism. Without this translation, the statement will not fit into the "logical machine."

The Lord's statement, "He that believeth and is baptized shall be saved" translates into an A-form (universal-affirmative) proposition: "All persons who believe and who are baptized are persons who shall be saved."

In the light of Matthew 19:9, consider all persons who put away their companions and who marry another companion. Some of these persons *are* adulterers, and some of these persons *are not* adulterers. Some of these *do not* put away their companions because of fornication upon the part of the companion, and some of these *do* put away their companions because of fornication upon the part of the companion. Those persons who *do not* put away their companions because of the companion's fornication, and who marry another companion, *are* adulterers. Those persons who *do* put away their companions because of the companion's fornication, and who marry another companion, *are not* adulterers.

Matthew 19:9 is an "exceptive sentence," and as such it cannot be translated into a single standard-form categorical proposition. Rather, it must be translated into *two* standard-form categorical propositions. This is the procedure for dealing with an "exceptive sentence."

For example, the statement, "All except freshmen are eligible for the course" is an "exceptive sentence." Its logical meaning is: (1) All

non-freshmen are eligible for the course—an A-form proposition; and (2) No freshman is eligible for the course—an E-form proposition. It takes *both* these categorical propositions to capture the meaning of this “exceptive sentence.” And, further meaning of the sentence is: One is eligible for the course IF and ONLY IF he is a non-freshman.

Consider further: All except freshmen are eligible for the course. Let “ $\sim$ A” (non-A) symbolize persons *who are not* freshmen. Let “A” symbolize persons *who are* freshmen. Let “B” symbolize persons who are eligible for the course. Then we have: (1) All non-A’s are eligible for the course (All $\sim$ A’s are B’s), and (2) No A is eligible for the course (No A is B). Or, to say it another way, one is eligible for the course IF and ONLY IF he is a non-A.

Or, (1) All non-freshmen are eligible for the course; and (2) No freshman is eligible for the course; and (3) One is eligible for the course IF and ONLY IF he is a non-freshman. Such is the nature of the “exceptive sentence.”

Likewise, “Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery: . . .” is an “exceptive sentence.” As such, it cannot be translated into a single standard-form categorical proposition. Rather, it must be translated into *two* standard-form propositions. Its logical meaning is: (1) All persons who do not put away their companions because of that companion’s fornication, and who marry another companion, are persons who commit adultery (an A-form proposition); and (2) No person who puts away his companion because of that companion’s fornication, and who marries another companion, is a person who commits adultery (an E-form proposition). Or, (3) One may put away his companion and marry another companion (during the lifetime of the companion put away) IF and ONLY IF he has put away this companion because of fornication upon the part of the companion.

Consider further: “Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery.” This means that all persons who—except for fornication—shall put away their companions and shall marry another companion are persons who commit adultery. (1) Let “ $\sim$ A’s” (non-A’s) symbolize persons who put away their companions, *but not for fornication*, and marry another companion (during the lifetime of the companion put away). (2) Let “A’s” symbolize persons who put away their companions *because of fornication* upon the part of the companion, and who marry another companion (during the lifetime of the former

companion put away). (3) Let "B" symbolize persons who are adulterers (persons who keep on committing adultery).

Then, we have: (1) All non-A's are B's; and (2) No A is B. Or, (3) One is non-B IF and ONLY IF he is A.

Or, (1) All persons who put away their companions, but not for fornication, and who marry another companion (during the lifetime of the companion put away) are persons who commit adultery (persons who keep on committing adultery); and (2) No person who puts away his companion because of fornication upon the part of the companion, and who marries another companion (during the lifetime of the companion put away) is a person who commits adultery (who keeps on committing adultery). Or, (3) A person may put away his companion and marry another companion (during the lifetime of the companion put away) IF and ONLY IF he has put away his companion because of fornication upon the part of the companion.

This is the meaning of Matthew 19:9, and this is the correct handling of an "exceptive sentence." Observe carefully that Matthew 19:9 is an "exceptive sentence." But, an "exceptive sentence" translates into (1) an A-form proposition, and (2) an E-form proposition. But, an A-form proposition is a universal-affirmative, and an E-form is a universal-negative. Hence, we argue the *universality* of Matthew 19:9. The Lord applied it to *all* marriages. No person has a right to attempt to make a "particular" proposition out of a "universal" proposition. This would be changing "all" to "some."

If (A) it is the case that Matthew 19:9 is an "exceptive sentence," and (B) if it is the case that an "exceptive sentence" logically translates into two universal propositions, then (C) it is the case that Matthew 19:9 is universal in its application (applying to all marriages). This is saying: the conjunction made up of conjuncts A and B implies C. Or, $(A \cdot B) \supset C$. We affirm A and B, and have already proved the point. Hence, $(A \cdot B)$. Therefore, C—it is the case that Matthew 19:9 is universal in its application (it does apply to all marriages, and not just to marriages of Christians to Christians). See Chart #2.

There is no way that brother Bales can deny that Matthew 19:9 is an "exceptive sentence." There is, therefore, no way that he can deny the universal nature of Matthew 19:9. He must argue, therefore, that its universal nature has been *modified* by I Corinthians 7:10-11.

What Does Matthew 19:9 Say?

There are brethren who hold (1) that the "guilty party" of Matthew 19:9 may (with God's approval) form another marriage union;

(2) that Matthew 19:9 is a "covenant passage"—by which they mean that it has no application whatsoever to non-Christians, and that—in fact—it applies *only* to the case in which a Christian is married to a Christian; (3) that no person is amenable to *all* the law of Christ (the gospel of Christ) until *after* he has been baptized; (4) that the deserted believer (of I Corinthians 7:15) has a scriptural right to remarry (on the ground of the desertion alone). All four of these positions are in contradiction to plain Bible teaching.

Please note one basic matter: The Bible teaches that all persons who shall put away their companions and shall marry another companion—except upon the grounds of fornication upon the part of the companion put away—are persons who commit adultery (are persons who *keep on* committing adultery). The position now being reviewed is: It is NOT THE CASE that all persons who shall put away their companions and shall marry another companion—except upon the grounds of fornication upon the part of the companion put away—are persons who commit adultery.

It is in this connection that we raise the question: What does Matthew 19:9 actually say? We submit the following analysis.

1. The Lord said: "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." See Chart #1.
2. *lego de humin*—but I say to you. *de* is generally translated "but," as in the parallel passage, Matthew 5:32. Here we have contrast. The Lord's teaching is here set forth in *contrast* to the Mosaic toleration. The *humin* is a dative case construction, equivalent to the English indirect object.
3. *hoti* generally introduces a clause, and in this instance introduces *two* clauses. These two clauses are *direct objects* of the verb "say." The Lord says, I say unto you (1) whosoever shall put away his wife and shall marry another—except for fornication—commits adultery; and (2) the man who marries a woman who has been put away commits adultery.
4. *hos an*—*hos* is a relative pronoun which when used with *an* or *ean* and a verb in the subjunctive mood means "whoever" or "whosoever."
5. *apolusa*—This is the aorist active subjunctive, third person singular of *apoluo*. *Apoluo* means: to release, to divorce, to liberate.
6. *tan gunaika autou*—literally, this is "the wife of him"; hence, "his wife."

7. *ei ma epi porneta*—except upon (or for) fornication.
8. *kai gamasa allan*—and shall marry another. *gamasa* must be considered with *apolusa*. These two words together are identically related to the *hos an*—whosoever shall put away . . . and shall marry another. The *ei ma* phrase “except for fornication” relates identically to *apolusa* and to *gamasa*. “Whosoever shall put away his wife and shall marry another—except for fornication. . . .”
9. *moichatai*—This verb is in the *present tense*, the general force of which is *continuous action*. It means, therefore, “keeps on committing adultery.”
10. *kai ho apolelumenan gamasas moichatai*—*apolelumenan* is a perfect passive substantive participle, accusative singular feminine, the force of which is: the-having-been-put-away (woman). *gamasas*—is an aorist active substantive participle, nominative, singular, masculine, and goes with the definite article which is masculine. The force of this is: “the-having-married-the . . . (man). The two substantive participles give us: The having married a having been put away woman (man). That is, “the man who has married a woman who has been put away.”
11. *moichatai*—the same word as previously used. It is in the *present tense*, and means: keeps on committing adultery. The man who has married a having-been-put-away woman keeps on committing adultery.
12. Thus, the Lord said (in Matthew 19:9): “But I say to you, that whosoever shall put away his wife, and shall marry another (woman)—except for fornication—keeps on committing adultery; and the man who has married a woman who has been put away keeps on committing adultery.”
13. The passage says: “Whosoever . . . commits adultery.” What “whosoever” commits adultery? There are *two* “whosoever’s” who commit adultery: (1) the “whosoever” which shall put away his wife and shall marry another woman—except upon the grounds of fornication upon the part of his companion; and (2) the “whosoever” who has married a woman who has been put away (ANY woman who has been put away).
14. This passage says in principle, therefore—(1) All persons who shall put away their companions and shall marry another companion—except upon the grounds of fornication upon the part of the companion put away—are persons who keep on committing adultery; and (2) All persons who have married a having-been-put-away companion are persons who keep on committing adultery.

15. This passage says (by implication): All persons who—because of fornication upon the part of their companions—put away their companions and form another marriage are persons who DO NOT commit adultery (or ARE NOT persons who commit adultery).
16. Let a rectangle represent ALL people who have married someone else while having a *living* companion (or former companion). See Chart #3 (WHAT JESUS TAUGHT). There are some in this totality who ARE adulterers, and there are some in this totality who ARE NOT adulterers. According to the Lord, those ARE adulterers who have formed another union but who have not put away their companions because of that companion's fornication. Those ARE NOT adulterers who have formed another union but who *have* put away their former companion because of that companion's fornication.
17. See Chart #4 (WHAT SOME BRETHREN TEACH). But, there are brethren who teach: (1) Those ARE NOT adulterers who have put away a companion *not for fornication*, but who were *alien sinners*—non-Christians—at the time of their marriage, or who were *Christians* married to *non-Christians*; (2) Those ARE NOT adulterers who have put away a companion *not for fornication*, and who were members of the church at the time of the remarriage, but who subsequently said, "I'm sorry, and I don't intend to do it again"; (3) Those ARE NOT adulterers who have formed another marriage after having been *deserted* by an unbelieving companion; and (4) Those ARE NOT adulterers who are *guilty fornicators* and who have been put away by their companions because of their fornication and have subsequently formed another marriage.
18. According to *some* brethren, those alone are adulterers who—after having become Christians—have put away a companion not for fornication, and who have not *at this point in time* said, "I'm sorry, and I don't intend to do it again." Just as soon as this "repentance" (?) takes place, said parties will automatically be transferred from the realm of the adulterers to the realm of the non-adulterers, and they may continue (so it is claimed) in the remarriage which was formed in violation of God's law!

All Accountable Persons Are Amenable to the Law of Christ

Brother Bales is presently stressing the doctrine that the law of Christ on the subject of marriage, as this law is set forth in Matthew

19:9, does not apply to outsiders—that is, that Matthew 19:9 is a “covenant passage,” and applies *only* to those within the covenant. He claims, in fact, that Matthew 19:9 applies only to the case in which a *Christian is married to a Christian*. Related to this position it is argued that the alien sinner is not amenable to the gospel (the law of Christ)—that no non-Christian is under the New Covenant.

It is a fact that God commands “all men everywhere to repent” (Acts 17:30). “Repentance” presupposes the fact of *sin*. But, sin is *transgression* of divine law (I John 3:4), and where there is no law neither is there transgression (Rom. 4:15). And, where there is transgression there IS law.

So, if accountable persons who are not Christians are not under (are not amenable to) the law of Christ, then *how do they get to be sinners*? Years ago, brother E. C. Fuqua argued that men (people) in the world got to be sinners because of violation of civil law. Now, brother Bales—who holds the same *basic* doctrine that brother Fuqua held—is saying that people in the world become sinners by violating the “law written in the heart.” He has made many baseless assumptions about “the law written in the heart,” and this matter will be dealt with at the proper time. The facts are: (1) men in the world ARE sinners, and (2) they are sinners because of their violation of the law of Jesus Christ.

When Paul testified to the Jews of Corinth that “Jesus was the Christ” (Acts 18:5), was he preaching the *gospel* to the Jews of Corinth? According to Acts 18:8, “. . . many of the Corinthians hearing, believed, and were baptized.” Was this response made to the preaching of the gospel? Or, was this response required by the “law written in the heart”? When the Jews of Corinth “opposed themselves and blasphemed” (Acts 18:6) were they sinning—(1) against the law of Moses? (2) against the law written in the heart? (3) against the law of Jesus Christ? When the Jews of Corinth “opposed themselves and blasphemed” (Acts 18:6), were they rejecting a law to which they were not amenable? Were they rejecting a law to which they were only *partly* amenable? Were they rejecting the “law written in their hearts”? Were they rejecting a law to which they *were* amenable?

When Paul, on the second missionary journey, began his labors in Corinth, he went there “. . . proclaiming the testimony of God” (I Cor. 2:1). In proclaiming the “testimony of God” he was “. . . determined not to know anything among you, save Jesus Christ, and him crucified” (I Cor. 2:2). According to the grace of God which was given him, Paul—as a wise masterbuilder—laid the foundation

(I Cor. 3:10). In laying this foundation Paul testified that Jesus was the Christ (Acts 18:5). But, in Corinth, and to the Corinthians, Paul preached the *gospel* (I Cor. 15:1-2).

Thus, it is clear that "proclaiming the testimony of God," declaring "Jesus Christ, and him crucified," "testifying that Jesus is the Christ," and preaching "the gospel" are simply *different ways of saying the same thing*. It is equally clear, therefore, that the gospel message—the only message the Lord has authorized men to preach—is *addressed to the alien sinner* (to accountable persons outside the Christ) as well as to those persons who are "in Christ."

When Philip "went down to the city of Samaria" he "preached Christ unto them" (Acts 8:5). In preaching "Christ" Philip was preaching "the word" (Acts 8:4). In preaching "Christ" Philip was preaching (1) things concerning the kingdom of God, (2) the name of Jesus Christ, and (3) baptism—Acts 8:12. In preaching (1) Christ, (2) the word, (3) the kingdom, (4) the name of Christ, and (5) baptism—was Philip preaching "the *gospel* of Christ"? Or, is it one thing to preach *Christ* and another thing to preach the *gospel* of Christ?

When Philip arrived on the scene to begin his work among the Samaritans, were these Samaritans alien sinners? How did they get to be sinners? Were they amenable to the gospel of Christ? Was Philip preaching to them something to which they were not amenable? Those who rejected this message preached by Philip—were they any worse off in their rejection of it? If they were not amenable to it how could they be any worse off in rejecting it? On the other hand, if they were in fact worse off in their rejection, it must have been because they were amenable to it.

In dealing with the nobleman of Ethiopia, Philip "opened his mouth and beginning from this scripture (Isa. 53:7), preached unto him Jesus" (Acts 8:35). When Philip preached "Jesus," did he preach the same basic message that he preached in Samaria when he "preached *Christ* unto them"? When he preached "Jesus," did he preach *the gospel*? Was the nobleman an alien sinner? Was he amenable to *the gospel* of Christ? Is it the case that the eunuch was amenable to the "gospel" of Christ, but not to the "doctrine" of Christ? Does the New Testament make any such distinction between "gospel" and "doctrine"? Or, is it the case that the "gospel of Christ" and the "doctrine of Christ" *mean exactly the same thing*? Did the Lord say: Go preach the *gospel* to every creature (Mk. 16:15), and did Paul say that he was ready to preach the *gospel* to the *saints* in Rome (Rom. 1:7,15)? Is the *gospel* to be preached to those outside

the church, as well as to those in the church?

Thus, we insist that the Bible teaches that all men (all accountable persons—whether Christians or non-Christians) are amenable to the law of Christ (the New Covenant); that the gospel of Christ is addressed to all accountable persons everywhere.

Conclusion

In this first installment of the debate with brother Bales—Deaver's first affirmative—of necessity we have dealt with many general, but important matters. More specifically, we have argued that all accountable persons are amenable to the law of Christ (the gospel), including their amenability to Matthew 19:9, and that this fact is clearly seen in consideration of: (1) the nature of Matthew 19:9; (2) what Matthew 19:9 actually says; and (3) consideration of certain passages—Acts 18:5-8; I Corinthians 2:1-2 and I Corinthians 15:1-2; Acts 8:5 and Acts 8:12; Acts 8:35.

If all men are amenable to the law of Christ (the gospel), and if Matthew 19:9 is a part of the law of Christ (the gospel), then all men are amenable to Matthew 19:9.

Questions for Brother Bales

Please check the proper box.

1. The gospel—
 - ☐ Contains everything that is necessary for one to become a Christian;
 - ☐ Contains everything that is necessary for one to live the Christian life.
2. The word—
 - ☐ Contains everything that is necessary for one to become a Christian;
 - ☐ Contains everything that is necessary for one to live the Christian life.
3. The faith—
 - ☐ Contains everything that is necessary for one to become a Christian;
 - ☐ Contains everything that is necessary for one to live the Christian life.

4. The law of Christ—

- ☐ Contains everything that is necessary for one to become a Christian;
- ☐ Contains everything that is necessary for one to live the Christian life.

5. The New Covenant—

- ☐ Contains everything that is necessary for one to become a Christian;
- ☐ Contains everything that is necessary for one to live the Christian life.

CHART #1

MT. 19:9

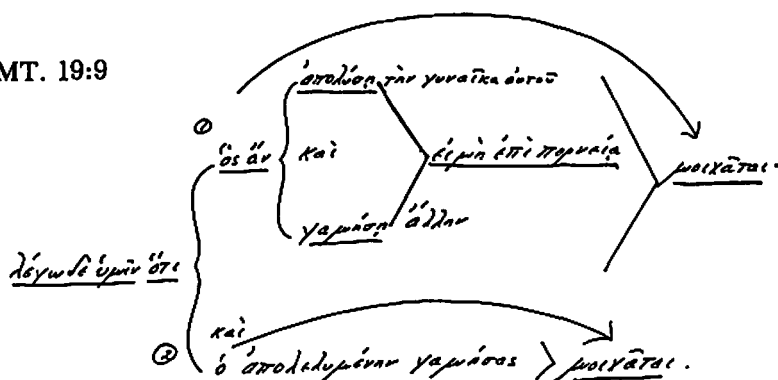


CHART #2

1. (A · B) $\supset$ C.
2. (A · B)
3. $\therefore$ C.

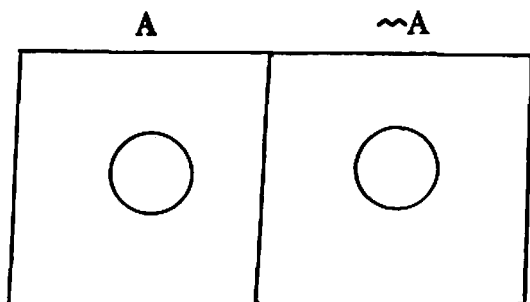
MAJ. PREM. If (A) it is the case that Matt. 19:9 is an "exceptive sentence," and If (B) it is the case that an "exceptive sentence" logically translates into *two universal* propositions: then, (C) it is the case that Matt. 19:9 is universal in its application (applying to all marriages).

MIN. PREM. It (A) is the case that Matt. 19:9 is an "exceptive sentence," and it (B) IS the case that an "exceptive sentence" translates logically into two universal propositions.

CONCL. It (C) IS the case that Matt. 19:9 is universal in its application (applying to all marriages).

CHART #3

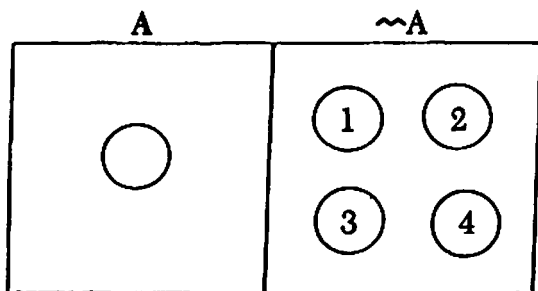
What Jesus Taught



Let the rectangle represent *all* people who have married someone else while having a *living* companion (or former companion). There are some in this totality who *are* adulterers; there are some who *are not* adulterers. Those who *are* adulterers are those persons who have formed another union but who *have not* put away their companion because of that companion's fornication. Those who *are not* adulterers are those who have formed another union but who *have* put away their companion because of that companion's fornication. According to the Lord (in Matt. 19:9) *these* are the ones—and the only ones—in this rectangle who are not adulterers!

CHART #4

What Some Brethren Teach



Let the rectangle represent all people who have married someone else while having a *living* companion (or former companion). There are some in this totality who *are* adulterers; there are some who *are not* adulterers. According to certain brethren:

1. Those *are not adulterers* who have put away a companion *not for fornication*, but

who were non-Christians married to non-Christians, or who were Christians married to non-Christians;

2. Those *are not adulterers* who have put away a companion *not for fornication*, and who were members of the church at the time of the marriage, but who subsequently said, "I'm sorry";
3. Those *are not adulterers* who have formed another marriage after having been deserted by an unbelieving companion;
4. Those *are not adulterers* who are remarried "guilty fornicators."

Those alone *are* adulterers who—as members of the church—have put away a companion not for fornication, and who have not at this point in time said, "I'm sorry, and I don't intend to do it again."

BALES' FIRST NEGATIVE

It is good to engage in this study with brother Deaver for whom I pray several times daily. My prayer also is that the truth may shine brightly whether for or against my position. After I turned down an oral debate with brother Thomas B. Warren and he turned down a written debate with me, he suggested that brother Roy Deaver would debate me. On February 9, 1980 he highly recommended brother Deaver as "likely as able a Bible student as any living on earth today," "... one of the best Bible students living today" (SS, April, 1973, p. 33). "We doubt that there is a man living who really knows (in the full impact of that word) the Greek New Testament better than he" (SS, Oct., 1975, p. 47). Brother Deaver will have the counsel of brother Warren in this debate, the Lord willing. Robert R. Taylor, Jr. said that these two "have enjoyed a David-Jonathan type of friendship across the years. Side by side they have fought many heroic battles in behalf of truth" (*Home*, 1979, pp. 133-134). Warren adopted Deaver's argument on I Corinthians 7:10-15 (*Lock*, p. 228). Deaver wanted us to debate propositions which Warren had drawn up. Deaver wrote the Forewords to the Fuqua Debate and *Keeping the Lock in Wedlock*. What a wonderful opportunity to have my thinking on this subject evaluated by these beloved brethren.

I. Keeping the Issue Clear

The proposition is: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." The responsibility of the negative is to evaluate the affirmative's arguments. The negative can also try to establish the case which shows Matthew 19:9 is not universal. If I deny something is relevant and Deaver proves it is, so much the worse for me.

The issue is not: (1) Why I did not sign the long proposition. (2) A number of items under "Bales' erroneous concepts" and "what Bales

must prove." I shall consider any arguments he makes on any of these, but I shall wait until he makes them. Why write as if I am in the affirmative? (3) Whether the guilty party can remarry is no more the issue in this debate than brother Mac Deaver's position that if a man violates Matthew 19:9, his marriage becomes scriptural when the first wife dies, although one had to be sorry for having done it in the first place (*Defender*, July, 1980, p. 58). (4) Brother Deaver is free to argue the general question of amenability, but it is irrelevant. Not every command of Christ pertains to everybody. If our proposition were: "Resolved that the command to take the Lord's supper is universal legislation covering all people both in and out of the church," the task of the negative would be fulfilled when it showed: (1) The command was not addressed to aliens. (2) The command cannot be observed by aliens (*Your*, p. 364). Having established these, discussions pertaining to the general law the aliens are under are irrelevant. If I Corinthians 7:10-11, 12-15 proves Matthew 19:9 is not universal, the affirmative has been disproved. What if Deaver affirmed I Corinthians 16:1-4 is universal, and aliens should contribute to the work of the church? How would you disprove it?

II. Deaver's Original Proposition

Deaver's, and Warren's (*Lock*, pp. 70-71), proposition asks me to *concede* important positions which *they mistakenly think* I have implied. Let us debate the proposition we have signed rather than debate why I did not sign his long proposition. Why I did not sign it will be made clear as the debate progresses.

III. Under the Covenant

(1) When I say people are not *under* the covenant, I do not mean they are not obligated to comply with the terms of admission to enter it. Gentiles had to comply with the terms of admission to enter the old covenant, but this does not prove they were *already* under it. (2) By "under the covenant," I mean in the covenant. This usage is sustained by the Bible. To be under the old covenant (Moses' law) was to be *in* it (Gal. 3:23; 4:4,5,21; 5:18; Rom. 3:19), to be under darkness is to be in darkness (Jude 6), to be under the yoke is to be in slavery (I Tim. 6:1), to be under sin is to be in sin (Rom. 3:9), and to be under grace is to be in grace—in Christ (Rom. 6:14). See *Scope*, pp. 26-40; Jude 6; Matthew 23:37-38. In some sense all are under His authority, but not in the sense that they are all under the cove-

nant (I Cor. 15:25,27; Eph. 1:19-22; Heb. 2:8). (3) The person to whom I referred (July 14, 1980) was Roy H. Lanier, Sr., who disagrees with me on I Corinthians 7:10-15, but who wrote: "I have been accused of teaching that aliens are under the new covenant law of Jesus because I teach that aliens are bound by the teaching of Jesus in Matthew 19:9. Aliens are not under the new covenant law to the church requiring them to pray, take the Lord's supper, etc." (FF, Nov. 20, 1979, p. 745). Does this mean that Lanier teaches, as I have been charged, that it is not wrong for aliens to counterfeit and to oppose what God teaches concerning entrance into, and living within, the covenant? (4) Brother Deaver must prove that my position implies what he thinks it implies. I believe moral relativism and irrationalism inhere in atheism, but I would not think of asking an atheist to concede my arguments in the proposition. I would prove them.

IV. Amenable to the Law of Christ

(1) If all men are under the internal laws (laws regulating those who are in the covenant), it does not prove Matthew 19:9 is binding on all marriages. All laws regulating those in the covenant are not addressed to everyone in the covenant. (a) Laws regulating elders in their official functions do not regulate women. (b) Laws regulating fathers do not regulate children. (c) Laws regulating husbands do not regulate wives. (d) The law of pardon for Christians (Acts 8:22) does not regulate aliens (2:38). (e) The law regulating the marriage of two Christians did not regulate marriages involving aliens (I Cor. 7:10-15). (f) Matthew 19:9 does not regulate marriages dissolved by death rather than by fornication. (g) Laws regulating the sexual relations of spouses do not regulate single Christians (I Cor. 7:3-6). (h) Disfellowship (I Cor. 5:9-13). (i) Court (I Cor. 6:1-8). Although there may be overlapping, one cannot say that because these are covenant laws they regulate even everyone in the covenant.

(2) I have never said that those laws of Christ which are directed to an alien are not binding on the alien, any more than I have affirmed that all internal laws of the covenant are laws which *each* Christian must obey. What I deny is that aliens are regulated by the internal laws of the covenant before they enter the covenant. Brother Deaver argues that all men are amenable to *all* the laws of Christ. In denying this I am not denying a lot of things which he assumes are thereby denied. Whatever law the alien is under is irrelevant to the interpretation of I Corinthians 7:10-15. It limits Matthew 19:9. It is

not necessary to discuss these other issues in order to understand I Corinthians 7:10-15. I came to my present position on its meaning without any involvement in the wider position of the question of the relationship of the alien to the total teaching of Christ. If aliens are under all Christ's internal laws, Paul shows their marriages are not under Matthew 19:9. These brethren must give us specific proof that Matthew 19:9 is addressed to and binding on aliens.

(3) More than once brother Warren said the case could be closed (*Lock*, pp. 15, 88), and before brother Deaver defined the proposition, he said, "With this admission the discussion should be over." The debate will prove whether this was premature.

V. Polygamy

Polygamy was tolerated by God under the law of Moses and in the times of the patriarchs. Brother Mac Deaver believes that what is viewed by some as patriarchy continued until the cross. Brother Roy thinks that it ended with the giving of the law (*How to Study the Bible*, p. 6). (a) On Pentecost, and for years thereafter, what would Roy Deaver have told candidates for baptism who married several wives before Pentecost? (b) Warren teaches that marriages which were acceptable under "patriarchy" and the law of Moses were acceptable in the church if they took place before Pentecost (*Lock*, pp. 270-271; *Charts*, pp. 240-241). He has failed to state it in his writings, but he implies polygamy was tolerated by the apostles in the church if entered into before Pentecost. (c) Mac Deaver says that polygamous marriages, entered into before they heard the gospel up until A.D. 62 or 63, were continued in when they became Christians (*Defender*, July, 1980, p. 56; *Letter*, July 22, 1980). If I believed polygamous marriages continued in the church in the first century with the approval of the apostles, I would have no problem with them today if they were entered into prior to conversion. These brethren, not Bales, teach either implicitly or explicitly that polygamy was accepted in the church in the first century.

VI. Bifurcate?

(1) Does brother Deaver "bifurcate the gospel" when he refuses to apply the Lord's laws on giving to the alien? If he applies them to the alien, he would be implying the alien has been robbing God ever since the alien has been able to give. Since these brethren often use the illustration that the robber is to return stolen goods, do they de-

mand the aliens *pay up* (as well as *break up* certain marriages) all, or in part, or in installment plans, that of which they have robbed God? Do these brethren believe these robbers can truly repent and keep the stolen goods? Is it less serious to rob God than to rob man? Will brother Deaver say a part of the gospel (Matt. 19:9) binds aliens but a part (giving, I Cor. 16:1-4; II Cor. 8 and 9) does not?

(2) Is the gospel bifurcated by dividing it, as he does in his questions, into things necessary to become a Christian and things necessary to remain a Christian?

VII. The Exceptive Sentence Argument

We are not discussing just *what is the exception* set forth in this sentence, but *who* does the "*whosoever*" embrace—all marriages, or is it limited?

(1) "All" or "whosoever" can be limited to a certain group, and in such cases the exception operates *only within that group*. It is universal in that it covers that group, but not universal in that it covers all human beings. "All except freshmen are eligible for the course" (Deaver). "All" is not universal covering all people except freshmen. It does not apply to children in kindergarten, students in *other* educational institutions even if they are not freshmen, or the general public. Furthermore, the authority who laid down this rule could make an exception of a particular freshman who in some way had qualified himself for the course for which other freshmen did not have the prerequisites. The "whosoever" of Matthew 19:9 can refer to all those who are enrolled in the "school" of Christ.

(2) There are at least two different things in Matthew 19:9. (a) Who is the "whosoever"? (b) What can the "whosoever" do or not do? Any limitation on *what* the "whosoever" can do tells you nothing as to the *extent of the "whosoever."* The exceptive clause tells you nothing as to whether Matthew 19:9 is addressed to all people. The exceptive clause is utterly unrelated to the question of the extent of the "whosoever." If there is any passage which limits the "whosoever" to a certain group (as the "all" is limited to those enrolled in the educational institution), the exceptive clause relates only to that particular "whosoever" group. *I am not arguing that I Corinthians 7:10-15 proves that there is another exception for divorce and remarriage for the "whosoever" of Matthew 19:9.* I am arguing that the "whosoever" is limited to the marriage of a Christian to a Christian.

(3) A statement does not have to have the word "except" in it to be an exceptive sentence. "Do this or fail" says that except you do it, you will fail. First Corinthians 7:15 is an exceptive sentence. "Yet *if* the unbelieving departeth, let him depart: the brother or the sister is not under bondage *in such* cases." (a) It is if and only if the unbeliever departs that the Christian is not under bondage. (b) It is "in such" cases only that the believer is not under bondage. On the argument of brother Deaver, since I Corinthians 7:15 is an exceptive sentence, it cannot be governed by or modified by Matthew 19:9 without involving a contradiction.

(4) If the "whosoever" of this exceptive sentence cannot be modified by any other passage: (a) No wife can put away her husband because of fornication and remarry. Matthew 19:9 does not deal with man in a generic sense but with man (husband) in contrast with woman (wife) (Matt. 19:3,8,9,10,11-12). To broaden "whosoever" to include wives destroys Deaver's argument (Connally-Hicks, p. 365). Shall we fellowship women who have put away fornicating husbands and remarried? (b) The "if and only if" exceptive sentence of I Corinthians 7:39 cannot be modified to teach that a woman who has never married, or a man, must marry a Christian (or, as Deaver believes it means, "*in harmony with the Lord's will*," *Home*, p. 204). (c) The "if and only if" teaching of Romans 7:1-3 cannot be modified to authorize a man to marry again if his wife dies.

(5) The Lord is not bound by man's authority, even though some books by men on logic affirm that an exceptive sentence cannot be qualified further. They can be, and without contradiction, for the Bible does not contradict itself. Consider these exceptive sentences. (a) If Matthew 19:9 cannot be further modified, women cannot put away fornicating husbands. (b) In the Lord's supper, one eats and drinks "judgment unto himself, if he discern not the body" (I Cor. 11:29). Why does Deaver further modify it and say there is another requirement, i.e., one must be baptized in order not to eat and drink judgment to oneself? (c) Can the strong man's house be spoiled by first killing him, robbing him while he is on a vacation, or through an inside job—all these without binding the strong man (Matt. 12:29)? (d) Is the only use for savorless salt to be walked on (Matt. 5:13)? (e) Is the only place a prophet is without honor in his own house and country (Matt. 13:57)? (f) Does "unless *ye*" (I Cor. 14:9-11), "except *he* interpret" (14:5) mean that someone else cannot interpret (14:27-28)? (g) Would they have been without *any* sin if Christ had not come (John 15:22-24; 3:17-21)? (h) Did Pilate have no power at all from Caesar, but only from God (John 19:11)?

(i) Did Paul baptize none save Crispus and Gaius (I Cor. 1:14,16)? (j) Cannot God know the things of a man (I Cor. 2:11)? (k) Was Paul involved in a contradiction when he gloried in his weaknesses (II Cor. 12:5) as well as in the cross (Gal. 6:14)? (l) Did no one in Jesus' generation die a natural death except the penitent (Lk. 13:1-5)? (m) Can one preach in his own name (John 5:43) without being sent (Rom. 10:15)? Does one contradict Romans 10:15 by insisting that the "they" is limited to a special class of preachers? (n) Can one receive nothing from men, or the devil, but only from heaven (John 3:27)? Where did Paul's thorn in the flesh come from (II Cor. 12:7)? (o) Is buying the only way to get loaves and fishes (Lk. 9:13)? If only *one* of the above cases is right, it shatters the position that an exceptive sentence cannot be modified further.

VIII. Seeming Universals Can Be Limited

A passage may seem to be universal but can be qualified by other passages. They will not affirm their underlying assumption, i.e., all passages with "whosoever" in them apply to all men and women. (1) All limit the "whosoever" of Matthew 19:9 to the gospel dispensation. It was not in force in the personal ministry. (2) Some brethren limit it so that the divorced spouse can remarry the one doing the divorcing. But brother Deaver says the one divorced because of fornication cannot return to the first spouse. "When he became guilty of fornication and tore up the marriage as ordained by God, he forfeited the right to marriage. He has no right to go back even to the woman who was his former wife" (Tape. Roy Deaver, Preachers' Forum, Searcy, AR: April 19, 1977; *Home*, p. 195). (3) Warren limits the "whosoever" and excludes those who obeyed the gospel on or after Pentecost, but were divorced for various reasons before Pentecost (*Lock*, p. 270; *Charts*, pp. 240-244). (4) Mac Deaver excludes those who divorced before A.D. 62 or 63 and before they had access to the gospel (*Defender*, July, 1980, p. 56). (5) The "whosoever" of Matthew 5:31 and 19:7-8 was speaking of those in Moses' covenant (Deut. 24:1,3; Lanier, MDR, pp. 6, 49, 50, 52). (6) The "whosoever" of Matthew 12:32 is limited to those who repent after having spoken against Christ. (7) "All men" (John 12:32), "all things" (I Cor. 13:7), "all thy ways" (Psa. 91:11; Matt. 4:6-7), "all that came before me" (John 10:8), "all under sin" (Rom. 3:9,23), "swear not at all" (Matt. 5:34), "resist not him that is evil" (Matt. 5:39), "give to him that asketh thee," "all flesh" (Acts 2:17), "them that believe" (Mk. 16:17), the "alls" in I Corinthians 9:20-22, "all

shall know me" (Heb. 8:10-12) are limited. See also Matthew 26:27; I Cor. 8:1; 10:17; 14:24,31. (8) The "whosoever" of Matthew 5:41 does not include terrorists and dope pushers. (9) Mark 16:15 is limited by Matthew 7:6. (10) Brother Warren does not believe that Matthew 19:9 covers all marriages, and neither does Deaver. In Warren's book we read that if one married for social or financial reasons, or for a few years of physical pleasure (and if one did not marry with the serious intention of carrying out God's purposes for marriage) it is no marriage at all in God's sight (*Your*, pp. 89-90). Deaver said if deception brought about the marriage, it was not a scriptural marriage (SS, July, 1978, pp. 40-41). If these are not marriages in God's sight, three things follow: (a) Divorces and remarriages in such cases do not violate Matthew 19:9, for they were not marriages in God's sight but "live-in" arrangements. Not being married in God's sight, they were not put asunder (Matt. 19:4-6). They are as free to marry on repentance as is any other unmarried fornicator. (b) In these views of who is married, most marriages in the world, and some in the church, are not marriages. (c) Since some believe it is their duty to investigate divorces to see whether they meet the standards they have in mind before they baptize divorced and remarried aliens, *should one not also investigate marriages to see whether they are marriages?* If they are not, to baptize the couple would be to baptize and fellowship fornicators. Should one investigate all marriages of aliens to determine whether they are marriages? If they do not meet Warren's and Deaver's standards, should they not be required either to break up or to get married before baptism? Should not the marriage of all Christians be investigated? (11) "*Every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress*" (Matt. 5:32). (a) Brethren limit this and say it does not refer to a put-away-woman who does not remarry. (b) Would they say that if she was put away because of fornication, he does not make "her an adulteress"?

IX. The "Whosoever" of Matthew 19:9 Is Limited

(1) As shown in the preceding section, these brethren limit it. (2) Jesus spoke in a covenant context. He was speaking not of aliens but of what Moses allowed the covenant people ("whosoever," Matt. 5:31; 19:8), so why should it be strange that He spoke of what He binds on His covenant people (Matt. 5:32; 19:9)? (3) First Corinthians 7:10-15 does not provide another ground for the "whosoever" of Matthew 19:9, but shows that the "whosoever" is limited to the marriage of Christian to Christian.

X. I Corinthians 7:10-11, 12-15

(1) These passages show that Matthew 19:9 is limited to Christians married to Christians. First Corinthians 7:10 ("I give charge, ye not I, but the Lord") means that the Lord in His personal ministry had spoken on these marriages in such passages as Matthew 5:32 and 19:6-9. "But to the rest say I, not the Lord" (7:12) means the Lord had not legislated on these aspects of, or categories of, marriage in His personal ministry, but that Paul by the Spirit now legislated on 7:12-15. With these statements agree the following, although Woods and Warren do not agree the believer in 7:15 could remarry. Alexander Campbell and Walter Scott (MH, 1834, pp. 71-73), McGarvey (*Thessalonians*, p. 80), G. C. Brewer (*Contending*, pp. 97, 99-101), Robertson L. Whiteside (*Reflections*, p. 417), Foy E. Wallace, Jr. (*Sermon*, p. 43), *Gospel Advocate Lesson Commentary* (1956, p. 31; 1963, pp. 193-194), Guy N. Woods (QA, p. 87), J. D. Thomas (DR, pp. 66-67), Thomas B. Warren in a taped class lecture around 1974 said: "In 7:10 'but unto the married I give charge, yet not I but the Lord.' From this some have concluded that Paul in one instance set forth what the Lord has affirmed and that in the other instance he sets forth what he himself affirms about the matter. And so they conclude that Paul distinguishes between what the Lord commanded and what Paul in a purely unauthorized opinion set forth. Now, let's see if there is any ground for this. This conclusion is in error because it disregards the ground of the distinction which the apostle drew. He is not contrasting the Lord's authority with his own, but he is distinguishing between an express declaration which the Lord made while on earth with another aspect of the matter on which Paul set forth confirmation. In reference to 7:10 Jesus legislated in Mark 10:2-12, but in 7:12 Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord." Brewer and Thomas thought that desertion in 7:15 implied fornication. McGarvey did not make a clear statement on remarriage.

(2) In 1976, Roy Deaver said: "Should those Christians who are married remain married" (7:10,11)? "Should the Christian who is married to a non-Christian leave the non-Christian" (10:12-17)? (*Living Messages*, 1976, p. 122). He has another position now. He said the same thing in 1978 and added, in a book carefully edited by brother Warren, "Paul says that he, himself (as an inspired apostle) is giving the answer—that the Lord (in His public ministry) did not deal specifically with this matter" (*Your*, p. 445). In 1979 he said 7:10 referred to something the Lord had answered in His personal ministry (*Home*, 1979, p. 205), and in 7:12 Paul is dealing with a

question the Lord in His personal ministry "did not deal specifically with" (p. 205).

Maurice W. Lusk, III agreed that 7:10 refers to the marriage of "saints of God" and 7:12 to the marriage of a saint with an unbeliever (SE, July, 1979, p. 2).

Roy H. Lanier, Sr. said 7:10-11 referred to what Christ said in the Gospels (MDR, p. 64). On Matthew 19:9 Lanier wrote: "The teaching is this: Those who divorce for any reason except fornication must either remain unmarried, or be reconciled to each other. I know I am right in this interpretation, for it is the one given by Paul (I Cor. 7:10,11)" (MDR, p. 6). First Corinthians 7:10-11 is "an inspired commentary" on Matthew 19:9 and "its parallels" (p. 31).

J. Noel Merideth, in a book carefully edited by Warren and Elkins, said 7:10-11 referred to the "plain words about divorce" which the Lord spoke in Matthew 5:31f; 19:3-12; Mark 10:9-12; Luke 16:18. He said 7:12-14 dealt with "a marriage between a Christian and an unbeliever" and that Paul "is not giving a disclaimer of inspiration. He simply means that here he is not quoting a command that Jesus gave during his earthly ministry" (*Home*, 1979, p. 217).

R. L. Roberts said "the rest" dealt "with circumstances of mixed marriages, which has as yet not been considered. . . ." "So, a new problem not existing in Jesus' day is now in view, i.e., should the marriage of a believer and an unbeliever continue" (*Abilene Christian University Lectures*, 1978, pp. 119-120)?

In a book carefully edited and currently circulated by Warren and Elkins, Harvey Floyd said, " 'The rest' (verse 12) refers to people in marital situations not dealt with already, and it is apparent from what Paul says that the situations are those in which one of the married persons is a Christian and the other is a pagan. . . . 'A Christian should not remain married to a pagan, should he? . . . ' " was the question Floyd thought Paul answered in 7:14-16. "The distinction is not between Paul's advice and the word of God, but between Paul's apostolic statement and the words of Jesus spoken during his ministry" (*Your*, pp. 498-499).

Christ spoke on one category of marriage during His personal ministry, and Paul refers to it (7:10-11), but Christ did not speak the other category on which Paul by the Spirit legislated (7:12-15). Furthermore, Paul said some things which are strikingly different from 7:10-11. Neither Paul nor Christ said that a Christian married to a Christian could divorce. If they divorced, they still did not tell them to do it; but they did tell them to remain unmarried or be

reconciled (7:10-11). Concerning the unbeliever he said, "Let him depart (divorce)," and he said the believer was not under bondage in such cases. Since the introduction is not only different but contrasting ("not I, but the Lord," 7:10; and "I, not the Lord," 7:12), and since some different things are said, why should it be surprising that the laws are different?

XI. The General Law and Its Application?

Brother Warren wrote: "The author hereby expresses great appreciation to brother Roy Deaver for the discussions which we had on this passage. I am indebted to him for the point that 'the general law of marriage' is stated in Matthew 19:6 (not Matthew 19:9) and I Corinthians 7:10-11" (*Lock*, p. 228). On I Corinthians 7:10-11, Warren said, "Paul and the Lord both make this charge. Where did the Lord make it? The record of it is in Matthew 19:6." "Paul makes application of the general law (Matt. 19:6; I Cor. 7:10-11) to three situations about which the Corinthians had asked and to which the Lord had made no specific reference" (p. 223). "It is a tragic error to conclude that the 'application' contradicts the 'concept' (p. 228)." Matthew 19:6 (I Cor. 7:10-11) legislates for all marriages, and I Corinthians 7:12-15 applies Matthew 19:6 "to some specific cases," or "questions," to which the Lord did not apply it (pp. 224, 223). (1) Contrary to what he had argued in the past, brother Deaver now agrees that I Corinthians 7:10-11 refers to what is recorded in the Gospels (Matt. 19:6-9). "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). This states the marriage law ("they . . . are one flesh") and God's ideal will concerning divorce (there be no divorce: "let not man put asunder"). This latter part is an anti-divorce law which Christ limits in Matthew 19:9 by giving an exception to it.

(2) This makes it clear that in I Corinthians 7:10-11 Paul and Christ are dealing with marriage, divorce, and remarriage. "The Corinthian brethren had evidently asked Paul: Is it all right for persons who are married to continue in marriage?" (*Home*, p. 205). "Is it all right for those persons who are married to remain married?" (p. 206). Christ forbids divorce in Matthew 19:6. This is the reason 7:10-11 said if they divorced they were to remain unmarried or be reconciled. *Choridzo* ("put asunder" in Matthew 19:6 and "depart" in I Cor. 7:10-11) means *divorce*. This is clear because Jesus used the word in talking about divorce with the Pharisees (Matt. 19:6). (b) It is so defined by the lexicons (Arndt-Gingrich, p. 898; Moulton-

Milligan, p. 696; J. D. Thomas, DR, p. 74; Thayer, p. 694; Abbott-Smith, p. 71; R. L. Roberts, Jr., p. 119). Divorce and remarriage are in the context because: (a) the word for divorce is used; (b) remarriage was forbidden in 7:11; (c) the "loosed" (divorced, Thayer, p. 384; Arndt-Gingrich, p. 483; NIV) of I Corinthians 7:27-28 were permitted to remarry, so they must have been some other type of divorced than in 7:10-11.

(3) The divorce in I Corinthians 7:10-11 was never recognized by God. He never permitted it, and if they divorced anyway he said they were to remain unmarried or be reconciled. This shows that God did not recognize this divorce (because it was prohibited by Him) as actually destroying the one flesh relationship. However, the divorce in I Corinthians 7:15 was permitted by God. "If any brother hath an unbelieving wife, and she is content to dwell with him, *let him not leave her*" (I Cor. 7:12). The continuation of the marriage is contingent on the decision of the unbeliever. The unbeliever was not told to remain in the marriage if the believer was content to dwell with the unbeliever. What if the unbeliever is not content? "*Let him depart*" (divorce, *choridzo*) (7:15). Warren said this is the permissive imperative (*Charts*, p. 217). Harvey Floyd said, "*Chorizestho* is a permissive imperative; it does not give a true command" (*Your*, p. 500; A. T. Robertson, *Grammar*, 1934, p. 948). The unbeliever is not commanded to divorce but is permitted to divorce. This is an authoritative permission by the apostle Paul which says that if the unbeliever is not content to dwell with the believer (7:12-13), he is permitted to divorce. In other words, God permits the unbeliever to divorce the believer, which is the very thing which the believer is forbidden to do with reference to the believer (7:10-11). God recognizes this divorce though He did not permit or recognize the divorce in 7:10-11. The permissive imperative in 7:15 is the opposite of the prohibition of divorce in 7:10-11. *No obligation was laid on the unbeliever*. He stays or goes on the basis of his being content to dwell in the marriage bond.

(4) Since the Bible does not contradict itself, since 7:10-11 and 7:15 give two different legislations regarding divorce (one denied and one permitted), Paul in 7:12-15 cannot be speaking of the same type of marriage of which Christ spoke in 7:10-11. Paul cannot be applying in 7:12-15 the law of Matthew 19:6 (I Cor. 7:10-11) which forbids divorce, for 7:15 permits the unbeliever to divorce the believer. Paul said the unbeliever can do what Christ said the believer could not do (7:10-11). The divorce of 7:10-11 was never permitted; the divorce of 7:15 was permitted.

(5) When God permitted a divorce, He permitted remarriage. (a) Deuteronomy 24:1-4. (b) Matthew 19:9. (c) Why contend that when God permitted the divorce in I Corinthians 7:15, and said the believer was not under bondage *in such* cases, that the believer is still bound in the marriage bond to the unbeliever? In a book edited by Warren, and in which no chapter was printed without his permission, it is made clear that in the Old and New Testament divorce when authorized by God left both parties free to remarry (*Your*, pp. 98-100). This is the reason the author denied that divorce is meant in I Corinthians 7:10-11, 12-15 (p. 101).

(6) If Christ spoke on all marriages in 7:10-11 (Matt. 19:6), it dealt as specifically with mixed marriages (7:12-15) as it did with two Christians. How, then, can brother Warren say Christ made no specific reference to the situations in 7:12-15? (*Lock*, p. 223). If Christ covered all marriages, he covered these marriages. How, then, could Paul say Christ had not spoken to these cases, questions, or marriages?

(7) If "the rest" dealt with cases or questions, they are still cases or questions about marriages not mentioned by the Lord in 7:10-11. "The rest" refers to people in mixed marriages not dealt with by the Lord (Deaver: 7:10, "two Christians"; *Your*, p. 447; Floyd: 7:12, mixed marriages, *Your*, p. 498; J. Noel Merideth: 7:12, Christian married to non-Christian, *Home*, p. 217; Lanier: 7:12, mixed marriages, GA, ALC, Jan. 22, 1956). Paul here speaks to people, not to impersonal questions, though they were questions people asked, in 7:8,10,12. When speaking of questions they asked, Paul used the word "concerning" (7:1; 8:1; 12:1; 16:1), but when he spoke to people he used such statements as "I say to," "but to," "speak to," "wrote to," etc. (7:8,10,12; 3:1; 5:11; 10:15; 11:2; 12:3; 15:1).

(8) If 7:10-11 legislated for all marriages, it told two Christians, two aliens, and a mixed marriage, not to divorce, but if they divorced they must remain unmarried or be reconciled. How, then, can Warren say Christ had not dealt with these same questions concerning mixed marriages? He said Christ had not dealt with whether the Christian man was to remain with the unbelieving wife, or the Christian wife to remain with the unchristian husband, or what either was to do if the unbeliever left (p. 226). But if these brethren are right, these questions were answered for all marriages in 7:10-11, for Christ spoke to all marriages. Why, then, did Paul say, I, not the Lord?

If Deaver is right, what the Lord said in His personal ministry covers all marriages; therefore, it covered mixed marriages in 7:12.

This being the case, the Lord had already spoken on these marriages. But Paul said He had not. Who is right? Since Paul is right, Christ's teaching in Matthew 19:6-9 referred to two Christians and not to a mixed marriage. The "whosoever" is limited.

XII. All Accountable Persons Amenable to All Christ's Laws?

(1) Deaver's position is that all accountable aliens are amenable to all Christ's laws even though they have never heard of Christ. "The sacred rule-book by which He does that governing in our day is the New Testament of our Lord and Savior Jesus Christ. This is God's will—God's law—for all men. It is fact that many do not *know* of this amenability, and that many—knowing it—choose to *disregard* it. But, ignorance and/or indifference do not change the fact of the amenability" (BN, April, 1980, p. 177). This implies that God commands aliens where they are to observe the Lord's supper, give to the work of the church, evangelize the world, be the pillar and support of the truth, disfellowship fornicators, not go to law before the world but before the saints, etc.

(2) How does this harmonize with his position "that God has given *the church* as the 'pillar and the support of the truth'" and that "the work of the church" is to save souls (SS, October, 1980, p. 9)? "Related to this great, basic obligation of saving souls there are subordinate *general obligations*: (1) There is the obligation to carry the gospel to the whole world; (2) There is the obligation of helping the needy; (3) There is the obligation to edify the church" (pp. 9-10). "The truth,' and 'the gospel' are the same. It is the *church* which is the 'pillar and support of the truth.' It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel" (SS, Dec., 1970, p. 5). If brother Deaver's position of amenability is right, all these things are preached to aliens, bound on aliens, and are as much their obligation as ours. Is the world the pillar and support of the truth commanded by God to evangelize the world and edify the church? Brother Deaver wrote: "God has commanded his servants to preach this *gospel* to *every creature* in the *whole world* (Mk. 16:15-16)" (BN, April, 1980, p. 177). Was this command directed to and bound on the world? Are they included in "his servants" in brother Deaver's statement?

(3) Deaver assumes that: (a) All men are amenable to all Christ's laws. (b) If anyone is amenable to any law of Christ, that one is

amenable to all Christ's laws. Why does he not demand that aliens pay up that of which they have robbed God, prior to baptism; teach that women can be elders; children must bring up fathers; aliens can be forgiven by confessing their sins (I John 1:9; Jas. 5:16); aliens must repent and pray (Acts 8:22), observe the Lord's supper, disfellowship (I Cor. 5:9-13), and not go to court before unbelievers (I Cor. 6:1-8)? These brethren have overlooked the principle of Bible study which says we must consider to whom a command is addressed.

(4) Deaver assumes that an internal law of the covenant cannot be addressed to a limited group within the covenant. (a) The priest could not marry a divorced woman or the widow of a Jew who was not a priest (Lev. 21:14; Ezek. 44:22). The divorced woman who had remarried could not return to the first husband, but it did not say she could not marry someone else (Deut. 24:1-4). (b) Several different categories are given different instructions in I Corinthians 7:1-39. (c) The instruction to those in mixed marriages differed from the instruction to those who were not married to unbelievers. Those in 7:10-11 were told not to divorce; but the alien in 7:15 was permitted, not forbidden, to divorce.

XIII. Brother Deaver's Questions

(1) It is not always possible to answer a question "true" or "false" or to check a "box" without being misunderstood. Brother Deaver realizes that: "A word may be used in one sense in one passage and in another sense in another passage. A word may be used in a broad sense in one passage and in a restricted sense in another passage" (BN, April, 1980, p. 180). (a) All men are children of God by creation, but not all are children by the new birth (Acts 17:28-29; John 3:3-5). (b) All live "in him" in one sense (Acts 17:27-28), but not all are in Him in the sense of being in Christ (Gal. 3:26-27). (c) All have to do the will of God ("circumstantial will"), but people do not have to do the will of God ("God's ideal" will) to be saved. (d) Men can disobey God's will ("circumstantial will" and God's "ideal" will), but men cannot disobey God's will ("God's ultimate will") (Lock, p. 260; endorsed by Deaver, SS, Oct., 1979, p. 29).

(2) The ten questions (each had two parts) asked by brother Deaver boil down to two questions since "the gospel," "the word," "the faith," "the law of Christ," and "the new covenant" can be used interchangeably. They can also be used in a broad sense and in a restricted sense. The context must show when they are used one

way or another. Therefore, I cannot give a blanket answer which covers all these questions. The two-fold division of each question shows that a blanket answer is not possible. Utilizing proper distinctions one can answer all these questions in the affirmative. But one does not have to do everything in the gospel in order to become a Christian. Further, this does not mean that everything a Christian is to do is everything that an alien is commanded to do. What the gospel, etc., says the alien must do in order to become a Christian (Mk. 16:15-16; Acts 2:38) is not what the gospel, etc., says one must do to live the Christian life, although there may be overlapping (faith, for example). The law of pardon to the Christian (Acts 8:22) is not the same as the law of pardon to the alien (Mk. 16:15-16; Acts 2:38). Both laws draw their power from the death of Christ for our sins, His burial, and resurrection. *Brother Deaver drew a distinction within the gospel*, word, the faith, the law of Christ, and the new covenant when he divided the gospel into things necessary to become a Christian and things necessary to live the Christian life. There is a difference between being in the covenant and under its internal laws and being outside the covenant and obligated to obey its terms of admission in order to get into the covenant.

(3) These questions have no more bearing on whether Matthew 19:9 is universal than the qualifications of elders contained in the faith prove that women can be elders. There are distinctions within the gospel, the new covenant, as to whom or what group a particular command is addressed within the church. Why be surprised if there are distinctions between what is addressed to aliens and what is addressed to Christians? The faith itself in I Corinthians 7:10-15 proves that another part of the faith (Matthew 19:9) is not universal.

XIV. Acts

(1) Brother Deaver thinks Acts 17:30 proves all men are sinners "because of their violation of the law of Jesus Christ." (a) Paul did not charge these Athenians with one sin peculiar to the gospel, but with violations of truth which they could learn through what brother Warren calls general revelation (Acts 14:14-17; 17:23-29; Rom. 1:18-23). Brother Mac Deaver wrote: "They had not been accountable to the law of Christ because the gospel had not been revealed to them. Thus, their ignorance of it was an excusable affair. (Their idolatry was not, for it was in violation of moral law.) But now, through Paul, God was declaring to these Athenian Gentiles the same message being delivered to other Gentiles and Jews, that is,

the gospel of Christ, the acceptance or rejection of which they would be held accountable" (*Defender*, June, 1980, p. 51). (b) In preaching repentance, Paul no more preached that aliens were already bound by internal laws of the covenant than preaching repentance on Pentecost proved these Jews had sinned against the new covenant. When "repentance and remission of sins" began to be preached to all nations, "beginning from Jerusalem" (Lk. 24:47), repentance did not mean that the Jews on Pentecost (Acts 2:38) had sinned against the new covenant (Acts 2:38). They were charged with rejecting Christ *before the new covenant started*, and of this the Spirit convicted them (John 16:7-11; Acts 2:22-23). ". . . this Jesus whom ye crucified" (2:36). "Repentance and remission of sins" did not prove these men had sinned against the new covenant when it was preached in Jerusalem. Why, under the same commission ("all nations, beginning from Jerusalem") when preached in Athens, did it mean the Athenians were sinners because they had sinned against the new covenant?

(2) To command people to repent is not the same as saying they are already under the internal laws of the new covenant. Deaver did not prove that Acts 17:30 means that these people had sinned against the new covenant.

(3) How men become sinners does not prove Matthew 19:9 is universal. Furthermore, what passage proves that those who have never heard of Christ are sinners because they transgressed the law of Christ? Deaver realizes men could sin under one law and be saved by a different law. (a) Jews who sinned under the law of Moses were saved by the gospel on Pentecost. (b) Brother Mac Deaver thinks Gentiles were sinners against a patriarchal covenant at least until Pentecost. Mac Deaver thinks Cornelius was not amenable to the gospel until it reached him, nor were other Gentiles until it became accessible to them (*Defender*, June, 1980, p. 51). Therefore, Mac Deaver teaches the Corinthians (Acts 18:8) were not amenable to the gospel until it reached them. All this implies these Gentiles were lost under one law and saved under another. But what does this have to do with binding Matthew 19:9 on all men?

(4) Preaching the kingdom does not mean everyone is already under it (Acts 8:12; Matt. 21:43; Lk. 12:32; I Pet. 2:5,9; Col. 1:13; John 3:3-5). The world is under sin (Rom. 3:9), not under the kingdom. Mac Deaver said the Samaritans did not become amenable to the gospel until it was preached to them (*Defender*, June, 1980, p. 51).

(5) Acts 18:6. Blasphemy is possible for those outside of God's

covenant (Rom. 1:18-23; 2:24; Psa. 74:1-4,8,10,18). It is wrong to reject truth addressed to one even if one is outside God's covenant (Jonah and Ninevah). One is worse off for rejecting truth addressed to him (Matt. 11:20-24; II Pet. 2:21-22). Acts 18:6 is irrelevant in proving Matthew 19:9 is universal.

(6) I Corinthians 2:1-2; 3:10; 15:1-2. Did Paul feed aliens both milk and meat even though later he fed these converts milk, not meat (3:1-3)? Did he both plant and water aliens (3:4-6)? Did Paul lay the foundation and build on it before he baptized aliens (3:10-15)? Did he both tutor and father aliens (4:14-15)? Did Paul bind the following on aliens (5:9-13; 6:1-6; 11:23; 12:1)? Should we solicit aliens to give (16:1)? See Mac Deaver (3b above).

XV. Counterfeiting and Opposing Wrong

Brother Deaver mistakenly assumes that unless all people are under the covenant it is impossible for them to sin by counterfeiting and opposing God's covenant and its teachings. Brother Deaver believes that one is not bound by a law which is not addressed to one (Rom. 3:19), and so does Warren (W-F, p. 149; *Lock*, pp. 13-14, 152). He thinks that the gospel of Mark 16:15, by being preached to the world, binds on aliens everything taught in the new covenant. This is a way he binds Matthew 19:9 on aliens. But: (1) The serpent was not under covenant relationship with God, but it was wrong for him to deny God's word, make substitutions for it, and seduce God's people (Gen. 3). (2) The gospel is not addressed to angels, but it would be wrong for them to preach another gospel (Gal. 1:6-9); nor to the devil, but it is wrong for him to counterfeit and deceive (II Cor. 11:1-15). Are angels and the devil under the new covenant? Can they sin against Christ? Is it wrong for them to substitute human doctrines for God's doctrines?

XVI. Concluding Observations

(1) An analysis of Matthew 19:9 no more proves the "whosoever" is universal than an analysis of Mark 16:15-18 proves that "them that believe" means everyone that believes. (2) Matthew 19:9 being an exceptive sentence does not prove that "whosoever" is universal. The exception can be as universal as the "whosoever" without proving that the "whosoever" is universal. (3) An exceptive sentence can be qualified by other statements. (4) That gospel, doctrine, faith, etc. can be used interchangeably, does not automatically prove the

meaning of these words in a given passage (Matt. 4:23; 9:35). (5) The gospel makes distinctions within itself as to certain commands being addressed to one category and not to another. Brother Deaver divides (bifurcates) the gospel up into at least two categories: (a) Things necessary to become a Christian; (b) Things necessary to remain a Christian. (6) So far brother Deaver's arguments prove nothing with reference to the proposition that: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." Matthew 19:9 was (a) spoken in a covenant context, and is (b) limited by I Corinthians 7:10-11, 12-15. I realize one cannot deal with everything in his first affirmative; therefore, we await his discussion of these matters.

XVII. Questions for Brother Deaver

1. What is the meaning and significance of "in such cases" (I Cor. 7:15)?
2. When were the apostles born of water and Spirit into the kingdom?
3. What are the differences between what Christ said in I Corinthians 7:10-11 and what Paul said in 7:12-15?
4. Is the devil amenable to the gospel?
5. Is I Corinthians 7:15 an exceptive statement?

CHART #1

As Universal As the Box, But Is the Box Universal?

Who Is Boxed In By Matthew 19:9?
Divorce (*choridzo*) not (I Cor. 7:10; Matt. 19:6).

The "whosoever" (19:6,9) boxed in by the exceptive clause is the "whosoever" of I Corinthians 7:10-11 (Warren and Deaver, *Lock*, pp. 222, 228).

Mixed Marriages Not Boxed In By Matthew 19:9
"Let him divorce (*choridzo*)" (I Cor. 7:15).

"The rest" (7:12-15) not boxed in with the whosoever of Matthew 19:9 (I Cor. 7:10-11).

CHART #2

Does the Box Contain All Believers?

If "them that believe" in Mark 16:16 is as wide as "he that believeth" (16:16), all baptized believers *have all* these signs (16:17-18).

A passage which by itself may seem to be universal as to a group (believers) by other passages can be shown to be limited. The "married" in I Corinthians 7:10 may seem, when considered by itself, to be all the married, but 7:12 proves that it is not all the married.

CHART #3

Analysis of I Corinthians 7:10-15

PASSAGE:	I Cor. 7:10-11	I Cor. 7:12-15
TEACHER:	Christ (7:10; Matt. 19:6-9).	Paul gives a revelation not given during the personal ministry (7:12).
AUDIENCE:	Christians married to Christians (7:10 contrasted with 7:12).	"The rest"—Mixed marriages (7:12-13).
SUBJECT:	Divorce: Leave (<i>aphiemi</i> , 7:11). Depart (<i>choridzo</i> , 7:10-11).	Divorce: Leave (<i>aphiemi</i> , 7:12-13). Depart (<i>choridzo</i> , 7:15).
INSTRUCTION:	(1) To the married, divorce is forbidden (7:10-11). (2) To the divorced, remarriage is forbidden, though reconciliation is not (7:11).	(1) To the believer: divorce is forbidden if the unbeliever consents to the marriage (7:12). (2) Concerning the unbeliever: divorce is permitted. "Let him depart" (7:15). Permissive imperative (<i>Charts</i> , p. 217).

CHART #4



Preaching the gospel to aliens: (1) Entire New Testament message (Your, p. 367). (2) All except things pertaining to the law of Moses (Lock, p. 125). (3) "The New Testament" (BN, April, 1980, p. 177).

DEAVER'S SECOND AFFIRMATIVE

In a way, I appreciate very much the opportunity to engage in this discussion with brother James D. Bales, of Harding University. I hereby extend congratulations to him on his recent birthday. He is a man of tremendous abilities, and one whom I esteem highly.

He knows that I will be studying and conferring all along with my beloved friend and fellow-worker for the Lord—brother Thomas Warren. And, I know that brother Bales will be in a position to confer often with Jimmy Allen, Jerry Jones, Olan Hicks (all of whom live in Searcy) and others. I have heard my friend Jimmy Allen preach some mighty powerful sermons on the subject of "Repentance," which do not "fit in" with the Bales doctrine—but, I understand (and I'm mighty sorry) that he and Jerry Jones now subscribe to the Bales doctrine.

I have moderated in two debates in which Olan Hicks praised James Bales "to the sky," and yet—he and Bales do not agree at all on the most crucial element of this issue, the matter of man's amenability to the law of Christ. It would be interesting indeed to hear Olan Hicks try to convince James Bales that Matthew 19:9 DOES INDEED apply to the non-Christian. And, it would be interesting to hear James Bales try to convince Olan Hicks that Matthew 19:9 DOES NOT apply to the non-Christian. Olan Hicks (who leans heavily upon Bales for support) and brother Bales ought to debate each other.

And so—the debate does present a great opportunity. But, from another viewpoint I have some regrets. In view of my tremendous work load, and the many, many matters which I simply have to push aside, it disturbs me to be tied up in this work for sixteen months when we *could* do the job in a four-night *oral* debate. While I see some inconsistencies, I respect brother Bales' reasons for refusing to engage in an oral debate. This job simply has to be done. I fervently pray that great good will come from these labors.

I. If Bales' Doctrine Is True . . .

This writer has often labored under the impression that frequently it is the case that the most powerful *refutation* is simple *explanation*.

1. If brother Bales' doctrine is true, then it is not always best for a person who is concerned about Christianity to marry a person who is a Christian. Rather, a man who is not a Christian, but who is deeply concerned about Christianity, and who is contemplating marriage, should carefully seek to marry a woman who is *not a Christian*. Then, if things did not work out, he could (without violating Matthew 19:9, according to Bales) *put away* this woman (woman A) and marry another woman (woman B) who was not a Christian. If things did not go well, he could put away this woman (woman B) without violating Matthew 19:9 (according to Bales) and marry another woman (woman C) who was not a Christian. Then, if it appeared that this woman (woman C) would be the right one, he could set out to convert her to Christ, and he himself could be baptized. According to Dr. Bales, Matthew 19:9 would have no application whatsoever to this man and to this woman (woman C) until both had been baptized into Christ. SEE CHART #5.

2. If brother Bales' doctrine is true, then the following could take place. Jim (who is not a Christian) is married to Mary (who is not a Christian), and Joe (who is not a Christian) is married to Sue (who is not a Christian). Jim "put away" Mary (but not for Mary's fornication), and Joe "put away" Sue (but not for Sue's fornication). In time, Jim married Sue and Joe married Mary. These people could come to hear and believe the gospel, be immersed, continue in their second marriages, and all be members of the same congregation. In fact, it is conceivable that Jim and Joe could become elders (?) of this congregation. SEE CHART #6.

3. If brother Bales' doctrine is true, then the following is certainly possible. Harry, a fine young man, a Christian, is a student at Harding University. There, he meets, dates, and comes to love Sally, a young woman who is *not a Christian*, and who has been married and divorced. Her husband was *not a Christian*, and Sally had not put away her husband because of his fornication. Harry has been taught all his life that the only scriptural ground for divorce and remarriage is *fornication*—that the innocent party has the divine right to "put away" the guilty fornicator, and to form another marriage union. Harry and Sally decide to go and talk with Dr. Bales.

Dr. Bales explains that since Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*, and since Sally was *not a Christian*, that, therefore: (1) Matthew 19:9 had no applica-

tion to her marriage; and (2) consequently, the law of Christ had not been violated in her divorce; and (3) since theirs would be a case involving one non-Christian, Matthew 19:9 would not apply to their marriage, and (4) that they, therefore, could proceed with their marriage plans with full assurance that such would be pleasing to God.

In fact, it is conceivable that Dr. Bales would say at this point: "Now, if you have any question as to whether or not what I have told you is right, I can give you the names of several other members of the Bible faculty here at Harding University who will tell you just what I have told you." SEE CHART #7.

And, a further sad fact is: even if Sally had been "put away" *because of her own fornication*, Dr. Bales would still explain that Harry could—with God's approval—marry her. According to Dr. Bales, the guilty fornicator also has a scriptural right to remarry. SEE CHART #8.

4. If brother Bales' doctrine is true, then no person violates the law of Christ (the gospel) by going into and by continuing in a denominational body. Brother Bales says, "People outside of the covenant today are no more under Christ's covenant than was the Gentile under Moses' covenant." He says further, "I am justified in arguing that the Jews and Gentiles in Corinth who had sinned, as described in I Corinthians 6:9-10, were not under the law of Christ at the time they sinned." Further, brother Bales says, "Christ has given no new covenant laws regulating churches founded and directed by human authority."

And, we argue, if there is *no law of Christ* on the subject of denominationalism, then no man sins—by violating the law of Christ—by *going into* and by *continuing in* a denomination. Brother Bales says, "However, neither the Jew nor the denominationalist is under new covenant law." SEE CHARTS #9, #10, and #11, #11A, #11B.

5. If brother Bales' doctrine is true, then *polygamy* can exist in the church! Consider the native of Africa, who—according to African law—has married seven wives. He learns the gospel and wants to become a Christian. At the time these marriages were formed: (1) the man himself was not a Christian; (2) the women he married were not Christians; and (3) they were in harmony with the laws of the land. According to Dr. Bales: (1) These people have violated *no law of Christ*; (2) they have not violated the teachings of Matthew 19:9. And, brother Bales teaches: (1) "However, the Law of Christ is not retroactive . . ." and (2) "Since Christ's law of divorce and remarriage does not apply to marriages in the world, those in the

world whose marriages do not conform to Matthew 19:9 are not required to break up their marriages" (NUB, pp. 10, 59). Obviously, therefore, according to brother Bales' doctrine, *polygamy CAN exist (with God's approval) in the churches*. SEE CHART #12.

I recognize that brother Bales says that "... polygamy is not to exist in the church, for each is to have his own mate, not mates (I Cor. 7:2). Once we come into Christ we live by His law for His people" (NUB, p. 187). But, this does not help his cause. Rather, it emphasizes the contradictory nature of his doctrine. Note: (1) the law of Christ does not apply to the outsider, but polygamy is not to exist in the church; (2) the law of Christ is not retroactive, but polygamy is not to exist in the church. SEE CHART #13.

If brother Bales is RIGHT in his doctrine that the law of Christ does not apply to the non-Christian, then he is WRONG in his doctrine that polygamy is not to exist in the church. If he is RIGHT in his doctrine that polygamy is not to exist in the church, he is WRONG in his doctrine that the law of Christ is not retroactive! Thus, he cannot be RIGHT without being WRONG! A contradiction from which—as long as he holds on to his present views—he will never be able to extricate himself. And, any doctrine which involves logical contradiction is a false doctrine. SEE CHART #14.

II. Brief Response to Bales' First Negative

1. I, often, in public and in private, express my respect and admiration for Dr. Bales. Through many years I have profited from his work, and it grieves my very soul to see him take positions which contradict the sacred truths of sound doctrine which he formerly taught.

In former days he had no trouble with the law of Christ and the denominationalist. Now, he is having serious trouble. In former days he had no trouble with the gospel and its relationship to the non-Christian. Now, he is having trouble. In former days he had no trouble with an "exceptive sentence" (as, when he was dealing with John 3:5). Now, he is having trouble. I shall continue to pray for brother Bales, as he does for me.

2. Brother Bales says: "Brother Deaver is free to argue the general question of amenability, but it is irrelevant." I find this statement astonishing. The fact is: this is the most crucial issue of the debate. This is, in fact, what the debate is all about. The fact that brother Bales thinks the matter is irrelevant gives much insight into his accepting various false doctrines.

If the whole gospel is to be preached to the whole world (to all accountable persons), and if the command to be baptized is a part of the gospel, then it follows that the command to be baptized is to be preached to the whole world (to all accountable persons). It would be astonishing if—in a discussion on whether or not the command to be baptized is to be preached to the whole world—my opponent should say: “. . . but whether or not the whole gospel should be preached to the whole world (to all accountable persons) is irrelevant!” This is saying: “I will discuss with you the minor premise, but the major premise is irrelevant!” This is like saying: The issue is whether or not Socrates was a mortal being, and—therefore—whether or not all men are mortal beings is irrelevant!

Brother Bales thinks that if the gospel of Christ consists of 100 specific instructions, and that if I should prove that 99 of these specifics are addressed to all men, that the point would remain that *Matthew 19:9 is not addressed to all men*. But, if there are 100 specific instructions in the gospel of Christ, and if I prove that the New Testament teaches that *the gospel—all the gospel*—is addressed to all accountable persons, I will have proved that, therefore, *Matthew 19:9 is addressed to all accountable persons*.

I agree completely with brother Warren's statement (*Wedlock*, p. 71): “Brother Bales will not be allowed to cast aside the truth that while other matters are important, the question of amenability to the law of Christ is in fact the most crucial element in this entire problem.”

3. Brother Bales says: “Not every command of Christ pertains to everybody.” To illustrate his point he declares that the command to observe the Lord's Supper is not universal legislation.

I deny his statement, and I deny the intent of his illustration. The fact is that every command of Christ *does* pertain to every accountable person, and the fact is that all accountable persons are commanded to observe the Lord's Supper.

To be “amenable to” means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account. And all accountable persons are amenable to all the law of Christ.

Not every teaching of Christ pertains in the same way to everybody, but every teaching of Christ is part of the law of Christ, and all accountable persons are amenable to all the law of Christ. For example, every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*. Though few men actually serve as elders, the fact remains that all accountable persons are amenable to the Bible teaching on the eldership.

And what about the Lord's Supper? All accountable persons are amenable to the command to observe the Lord's Supper on the first day of every week. Mr. X, of Arusha, East Africa, who is not a Christian, is obligated to observe the Lord's Supper on the first day of every week, just as I am. Before he can observe the Supper there are certain things he *must* do in order to *qualify* himself to be able to observe the Supper—but he is *obligated* (by the law of Christ) to qualify! When he fails to observe the Supper, he sins. He sins by violating the law of Christ to which he is amenable. SEE CHART #15.

4. In my first affirmative I asked: "In view of brother Bales' known teachings, and in view of the relationship of my original proposition to these known teachings, *why did brother Bales reject my original proposition?*" Brother Bales says, "Let us debate the proposition we have signed rather than debate why I did not sign his long proposition."

I was not asking that we debate the matter, but was seeking rather to emphasize brother Bales' tragic inconsistency. The original proposition consisted of three very important parts: (1) *a general principle of amenability*; (2) the *application* of this principle to *denominationalism*; and (3) the *application* of this principle to *Matthew 19:9* (Cf. *Wedlock*, pp. 48-50).

We stressed (in the general principle) that *all men are amenable* to the law of Christ. We stressed (in #2) that, therefore, men sin—by violating the law of Christ—when they involve themselves in *denominationalism*. We stressed (in #3) that, therefore, men sin (by violating the law of Christ) when they involve themselves in marriages which are not according to the teaching of Matthew 19:9. These three component parts of one proposition I want to affirm.

Brother Bales has taught: (1) that it is *not the case* that all men are amenable to all the law of Christ; (2) that men *do not sin*—by violating the law of Christ—when they involve themselves in *denominationalism*; and (3) that *it is not the case* that *Matthew 19:9* is addressed to all accountable persons.

I gave him the perfect opportunity to sign to deny (in harmony with his teachings on marriage, divorce, and remarriage) the three basic points (in this subject area) which brother Thomas Warren and I confidently affirm. I'm still asking (though brother Bales does not want to discuss it): Why did Dr. Bales reject that proposition? It is *inconsistent* for brother Bales to say (point #3) that *Matthew 19:9* does *not* apply to the non-Christian, while refusing to deny (point #1) that all men are amenable to all the law of Christ. But, he DOES IN FACT deny that all men are amenable to all the law of Christ.

5. Brother Bales asked: "What if Deaver affirmed I Corinthians 16:1-4 is universal, and aliens should contribute to the work of the church?" The fact is, Deaver *does* affirm that I Corinthians 16:1-4 is addressed to all accountable persons, and that all accountable persons are amenable to the teachings of I Corinthians 16:1-4. Brother Bales, surely you have heard by now that brother Deaver believes that all accountable persons are amenable to all the law of Christ. The teachings of I Corinthians 16:1-4 are a part of that law. If there is any problem here, then brother Bales has the same problem in connection with the restoration of an erring child to God—which point will be discussed further in #11.

6. Brother Bales says (among other things in this connection) that the issue is not "whether the guilty party can remarry. . . ." He would also say that the issue is not whether the deserted believer of I Corinthians 7:15 can remarry. And he would be correct in that these are not the particular proposition now being affirmed. But, these are specific points involved in his total teaching on marriage, divorce, and remarriage, and they include the views which he holds (conclusions which he has reached) because of his failure to recognize the "exceptive sentence" nature of Matthew 19:9, and the "exceptive sentence" nature of Matthew 19:9 IS the issue.

7. Brother Bales refers to positions which ". . . they mistakenly think I have implied." He makes other comments which indicate a need for a brief discussion on *implication*. (In fact, it seems to me that one of the greatest needs in the church today is for brother Bales to take a good course in elementary logic.)

Implication is not guesswork. It is not assumption. It is not mere possibility, or mere probability. Everything the Bible teaches it teaches either (1) explicitly, or (2) implicitly. And, whatever it teaches *implicitly* is just as true, just as authoritative, just as binding, and just as final as is that which it teaches *explicitly*.

When an action, fact, or teaching is *absolutely demanded* by the information at hand—without being specifically stated—then that action, or teaching, or fact is a matter of *implication* and *inference* (deduction). What is taught *implicitly* in the Bible is binding on men not because men have inferred it, but because *God* has implied it!

Suppose we *know* the following: (1) We are dealing with a geometric plane figure (proposition A). (2) This plane figure is a square (proposition B). (3) One side of this figure is six inches long (proposition C). What *else* do we *know* simply because we know these things? What is *implied*? We know: (1) that the other three sides are six inches long (proposition D); (2) that the perimeter of the

figure is twenty-four inches (proposition E); (3) that the area of the figure is thirty-six square inches (proposition F); and (4) that the figure contains four ninety degree angles (proposition G). Propositions A, B, and C *imply* (there is no way for it to be otherwise) propositions D, E, F, and G. And if propositions A, B, and C are true, then propositions D, E, F, and G are *true*. The knowledge we have of propositions D, E, F, and G is a matter of *implication* and *deduction*.

If Saul of Tarsus became a Christian, and if one cannot become a Christian without repenting of his sins, then it is the case that Saul repented of his sins. And we boldly declare, "The Bible teaches that in becoming a Christian Saul of Tarsus repented of his sins." That he repented is a matter of *implication*. *God* implied it, and *we deduce* (reason correctly) with regard to what God implied. The authority (for teaching that Saul repented) lies in the fact that *God implied* it—not in the fact that we deduced it! But, we are obligated to reason correctly (that is, according to the laws of reasoning).

8. Brother Bales refers to the fact that somebody "charged" him with holding the view that it is not wrong for aliens "to counterfeit and to oppose what God teaches concerning entrance into, and living within, the covenant." I have pointed out—and will continue to point out—that brother Bales teaches that when aliens counterfeit and oppose God's plan, they *do sin*, but (he teaches) that they do not sin BECAUSE THEY VIOLATE THE LAW OF CHRIST. Bales holds: (1) the alien is not amenable to the law of Christ, and that (2) the alien becomes a sinner by violating (what Bales calls) the law in the heart—not by violating the law of Christ (the gospel).

The facts are: (1) There is no such thing as the "law in the heart" as brother Bales uses these words, and (2) obviously, there is nothing in a so-called "law in the heart" which would condemn the Baptist preacher for doing and preaching (in all honesty) what he does and preaches.

If brother Bales says the Baptist preacher *sins* (1) *not* by violating the law of Christ, but (2) by violating the "law in the heart"; and (1) if I say there is no such thing as the "law in the heart" (as Bales uses these words), and at the same time (2) point out that Bales claims the Baptist preacher does not violate the law of Christ—then, obviously, *I am charging* Bales with teaching that the Baptist preacher (in his teaching and practice) does not sin.

If the Baptist preacher can sin only (1) by violating the law of Christ, or (2) by violating the law in the heart; and (1) if he does not violate the law of Christ, and (2) if he does not violate the law in the

heart—then HE DOES NOT SIN! If there is no such thing as the law in the heart, and if he DOES SIN—then it is because he violates the law of Christ (the gospel).

It is almost unthinkable to me that brother Bales could teach (implicitly) that the Baptist preacher—when he urges men to reject Christ's plan of salvation, Christ's church, and Christ's way of worship—does not violate the law of Christ (the gospel). SEE CHART #16.

9. Brother Bales distinguishes between laws of Christ which are addressed to an alien and laws of Christ which are not addressed to an alien. He distinguishes between "internal laws of the covenant" and non-internal laws of the covenant. He distinguishes between laws which *some* Christians must obey and laws which some *other* Christians are not to obey. In these distinctions he is emphasizing a non-Biblical concept. The Bible makes no such distinctions. The Bible talks about "the faith," "the gospel," "the doctrine," "the way," and etc. (Cf. *Wedlock*, Chapter X). And the New Testament teaches that *all men are amenable to all the gospel*. Is the gospel commanded to be preached to all accountable persons? Is a person amenable to that which God commanded be preached to him? I can read about "the gospel" and the command to preach "the gospel" to "every creature," but I read nothing about "internal laws of the covenant." I read nothing that would *imply* such.

10. Brother Bales makes reference to polygamy and Pentecost. I have explained to him before that I am not discussing the Pentecost situation. I am concerned about the relationship of Matthew 19:9 to the non-Christian NOW.

11. Brother Bales refers to Deaver's position and the Lord's law on giving. Certainly, I believe that the alien is amenable to the Lord's law on giving and that he is guilty of sin in his failure to be governed by that law.

In this connection, I want to ask brother Bales a question. Here is a man who has been out of duty for 40 years. During these 40 years he has made \$40,000.00 per year. *During these years was he amenable to the Lord's law on giving?* During those years has he been *robbing God?* He wants to be "restored." What (in regard to his giving) does God require of him? What (in this regard) does repentance demand? Be sure to let me know how you will take care of this matter.

12. In my first affirmative I discussed the fact that Matthew 19:9 is an "exceptive sentence," and I set forth the significance of this fact. I discussed in detail the correct procedure in dealing with an "exceptive sentence." An "exceptive sentence" has to be translated into two standard-form categorical propositions: an A-form proposi-

tion and an E-form proposition. These are both universal forms (a universal-affirmative and a universal-negative). I pointed out also the IF and ONLY IF consideration of an "exceptive sentence." The reader is urged to turn back and to re-read the material on the "exceptive sentence." SEE CHART #2

Matthew 19:9, being an "exceptive sentence," must be translated as follows: (1)(a) All persons who do not put away their companions because of that companion's fornication, and who marry another companion, are persons who commit adultery (An A-form proposition); and (b) No person who puts away his companion because of that companion's fornication, and who marries another companion, is a person who commits adultery (an E-form proposition). And (2) it may also be translated: One may put away his companion and marry another companion (during the lifetime of the companion put away) IF and ONLY IF he has put away his companion because of fornication upon the part of the companion put away. Translation (2) "says" the same thing as (1).

Thus, we emphasized that the Lord in Matthew 19:9 was discussing "all" marriages, not "some" marriages. No person has a right to attempt to change a *universal* proposition into a *particular* proposition.

In response (in part) brother Bales says: "The exceptive clause tells you nothing as to whether Matthew 19:9 is addressed to all people. The exceptive clause is utterly unrelated to the question of the 'who-soever.'" Perhaps I should point out that "except for fornication" is a *phrase*—not a *clause*. This statement from brother Bales is astonishing. It clearly reveals that brother Bales does not as yet grasp the significance of an "exceptive sentence." If it is an "exceptive sentence," then reference in the subject class is to ALL who (according to the context) come within the scope of the class indicated. That is what "universal" statements (in Logic) are all about. Matthew 19:9 refers to *all* persons who are married and who are, therefore, (1) in position to put away their companions, or (2) in position to at least contemplate putting away their companions. This is the universality indicated. The "extent" is certainly involved in the nature of an "exceptive sentence."

Brother Bales is correct in saying that "all" or "whosoever" can be "limited to a certain group." "Universal" in Logic does not necessarily refer to *all everywhere*. "All second grade boys in South Ward . . ." obviously does *not* refer to all boys everywhere. But, this is the beginning of a "universal" proposition. And, if reference here is to *all* second grade boys in South Ward, then *nothing* could ever establish the idea that in this phrase "all second grade boys in South

Ward" never did really mean "all second grade boys in South Ward." Just so— when it is established that the Lord said (in Matt. 19:9) "all married persons . . ." then there is *nothing* anywhere which could ever establish the idea that "all married persons . . ." did NOT really mean "all married persons." For one to contend otherwise is simply to deny the force of this exceptive sentence! And, this is the route brother Bales is following: he will simply have to deny the force of an "exceptive sentence." BUT HE WILL MAKE NO SUCH DENIAL WITH REGARD TO JOHN 3:5!

13. Brother Bales says, "I Corinthians 7:15 is an exceptive sentence." And, he is wrong. This is not an exceptive sentence. The word "bondage" is the translation of the Greek *dedoulotai*—which is perfect passive indicative, third person singular of the root word *douloo*. The *perfect tense* is significant. The force of the perfect tense here is: the deserted believer is *not now* and in fact *never has been* under the kind of bondage signified by the word *douloo*—the kind of bondage which would compel the Christian to give up his or her Christianity in order to preserve the marriage. And, what is here stated about the deserted brother or sister is likewise true of *every Christian*: no Christian is ever under that kind of bondage. No married person is ever under that kind of bondage. There is no exception.

14. Brother Bales' statement—"To broaden 'whosoever' to include wives destroys Deaver's argument"—is too ridiculous to deserve comment. We (brother Bales and I) have no problem with the "He" in Mark 16:16 (we understand that reference is to both men and women) and we have no trouble understanding that what is said in Matthew 19:9 about the *man* who shall put away his wife applies with equal force to the *woman* who shall put away her husband. And, I have already explained in detail that the meaning is: "All married persons who shall put away their companions. . . ."

15. Then, brother Bales cited 30 or 40 passages, knowing full-well that I would not have space to deal completely with them, stressing the idea of "modification."

My response is: (1) I *believe* and preach and teach the principle of *supplementary* revelation, but I *reject* the concept of *contradictory* revelation. If God said that *baptism* is the *one and only* door into the kingdom, then there is *no possibility* that anyone can find another passage that will teach that an accountable person can get into the kingdom *without being baptized*. And (2) I have not been discussing the significance of the "all's" in the New Testament. I have been discussing the fact that Matthew 19:9 is an "exceptive sentence," and that an "exceptive sentence" involves two universal propositions

(thus, referring in this passage to *all married persons*). Further, (3) since John 3:5 is an "exceptive sentence," does brother Bales think that it would be possible for one to find another passage in the New Testament which would so "modify" John 3:5 as to teach that one CAN get into the kingdom without being baptized? I will be expecting brother Bales to answer this. (4) One would expect brother Bales to believe and teach that—at least with regard to those "within the covenant"—that fornication is the ONLY ground for scriptural divorce and remarriage. But such is not the case! He believes and teaches (1) that the guilty fornicator of Matthew 19:9 has a scriptural right to remarry; and (2) that the deserted believer of I Corinthians 7:15 has a scriptural right to remarry (upon the ground of the desertion alone). Thus, in his thinking, "except" (of Matt. 19:9) means absolutely nothing.

16. I do not intend to misrepresent brother Bales (or anyone else), and I do not appreciate being misrepresented (by him, or by anyone else). Brother Bales *knows* my position (and brother Warren's position) on I Corinthians 7:10-15, and yet—he makes a very deliberate attempt to make it appear that we "agree" with him that verses 10 and 11 relate *only* to the Christian who is married to a Christian. This is NOT our position, and brother Bales *knows* it is not our position.

He quotes at length from a "taped class lecture around 1974" and claims that in it brother Warren says that I Corinthians 7:10 refers exclusively to a Christian who is married to a Christian. I challenge brother Bales to *prove* that *this* quotation says *that*. What it says is that in ". . . 7:10 Jesus legislated in Mark 10:2-12, but in 7:12 Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord." It is ironic that just two pages over (in Bales' First Negative) he (Bales) quotes brother Warren as saying that I Corinthians 7:10-11 legislates for *all marriages*.

Brother Warren has repeatedly requested brother Bales to send him a copy of the tape mentioned, in order that he might know the when, the where, the exact words—but Bales has refused to honor these requests.

Obviously, I plan to deal with I Corinthians 7:10-15, but I will do so at what I judge to be the right time.

I want to mention another blatant misrepresentation. Brother Bales says, "Contrary to what he had argued in the past, brother Deaver now agrees that I Corinthians 7:10-11 refers to what is recorded in the gospels (Matt. 19:6-9)." How he can make such a statement as this is beyond my ability to comprehend. From the beginning of these discussions (April 19, 1977), I have steadfastly op-

posed brother Bales' efforts to "tie in" I Corinthians 7:10-11 with *Matthew 19:9*. I have tried to help him to understand that I Corinthians 7:10-11 is exactly the same law that is recorded in *Matthew 19:6*—NOT IN MATTHEW 19:9. I have also pointed out that the fact that inspiration, in I Corinthians 7:10-11, refers to this law as set forth by the Lord (during His personal ministry) does not prove that inspiration (Paul) was making specific reference to Matthew's account of that law. But the point of particular importance is that the marriage law mentioned in I Corinthians 7:10-11 is the same law given by the Lord, and recorded in *Matthew 19:6*—NOT IN MATTHEW 19:9! This *has been* my position, and this *is* my position.

17. Brother Bales discusses I Corinthians 7:10-11 and I Corinthians 7:15. In this connection he says, "Paul said the unbeliever can do what Christ said the believer could not do." Brother Bales sees here two kinds of "divorces": one talked about by the *Lord*, and one talked about by *Paul*; one *forbidden* by the Lord, and one *permitted* by Paul. The fact is, there is nothing in I Corinthians 7:10-15 about divorcing and remarrying. There is "departure" and there is "leaving," but there is no "putting away" in the sense of *apoluo* in *Matthew 19:9*, and there is no remarriage. Paul had already said "unto the married" that it is the Lord's law that there be *no departure*—that there be no rupture in the marriage. This law applies to the "unbeliever" of verse 15, and if and when the unbeliever "departs" he *violates* the Lord's marriage law. *The fact that Paul said "let him depart" certainly is not intended to indicate divine approval of this departure.* The Lord said (v. 10) "That the wife depart not from her husband (but should she depart . . .)." The fact that the Lord said ". . . but should she depart" certainly could not be taken to indicate *approval* of the departure, and the fact that the unbeliever (of v. 15) could depart could not be taken to indicate approval of the departure. Both would be in violation of God's marriage law: that there be no departure. Paul was not "allowing" (in the sense of approving) the departure of verse 15—he was simply recognizing that it *could* take place.

18. Brother Bales says, "The faith itself in I Corinthians 7:10-15 proves that another part of the faith (*Matt. 19:9*) is not universal." Ruby (p. 127) points out, "It is important to distinguish an argument from a 'mere assertion.'" Ruby also stresses that ". . . argument refers to the basic unit of reasoning, and we define it as 'a unit of discourse in which beliefs are supported by reasons.'"

As it stands, brother Bales' statement is "*mere assertion*." I know—and he knows—that his statement gets to the very heart of his en-

tire teaching on marriage, divorce, and remarriage. His whole case depends upon *his interpretation* of I Corinthians 7:10-11. Therefore, I intend for him to make *an argument*. When he is in the affirmative it will be his obligation to set out the premises which *demand* the conclusion: 'Therefore, it has to be the case that I Corinthians 7:10-11 proves that Matthew 19:9 applies only to the case in which a Christian is married to a Christian.' Until he does this, he simply has not done his job!

19. I cannot say that I am disappointed in the way brother Bales responded to my prepared questions, for he did exactly what I expected that he would do. I have seen him work on questions before. He has the unique ability of writing 40 pages and saying nothing. This is especially true in regard to *some* questions.

The fact that it is not always possible to answer a question "true" or "false" does not prove that it is *never possible* to answer a question "true" or "false." The Law of Excluded Middle says: Every precisely stated proposition is either true or false! I wonder if brother Bales ever gives his students true/false tests?

The fact that it is not always possible to check a box does not prove that it is *never possible* to check a box. I claim that the questions which I presented to him were simple, easy to answer, and could have been answered (and should have been answered) by his checking the appropriate box. Let the reader turn to these questions and note how difficult it would be to answer them! He cannot answer them and avoid self-contradiction and/or admission of defeat.

But, in the midst of all his ramblings about the questions I do have his admission that all these terms (the gospel, the word, the faith, the law of Christ, the new covenant) *can* refer to the same thing—the *one* and *only* body of doctrine which the Lord commands to be preached to the whole world. (NOTE: For a full discussion of this point, see *Wedlock*, Chapter X.)

Brother Bales says, "There are distinctions within the gospel, the new covenant, as to whom or what group a particular command is addressed within the church." I want brother Bales to try to convince me that I (as a Christian *man*) have no amenability to—no responsibility to—what the covenant says to Christian *wives*. I want brother Bales to try to convince me that a Christian *woman* has no amenability to—no responsibility to—what the covenant says about *elders*. It should be noted also that brother Bales here admits that *the gospel* is exactly the same thing as the *new covenant*—a very important admission.

20. Deaver's answers to Bales' questions:

(1) What is the meaning and significance of "in such cases" (I Cor. 7:15)? ANS. In such situations as that under consideration—a case in which an unbeliever departs from a believer.

(2) When were the apostles born of water and Spirit into the kingdom? ANS. The new birth for the men who *became* the Lord's apostles was a lengthy process. It began with their hearing the message of John the baptizer and was completed on Pentecost of Acts 2. Their case has nothing to do with our case.

(3) What are the differences between what Christ said in I Corinthians 7:10-11 and what Paul said in 7:12-15? ANS. In verses 10 and 11 Inspiration records the Lord's *marriage law* (which He Himself had set forth in His personal ministry), and in verses 12-15 Inspiration (through Paul) makes *application* of that marriage law to three specific cases which the Corinthian brethren had asked about.

(4) Is the devil amenable to the gospel? ANS. The devil, as has always been the case, is directly amenable to God. This was the case before man was created; it was the case in Patriarchy; it was the case in Judaism; it is the case now.

(5) Is I Corinthians 7:15 an exceptive statement? ANS. In the sense of what is called in Logic an "exceptive sentence"—NO! I have explained this fully in point #13.

21. Comments on Bales' Chart #1:

(1) Brother Bales *assumes* that *chorizdo* means "divorce," which is not the case at all. The word occurs 13 times in the Greek New Testament, and neither the King James Version nor the American Standard *ever* translates this word "divorce." *Choridzo* may include divorce, but there can be *choridzo* where there is no divorce. Was Onesimus *divorced* from Philemon (Phile. 15)?

(2) *Matthew 19:6* is identical in thought (regarding the Lord's general marriage law) with I Corinthians 7:10-11, but *Matthew 19:9* IS NOT identical in thought with I Corinthians 7:10-11.

(3) The unbeliever (of I Corinthians 7:15) most certainly is "boxed in" by the marriage law of Matthew 19:6 and I Corinthians 7:10-11, and when he departs, HE SINS.

(4) Those discussed in I Corinthians 7:12-15 certainly ARE "boxed in" by Matthew 19:9 (as well as by Matt. 19:6 and I Cor. 7:10-11). NOTE: I would truly relish and cherish the opportunity to have Dr. Bales before a *live* audience, with this chart.

22. Comments on Bales' Chart #2:

(1) The fact is that all baptized believers *do* have all "these signs," but this does not mean that all baptized believers would be able to *perform* these signs.

(2) Brother Bales says I Corinthians 7:12 *proves* that 7:10 does not

refer to "all the married." But Paul plainly says (in 7:10) "But unto the married . . .," and 7:12 *does not prove* that "unto the married" does not mean "unto the married." Let brother Bales set forth the argument the premises of which *demand* the conclusion: Therefore, I Corinthians 7:12 proves that I Corinthians 7:10 could not possibly refer to "all the married." Bales is *long on assertion* but so very *short on argument*.

23. Comments on Bales' Chart #3:

(1) Again, I will not allow—without opposition—brother Bales to try to "tie in" I Corinthians 7:10 with Matthew 19:9. I Corinthians 7:10 is identical in thought (with regard to the Lord's *general* marriage law) with Matthew 19:6—NOT WITH MATTHEW 19:9! Will brother Bales ever see this point?

(2) Brother Bales again *assumes* that I Corinthians 7:10-11 refers only to Christians who are married to Christians, and we will not allow this *mere assumption*! I demand that he set out an *argument*. Paul plainly says he is speaking "unto the married"—i.e., *to all the married*.

(3) Brother Bales *assumes* that *aphiemi* means divorce, but there can be leaving in the sense of *aphiemi* without divorce.

(4) Brother Bales *assumes* that "the rest" refers to *mixed marriages*. This *assumption* is the key to his whole case, for without *this assumption* he has no grounds for claiming that I Corinthians 7:10-11 refers *only* to the Christian who is married to a Christian. But, if he (1) can *assume* this point, then (2) he can conclude (?) that, therefore, verses 10 and 11 refer to Christians married to Christians, and (3) since the Lord talked about whatever is in 10 and 11, he (4) can *assume* that the Lord did so in Matthew 19:9, and then (5) he can conclude (?) that, therefore, Matthew 19:9 applies *only* to the Christian who is married to a Christian. Again, we demand argument, not mere assertion!

But, his whole case is built on *assumptions*, which means he has no case. Grant me *one* assumption—just one—and I can prove that potatoes are turnips!

(5) With regard to I Corinthians 7:15, brother Bales *assumes* that divorce would be involved. But, the unbeliever could simply "depart" without divorce. The fact that inspiration says "Let him depart" does not mean that his departure would be *acceptable to God*! The fact is that in his departure he would be in violation of God's law (already stated in verses 10 and 11) and thus would SIN.

(6) This analysis (Bales' analysis) overlooks the basic facts that (1) verses 10 and 11 set forth God's *general marriage law*; and

(2) verses 12-15 make *application* of that general law to *three specific situations* (cases) which the Corinthian brethren had asked about.

24. Comments on Bales' Chart #4:

(1) The fact that an alien is *not qualified* to observe the Lord's Supper does not prove that he is *not obligated* to the law of Christ relating to the observance of the Supper. The alien is obligated to *qualify* so that he can (as a Christian) observe the Supper. Brother Bales indicates that brother Warren is contradicting himself, but there is no contradiction.

(2) Brother Bales *grossly* misrepresents brother Warren and me. We teach that *all* men are *amenable* to *all* the law of Christ. Brother Bales thinks that this means that we teach that before we can baptize a person that we must carefully read to that person every word in the New Testament. *All such is blatant misrepresentation!* I do not have to read to the person *every* word in Matthew, Mark, Luke, and John (for example), but I *must* see to it that he knows and believes *the message* of Matthew, Mark, Luke, and John. I do not have to read to him every word in Acts, but I *must* see to it that he knows and believes the message of Acts, etc. If brother Bales has a problem with this, his problem is with the Lord—not with Deaver and Warren. It was *the Lord* who said—in order to make disciples— “. . . teaching them to observe all things whatsoever I have commanded you.” Every prospect must be taught that he is amenable to all the laws of Jesus Christ.

(3) Since brother Bales refers to brother Warren in this connection, and cites *Wedlock*, p. 125, I want to record here exactly what brother Warren says on page 125.

Thus, it is clear that, prerequisite to one's becoming a Christian, he must be taught to observe *all things which Christ had commanded* (this being confined, of course, to those teachings which are a part of the law of Christ—not of the *law of Moses*). Thus, since Matthew 19:9 is a part of the law of Christ, those on the verge of being baptized are to be taught to recognize and live in obedience to the instructions of Matthew 5:31-32 and 19:9. Obviously, this does not mean that the one who is teaching the prospective candidate for baptism must teach him (NOTE: regrettably, these three words “must teach him” were left out of the printing by mistake) the specific details of every individual or particular instruction in the gospel (as brother Bales falsely represented this writer as doing). But it does mean that Christ expects those who preach the gospel to the lost to so teach that, when the lost confess their faith in Christ (just prior

to being baptized . . .) they are to have been taught that they are, in that confession, publicly committing themselves to being faithful to Christ—i.e., to all the law (gospel) of Christ for the rest of their lives.

Surely, brother Bales *knows* that brother Warren was *not* saying what brother Bales (in his chart #4) has him saying. If this is the best brother Bales can do, then the situation is lamentable indeed.

III. Questions for Dr. Bales (with Deaver's Second Affirmative)

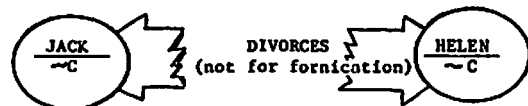
1. () True () False
Every precisely stated proposition is either true or false.
2. () True () False
"The command to be baptized is a part of the New Covenant" is a precisely stated proposition.
3. () True () False
The command to be baptized is a part of the New Covenant.
4. () True () False
The command to be baptized is a part of "the Law Written on the Heart" (as you—J. D. Bales—understand "the Law Written on the Heart").
5. () True () False
The command to be baptized is a part of neither the New Covenant nor "the Law Written on the Heart."

Please explain: _____

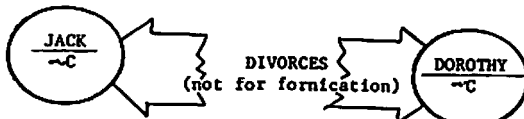
CHART #5



?



So, doesn't want to convert HELEN!



So, doesn't want to convert DOROTHY!

JACK DOES THIS 10 OR MORE TIMES.

THEN—



"Mary IS the one for me— so I WILL try to baptize her, AND I WILL BE BAPTIZED."

SO, JACK LEADS MARY TO BE BAPTIZED, AND HE IS BAPTIZED.



"Helen is not the one for me— so I won't try to baptize her, and I won't be baptized either."



"Dorothy is not the one for me— so I won't try to baptize her, and I won't be baptized either."

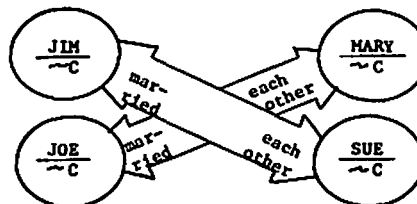
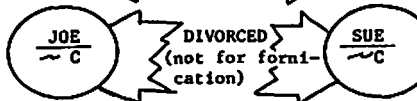
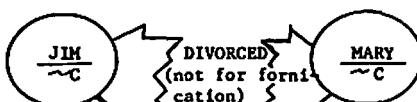


CHART #6



¬C = not a Christian

C = a Christian



EDERS

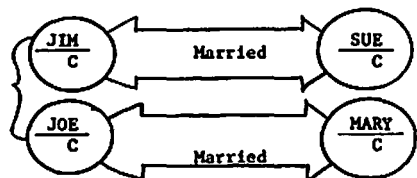


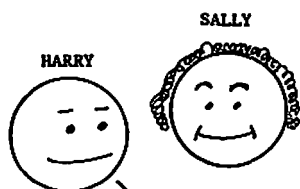
CHART #7



(not for fornication)



come to love
each other

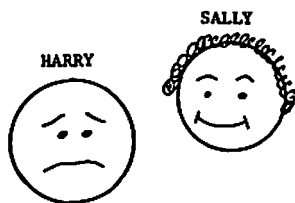


"Dr. Bales, would it be pleasing
to God for me to marry Sally."

DR. BALES



"Why yes! Of Course! Remember: first, Sally was not a Christian when she married and divorced; second, Joe was not a Christian; third, Sally is not a Christian now; fourth, so--no law of Christ has been violated; and fifth, Mt. 19:9 has absolutely no binding force upon your proposed marriage to her."



"Well, ... I don't know
about that!"

DR. BALES



"Well, here are
other faculty mem-
bers who agree with
me."

DR. JIMMY
ALLEN



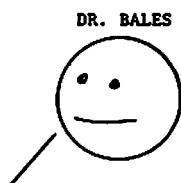
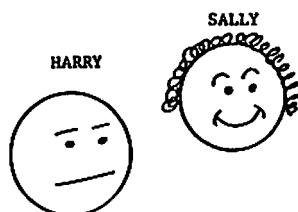
"Yes, that's
right."

DR. JERRY
JONES

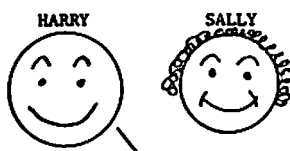


"Yes, that's
right."

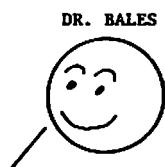
CHART #8



"In fact, Harry and Sally, even if Sally herself had been put away because of her fornication, your proposed marriage would still please God!"



"Oh, Thank you, Dr. Bales. I realize now that I have long been misled by overly strict preachers and elders and parents. You have opened my eyes to the marvelous liberal doctrine of the New Testament on divorce and re-marriage. In fact, you strongly remind me of Leroy Garrett."



"Oh, you're quite welcome. Jerry, Jimmy, and I (in contrast to Deaver) are always anxious to pass on this marvelous truth to any and all who ask us about it."

CHART #9

BILL



"Dr. Bales, were the Gentiles under the Law of Moses during the time prior to the day of Pentecost?"

DR. BALES



"Of course not!"

BILL



"Are non-Christians today amenable to the Law of Christ?"

DR. BALES



"Of course not! People outside the covenant today--that is, non-Christians--are no more under Christ's covenant than was the Gentile under Moses' covenant."

BILL



"So, you are saying that no non-Christian is amenable to the gospel (the Law of Christ, the faith, the word of God) today!"

DR. BALES



"Well, yes--I guess you could put it that way."

CHART #10
(continued from #9)

BILL



"But doesn't that position imply that such men as Billy Graham, et al, do not sin (1) when they urge men to reject the gospel plan of salvation and accept the doctrine of salvation by faith alone, and (2) when they urge men to reject the Lord's true church and to enter the Baptist church?"

DR. BALES



"Wait a minute! I did not say that and I do not believe that!"

BILL



"You may not have said it explicitly and you may not believe it--but that is not the point here. The real point is: you DID TEACH IT by what you DID say EXPLICITLY. You TAUGHT it IMPLICITLY, whether you UNDERSTAND and BELIEVE it or not."

DR. BALES



"You have been talking to Deaver. He's always talking about what someone has implied."

CHART #11
(continued from #10)

BILL



"To whom I have been talking is inconsequential. The point is: you have taught false doctrine. According to Acts 13:4-13, Elymas (a non-Christian) was guilty of sin--by violating the law of Christ--when he tried to persuade the proconsul to reject the faith (the word of God, the gospel). That is the same thing in principle which Billy Graham does. Sectarians ARE amenable to the Law of Christ! Your doctrine is false!"

DR. BALES



"I say that sectarians do sin in preaching salvation by faith only--before and without being baptized. But, I also say that they do not violate the Law of Christ when they do so! Aliens are under the law on the heart!"

BILL



"To say that Billy Graham, Rex Humbard, Oral Roberts, and other such sectarians do not violate the Law of Christ when they urge men to reject the essentiality of baptism and to reject the Lord's church is to be guilty of grievous sin."

DR. BALES



"I still insist that they do not violate the gospel--the Law of Christ--in so doing."

CHART #11A

BILL



"Is it true that you teach that if one is not in the covenant, then he is not under the covenant?"

DR. BALES



"Yes, that is true!"

BILL



"And is it not true that by the expression 'in the covenant' you mean those who have been baptized into Christ--i.e., Christians?"

DR. BALES



"Yes, that is true!"

BILL



"And--is it not further true that by 'not under the covenant' you mean 'not amenable to the covenant'?"

DR. BALES



"Yes, that is true."

CHART #11B
(continued from #11A)

BILL



"And--is it not true that you said that 'People outside of the covenant today are no more under Christ's covenant that was the Gentile under Moses' covenant'?"

DR. BALES



"Yes, that is true."

BILL



"And did you not also say that 'Neither the Jew nor the denominationalist is under new covenant law'?"

DR. BALES



"Yes--that is true also. But they are under the Law on the heart."

BILL



"Are you saying that a man can--in all honesty and sincerity--teach what he believes to be true, and yet violate what you call the law on the heart?"

DR. BALES



"Well, ... Yes, I would have to be saying that."

CHART #12

BILL



Suppose that Jack, a non-Christian, is married to Sally, a non-Christian who is divorced and remarried out of harmony with the teaching of Mt. 19:9. If Jack and Sally are baptized, will they be pleasing to God if they remain married to each other?

DR. BALES



Of course they can remain married to each other after they are baptized. As non-Christians they were not amenable to the Law of Christ when they married. And--the Law of Christ is not retroactive to marriages which were contracted before the parties involved were baptized.

BILL



But suppose that a Muslim named Abdul, is married to three women. If all four of these persons are then baptized into Christ, would he be pleasing to God if he kept all three wives?

DR. BALES



No, polygamy is condemned by the Law of Christ (1 Cor. 7:2). Each man is authorized by the Law of Christ to have one--and only one--wife.

BILL



But, doesn't that make the Law of Christ retroactive as to marriages which were contracted before baptism?

DR. BALES



Now you're just being picky!

CHART #13
(continued from #12)

BILL



But--don't you see that you have contradicted yourself? If you are right in your doctrine that the Law of Christ does not apply to non-Christians (that is, that the Law of Christ is not retroactive in regard to marriages contracted before baptism) then you are wrong in your doctrine that polygamy cannot exist in the church!

DR. BALES



Ah! You can't pin that on me!

BILL



Yes I Can! You have contradicted yourself!. You have affirmed both (1) that the Law of Christ is not retroactive, and (2) that the Law of Christ is retroactive!!

DR. BALES



I deny it. I don't know how, but I deny it!!!

CHART #14

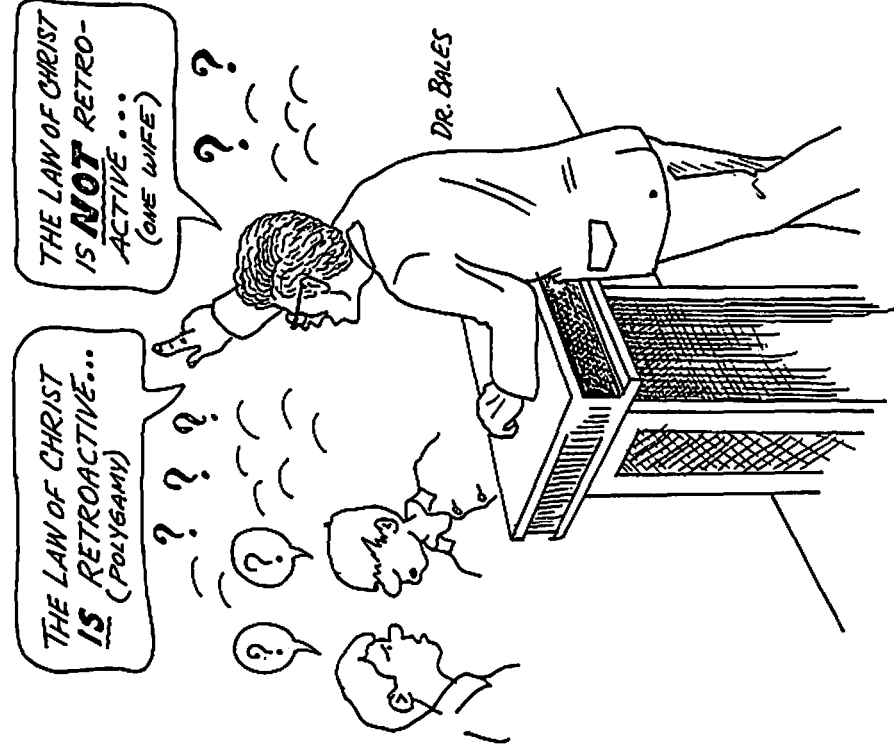
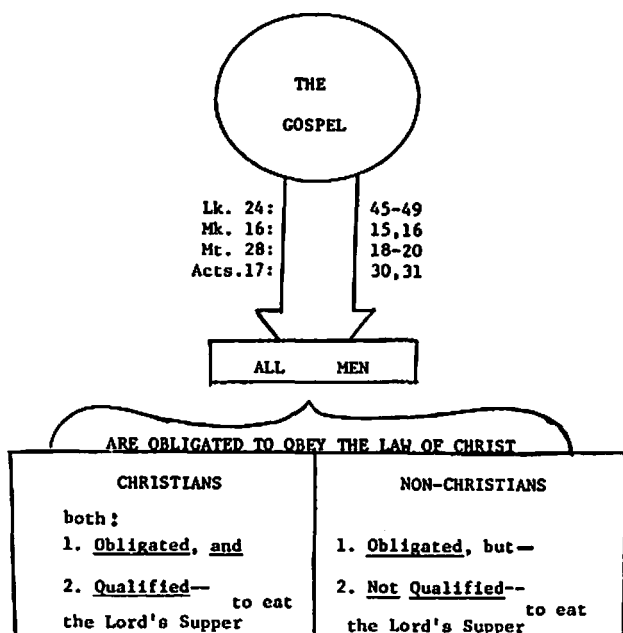


CHART #15



CF. ACTS 17:30-31.

1. *All* men everywhere are commanded to "Repent."
2. Thus, ALL MEN are—
 - (1) Amenable to the Law of Christ,
 - (2) Amenable to the command to "Repent" (which is a part of the Law of Christ).
3. But, no one can "Repent" until after he Believes.
4. Thus, since many men do not "believe," it is clear that many are *obligated* to do what they are *not qualified* to do.

CHART #16

BILL



Do non-Christians sin when they use mechanical instrumental music in worship to God?

DR. BALES



Yes, they do.

BILL



Then, since where there is no law there is no sin (Rom. 4:15), what law do non-Christians violate when they use instrumental music in worship to God?

DR. BALES



They do not violate the Law of Christ; they violate the Law on the Heart.

BILL



Where is any such instruction in any such alleged Law on the Heart? How does one come to know about this Law?

DR. BALES



?

BALES' SECOND NEGATIVE

I. Preliminary Observations

(1) May the Lord bless brother Deaver in his many good works and may he do the best job possible in this debate. (2) Being retired I am no longer a part of Harding University. (3) Jerry Jones and Jimmy Allen do not agree with me on (a) the question of the guilty party, (b) the relationship of the alien to the law of Christ, and (c) the law in the heart. (4) Will the Hicks-Bales debate be carried on at the time of the Roy Deaver-Mac Deaver debate on Mac Deaver's positions that: (a) Jews and Gentiles who were married before A.D. 62 or 63, and before the gospel was accessible to them, were not required to break up marriages entered on a lower level than Matthew 19:9 (*Defender*, June, 1980); (b) This included polygamous marriages (Letter, July 12, 1980); (c) A man who divorces his wife unscripturally and marries again sins; but if the first wife dies, his marriage then becomes scriptural though he must repent of having entered it unscripturally (*Defender*, July, 1980, p. 58); (d) "... the Great Commission was finally carried out completely ... Colossians 1:23 ... was fulfilled" (July, p. 56)? Perhaps he will want to debate Warren's position that I Corinthians 7:10 means believers married to believers. (5) Why does a written debate take more time than the preparation, travel, debate itself, and editing the material for a book based on an oral debate? Each exchange in a written debate is ready for the printer. My doctor agrees with me that an oral debate is too hard on me. A written debate in my judgment does not arouse brethren as emotionally as does an oral debate between brethren. I think it is not as apt to be divisive. If brother Deaver thinks it will take less time and that he will do just as good a job, why not read my negative and immediately tape-record his reply as if he were in an oral debate? Then he can transcribe it and mail it to me. If this method would cut down on the quality of his replies, does this not suggest that the written debate can be more thorough? (6) To shorten the length of time for the debates, I sent (November, 1980)

my first affirmative with the suggestion that while I am replying to his affirmatives he reply to mine. (7) Instead of demanding that I make arguments, would it not be better for brother Deaver to consider more of the ones I have already made? (8) What would Deaver do before "a live audience" that he cannot do before the live reading audience (D, II, 21, 4)?

II. The Proposition

"The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." (1) We should debate this rather than debate why I did not sign certain propositions. (2) I am not dodging arguments, but I think we should debate one proposition at a time. Denominationalism, general amenability, the law on the heart, and the guilty party all belong to other propositions. Some of them can be brought up when I am in the affirmative on "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." If brother Deaver feels impelled to write on some things which pertain to it, why not answer my affirmative which is in his hands? Of course, if Deaver proves something is in the proposition—and I still do not see it—the reader will have to make his own judgment. He will anyhow. I have shown that the general question of amenability does not prove that a specific command is binding on a particular person or group (Bales, FN (First Negative), IV). Christian virgins are under the internal laws of the kingdom, but this does not prove that men have power over their bodies. First Corinthians 7:3-4 is in the New Testament, but it is spoken to the married.

If aliens are under the internal laws of the new covenant, a part of the New Testament (I Corinthians 7:10-15) shows their marriages are not regulated by Matthew 19:9. For example, Bill in Charts 9, 10, 11, 11A, and 11B is confused and using arguments he would use when he is denying my affirmative. I feel like a man who ordered one item from a department store, and they moved a roomful of items into my house, and said, "Sort them out and find your item." (3) Does the reader get the impression that at times Deaver has put me into the affirmative on *other* propositions? Of course, it is important for the affirmative to answer arguments made by the negative against the affirmative. (4) I am willing at some other time to debate natural revelation which Warren and Deaver also believe is operative today (Matson-Warren, pp. 193-194, 216, 226, 273, 274, 284-286, 287-291, 304-308, 310, 312). Both Warren (W-F, p. 147) and Deaver (*Church*, pp. 283-284) say law in the heart once existed.

III. Abuse of a Position Disproves It? (D, I, 1, Chart 5)

(1) Some may try to take advantage of forgiving a brother seven times a day (Lk. 17:3-4) and 490 times (Matt. 18:21-22). (2) A man who murders his wife is free to remarry (Waldron, p. 225). Waldron said he could be forgiven of murder 490 times (p. 210). Deaver, his moderator, said about Waldron's arguments: "Let it be known that Roy Deaver stands where Jim Waldron does" (p. 130). (3) Connally, for whom Deaver moderated, said a single man "who has deflowered fifty virgin women," or he could have as well said, 'broken up fifty homes,' can then "form a scriptural marriage" (Connally-Hicks, p. 333). Should one have live-in arrangements with different women until he decides, "Mary IS the one for me—so . . ." (D, Chart 5), "I shall repent of fornication and marry her." This would avoid the problem of unscriptural divorce, and these brethren would not challenge his marital status. (4) If one deceives to bring about a marriage, it is not a marriage in God's sight (Deaver, SS, July, 1978, pp. 40-41); marriages can be legal without being acceptable to God (*Home*, pp. 1-2); and "you cannot have a divorce if there is no marriage" (Connally, pp. 37-38, 73), for "you cannot destroy a marriage that does not exist" (Connally, p. 229). A man could deceive a number of people by having in mind only a live-in arrangement until he found "the right one." Deaver implicitly teaches that Matthew 19:9 does not apply to his previous "marriages." (5) It is no marriage in God's sight if entered into for social, financial, or for reasons of physical pleasure for a few years. "The union is to be taken seriously and with a view to the accomplishment of God's purposes when he instituted marriage" (Warren's *Your*, pp. 89-90, 91). This means that most marriages in the world and some in the church are not marriages in God's sight, breaking them up would not violate Matthew 19:9, and they would be free to remarry. These brethren do not believe their positions are disproved just because someone may abuse them. *If* a position is true, abuse of it does not disprove it. See Charts 9, 10, 11, 12 by Bales.

IV. Amenable

(1) What does amenable mean? Webster's New International (2nd Edition) said: "1. Liable to be brought to account or judgment; answerable; accountable; as, amenable to law; also, loosely, liable; as, amenable to an imputation. 2. Capable of submission to the judgment or test of (some critical instrument);—followed by to; as, amenable to the laws of a science. 3. Readily brought to yield or submit; responsive, tractable."

(2) In defining the proposition (D, FA, "Definition of Terms," 5), Deaver implicitly used amenability not to mean *to teach*, but *to obey the command itself*. He wrote: "All persons, whether Christian or non-Christian, are persons who are amenable to the teachings of Matthew 19:9, and that, therefore, all persons who—except for fornication—put away their companions and marry someone else. . . ."

(3) Deaver confuses things which are different by not distinguishing between the obligation to *teach* what the Bible teaches and the obligation to *practice* a specific command. In some cases one may be amenable both to teach and to do it, but in other cases only to teach it.

(4) Warren emphasized that a man is amenable to a command which is addressed to him (W-F, pp. 110-111). "No one is amenable to a law which has not been addressed to them." He thought the gospel was addressed to all (p. 149), but I have never heard him claim, as does Deaver, that "every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*" (D, II, 3). But Deaver thinks he is amenable to "what the covenant says TO (caps by Bales) Christian *wives*" (D, II, 19). This would not be an astonishing statement from a person who was having an identity crisis, but what does brother Deaver mean by it? To be amenable to the teaching in Ephesians 5:24, one has to be a woman; therefore, Deaver will never be held subject to the law which says for wives to be subject "to their husbands in everything." No apostle ever taught a man to observe this command of Christ. In our debating on Matthew 19:9 Deaver is maintaining that aliens are obligated to *practice* what it says.

V. All Amenable to All

Deaver teaches by implication that all people are obligated to obey all New Testament teaching. He said of me: "He distinguishes between laws which *some* Christians must obey and laws which some *other* Christians are not to obey. In these distinctions he is emphasizing a non-Biblical concept. The Bible makes no such distinctions. The Bible talks about 'the faith,' 'the gospel,' 'the doctrine,' 'the way,' and etc. (Cf. *Wedlock*, Chapter X). And the New Testament teaches that all men are amenable to all the gospel. Is the gospel commanded to be preached to all accountable persons? Is a person amenable to that which God has commanded be preached to him?" (D, I, 9).

"For example, every *man* is amenable to the teachings in the law of Christ which related specifically to *wives* and *mothers*" (D, II, 3). See Bales' Chart 17.

Deaver is saying *all* Christians must obey, observe, do, practice *all* the laws of Christ. Christ said "*teaching them to observe all things whatsoever I commanded you*" (Matt. 28:20). One should not confuse the obligation to teach what the Lord said with the obligation to observe, practice, do what the Lord said. What one is obligated to do depends on what Christ binds on him. Christ binds some commands on some which He does not on others. To be amenable "*to the teaching* in the law of Christ which relates specifically to *wives and mothers*," this teaching has to be addressed to you. It was never addressed to men; they were never taught to observe these commands. How can Deaver affirm such a position? There is a difference between teaching wives to be in subjection and being a wife who is obligated (amenable) to the command to be in subjection. To teach that Christians are to withdraw from drunkards is not the same as saying that aliens are commanded to withdraw from drunkards (I Cor. 5).

(5) Deaver falsely assumes that all the *laws of Christ are addressed to, bound on, all men alike*. Warren well said, "No one is amenable to a law which has not been addressed to them" (p. 149). One of the principles of interpretation involves: To whom was it spoken? The command to submit to your husbands is not directed to men, the command to give on the first day of the week is not addressed to aliens, the command to withdraw fellowship is not addressed to the world, and the command of Matthew 19:9 is addressed only to "the married" of I Corinthians 7:10-11.

VI. Amenable to the Gospel?

The alien must obey the gospel in order to become a Christian (Mk. 16:15-16; Rom. 6:2-5, 17-18), but our discussion is on whether Matthew 19:9 binds all marriages. Not all laws in the New Testament are addressed to everyone. "No one is amenable to a law which has not been addressed to them" (Warren-Fuqua, p. 149). In this debate our only issue is whether Matthew 19:9 is addressed to all married persons.

VII. Bales' Chart 2 (D, II, 22)

Deaver did not realize that this chart showed that a seeming universal statement can be qualified by other passages.

VIII. Bondage Is Not Too Strong a Term to Refer to the Marriage Bond

(1) The use of *deo* (bound) is used in the New Testament of bindings which are as strong as *doulou* (bondage) (NUB, pp. 65-68). (2) Marriage is a stronger binding than slavery for the Christian married to a Christian. The slave could be released from his bondage (I Cor. 7:23) by man's will for a variety of reasons, but Matthew 19:9 is based on God's will and gives but one ground for divorce. (3) Being one flesh, in the nature of marriage itself, implies that their bodies belong to one another. This is made explicit in I Corinthians 7:3-5. Hugo McCord said, "... as a slave's body as belonging to his partner (I Corinthians 7:4)" (*Home*, p. 96). (4) Thayer said in I Corinthians 7:15 it meant "to be under bondage, held by constraint of law or necessity, in some matter." Vine said it "came also to mean one who gives himself up to the will of another (both quoted by Lanier, MDR, pp. 13-14). Are not these true of marriage? (5) No word is used very often for marriage. How often are "touch" (I Cor. 7:1), or "due" (7:3), or "defraud" (7:5), or "gift" (7:7) used as in these passages? How often is "loosed" used to include divorce (7:27-28; Thayer, p. 384; Kittle, IV, pp. 328, 335-336)? (6) Maurice W. Lusk, III said *deo* "means to be bound physically, as with chains, or to be bound by law and duty to someone" (Rom. 7:2; I Cor. 7:27-39; Arndt-Gingrich, pp. 176-177; SE, July, 1980, p. 3). (7) "Bondage" does not inherently convey the idea of supreme allegiance (I Cor. 9:19). Christ had spoken on supreme allegiance (Lk. 6:36; 14:26; Matt. 10:32-33; John 12:42-43), but not on I Corinthians 7:12-15. (8) One freed from a "bondage" was free to contract another. A slave could get another master, although Christians are expressly told not to seek to be bondservants of men (I Cor. 7:23). (9) It is confusing and contradictory to make bondage refer to anything but the marriage bond. If the unbeliever does not depart, Connally said the bondage the believer is under is "the bondage which obligates her to be faithful to the Lord" (C-H, p. 365). Deaver said "in such cases" means: "In such situations as that under consideration—a case in which an unbeliever departs from a believer" (D, II, 20-1). This shows *when* one is not under bondage. The time when the unbeliever departs is the time when the believer is not under bondage (NUB, pp. 84-90). If it is not "such cases" the believer is under bondage. The implied conclusion of brother Connally's statement is that the believer is not required to be faithful to the Lord, if the unbeliever departs. The bondage the believer is under (marriage) is the very bondage the believer is not under in

such cases (departure of the unbeliever). (10) In Corinth people did not divorce solely because of differences in faith. R. L. Roberts spoke of the "easy and frivolous way" it took place (pp. 114-115). Was the only reason Jews, or aliens, divorced because of reasons in faith? Why did the believer divorce the believer (7:11)?

IX. Aphiemi

Maurice W. Lusk, III: "*Aphiemi* is used only in a secondary sense (as determined by the context) of divorce." He thought it was so used in I Corinthians 7:11,13 (SE, Nov. 1979, p. 1). Lanier thought *aphiemi* and *choridzo* meant the same thing in I Corinthians 7:11-15, but did not mean divorce (*Your*, p. 490). However, *choridzo* is the word used by Christ in Matthew 19:6 for divorce. See Bales Charts 7, 8.

X. Exceptive Sentence Argument

One of Deaver's most important arguments is that Matthew 19:9 is an exceptive sentence which cannot be modified by any other passage. However, he threw away his argument when he said "the context" must determine the extent of "the subject class" (D, II, 12). This is true of any other sentence, and the context may be *immediate* or *remote*. The "except" phrase throws *no light at all* on who is included in the "whosoever." It deals only with the ground on which the "whosoever" (whoever that is) can divorce scripturally.

(1) The "whosoever" of Matthew 19:9 is limited to husbands. It says nothing about "all married persons." The "whosoever" did not include the Jews present who were then under the law, nor the Gentiles who Deaver says were then under the law in the heart (*Church*, pp. 283-284), nor any divorced before Pentecost (Warren, *Charts*, pp. 240-244), nor those who did not have access to the gospel before A.D. 62 or 63 (Mac Deaver, *Defender*, July, 1980), nor to mixed marriages (Paul, I Cor. 7:12-15). Once Deaver makes exceptions to an exceptive sentence, his exceptive sentence argument collapses for it says there can be no other exceptions.

(2) I underscored the "if" and "in such cases" to show that I Corinthians 7:15 is an exceptive sentence and on Deaver's argument could not be qualified by Matthew 19:6,9. Deaver overlooked this and talked about the perfect passive indicative third person. He made no argument to prove it means "*not now* and in fact never has been under the kind of bondage signified by the word *doulouo*"

(D, II, 13). Harvey Floyd makes the same *assertion* but has been too busy to send me proof. *Will Deaver furnish the proof?*

(3) I Corinthians 7:12-15 is not a further modification of the except phrase in Matthew 19:9 but is different legislation dealing with a different class of marriages. See Bales Chart 16.

(4) "He" can be generic, though baptism of "she" does not depend on this (Acts 5:1,14). There is no generic "he" in Matthew 19:9-12. It speaks of men putting away wives (19:3,8,9,10,11,12). Deaver ignores this and changes the "whosoever" of Matthew 19:9 to wives also putting away husbands. Though the context makes no provision for women to put away husbands, Deaver deals with this by saying it "is too ridiculous to deserve comment" and referring to the fact that "he" can be generic in *some* places (D, II, 14).

(5) The "if and only if" argument means that every widow (aliens included) must marry a Christian if she remarries (I Cor. 7:39), and Romans 7:1-3 does not permit a man to marry if his wife dies, for this would be an additional modification of an exceptive sentence. Both Matthew and Romans deal with remarriage.

XI. General Law and Its Application?

Deaver argued that Christ's general law (Matt. 19:6) is applied by Paul to *all* married people (I Cor. 7:10). Paul then applies it to "the rest" which were not the rest of the marriages, but the "rest of the questions," or "the specific situations (or cases)" (*Home*, pp. 206-207, 208) about which the Corinthians asked (D, II, 23, 6).

(1) If this is true, Christ had already applied it to mixed marriages as specifically as He had to two Christians.

(2) If Deaver is right when Paul applied the general law to *all* marriages, as Christ Himself had done, the law answered all the questions asked about the cases of mixed marriages. In 1978 Deaver thought 7:10 referred to Christians married to Christians (*Your*, p. 444), but he now thinks this question was: "Is it all right for those persons who are married to remain married?" (*Home*, p. 206) In 1978 he thought 7:12-15 answered the questions: "Should the Christian who is married to a non-Christian leave the non-Christian?" (7:12-13). "What if the *unbelieving* companion departs on his own (middle voice)?" (7:14-16) (*Your*, p. 445). The same answer is given to all marriages, if 7:10-11 covers all: (a) Remain married. (b) Since the marriages are right, the children are holy. (c) If one spouse departs both are to remain unmarried or be reconciled. *What cases, situations, or questions were left to be answered in 7:12-15?* (Com-

pare Deaver, *Home*, p. 206.) If Christ spoke on all marriages, He applied His general law to all marriages and to all the specific questions and cases about which the Corinthians had asked in 7:10-15. Deaver has it both ways: (a) Christ answered all these questions concerning all marriages in 7:10-11. (b) Christ did not answer all these questions involving mixed marriages (*Home*, pp. 206-207). But if Christ said all marriages were holy and to be remained in, and Christ said all were to remain unmarried or be reconciled if they separated, the Lord did speak of the mixed marriages and Paul was wrong in saying, "I, not the Lord" (7:12).

(3) How does it help Deaver to say that "the rest" is not the rest of the marriages, about which they had asked, but the rest of the questions concerning mixed marriages? Why not say that in 7:10-11 Paul and Christ were not speaking to "the married" but to cases, situations, or questions concerning the married? It comes out the same place, does it not? He told all the married to remain, etc. (7:10-11). In dealing with cases, questions, or specific situations concerning mixed marriage, Paul said he was dealing with something the Lord had not dealt with; so the Lord had not dealt with mixed marriages, for if He had, these questions had already been answered by the Lord in 7:10-11. Brother Deaver, the *cases*, or situations asked about by the Corinthians (D, II, 23-5), were cases of mixed marriages. Therefore, "the rest" were those in mixed marriages.

(4) Paul's explanation of "the rest" is the clearest possible argument showing *who* they are. "But to the rest . . . If *any brother* hath an unbelieving wife . . . And *the woman* that hath an unbelieving husband" (7:12,13). "But" indicates Paul is dealing with a different group, or saying something different, or dealing with another subject (I Cor. 7:6,8-9,10,12; 3:1; 5:11; 10:15; 11:2; 12:3; 15:1). In 7:12-15 he is dealing with a different group and saying something different.

(5) When speaking of questions they had asked, Paul more than once used the word "concerning" (7:1; 8:1; 12:16; 16:1), but when speaking to people, he used such statements as "I say to," "but to," "speak to," "write to," etc. (7:8,10,12; 3:1; 5:11; 10:15; 11:2; 12:3; 15:1). Paul spoke *to persons* ("to the rest say I"). Deaver once agreed "the rest" referred to Christians in mixed marriages (*Your*, pp. 445, 447).

Deaver quoted Dean Alford in 1979 on "the rest" (*Home*, p. 207). But the context of Alford's statement said: "*Directions for such Christians as were already married to Heathens.*" "12 . . . the rest, perhaps in respect of their *letter of enquiry*,—the only ones not yet

dealt with. At all events, the meaning is plain, being those who are involved in mixed marriages with unbelievers" (II, p. 523).

Alford also said, "Observe, (1) that there is no contradiction, in this license of breaking off such a marriage, to the command of our Lord in Matthew 5:32,—because the Apostle expressly asserts (v. 12), that *our Lord's words do not apply* to such marriages as are here contemplated. They were spoken to those *within the covenant*, and as such apply immediately to the wedlock of *Christians* (v. 10), but *not to mixed marriages*" (II, p. 525).

Deaver quoted Albert Barnes on "the rest" (*Home*, p. 207). But Barnes said, "Now in regard to *the rest of the persons and cases referred to . . .*" (See also Bales, FN, XI, 7).

(6) Bales' Chart 3 sums up some of the differences between 7:10-11 and 12-15.

XII. The General Law Does Not Contradict Itself When Applied

Deaver said the general law is: "So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder" (Matt. 19:6). Warren and Deaver think that Christ applied this general law (which has no divorce provision) to a specific situation in Matthew 19:9 and ended up with a divorce provision (*Lock*, p. 222). This is impossible, for a law when applied does not make provision for something which the law prohibits—and Matthew 19:6 prohibits divorce. The law which says not to put asunder cannot when applied say put asunder because of fornication. If Matthew 19:6 is referred to in I Corinthians 7:10-11, "the married" (all the married—Deaver) cannot divorce because of fornication. How can the law which says "let not man *choridzo*" (19:6) when applied to I Corinthians 7:12-15 say "let him *choridzo*" (7:15)? Warren and Floyd say it is a permissive imperative (*Charts*, p. 217; *Your*, p. 500).

It permits what 19:6 does not permit. How, then, can 7:12-15 be an application of 19:6? First Corinthians 7:15 also permits what 7:11 does not permit; therefore, Paul is correct in saying he is applying a law which is different from Christ's law in 7:10-11.

XIII. Guilty Party

The Lord willing, I shall be happy to debate this with Deaver or Connally since in my judgment brother Warren is already over-

worked. I want Warren to spend as much time as possible on Christian Evidences.

XIV. Implications (D, II, 7)

In debates with atheists, in *Communism and the Reality of Moral Law*, etc., I have stressed the tremendous importance of implications. Decades ago I wrote an article on "*Implied Imperatives*." What I object to is the imputation of implications which do not exist in my position.

XV. Interpretation and Argument

Deaver said my case depended on my *interpretation* of I Corinthians 7:10-11, 12-15, and he wrote: "I intend for him to make an *argument*" (D, II, 18). (1) I thought I had made some arguments. (2) When one understands (rightly interprets) I Corinthians 7:10-15, the truth of my position is seen. Deaver himself said "that frequently it is the case that the most powerful *refutation* is simple *explanation*" (D, I).

XVI. John 3:5 (D, II, 12, 13-5, 20-2)

I proved that there are exceptive sentences in the New Testament which are further modified (FN, VII, 5). Therefore, one cannot automatically rule out a discussion of whether the exceptive sentence in Matthew 19:9 automatically includes all marriages. Furthermore, the exception does not define the scope of the "whosoever." Concerning John 3:5: (1) Jesus was speaking to Jews during the personal ministry (Matt. 10:6; 15:24). Nicodemus was a Jew (John 3:1-5). If there were any passages which showed that John 3:5 was limited to Israel, as I Corinthians 7:10-11, 12-15 shows Matthew 19:9 is limited to two married people in the covenant, I would say that the new birth applied to Israel only. However, there are no such passages. (2) "Except *one* be born anew" (John 3:3-5) does not refer as the Mormons believe to Adam, Abraham, John the Baptist, and others who lived before the new covenant. It is limited to the age of the new covenant. It does not include infants. (3) Deaver agrees that the new birth involves faith in Christ, and baptism into Christ's body. He thought my question about when the apostles were born of water and the Spirit into the kingdom had "nothing to do with our case" (II, 20-2). It does, for it shows that an exceptive sentence, John 3:5, can be qualified further. The apostles were not born again into

the kingdom in the personal ministry, for it did not exist then in fact. John's baptism (Acts 19) and Jesus' baptism in the personal ministry were not into the kingdom. The apostles were not born of water on Pentecost, for the around three thousand did not include them. What did brother Deaver mean by saying the new birth for them "was completed on Pentecost of Acts 2"? Were they then born of *water*? Whether John 3:5 is qualified or unqualified proves nothing as to whether Matthew 19:9 is. Where does it say "all married persons"?

XVII. Logic

If these brethren will raise the money for all my expenses, I shall take a course in elementary logic in a world famous university. Since my taking such a course is "one of the greatest needs in the church today" (D, II, 7), and since Warren thinks, "Perhaps a course in elementary logic for Bales could end this controversy for us all" (*Lock*, p. 176), they should find it as easy to raise money for this as for paying atheists to debate brother Warren.

XVIII. Matthew 19:6 (D, II, 23)

Three laws are in Matthew 19:3-12. The *third* is Christ's. Deaver thought the *first* was Christ's. *First*, Jesus cited the Father's original law (19:4-6). (1) "Have ye not *read*" refers to Genesis 1:27 and 2:24, but not to Christ's law which was not yet written and could not be read by them. (2) Matthew 19:6 is not a new revelation and a new law but the conclusion which was implicitly contained in Genesis 2:24 and made explicit by Christ; as is realized by Bill Collins (*Your*, p. 340), David E. Hanson (*Your*, p. 420), Thomas F. Eaves (*Your*, p. 351), Jack P. Lewis (pp. 410, 416, 417), Connally (pp. 506, 539), Mac Deaver (p. 119), J. W. McGarvey (*Fourfold Gospel*, p. 539), Harold Hazelip (ACU Lectures, 1979, p. 166), J. D. Thomas (MD, pp. 7, 8), Lanier (MDR, pp. 3-4), and Warren: "what God has joined together . . . no man is to put asunder" "is the conclusion which is necessitated by the two arguments which are involved in Jesus' statements in Matthew 19:4-6" (*Lock*, pp. 222, 228). Deaver agrees, "What is taught *implicitly* in the Bible is binding on men not because men have inferred it, but because God had implied it!" (D, II, 7). Christ did not introduce a new element into the edenic law when He made explicit (that it was not a law providing for divorce) what was implicit. (3) The Pharisees did not deny His deduction

from the edenic law but asked why Moses made provisions for divorce (19:7). (4) Jesus clearly stated that the Mosaic law was not in the original law ("*but from the beginning it hath not been so,*" 19:8). Neither Moses nor Christ gave the original marriage law (Lanier, FF, April 27, 1965, p. 265) which did not include a divorce law (19:6).

Second, Moses' law is the second one mentioned (19:7-8). It differed from the edenic law and from Christ's law.

Third with reference to the original law, Jesus appealed to the Old Testament ("Have ye not read," 19:4), but He appealed to *His own authority* when He set forth *His* law: "but I say unto you, *de* is generally translated 'but,' as in the parallel passage, Matthew 5:32. . . . The Lord's teaching is here set forth in *contrast* to the Mosaic toleration" (Deaver, *Home*, p. 194). The edenic law had no divorce provision, Moses gave many grounds in effect, and Christ gave one ground. Matthew 19:9, which contains a divorce provision, cannot be an application of Matthew 19:6 which contains no divorce provision. The modification of a law is vastly different from the application of a law. These brethren are wrong in affirming that Matthew 19:6 is Christ's general marriage law and "Matthew 19:9 is an application of God's general law to a specific situation" (Lock, p. 222). How can the application of a no-divorce law (19:6) include a divorce law (19:9)?

Fourth, since the Lord did not teach the total truth in His personal ministry, but said the Spirit would reveal it to the apostles (John 16:12-13), it is not impossible for there to be additional revelation on marriage and divorce. It was legitimate for an apostle to distinguish between what the Lord had revealed in His personal ministry (I Cor. 7:10-11) and what was revealed by the Spirit through an inspired apostle (7:12).

Fifth, to what law did Paul appeal when he said, ". . . not I, but the Lord" (7:10)? Warren and Deaver say Paul appealed to Matthew 19:6, and then applied it to "three situations" in 7:12-14 "to which the Lord had made no specific reference" (Lock, pp. 223, 228). This is impossible. (1) Christ could not have spoken on all marriages in 7:10-11 (Matt. 19:6) without speaking just as specifically on all types of marriages as on any one type. If Matthew 19:6 covered all, it covered the mixed marriages, and Paul could not have said, "I, not the Lord" (7:12). (2) The law which did not permit divorce in 7:10-11 cannot be the same law which permits divorce by the unbeliever in 7:15. (3) Christ's law is found in Matthew 19:9-12, and not in Matthew 19:6. (4) In arguing against my position, Warren said, "It is a tragic error to conclude that the 'application' con-

tradicts the 'concept.'” (p. 228) However, Warren and Deaver do this very thing when they say that Matthew 19:6 is God’s general law and “Matthew 19:9 is an application of God’s general law to a specific situation” (p. 222). The no-divorce law (19:6) is contradicted by a divorce law (19:9) if 19:9 is an application, instead of a change (a modification), of the original no-divorce law. That man can put asunder because of fornication is not the same as “. . . let not man put asunder”(19:9,6). Matthew 19:9 permits what 19:6 does not permit.

Sixth, Paul did not refer to the divorce provision of Matthew 19:9 because it was not involved in the questions asked by the Corinthians. It was not necessary to refer to *all* Christ said in order to answer the questions Deaver has said were asked (*Your*, pp. 444-445, 448-449).

XIX. Matthew 28:19-20

Deaver wrote: “It was *the Lord* who said—in order to make disciples—‘. . . teaching them to observe all things whatsoever I have commanded you.’” This statement is just before his quotation from Warren that: “Thus, it is clear that, prerequisite to one’s becoming a Christian, he must be taught to observe *all things which Christ had commanded* (this being confined, of course, to those teachings which are a part of the law of Christ—not of the *law of Moses*)” (*Lock*, p. 125). What argument justifies the conclusion that before the alien can be made a Christian the alien must be taught to *know*, to *believe*, and to *observe* the commands of Christ referred to in Matthew 28:20?

XX. New Testament’s Entire Message (D, II, 24, 1. Bales Chart 4)

(1) Warren says the gospel of Mark 16:15 which must be preached to all men (prior to baptism since Mark 16:15 deals with what is preached before baptism) is the “entire New Testament message” including both what one must do to “become a Christian, and how to live after he becomes a Christian” (*Your*, p. 367). This is the way he binds everything (including Matthew 19:9) in the New Testament message on the alien prior to baptism. Warren contradicted this when he said this does not mean one must teach the alien “the specific details of every individual or particular instruction in the gospel” (*Lock*, p. 125). However, he also contradicted this with the

position that instruction concerning instrumental music is contained in the gospel preached to aliens (p. 307; Mk. 16:15-16). See Bales' Charts 14 and 15.

(2) I did not say one must read every word in the New Testament to the alien. Listing some of the books in Chart #4 was a way of summing up the message of each book. Deaver himself *implicitly* teaches that the alien must be taught *every* truth before baptism. The alien must *believe* and *know* all this, and his position on Matthew 28:20 shows the alien must *observe* all of it in order to become a Christian. Deaver said, "I *must* see to it that he knows and believes *the message* of Matthew, Mark, Luke, and John . . . I *must* see to it that he knows and believes the message of Acts, etc." (D, II, 24, 2). "Etc." stands for the rest of the New Testament books. This means not only that "every prospect must be taught that he is amenable to all the laws of Jesus Christ," but he must also believe and know what all these laws are prior to baptism. Deaver implicitly teaches that prior to baptism he must teach, and then question the alien to learn whether he *knows and believes* it *all*, because Deaver said, "I *must* see that he knows and believes *the message* of Matthew," etc. If Deaver must do this he must have a very long (in point of time) instructional class for candidates for baptism. Brother Deaver, have you ever known whether any individual whom you have baptized knows and believes the entire message of each New Testament book? Have you ever preached the entire New Testament message to any alien prior to baptism? Do you believe the apostles preached the entire New Testament message to aliens on Pentecost prior to baptism? See Bales' Chart 13.

(3) I am delighted that the statement from Warren was quoted (*Lock*, p. 125). The statement in the middle of the quotation contradicts the first sentence which shows that all commands in the law of Christ—which he says is the entire New Testament message—must be taught to the individual prior to baptism. This is "*prerequisite to one's becoming a Christian*" (italics, J.D.B.).

It is contradictory to say that the entire New Testament message must be *taught* to, *known* by, and *believed* by (the three words used by Deaver) the alien prior to baptism, and then to say this does not mean "the specific details of every individual or particular instruction in the gospel (as brother Bales falsely represented this writer as doing)" (*Lock*, p. 125). Are the specific details of every particular instruction a part of the entire New Testament message? Just how does Deaver decide which details of which instructions are not a part of the gospel which must be preached to aliens? Is he not mak-

ing a distinction, which he criticizes me for doing, between what must be preached to and bound on aliens in order to become a Christian and what must be taught them after they become Christians? These brethren have given us no guidelines to determine which details of which instructions can be omitted and one still preach the gospel of Mark 16:15 to aliens.

Their implicit teaching is that minute details of every instruction must be taught prior to baptism. They believe one must teach not only what Christ said about marriage, but present such a detail as this phrase ("except for fornication") from Matthew 19:9.

Every time these brethren make a distinction between what in the gospel (used in the broad sense of the entire New Testament message) must be taught to the alien prior to baptism, and the specific details of individual instructions which do not have to be taught, they are guilty of what they accuse me, i.e., that the entire New Testament does not have to be preached to and bound on aliens prior to baptism. When I do it, they say I am making a distinction between doctrine and gospel. If I do, so do they.

XXI. Obligated But Not Qualified? (D, II, 3)

Mac Deaver teaches that until A.D. 62 or 63 no alien was obligated to obey the gospel, or observe Matthew 19:9, until the gospel was accessible to him (*Defender*, June, 1980). Warren teaches that though obligated to observe the Lord's Supper, the alien cannot do it with God's approval (*Lock*, p. 256). Think of it: Aliens are obligated to obey what aliens cannot do with God's approval! Deaver is right—"frequently it is the case that the most powerful *refutation* is simple *explanation*" (D, I). Obligation and authorization go hand in hand. Where does the Bible teach one is obligated to do what he is not authorized to do? Are unmarried persons obligated by I Corinthians 7:3-5? Are parents who have no children obligated to rear their children in the nurture of the Lord (Eph. 6:1-4)? Is the world also the pillar and ground of the truth (I Tim. 3:15)? See Bales' Chart 18.

XXII. Proof That One Can Be Obligated But Not Qualified? (D, Chart #15)

Deaver ignored my answer to one of his arguments on Acts 17:30. I shall not repeat it (Bales, FN, XIV, 1, 2, 3). I shall answer his new argument that Acts 17:30 commands men to repent, but they cannot

repent until after they believe; therefore, they are obligated to do (repent) what they are not qualified to do (for they have not yet believed). (1) Repentance can be used to refer to something which takes place before beliefs are arrived at concerning other matters (Mk. 1:15). The Athenians or any other aliens can repent of idolatry, or transgressions of other truths revealed through general revelation, before they believe in Jesus Christ. These can be repented of before faith in Christ exists; therefore, it does not prove they are obligated to do something they are not qualified to do. Deaver realizes aliens can have repentance toward God before they have faith in Christ (Acts 20:21; *Baptist Church*, p. 60). (2) Sometimes one requirement is mentioned and the rest are implied. Baptism is not mentioned in Luke 24:47 but is implied.

Warren said repentance was used as a synecdoche—a part being put for the whole—in Acts 17:30 (*Lock*, p. 252). This contradicts his position that in the *same place* repentance meant a change of mind and was commanded before they were commanded to believe (pp. 241-247, 252).

Repentance is stated in Acts 17:30, but faith is implied. This is no more difficult to grasp than that baptism is stated and faith and repentance implied in I Peter 3:21. It does not mean that baptism saved them before faith or repentance. The repentance preached in Acts 17:30 is the same repentance which Acts 2:38 shows is commanded after faith (Mk. 16:15; Lk. 24:47; Acts 2:36-37) but before baptism.

XXIII. Pentecost

Why does Deaver refuse to discuss “the Pentecost situation” (D, II, 10)? The proposition says nothing about *now* in contrast with what was true on Pentecost. Concerning a proposition which had “now” in it, I indicated that I did not plan to sign a proposition which excluded the beginning of the gospel dispensation (Letters, May 31, July 10, 1980). His letter of August 6, 1980 indicated that the use of the word “now” was not meant to eliminate Pentecost, but he was concerned about aliens *now*. (1) Deaver is implicitly teaching it takes more today to become a Christian than it took on Pentecost, even though the gospel we preach was the same gospel preached on Pentecost to aliens. (2) Does the New Testament teach now concerning aliens and marriage what it taught on Pentecost? (3) Does Deaver accept Warren’s (implicit) and Mac Deaver’s (explicit) teaching that polygamy was accepted in the church in the first few decades? (4) If the apostles tolerated it, would Deaver? (5) Is

Pentecost a part of the gospel age? (6) If Warren explicitly rejects polygamy on Pentecost, is he not involved in the same situation Deaver says I am involved in (SS, Oct., 1980, pp. 5-7)? (7) If, as Deaver argues, Matthew 19:9 logically translates into two universal propositions (D, II, 12, Chart #2), and the passage applies "to all marriages," how could it fail to apply to marriages on Pentecost? Or to a person divorced before Pentecost but remarried after Pentecost? Deaver has said that my position fills the church with adulterers. See Bales' Chart 19.

XXIV. Polygamy (D, I, 5; Charts #12, 13, 14; SS, Oct., 1980, p. 7)

(1) Polygamy is not discussed in Matthew 19:9 which deals with putting away one's wife. However, it is out of harmony with other passages. (2) What does Deaver tell the polygamist? (a) Does he tell the man he can keep the first wife? (b) If he says to "the rest" (and by the rest I mean the rest of the wives) they are free to marry, he has admitted their marriages were not valid. Since they were not valid, the man sinned against his first wife by living in fornication with several other women. Therefore, the man has no right to keep the first wife, but she has the right to divorce him because of fornication and to marry someone else. In such a case he must remain celibate. Instead of telling the man that he has a right to do anything, Deaver must tell the women their options.

Concerning Deaver's Chart #14, polygamy is against Christ's law for marriage, but *having one wife is not*. Marriage does not in its nature violate Christ's law. Just as I tell the convert that from here on he is under Christ's law on divorce and remarriage, and must quit divorcing and remarriage, I tell the polygamist he is now under Christ's law on marriage.

Warren and Mac Deaver think polygamy was tolerated in certain cases by the apostles. Why cannot they tolerate what they implicitly teach the apostles tolerated?

XXV. Marry Non-Christians First? (D, I, 1 and 2)

(1) Does Deaver believe any men who divorced and remarried before Pentecost, or before A.D. 62 or 63 (Mac Deaver), could become an elder? Would I Timothy 3:2 ("the husband of one wife") forbid it? (2) If these couples had lived together in fornication over a period of time with different mates, Deaver believes they are free

and can be forgiven (I Cor. 6:9-11). They can then decide who "IS the one for me." Could any of them become elders? See Bales' Chart 9.

XXVI. Marry: Sally Free to Remarry (D, I, 3)?

After telling Harry and Sally that she is free (I Cor. 7:10-11, 12-15), I asked them to consult a number of other brethren on the conditions under which they think Sally could be free from her first marriage. See Bales' Chart 10.

XXVII. Who Are "The Married" and "The Rest"? (D, II, 23, 2 and 4)

Since I proved that "the married" refers to two Christians and "the rest" to Christians in mixed marriages (FN, X, 2; XI, 7), and since Deaver did not meet my arguments but said they were mere assertions and assumptions, what is there to say on his assertions until I know what arguments he thinks refute me? What did he think once justified him taking the position that "the married" (7:10) referred to two Christians and the rest (7:12) to Christians in mixed marriages (*Your*, pp. 444-445)?

Waldron said 7:10-11 answers the question, "Should those Christians who are married to Christians remain married," and that 7:12-13 answers, "Should Christians who are married to unbelievers leave the unbelievers," and 14-16 answers, "What if the unbelieving companion departs upon his own (middle voice)" (Waldron, p. 52)? Deaver then stood with Waldron (H-W, 1977, p. 130).

"Next, we have in I Corinthians 7:10-11 an inspired commentary on the teaching of Jesus in these passages in the Gospels which have been cited" (Lanier, *Your*, p. 494). But Paul does not discuss the fornication clause here (p. 495).

There was no misrepresentation of Deaver and Warren. I did not use the words "only" and "exclusively." I quoted what Warren said: "In reference to 7:10 Jesus legislated in Mark 10:2-12, but in 7:12 Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord." This contradicts his other position that Christ did legislate for all marriages including 7:12-15.

Brother Warren did not suggest the quotation misrepresented him. He made only one request for the tape. I postponed fulfilling the request until I was sure the student would not be taking any more courses under brother Warren. Then I forgot about the re-

quest. I shall endeavor to locate a copy if he still wants it.

(1) Brother Deaver said he would deal with I Corinthians 7:10-15, "but I will do so at what I judge to be the right time." If he does not deal with it in his third affirmative, he would have no opportunity to respond to my response.

(2) There is no misrepresentation of Deaver, "blatant" or otherwise. (a) In his notes distributed at our discussion April 19, 1977, Deaver said I Corinthians 7:10-11 referred to what the Lord had said at some "unrecorded time and place" (Chart #10; compare p. 14). In 1978 in *Your* he had the same chart and said: "Also, at some unrecorded time and place the Lord discussed the matter of whether or not a Christian married to a Christian companion should ever *depart* from the Christian companion. The Lord taught that such should not be done. THIS is the very matter considered by Paul in I Corinthians 7:10-11. Matthew 19:9 situation IS NOT the matter considered in I Corinthians 7:10-11" (p. 450). He did not identify it with Matthew 19:9 or any recorded place in the Gospels. He now realizes it refers to the same truth recorded in Matthew, which is a recorded time and place.

In 1976 (*Living Messages of the Books of the New Testament*, p. 122), in 1977 (*Notes*, p. 14), and in 1978 (*Your*, pp. 444-445, 450), he said that the question in 7:10-11 dealt with whether Christians married to Christians should remain married, and 7:12 dealt with whether Christians married to non-Christians should remain married. He now says 7:10 refers to all marriages, and 7:12 does not refer to cases of marriage but cases of questions (what difference does it make since the questions concerned a different type of marriage—mixed). It is one's privilege to change, but he has not yet settled on the right answer.

(3) Matthew 19:9 embodies the marriage law of Matthew 19:6 *but with modification* ("except"). Matthew 19:9, not 19:6, is *Christ's* marriage and divorce law. Therefore, in referring to Christ's law, or charge (I Cor. 7:10), Paul is referring to what Christ said ("and I say unto you," Matt. 19:9), and not to what God said implicitly in Eden in the beginning where no provision was made for divorce.

(4) Paul did not say "unto *all* the married." If 7:10 referred to all the married, Paul could not have said Christ did not speak to those in mixed marriages. The "*rest*" were married people, but Paul—not the Lord—spoke to them. Therefore, they were not in the married to whom Christ spoke in 7:10. If 7:10 referred to "ALL MARRIAGES" (Deaver, *Home*, p. 208), Christ had already dealt with the question which Deaver said Paul, not Christ, answered in 7:12-13: "Should the Christian who is married to a non-Christian leave the

non-Christian?" (p. 203). If 7:10-11 "is clearly applicable" (p. 208) to those in 7:12-15, and included all marriages, why had not 7:10-11 *already* clearly covered this application to mixed marriages?

(5) There are many married people to whom Deaver does not apply what Christ said "to the married" in 7:10. Instead of telling them to remain married, as Christ said, *Deaver tells them to depart*. Unless he limits the married of 7:10 or changes his interpretation of "the married" (7:10), he must tell all the married to remain married.

(6) A fundamental rule of Bible study is: "To whom is something spoken?" To whom was Paul, not Christ, speaking in 7:12-15? Christians in mixed marriages. Since this was a different group than those in 7:10, the difference must be that Christ there spoke to Christians married to Christians. As brother Warren said, and he has not repudiated it though I gave him an opportunity to do so: "In reference to 7:10 Jesus legislated in Mark 10:2-12, but in 7:12 Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord." (Tape). And in 1976 Deaver was right in the Getwell Lectures, carefully edited by Warren and Elkins, when he said, "3. Should those Christians who are married remain married? (10-11). 4. Should the Christian who is married to a non-Christian leave the non-Christian? (12-17)." (*The Living Messages of the Books of the New Testament*, p. 122). He was still right in 1978 in a book carefully edited by Warren (*Your*, pp. 444, 445, 448, 449).

(7) If "the married" in 7:10 must mean all the married, in spite of the immediate context which shows that it does not include all (7:12), there is no ground on which to argue that all "the unmarried" (I Cor. 7:8-9) cannot marry even though the immediate context says there is one class of unmarried who cannot marry (7:11).

XXVIII. Robbing God (D, II, 11)

I was aware when I asked about the alien that the same question could be asked about the Christian. Why did not Deaver answer? If I told the Christian to pay back what he has robbed, would Deaver tell the alien to do it? If I say the Christian does not have to pay back, will Deaver say the alien does not have to either? These brethren say the alien (married to one who was once another man's wife, not divorced according to Matthew 19:9) has stolen the wife, and repentance means he must return her just as he must return a stolen watch and car (Connally in C-H, p. 286). Deaver moderated for Connally (p. 1) and worked with him "faithfully all day, every day" (p. 283), so I assume he stood where Connally stood. Of course, the wife was not stolen but was either cast off by the first husband or left

of her own volition. She is not the legal wife of the alien who now wants to be baptized. Does the robber have legal title to the money? Why does not their position mean the alien must pay up before baptism? *They* advocate a *law of restitution*.

I teach the Christian what the Bible teaches on giving, tell him he is a steward of all he has and that it is required that stewards be faithful (I Cor. 4:4), try to motivate him to give, and make no suggestions that he must pay up as proof of his repentance. Is it satisfactory to tell him what Paul told the thief (Eph. 4:28)? Then I leave it between him and God. What does Deaver tell the alien? the Christian?

XXIX. Supplementary Revelation

Deaver agrees that there is revelation in addition to the Gospels (he speaks of it as "the principle of *supplementary* revelation"). I agree there is no *contradictory* revelation. Supplementary revelation can show that seeming universals are limited, and that exceptive sentences can be further limited (Bales, FA, VII, VIII). Deaver refuted none of these. He ignored the many exceptions to his position on exceptive sentences. But the extent of the "whosoever" in Matthew 19:9 is not determined by the exceptive phrase. Who the "whosoever" is cannot be determined simply by showing what the "whosoever" can and cannot do.

"... with regard to the message given in verses 10 and 11 the Lord (in His public ministry) had set forth the general law that there be no disruptions of marriage . . . (Matt. 19:6). The Lord Himself had dealt with this. But, the Lord (in His public ministry) had not dealt with the specific questions which the Corinthian brethren had asked, and with which Paul was now dealing. Thus, he (Paul), an inspired apostle, set forth the message" (Deaver, BN, Dec., 1980, p. 123). If Deaver is right in other statements the Lord said about all marriages, do not disrupt them. This would have included mixed marriages and questions about them which Paul answered in 7:12-15. Deaver cannot be consistent and maintain Christ had spoken on all marriages including the mixed ones. Paul also said something different in 7:12-15 than Christ said in 7:10-11.

I Corinthians 7:15 is not an exception to the "whosoever" of Matthew 19:9 but deals with a situation not included in Matthew 19:9.

XXX. Questions: How to Answer (D, II, 19)

(1) My interpretation of his reference to my "unique ability" is that it was not complimentary! (2) That it is possible to answer some questions "true" or "false" does not mean that some cannot be. They may presuppose situations which are not true, or leave out necessary information. (3) Should a debater be so cooperative that in order to please the opponent he answers the questions just like the opponent wants them answered? I suppose that is one way to end a debate!

XXXI. Deaver's Answers to My Question (D, II, 20)

See my comments on his answer in this negative (VIII). (1) (2) See XVI. (3) Instead of answering the question, brother Deaver said 7:12-15 applied 7:10-11 (Matt. 19:6, he says). (4) I understand Deaver to be saying the devil is not amenable to the gospel. Since Deaver identifies the gospel of Mark 16:15 which is preached to the world as the entire New Testament message, he is acknowledging that the fact that Christ has all authority does not mean that all the authority of Christ and God is exercised through the terms of the covenant God has with his people. He is admitting that one is not forced to say a person is under no amenability to God just because he is not amenable to the internal laws of God's covenant with *His* people. Since the devil is not amenable to the internal laws of the new covenant, why assume that all of his followers and agents are (II Cor. 11:2-15)? One cannot automatically conclude that all laws of Christ bind all people, but this is what Deaver has assumed.

XXXII. Questions for Deaver

(1) Did the apostles preach the entire New Testament message to aliens prior to their baptism on Pentecost?

(2) Is Matthew 19:6 a conclusion implicitly taught in the original marriage law which was given long before Christ's personal ministry?

(3) Since aliens are obligated even while aliens to give to the work of the church, is it not the obligation of the church to urge them to do it and to provide them opportunity to do it? In other words, are you doing right if you do not urge aliens to give to the work of the church?

(4) Since the context reveals the scope of the "whosoever," where do you find a woman putting away her husband in the statement "*whosoever* shall put away *his wife*" (Matt. 19:9)?

(5) If you say that Mark 10:12 authorizes a woman to put away her husband because of fornication, I ask: If the "except for fornication" cannot modify the last part of the compound sentence in Matthew 19:9, how can it modify the last part of a compound sentence in another book (Mk. 10:11-12)?

XXXIII. Deaver's Questions

(1) "Every precisely stated proposition is either true or false." Answer: True, but every statement Deaver may think is precisely stated may not be. We agree that "all men are children of God" seems precisely stated to some, but not precise enough to know whether one means "children" by creation or regeneration (Bales, FN, XIII).

(2) "The command to be baptized is a part of the New Covenant" is a precisely stated proposition." Answer: False. It is not precise enough, for it does not tell you to whom the command is addressed. Some could use this type of "precise" statement to justify infant baptism. The new covenant is entered through the water baptism of the believing penitent into Christ. The new covenant commands this.

(3) "The command to be baptized is a part of the New Covenant." Answer: Some Baptists could say that this means John's baptism. The charismatics are also wrong, but they say it is Holy Spirit baptism. The new covenant commands the believing, penitent alien to be baptized in water into Christ, and I believe he rejects the counsel of God against himself when he refuses to do so. However, nowhere does the New Testament command unbeliever's baptism (Warren, *Charts*, pp. 187-188). The new covenant is entered through the new birth.

(4) "The command to be baptized is a part of the 'law written on (in, J.D.B.) the heart' (as you—J. D. Bales—understand 'the law written on the heart')." Answer: False. Neither I nor brother Warren believe that general revelation (Rom. 1:18-2:15) shows the *sinner* what he must do to be saved. Deaver believes the moral law was written in the heart of Gentiles, aliens, prior to Pentecost (*Church and Fellowship*, pp. 273-274). He does not believe that either circumcision or baptism was in this law at a time when Deaver thinks moral law was still written in aliens' hearts.

(5) "The command to be baptized is a part of neither the New Covenant nor 'the Law Written on the Heart.'" Answer: False. Since brother Deaver had a section at the end of this question which said, "Please explain," he should have no objection to the fact that I gave explanations to the others.

CHART #5

All Amenable to All Commandments, Therefore, All Bound By All



All Persons
Are Obligated to Obey All the Gospel (Law) of Christ

ALL MALES

Obligated but not qualified?

1. To bear children (1 Tim. 5:13)
2. To be saved by childbearing (1 Tim. 2:15)
3. Submit to their husbands in all things (Eph. 5:24)
4. "Fear her husband" (Eph. 5:33)

ALL FEMALES

Obligated but not qualified?

1. To "Love their own wives as their own bodies" (Eph. 5:28)
2. "Husband of one wife" (1 Tim. 3:2)
3. "Take care of the church of God" (1 Tim. 3:2)
4. Exercise the oversight of the flock of God (1 Pet. 5:2)

ALL ALIENS

1. Withdraw fellowship (1 Cor. 5: 9-13)	2. Not go to law before aliens (1 Cor. 6:1-7)
3. Repent and pray (Acts 8:22)	4. Preach the gospel
5. Give to the church's work	6. Pillar and ground of truth

Deaver charges that I am unbiblical in distinguishing "between laws which *some* Christians must obey and laws which *some other* Christians are not to obey." You obey a command to teach a law by teaching it, but one cannot obey a command to do something else by teaching one must obey the law. Has the alien obeyed the command to be baptized when he teaches one is commanded to be baptized?

CHART #6

Dividing the Undivided Faith or Law

Bales is charged with dividing the gospel into what must be preached before baptism and what is preached and bound after baptism. Who else is guilty?



ALIENS

1. Believe, repent, and be baptized
2. Can go to law before unbelievers
3. Fellowship drunkards, etc.
4. Widow not commanded to marry in the Lord

CHRISTIANS

1. Repent and pray
2. Cannot go to law before unbelievers (1 Cor. 6)
3. Cannot fellowship drunkards (1 Cor. 5)
4. Widow commanded to marry in the Lord (1 Cor. 7:39)

The Gospel's Different Obligations

ALIEN: Obligated but not Qualified
(Plus additional obligation to qualify)

CHRISTIAN: Obligated and Qualified



Lord's supper
Withdraw fellowship
Lawsuits, etc.



ALIEN:

"... Christ expects those who preach the gospel to the lost to so teach that, when the lost confess their faith in Christ (just prior to being baptized...) they are to have been taught that they are, in that confession, publicly committing themselves to being faithful to Christ—i.e., to all the law (Gospel) of Christ for the rest of their lives" (*Lock*, p. 125; *Deaver*, II, 24, 3).

CHRISTIAN:

The baptized are to be taught "the specific details of every individual or particular instruction in the gospel" which *did not* have to be preached to the alien.



DEAVER

The entire New Testament message does have to be taught to aliens.

The entire New Testament message does not have to be taught to aliens.

WHY CRITICIZE BALES WHEN HE TEACHES THAT THE GOSPEL IS TO BE PREACHED TO ALIENS (MARK 16:15-16) AND THAT BAPTIZED BELIEVERS ARE THEN TO BE TAUGHT TO OBSERVE ALL JESUS COMMANDED (MATTHEW 28:19-20)?

DR. BALES



"How do you harmonize these?"

DEAVER



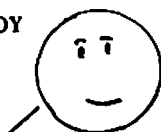
By teaching both and accusing Bales of gross misrepresentation. Besides, brethren, Warren said, "Bales cannot know that the details of the law (Gospel) of Christ are not addressed to the non-Christian" (*Lock*, p. 294). This includes such details as teaching on instrumental music (p. 307).

DR. BALES



An alien sinned against me.
What shall I do?

ROY



Talk with him. If he hear thee not, take witnesses; then take it to the church. If he still refuses, disfellowship him (Matt. 18:15-17).



Since he is then to be treated as an alien (Gentile—which he was anyhow), can I sue him in court?



J.D., we are back where we started. Take it to the brethren. How dare you go before unbelievers (1 Cor. 6:1-7).



But he is not a brother.



J.D., do not forget— all are amenable to all commands. What are you trying to do—divide the one gospel into gospel and doctrine? That's Ketchersidism.



But, Roy, you said "God has commanded his servants to preach this gospel to *every creature* in the *whole world* (Mark 16:15-16)" (BN, April, 1980, p. 177). The church is the pillar and support of the truth (SS, Dec., 1970, pp. 5-6, 3). Aliens, the world, are not the pillar and support of the truth, so there is a distinction on whom certain commands are bound.



All is binding on all. They are bound (obligated) but not qualified.

DR. BALES



Cite me the scripture which says aliens are obligated but not qualified.

ROY



Tom is the one who called it to my attention: Acts 17:30 where repentance means two different things.



Thanks. I have heard "obligated but not qualified" so often that it almost sounds like a new revelation. But I still do not see it. Perhaps what I need is a course in elementary logic. Where would you suggest that I take the course?



I wish we could convince you, Hendry (p. 81), Lanier, and all others of this (FF, Nov. 20, 1979, p. 745).

CHART #7

Choridzo (Divorce) in 1 Corinthians 7:10-15

1. Abbott-Smith, pp. 71, 486. Arndt-Gingrich, p. 890. Moulton and Milligan, pp. 695-696. Deissmann, *Bible Studies*, p. 247. Thayer, p. 674. R. L. Roberts, Jr., J. D. Thomas, DR, p. 74. Lusk, SE, Nov. 1979, p. 1.
2. If divorce did not take place in 7:11, why was the woman *unmarried*?
3. *Argumentum ad hominem*: If the general law of Matthew 19:6 when applied can provide for divorce (19:9), why can it not provide for divorce when applied in 1 Corinthians 7:10-11?
4. Deaver implicitly teaches that divorce is considered for all the married in 7:10, for he said Paul is answering the question whether they should "remain married" (*Your*, pp. 444-445, 448-449). Divorce would be involved in becoming *unmarried*.
5. First Corinthians 7:10-11 talks about divorce and forbids it, but 7:15 talks about it and permits it.

CHART #8

Was Paul Simply Recognizing Separation Could Take Place (7:15) as Deaver Maintained (D, II, 17)?

1. Paul recognized it could take place in 1 Corinthians 7:10-11, but he forbade it. Some left anyhow.
2. "Let him depart" is "a permissive imperative" (H. Floyd, *Your*, p. 500; Warren, *Charts*, p. 217). Deuteronomy 24:1-4 and Matthew 19:9 permit, not demand, divorce. Lanier said: "The imperative has the force of a command" (*Your*, p. 489).
3. The Spirit permitted in 7:15; He did not permit in 7:10-11.
4. Matthew 19:6 is an anti-divorce law with no exception. Matthew 19:9 is an anti-divorce law with one exception.
5. First Corinthians 7:10-11 (divorce forbidden) and 7:15 (divorce permitted) *cannot* refer to the same type of marriages. These instructions are to two different groups. Divorce permitted (7:12,15) without any reference to fornication.
6. When God permits divorce, remarriage is authorized (Deut. 24:1-4; Matt. 19:9).

CHART #9

ONE, TWO, THREE: MARY'S THE ONE FOR ME

COHABITATION WITHOUT COVENANT

("Marriage is a covenant and Cohabitation"—Waldron, p. 186; Deaver *then* stood with Waldron p. 130). But not now (BN, December, 1980, pp. 117-121).



Jane was not the
one for me.



Dot was not the
one for me.



Sally was not the
one for me.



Mary's the one
for me.

OR



One, two, three—Mary may be the one for me; we'll see!

FOR

If you just spree, you are free and can
decide whether Mary's the one for thee.



AFTER A YEAR OR THREE, YOU
MAY DECIDE: "MARY'S THE ONE
FOR THEE."

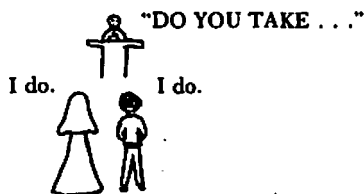


CHART #10

Sally Free to Remarry?

HARRY



SALLY



Am I free?

Free—
A. Campbell
(MH, 1834, p. 70)



"Free"—
Walter Scott
(MH, 1834, p. 73).



If you are a deserted believer. (Firm
Foundation Commentary)



If you are a deserted believer. (Foy E.
Wallace, Jr., SWS?, pp. 69-70)



Wallace is right. (N. B. Hardeman,
SWS?, p. 31)

Free, for the deserting unbeliever will
commit fornication. (G. C. Brewer)



Hardeman is right.—Rue Porter (Con-
firmed to J. D. Bales by two witnesses)



Brewer is right. (J. D. Thomas, DR,
pp. 64-66)



If you killed your first husband.
(Waldron, p. 30; "I stand with
Waldron."—Deaver, H-W Debate,
p. 130)



If you were put away because of for-
nication, you cannot remarry even your
first husband. (Deaver, April 19, 1977)



If you were deceived, or deceived.
(Deaver, SS, July, 1978, pp. 40-41)



If your first marriage cannot be
restored. (G. C. Brewer, SWS?, p. 14)



If you married for financial gain. —
(Your, pp. 89-90)

CHART #11



If you married for social advantage.
(*Your*, pp. 89-90)



If you married for physical pleasure.
(*Your*, pp. 89-90)



If you did not marry with the serious intention of carrying out God's purposes for marriage. (*Your*, p. 90)



If your first partner dies. (Robert R. Taylor, Jr., *Your*, p. 524)



I am inclined to agree with N. B. Hardeman. (David Lipscomb, QA, p. 426)



If your husband remarried. (E. G. Sewell of the *Gospel Advocate*, QA, p. 184)



If you divorced before Pentecost.
(Warren, *Lock*, p. 270; *Charts*, pp. 240-244)



The New Testament does not break up marriages of aliens—Leslie G. Thomas in the FF. (SWS?, p. 52)



If you divorced before A.D. 62 or 63 and before you heard the gospel. (Mac Deaver, *Defender*, June, 1980)



If you had fornicated instead of marrying. (Connally-Hicks, p. 333)



If he dies after you remarry. (Mac Deaver, *Defender*, July, 1980)



Forgiveness can cover even the case of two Christians—Gus Nichols. (SWS?, p. 41; *Words of Truth*, Jan. 28, 1966, p. 3)



People married before conversion were not required to separate in the first century. (O. C. Lambert, SWS?, p. 33)



I performed the ceremony for an alien who was divorced and a Christian woman—John T. Lewis. (SWS?, p. 35)

CHART #12



Hardeman is right. (C. R. Nichol, SWS?, p. 36)



I don't split up those whom I baptized.
(W. W. Otey, SWS?, p. 43)



Wallace is right. (P. W. Stonestreet, SWS?, pp. 46-49)



If he committed fornication after the divorce. (E. G. Sewell, QA, p. 184)



Yes, even the guilty party can remarry.
(J. L. Hines, *Gospel Broadcast*, June 4, 1953, p. 186)



"... I have simply told them what the Lord says on the matter and leave the decisions wholly to them." (Lanier, FF, Sept. 10, 1968, p. 585)



If you were deserted by an unbeliever.
(L. G. Tomlinson, *Churches of Today*, p. 168, *Gospel Advocate*)

Unless your marriage measured up to the following, you were not really married and are now free to marry. "It is entered into for the express purpose of each filling the mission that God had for them in wedlock. There can be no marriage 'in the sight of God' that does not involve all the three sides—physical, moral, and spiritual. If these personalities contradict, thwart, or oppose each other in physical function, in spiritual aspiration, or in any of the lawful activities of life, marriage cannot be consummated. If two personalities hamper, or coerce, or defraud, or enslave one another, then marriage becomes an impossibility to those personalities. God does not join them, neither can they become 'one' in the sense of true marriage." (H. Leo Boles, MDR, pp. 14-15)



Grace, repentance, and forgiveness covers all cases. (L. R. Wilson, FF, March 28, 1939, p. 2)



Hardeman is right. (R. L. Whiteside, SWS?, p. 72)



Amen, brother Lanier. (Ira North, GA, 8/9/79, p. 508)

If he committed fornication after divorce. "For marital mix-ups where human reasoning offers no definite solution, we recommend the mercy of God . . . (Heb. 4:16)." (Fred Walker, *Christian Leader*, Sept. 30, 1952, pp. 3, 5)



CHART #13

What Doth Hinder Me? (Acts 8:37)

SAM



"I am ready to confess my faith in Christ which is in my believing penitent heart and be baptized into Christ."

DEAVER



SAM



Do you *know* and believe the message of Matthew, Mark, etc. through Revelation?

"I understand (know) the truth, the faith, the message, which is in all but Romans and Revelation. There are some things in the writings of Paul which are hard for me to understand. Also there are a few things in Revelation which still confuse me. Please, you *must* see to it that I believe and know all the messages in both these books so I can be baptized."

DEAVER



I was hoping I could baptize you the same hour of the night, for here is water. But I see you are hindered because you do not know and believe enough. This will take time because you must understand what is in these books. You cannot accept it just because I say so. However, if you have been divorced and remarried and are unwilling to break up your home, there will be no need to continue the study.

CHART #14

Mark 16:15-16 Requires The Entire New Testament Message to be Preached to and Bound on Aliens Prior to Baptism (*Your*, p. 367)

ROY DEAVER

Bales is easy to refute. Matthew 19:9 is a part of the *entire* New Testament message which must be preached to and bound on aliens prior to baptism (Mk. 16:15). Right, Tom? (*Lock*, pp. 15, 318)

There is no problem here even though the entire New Testament message was not revealed and preached on Pentecost, or because the inspired men baptized some people before they had time to preach to them the entire New Testament message—all the truth in the New Testament (Acts 2:38; 8:35-39; 16:31-34; 22:16). Somehow or another they preached every truth in the faith to these aliens prior to baptism.

CHART #15

Aliens Are God's Servants

ROY DEAVER

All God's commands are addressed to aliens also. Since God has commanded aliens to preach the gospel to the world, *aliens are servants of God* obligated to do this very thing.

Brethren, we must not think that the church is the only pillar and ground of the truth. The world is amenable to all to which the church is amenable. Surely Bales will not suggest there is any contradiction here.

"God has commanded his servants to preach this *gospel* to *every creature* in the *whole world* (Mk. 16:15-16)" (BN, April, 1980, p. 177).

"It is the *church* which is the 'pillar and support of the truth.' It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel." "There is the obligation to carry the gospel; the obligation to help the needy; and the obligation to strengthen the church. The *church* of our Lord is God's arrangement for getting the whole gospel to the whole world. And, it is entirely sufficient for accomplishing the purpose for which it was established" (SS, Dec., 1970, pp. 5-6).

CHART #16

Upholding All Exceptive Sentences?

If the apostles were not baptized on Pentecost, it is a contradiction to John 3:5.

If the deserted Christian can marry (1 Cor. 7:15), it is a contradiction to Matthew 19:9.

DEAVER



I wish Bales would take a course in elementary logic.

Does Bales not realize the significance of exceptive sentences?

CHART #17

The Identity Crisis

And that includes you aliens, children, etc. You, too, Bales!

"Every man is amenable to the teaching in the law of Christ which relates specifically to *wives* and *mothers*."

DEAVER



I am amenable to "what the covenant says to Christian *wives*." That means me!

Speak for yourself, Roy, but not for me.

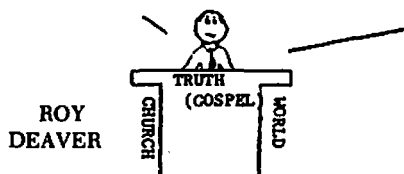


CHART #18

Aliens Obligated and Qualified to Contribute

In this way they will not have to restore so much when they are baptized.

Will those who took up the collection now canvas the town and urge all aliens to contribute to the work of the church. We would not be behind in our program if aliens were giving as they ought. If they do not start doing so we shall disfellowship them; but we remind them that when they repent, they will have to pay up.



THE PILLAR AND GROUND
OF THE TRUTH (1 TIM. 3:15)

CHART #19

Filling the Church

MAC DEAVER

MARRIED BEFORE A.D. 63 —
Stay together



MARRIED AFTER A.D. 63
Break up.

You filled the church with
fornicators up until A.D. 63.



You are as wrong as Bales
for the first few decades of the
church.

You are implying that the
apostles tolerated what I do
not tolerate.

ROY DEAVER



TOM
WARREN

Christ's law was not retroactive on
divorce (I explicitly teach this) or on
polygamy (I implicitly teach this) on
Pentecost (*Charts*, pp. 240-244).

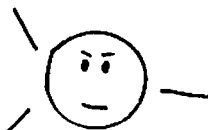


MAC
DEAVER

Christ's law was not retroactive on
divorce or polygamy on anyone who did
not have access to the gospel until A.D.
62 or 63. (*Defender*, June, 1980)

I am talking about *now*, not *then*.

ROY DEAVER



I wonder if our school *also* has prob-
lems with any of her teachers? Will
some use my son Mac against Tennessee
Bible College as some have used Bales
against Harding?

Warren powerfully refuted Bales (SS,
Oct., 1980, p. 7).

DEAVER'S THIRD AFFIRMATIVE

The proposition presently being affirmed by Roy Deaver is as follows: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." This proposition is denied by brother James D. Bales. The fact is that brother Bales believes that "... the Scriptures teach that the Church only is under the new covenant." I have his signature on this very proposition.

I would like very much to have the time and the space with which to deal at length with brother Bales' second negative—his response to my second affirmative. It would take at least a full page to deal with each of his pages, and this would have the effect of putting me in the negative—responding to him—and would keep me from presenting my affirmative material. Many of the matters presented by him *have been* dealt with, and many others will be dealt with while *he* is in the affirmative. So, I proceed to present:

I. An Argument Based Upon Matthew 28:18-20

As recorded in Matthew 28:18-20, the Record says: "And having come, Jesus spake to them *saying*, Has been given to me all authority in heaven and upon earth. Having gone, therefore, make disciples (disciple ye) all the nations, *baptizing* them into the name of the Father and of the Son and of the Holy Spirit, *teaching* them to observe all things whatsoever I have commanded you."

I have underlined "*saying*," "*baptizing*," and "*teaching*." "*Saying*" is the translation of the Greek *legon*, which is a present active predicative (modal) participle, nominative, singular, masculine. "*Baptizing*" is the translation of the Greek *baptidzontes*, which is present active predicative (modal) participle, nominative, plural, masculine. "*Teaching*" is the translation of *didaskontes*, which is present active predicative (modal) participle, nominative, plural, masculine.

Please observe: (1) each of these three underlined words is a *participle*; (2) each is a *present tense* participle; (3) each is a *predicative* participle, which means it is *not* attributive, and *not* substantive, and is adverbial in function; and (4) each is *modal*—that is, the adverbial function indicates *how* the action indicated is accomplished.

We must observe further: the Greek participle has *no time* of its own, but gets its time from the time of the lead verb. The *present tense* characteristic of a participle means: *action going on at the same time of the action in the lead verb*. For example: Jesus *spake* to them. “Spake” is the lead (main) verb. The *modal participle* “saying” shows (1) that the “saying” took place *at the same time* the *speaking* (spake) took place, and (2) that the *saying* was the *means* by which—the *how*—the speaking took place.

Now, in verse 19, the *lead verb* (the main verb) is: disciple (or, make disciples). Related to this main verb are two participles: *baptizing* and *teaching*. Each is *present tense*, and each is adverbial, and each is *modal*. Remember: the action indicated in these *two* participles has to take place *at the same time* of the action of the lead verb. That is, the *baptizing* and the *teaching* take place at the *same time* that the *discipling* takes place. Remember also that these participles are adverbial and are *modal*. All this means simply that the Lord said: *Make disciples* of all the nations *by* baptizing them into the name of the Father and of the Son and of the Holy Spirit; *make disciples* of all nations *by* teaching them to observe all things whatsoever I have commanded you. NOTE: Make disciples *by* baptizing; make disciples *by* teaching.

Please note carefully that the “teaching them to observe all things whatsoever I have commanded you” is NOT teaching which comes AFTER the people have become disciples. Rather, the teaching here is that *teaching by means of which disciples are made*. This passage says disciples are *made by baptizing*, and *by teaching* (which here, are different ways of saying the same thing). The passage does not say: *teach, baptize, and teach some more*.

Thus, we emphasize: “teaching them to observe all things which I have commanded you” means that “all things which the Lord has commanded you” is demanded to be taught to all accountable persons *before* they have become disciples, and as the *means* by which they become disciples.

The teaching of Matthew 19:9 is included in “all things whatsoever I have commanded you.” Therefore, *Matthew 19:9* is demanded to be taught to all nations (all accountable persons everywhere) in connection with efforts to enable them to *become* Christians.

Clearly, the Great Commission, as recorded in Matthew 28:18-20, demands that Matthew 19:9 be taught to non-Christians. Clearly, therefore, Matthew 28:18-20 teaches that non-Christians are amenable to the teachings of Matthew 19:9. It, obviously, is the case that a person (*any* person) is amenable to that which Christ has commanded be preached to him (Cf. Rom. 3:19).

Matthew's account of the Great Commission parallels that of Mark (16:15-16): both relate to bringing accountable persons to become Christians. Acts 14:21 says, "And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra. . . ." Clearly, disciples are made by means of the preaching of the gospel. And, clearly, Matthew 19:9 is a part of the Gospel of Christ, and as such is to be preached even to non-Christians.

A gospel preacher could say—in exhorting parents—"Make Christians of your children—*teaching* them the way of the Lord; *instructing* them in the way of righteousness. The two modal participles (*teaching* and *instructing*) would indicate the *means* by which the demands in the lead verb would be accomplished. This is what we have in Matthew's account of the Great Commission. In his big grammar (*A Grammar of the Greek New Testament in the Light of Historical Research*, p. 1128), Dr. A. T. Robertson says, "See *baptizontes* and *didaskontes* in Matthew 28:19f as modal participles."

So, the argument here presented (See Chart #17, p. 129) is as follows:

MAJOR PREMISE:

1. If (A) it is the case that "all things" which Jesus "commanded" (as per Matthew 28:18-20) are to be taught to all accountable persons, including those who have not been baptized; and
2. If (B) it is the case that Matthew 19:9 is a part of "all things" which Jesus "commanded"; then—
3. (C) clearly, it is the case that Matthew 19:9 is to be taught to all accountable persons, including those who have *not* been baptized.

MINOR PREMISE:

1. (A) It IS the case that "all things" which Jesus "commanded" (as per Matt. 28:18-20) are to be taught to all accountable persons, including those who have not been baptized; and
2. (B) It IS the case that *Matthew 19:9* is a part of "all things" which Jesus "commanded."

CONCLUSION:

Therefore, (C) it IS the case that Matthew 19:9 is to be taught to all accountable persons, including those who have *not* been baptized.

This simply says that the conjunction of A and B implies C. We have affirmed (and we have proved) A and B. We have, therefore, proved C. The *sylogism* (a modus ponens form) is *valid*. The *conjuncts* of the conjunction are *true*. Therefore, the *conjunction* is *true*. Therefore, the *conclusion* is *demande*d. The argument is *sound*.

The reader is urged to study carefully brother Warren's excellent material on this point in his book *Keeping the Lock in Wedlock*, pages 123-128.

Further, with regard to Matthew 28:18-20, consider the following:

MAJOR PREMISE:

1. If (A) it is the case that Matthew 28:18-20 demands that Matthew 19:9 be preached to all accountable persons, including those who have not been baptized; and
2. If (B) it is the case that one is amenable to that which Christ has commanded to be preached to him; and
3. If (C) it is the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of Matthew 19:9; then
4. (D) It is the case that the Bales doctrine is *false*.

MINOR PREMISE:

1. (A) It IS the case that Matthew 28:18-20 demands that Matthew 19:9 be preached to all accountable persons, including those who have not been baptized.
2. (B) It IS the case that one is amenable to that which Christ has commanded to be preached to him (Rom. 3:19); and
3. (C) It IS the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of Matthew 19:9.

CONCLUSION:

Therefore, (D) it IS the case that the Bales doctrine is *false*.

This simply says that the conjunction of A and B and C implies D. We have *affirmed* (and we have *proved*) A and B and C. We have, therefore, proved D. The *sylogism* (a modus ponens form) is *valid*. The *conjuncts* of the conjunction are *true*. Therefore, the *conjunction* is *true*. Therefore, the *conclusion* is *demande*d. The argument is *sound* (See Chart #18, p. 130).

II. A Basic Argument

I have argued my case (in my first affirmative) by (1) consideration of Matthew 19:9 as an "exceptive sentence"—the argument on Chart #2; and (2) by consideration of certain passages in Acts and in I Corinthians. And, I claim that the points made cannot be refuted.

I have shown that Matthew 19:9—being an "exceptive sentence"—teaches: (1) All persons who do not put away their companions because of that companion's fornication, and who marry another companion, are persons who commit adultery (An A-form proposition); and (2) No person who puts away his companion because of that companion's fornication, and who marries another companion, is a person who commits adultery (an E-form proposition); and (3) One may put away his companion and marry another companion (during the lifetime of the companion put away) IF and only IF he has put away his companion because of fornication upon the part of the companion put away. Thus, we emphasized that the Lord, in Matthew 19:9, was discussing "all" marriages, and not "some" marriages. No person has a right to attempt to change a *universal* proposition to a *particular* proposition. We stressed that if an "exceptive sentence" relates to "all second grade boys in South Ward . . ." then *nothing* could ever establish the idea that in this phrase "all second grade boys in South Ward" never did really mean "*all* second grade boys in South Ward." Just so—when it is established that the Lord said (in Matt. 19:9) "*all* married persons . . ." then there is *nothing* anywhere which could ever establish the idea that "all married persons" did NOT really mean "all married persons." For one to contend otherwise is simply to deny the force of this exceptive sentence. Clearly, Matthew 19:9 applies to *all* marriages.

Now, I want to proceed to present "A Basic Argument." It will be my plan to set forth the component parts of the argument, being careful to give the proof of each point, and then—when the points and proof have been given—to set out the sound argument.

1. The Bible plainly teaches that God *has one plan* (and *only one plan*) for all men. "The" gospel is exactly that—it is "the" gospel (Rom. 1:9,16; II Thess. 2:8). This gospel is God's only saving power. This gospel is God's only saving power for all men (Rom. 1:16).

2. This plan of God is clearly identified in Scripture as being "the gospel." This gospel is also referred to as being "the faith," "the way," "the doctrine," "the sound doctrine," "the word," "the truth," "the law of Christ," "Jesus," "the Christ," "the new cove-

nant." These are different ways of referring to the same message of the Christ, the same plan for men. One is saved by the gospel (Rom. 1:16). The gospel is God's only saving power. But, one is saved by "the faith" (Gal. 3:26). Therefore, "the gospel" and "the faith" are the same. But, there is *one* faith (Eph. 4:5). I have in hand brother Bales' admission (1) that the gospel, the faith, and the new covenant are the same thing, and (2) that Matthew 19:9 is a part of "the faith."

(3) The gospel is to be preached to every creature (i.e., to every accountable person in the whole world (Mk. 16:15-16). This gospel is to be preached to the saved (Rom. 1:15), and it is to be preached to the lost (II Thess. 1:8). Luke says, "And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them" (Acts 16:10). Vengeance will be taken upon those who know not God and who obey not the gospel (II Thess. 1:8-9). Clearly, it is the case that God has commanded that the gospel be preached to every creature.

4. And, just as clearly it is the case that a person is amenable to that which God has commanded to be preached to him. If God has commanded all men everywhere to "repent," then all men everywhere are amenable to the command to "repent." If all men were *not* obligated to God's law calling upon men to repent, then there would be no sense (or point) whatsoever in this command recorded in Acts 17:30. If God calls upon all men everywhere to repent, then it must be the case that all men everywhere are amenable to the law of God which calls upon them to repent. Likewise, if God commands the gospel to be preached to every creature, then it must be the case that every creature is amenable to the gospel which God commands to be preached to him. This principle is set out in Romans 3:19—"Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God. . . ."

5. Matthew 19:9 is a part of the gospel. Some would attempt to distinguish between "gospel" and the "things" to be *taught* those "in the covenant." Some would attempt to distinguish between "invitation" to come "into the covenant," and the "commands" of the covenant. Some would attempt to distinguish between "gospel" and "doctrine." All such distinctions are unnecessary, arbitrary, and unscriptural. God has but one law—the gospel of Jesus Christ—and this law is for all men. In fact, as we have previously emphasized, the Great Commission, as recorded by Matthew, stresses that in the

very process of *making disciples* of all the nations there is to be "... teaching them to observe all things whatsoever I commanded you. . . ." And, the teachings in *Matthew 19:9* are certainly a part of "all things whatsoever I commanded you."

So, the argument is as follows:

MAJOR PREMISE:

1. If (A) it is the case that God has but one law for all mankind; and
2. If (B) it is the case that this law is identified in Scripture as being "the gospel," "the faith," "the law of Christ," etc.; and
3. If (C) it is the case that *Matthew 19:9* is a part of *the gospel* (the faith); and
4. If (D) it is the case that the Lord has commanded that His gospel (the faith) be preached to every accountable person in the whole world; and
5. If (E) it is the case that a person is amenable to that law—the gospel—which the Lord has commanded to be preached to him; *then—*
6. (F) It is the case that all accountable persons in all the world are amenable to the teachings of *Matthew 19:9*.

MINOR PREMISE:

1. (A) It IS the case that God has but one law for all mankind; and
 2. (B) It IS the case that this law is identified in Scripture as being "the gospel," "the faith," "the law of Christ," etc.; and
 3. (C) It IS the case that *Matthew 19:9* is a part of *the gospel* (the faith); and
 4. (D) It IS the case that the Lord has commanded that His gospel (the faith) be preached to every accountable person in the whole world; and
 5. (E) It IS the case that a person is amenable to that law—the gospel—which the Lord has commanded to be preached to him.
- NOTE: Thus, we have the truthfulness of the conjunction made up of the conjuncts A and B and C and D and E.

CONCLUSION:

Therefore, (F) It IS the case that all accountable persons in all the world are amenable to the teachings of *Matthew 19:9*.

The argument, in symbols, would be as follows:

1. $(A \cdot B \cdot C \cdot D \cdot E) \supset F$
2. A
3. B
4. C
5. D
6. E

7. $\therefore$ (A · B · C · D · E) 2-6, conjunction
 8. $\therefore$ F 1,7, modus ponens

The argument is *valid* (a modus ponens form). *Each conjunct* of the conjunction is *true*. Therefore, the *conjunction* is *true*. The conclusion is *demand*ed by the premises. The argument is *sound*.

III. According to Bales, Only the Church Is to Be Baptized!

Any doctrine which *implies* a false doctrine is itself a false doctrine. If the doctrine that one can be saved by faith only implies that therefore one can be saved without being baptized, then the doctrine that one can be saved by faith only is false doctrine. The doctrine that one can be saved by faith only *does* imply that one can be saved without being baptized. Therefore, the doctrine that one can be saved by faith only is false doctrine.

Brother Bales emphatically denies that all men are amenable to the teaching of Matthew 19:9. Therefore, he emphatically denies that all men are amenable to all the gospel of Christ. I have in hand a proposition signed by James D. Bales which reads as follows: "The Scriptures teach that the Church only is under the new covenant." This proposition gets quickly to the heart of his position.

But, brother Bales realizes that the command for one to be baptized is *a part of the new covenant*. In his book *Was Christ a Christian?*, page 57, he says, "Just so, baptism is a part of the New Covenant, but it was not a part of the Old Covenant."

Note the following:

1. If (A) it is the case that the "church only" is under the New Covenant, then (B) it is the case that all New Covenant legislation is addressed to the "church only."
2. (A) It IS the case (according to Dr. Bales) that the "church only" is under the New Covenant.
3. Therefore, (B) it IS the case (according to the Bales position) that all New Covenant legislation is addressed to the "church only."

Note further:

1. If (A) it is the case that all New Covenant legislation is addressed to the "church only," and if (B) it is the case that the command to be baptized is a part of New Covenant legislation, then (C) it is the case that the command to be baptized is addressed to the "church only."

2. (A) It IS the case (according to Dr. Bales) that all New Covenant legislation is addressed to the "church only" (as proved in the preceding syllogism, based upon Dr. Bales' affirmation), and (B) It IS the case that the command to be baptized is a part of New Covenant legislation (WCAC, p. 57).
3. Therefore, (C) it IS the case (according to the positions held by Dr. Bales) that the command to be baptized is addressed to the "church only."

ACCORDING TO THE BALES DOCTRINE, ONLY THE SAVED CAN BE BAPTIZED! BAPTIST DOCTRINE, PURE AND SIMPLE!

Further:

1. If (A) it is the case that the command to be baptized is not addressed to the non-Christian, and if (B) it is the case that one cannot obey a command which is not addressed to him; then (C) it is the case that a non-Christian cannot obey the command to be baptized.
2. (A) It IS the case (according to the position of Dr. Bales) that the command to be baptized is *not addressed* to the non-Christian; and (B) It IS the case that one cannot obey a command which is not addressed to him (Rom. 3:19).
3. Therefore, (C) it IS the case (according to the Bales doctrine) that a non-Christian cannot obey the command to be baptized.

NOTE FURTHER, that according to brother Bales' position that "the church only is under the new covenant," *nobody* can be baptized!

MAJOR PREMISE:

1. If (A) it is the case that only the *saved* can be baptized; and
2. If (B) it is the case that baptism is "for the remission of sins";
a n d
3. If (C) it is the case that it is *impossible* for a *saved* person to be baptized for the remission of sins; and
4. IF (D) it is the case that the command to be baptized is not addressed to the non-Christian; and
5. If (E) it is the case that it is *impossible* for one to obey a law which is not addressed to him; then—
6. (F) It is the case that neither the *saved* person nor the *non-Christian* can be baptized.

MINOR PREMISE:

1. (A) It IS the case (according to the Bales doctrine, as proved above) that only the *saved* can be baptized; and
2. (B) It IS the case that baptism is "for the remission of sins" (Acts 2:38); and
3. (C) It IS the case that it is *impossible* for a *saved* person to be baptized for the remission of sins (obvious); and
4. (D) It IS the case (according to the Bales doctrine) that the command to be baptized is not addressed to the non-Christian; and
5. (E) It IS the case that it is *impossible* for one to obey a law which is not addressed to him.

CONCLUSION:

Therefore, (F) it is the case that neither the *saved* person nor the *non-Christian* can be baptized. See Chart #19.

Please note further:

MAJOR PREMISE:

If (A) it is the case that the Bales doctrine *implies* a false doctrine, then (B) it is the case that the Bales doctrine is *false*.

MINOR PREMISE:

(A) It IS the case that the Bales doctrine *implies* a false doctrine.

CONCLUSION:

(B) It IS the case that the Bales doctrine is *false*.

IV. An Inconsistent Hermeneutic

MAJOR PREMISE:

1. If (A) it is the case that the law of Christ on marriage, as set forth in Matthew 19:9, is "covenant legislation" (as these words are used by brother Bales, given in a "covenant context," and applying only to the Christian who is married to a Christian); and
2. If (B) it is the case that the law of Christ on marriage, as set forth in Matthew 19:4-6, is given in the *same context* (as that of Matt. 19:9); then
3. (C) It is the case that the law of Christ on marriage, as set forth in Matthew 19:4-6, is also "covenant legislation" (as Bales uses these words, applying only to the Christian who is married to a Christian).

MINOR PREMISE:

1. (A) It IS the case (i.e., according to Dr. Bales) that the law of Christ on marriage, as set forth in Matthew 19:9, is "covenant

legislation" (applying only to the Christian who is married to a Christian); and

2. (B) It IS the case that the law of Christ on marriage, as set forth in Matthew 19:4-6, is given in the *same context* (as that of Matt. 19:9).

CONCLUSION:

3. (C) It IS the case (as demanded by the premises) that the law of Christ on marriage, as set forth in Matthew 19:4-6, is also "covenant legislation" (applying only to Christians who are married to Christians).

Consider further:

1. If (A) it is the case that Matthew 19:9, as "covenant legislation" (as brother Bales used these terms) cannot apply scripturally to non-Christians, then (B) it is the case that Matthew 19:6, as "covenant legislation" cannot apply scripturally to non-Christians.
2. (A) It IS the case (according to the Bales doctrine) that Matthew 19:9, as "covenant legislation," cannot apply scripturally to non-Christians.
3. Therefore, (B) it IS the case that Matthew 19:6, as "covenant legislation," cannot apply scripturally to non-Christians.

Note further:

1. If (A) it is the case that Matthew 19:6, as "covenant legislation," cannot be scripturally applied to non-Christians, then (B) it is the case that anyone who does apply Matthew 19:6 to non-Christians *sins* in so doing.
2. (A) It IS the case (i.e., according to the Bales position) that Matthew 19:6, as "covenant legislation," cannot be scripturally applied to non-Christians.
3. Therefore, (B) it IS the case that anyone who does apply Matthew 19:6 to non-Christians *sins* in so doing.

Note further:

1. If (A) it is the case that anyone who applies Matthew 19:6 to non-Christians *sins* in so doing; and if (B) it is the case that Dr. Bales *does* in fact apply Matthew 19:6 to non-Christians; then (C) it is the case that Dr. Bales *sins* in so doing.
2. (A) It IS the case (i.e., according to the Bales doctrine) that anyone who applies Matthew 19:6 to non-Christians *sins* in so doing; and (B) It IS the case that Dr. Bales *does* in fact apply Matthew 19:6 to non-Christians (See NUB, p. 65).

3. Therefore, (C) it IS the case that Dr. Bales (according to the Bales doctrine) *sins* in so doing.

Note further:

1. If (A) it is the case that Matthew 19:6, as "covenant legislation," can be scripturally applied to non-Christians, then (B) it is the case that Matthew 19:9, as "covenant legislation," can also be scripturally applied to non-Christians.
2. (A) It IS the case (according to Dr. Bales, NUB, p. 65) that Matthew 19:6 as "covenant legislation," can be scripturally applied to non-Christians.
3. Therefore, (B) it IS the case that Matthew 19:9, as "covenant legislation," can also be scripturally applied to non-Christians.

Either (1) Dr. Bales is wrong in claiming that Matthew 19:9, as "covenant legislation," cannot apply to non-Christians, or (2) he is wrong in applying Matthew 19:6 to non-Christians. If he is right in applying Matthew 19:6 to non-Christians, then he is wrong in claiming that Matthew 19:9—because it is "covenant legislation"—cannot possibly apply to non-Christians. He cannot be right without being wrong!

This same type of inconsistency is clearly seen in brother Bales handling of I Cor. 7:2. He treats it as dealing with those *in the church* (NUB, p. 187). It would be, therefore, in his view, "covenant legislation." But, he would use it to teach the polygamist to get out of his polygamy (to get out of marriages formed while the persons involved were in the world). It is interesting to note brother Bales' views with regard to:

MATTHEW 19:9	AND	I CORINTHIANS 7:2

1. Matthew 19:9 is "covenant legislation," and, therefore, has no application to people in the world.	1. I Cor. 7:2 is "covenant legislation," and, therefore, would have no application to people in the world.
2. It applies only to a Christian who is married to a Christian.	2. It <i>does</i> have application to marriages entered into while the partners were non-Christians.
3. It is <i>not retroactive</i> to marriages entered into before becoming a Christian (NUB), p. 10).	3. It IS retroactive to apply to marriages entered into while the persons were in the world (NUB, p. 187).

4. One *cannot* draw conclusions concerning the teaching of *this passage* by consideration of this passage alone.

4. One **CAN** draw a conclusion concerning the teaching of *this passage* by consideration of this passage alone.

One of the ways by which a doctrine is shown to be false is for one to point out its contradictions and/or inconsistencies. Any doctrine which involves a logical contradiction is *false*.

V. Baptist Preachers and Faith Only

It is the conviction of this writer that all men (whether Christian or non-Christian) living today are *amenable* to (are under) the New Covenant (the law of Christ, the gospel, the faith), and that, therefore, all men (whether Christian or non-Christian) living today *commit sin* (by violating the law of Christ) when they establish or enter or support any religious institution not authorized by the New Covenant (the law of Christ). I believe that the Baptist preacher *sins* (by violating the law of Christ) when he teaches the doctrine of salvation by faith only. Brother Bales believes that the Baptist preacher *sins* when he teaches the doctrine of salvation by faith only, but brother Bales *does not believe* that the Baptist preacher *sins* (when he teaches salvation by faith only) by violating the law of Christ (the gospel). If, as brother Bales claims, the Baptist preacher is not amenable to the law of Christ (the gospel), then it is not possible that the Baptist preacher *sins* by violating the law of Christ (the gospel) when he teaches the doctrine of salvation by faith only. Brother Bales says, "However, neither the Jew nor the denominationalist is under new covenant law." He says further: "Christ has given no new covenant laws regulating churches founded and directed by human authority."

How then—according to brother Bales—does the Baptist preacher sin when he teaches the doctrine of salvation by faith only—even when he (the Baptist preacher) is honest, sincere, and does what he does with a good conscience? Brother Bales' answer is: he violates *the law on the heart*. Bales says: "Aliens are not lost because they have established human organizations, but because they have violated the law on the heart." There has to be something about or in the law on the heart which the Baptist preacher violates when he—in all sincerity and in all good conscience—preaches the doctrine of salvation by faith only.

God commands all men everywhere to repent (Acts 17:30). But, the need for repentance presupposes the fact of sin—the fact that all men everywhere are guilty of sin, and therefore, stand in need of repenting. But, according to Dr. Bales, men in the world do not become sinners by violating the law of Christ (the gospel), because they are not amenable to the law of Christ (the gospel). How, then, do they become sinners? This is why brother Bales had to *invent* the so-called “law on the heart.” Men in the world (according to the Bales doctrine) become sinners by violating the “law on the heart.” The “law on the heart” will not save, but it will (according to brother Bales) condemn.

I read (in Heb. 8:10 and in Heb. 10:16) about a “law on their heart,” but this law is the gospel of Christ, the law of Christ. Brother Bales’ “law on the heart” has to be something (1) *other than*, and (2) *different from* the law of Christ. *And, I deny—emphatically—that there is any such law.* Romans 2:15 refers to the “hearts” of Gentiles, and refers to the *Mosaic* law. The “work” which was demanded by the Mosaic law (of the Jews) was written in the hearts of Gentiles. It was the “work” of the law which was written—not the law. Verse 16 (of Romans 2) does not teach that all men will be judged by the gospel. This view would contradict the very point which Paul was making. Paul was stressing that it is a fact of his gospel (the gospel of Christ) that all men will be judged by the divine law under which they have lived and died. Abraham will be judged by the patriarchal law under which he lived and died. The Jew of Judaism will be judged by the Mosaic law. All who have lived (and who will yet live) from Pentecost on to the Lord’s final coming will be judged by *the gospel*. Abraham will not be condemned because he was not baptized into the Christ. Moses will not be condemned because he never observed the Lord’s Supper. The Lord said, “. . . the word that I spake, the same shall judge him in the last day” (John 12:48). All men are destined to be judged by *the word of God*.

Consider the following:

1. If (A) it is the case that all men are destined to be judged by the divine law under which they lived and died; and if (B) it is the case that (according to Bales) people in the world who die in the world live and die under the “law on the heart”; then (C) it is the case that people who live and die in the world will be judged by the “law on the heart.”
2. (A) It IS the case that all men are destined to be judged by the divine law under which they lived and died (Rom. 2:12-16); and (B) it IS the case that (according to the Bales doctrine) people in

the world who die in the world live and die under the "law on the heart."

3. Therefore, (C) it IS the case that (according to the premises of the Bales doctrine) people who live and die in the world will be judged by the "law on the heart."

Further:

1. If (A) it is the case that all accountable persons *now living* will ultimately be judged by the word of Christ (the gospel); and if (B) it is the case that all accountable persons will ultimately be judged by that divine law under which they lived; then (C) it is the case that all accountable persons now living live under the word of Christ (the gospel).
2. (A) It IS the case that all accountable persons *now living* will ultimately be judged by the word of Christ (the gospel)—John 12:48; and (B) it IS the case that all accountable persons will ultimately be judged by that divine law under which they lived (Rom. 2:12-16).
3. Therefore, (C) it IS the case that all accountable persons now living live under the word of Christ (the gospel).

Further:

1. If (A) it is the case that all accountable persons *now living* live under the word of Christ (the gospel); and if (B) it is the case that all accountable persons *now living* will ultimately be judged by the word of Christ (the gospel); and if (C) it is the case that the "law on the heart" (as conceived of by brother Bales) is *other than* and *different from* the word of Christ (the gospel); and if (D) it is the case that the Scriptures make *no provisions* for *anyone* ever to be *judged* by a "law on the heart"; then (E) it is the case that there is no such thing as the (alleged) "law on the heart" (as brother Bales uses these words).
2. (A) It IS the case that all accountable persons *now living* live under the word of Christ (the gospel); and (B) it IS the case that all accountable persons *now living* will ultimately be judged by the word of Christ (the gospel); and (C) it IS the case that the "law on the heart" (as conceived of by brother Bales) is *other than* and *different from* the word of Christ (the gospel); and (D) it IS the case that the Scriptures make *no provision* for *anyone* ever to be *judged* by a "law on the heart."
3. Therefore, (E) it IS the case that there is no such thing as the (alleged) "law on the heart" (as brother Bales uses these words).

Now, back to the Baptist preacher.

1. If (A) it is the case that the Baptist preacher, in teaching salvation by faith only, is *guilty of sin*, then (B) it is the case that he is guilty of sin *either* because he violates the law of Christ *or* he violates the "law on the heart" (as Bales uses these words).
2. (A) It IS the case that the Baptist preacher, in teaching salvation by faith only, is guilty of sin (brother Bales admits this).
3. Therefore, (B) it IS the case that he is guilty of sin *either* because he violates the law of Christ, *or* he violates the "law on the heart."

Note further:

1. If (A) it is the case that the Baptist preacher (in his teaching salvation by faith only) does not violate the law of Christ (the gospel), and if (B) it is the case that the Baptist preacher (in his teaching salvation by faith only) does not violate the "law written on the heart"; then (C) it is the case that (in his teaching salvation by faith only) the Baptist preacher *does not sin*—period.
2. (A) It IS the case (according to Bales) that the Baptist preacher (in his teaching salvation by faith only) does not violate the law of Christ; and (B) it IS the case (as Deaver has proved above) that the Baptist preacher (in his teaching salvation by faith only) does not violate the law written on the heart.
3. Therefore, (C) it IS the case (if the law of Christ, as per the Bales doctrine, does not apply to the Baptist preacher) that in his teaching salvation by faith only, the Baptist preacher *does not sin*!

Any doctrine which forces the conclusion that the Baptist preacher does not sin when he teaches the doctrine of salvation by faith only is *false doctrine*! We emphasize again: There is no such thing as "the law on the heart" which is *other than* and *different from* the gospel (the faith, the New Covenant, the law of Christ). Yet, this alleged "law on the heart" is crucial to the Bales doctrine.

VI. A Brief Response to Bales' Second Negative

1. Brother Bales' case rests exclusively upon his erroneous concept of I Corinthians 7:10-11. All else, in his thinking, is completely beside the point. He says: "If aliens are under the internal laws of the new covenant, a part of the New Testament (I Corinthians 7:10-15) shows their marriages are not regulated by Matthew 19:9." He does not believe that aliens are under the *internal laws* of the

new covenant. He does not believe that the alien is amenable to the gospel (the law of Christ) at all. He *assumes* that there are "internal laws of the new covenant" and that there are non-internal laws of the covenant. But, the New Testament makes no such distinction. But, his point here is that even if Deaver can prove that *all men* are amenable to the gospel (the New Covenant), the fact remains that I Corinthians 7:10-11 proves that aliens are not subject to the marriage laws of the new covenant. Hence, his whole case depends upon his erroneous interpretation of I Corinthians 7:10-11. When he gets into the affirmative it will be his obligation to set out the premises which *demand* the conclusion: Therefore, it has to be the case that I Corinthians 7:10-11 proves that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian. When he makes this effort, I will deal with it. He CANNOT set out a sound argument which demands this conclusion. I will be waiting to see his efforts in this regard.

Observe also: according to brother Bales, I Corinthians 7:10-15 is a part of the New Testament. The New Testament is the New Covenant. He says that this part of the New Testament shows that the marriages of aliens are not regulated by Matthew 19:9. Does it show *this* to *aliens*? Could I use this part of the New Testament to prove *to aliens* that the *marriages of aliens* are not regulated by the New Testament (the New Covenant, the Law of Christ)?

2. Brother Deaver *did not* define "amenability" as meaning "... to obey the command itself." How brother Bales can so blatantly misrepresent another I simply cannot understand. "Amenability" certainly *can* involve obedience to (the actual performance of a specified act), but it *does not demand in every case* actual performance of a specified act. I stated plainly: "To be 'amenable' means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account." I stated further: "Not every teaching of Christ pertains in the same way to everybody, but every teaching of Christ is a part of the law of Christ, and all accountable persons are amenable to all the law of Christ. For example, every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*. Though few men serve as elders, the fact remains that all accountable persons are amenable to the Bible teaching on the eldership." A *man* can never (scripturally) be in subjection to "... your own husband," but every man is amenable to this portion of the law of Christ—"Wives, be in subjection unto your own husbands, as unto the Lord." Every man is to respect this teaching, to believe it, and to teach it to others.

3. With regard to the word "bondage" (the Greek word *douloo*) brother Bales says: "Deaver overlooked this and talked about the perfect passive indicative third person. He made no argument to prove it means *not now* and in fact never has been under the kind of bondage signified by the word *douloo*. Bales says further: "Harvey Floyd makes the same *assertion* but has been too busy to send me proof. Will Deaver furnish the proof?" These statements absolutely astonish me. Please note again exactly what Deaver said: "The word 'bondage' is the translation of the Greek *dedoulotai*—which is perfect passive indicative, third person singular of the root word *douloo*. The *perfect tense* is significant. The force of the perfect tense here is: the deserted believer is *not now* and in fact *never has been* under the kind of bondage signified by the word *douloo*—the kind of bondage which would compel the Christian to give up his or her Christianity in order to preserve the marriage." The *proof* of the point made lies in the fact of the *perfect tense*. Harvey Floyd knows this. Brother Bales does not.

4. In proving the point that one can be *obligated* but *not qualified* I cited Acts 17:30. See especially my chart #15. I pointed out that (according to this passage) (1) All men everywhere are commanded to "Repent"; (2) that ALL MEN are amenable to the Law of Christ, and ALL MEN are amenable to the command to "Repent" (which is a part of the Law of Christ); (3) that no one can "Repent" until after he believes; and (4) that since many men do not *believe*, it is clear that many are *obligated* to do what they are *not qualified* to do. This point gives brother Bales serious trouble. *He does not know what to do with it*. His doctrine involves him in absolute contradiction to the teaching of this passage.

Brother Bales has responded in various ways. (1) "Deaver did not prove that Acts 17:30 means that these people had sinned against the new covenant." NOTE: Brother Bales does not believe that the people to whom Paul spoke in Acts 17:30 were sinners because they had violated the law of Christ. (2) "Repentance can be used to refer to something which takes place before beliefs are arrived at concerning certain other matters (Mk. 1:15)"; (3) "The Athenians or any other aliens can repent of idolatry, or transgressions of other truths revealed through general revelation, before they believe in Jesus Christ"; (4) "Warren said repentance was used as synecdoche—a part being put for the whole—in Acts 17:30."

Then, amazingly enough, brother Bales says, "The repentance preached in Acts 17:30 is the same repentance which Acts 2:38 shows is commanded after faith (Mk. 16:15; Lk. 24:47; Acts 2:36-37), but before baptism." REPENTANCE, in Acts 17:30, AC-

CORDING TO DR. BALES, comes AFTER faith, but BEFORE baptism. This proves (according to his own recognition and admission) the very point I was making—that God commands all men to *repent*, but that one cannot *repent* until after he has been brought to *believe*, and that—therefore—a person can be OBLIGATED to do something which he is NOT QUALIFIED to do (recognizing that he is obligated to QUALIFY).

This, brethren, is what Dr. Bales calls his “answer” to Deaver’s argument “. . . that Acts 17:30 commands men to repent, but they cannot repent until after they believe; therefore, they are obligated to do (repent) what they are not qualified to do (for they have not yet believed).”

Please note the following:

MAJOR PREMISE:

1. If (A) it is the case—as recorded in Acts 17:30—that God commands all men everywhere to *repent*; and
2. If (B) it is the case that *the repentance* of Acts 17:30 is identical with the repentance of Acts 2:38, thus coming *after* faith and *before* baptism; and
3. If (C) it is the case that one cannot *repent* until *after* he has believed; then—
4. (D) It is the case that one can be *obligated* to do something which he is not *qualified* to do, and in relationship to which he is obligated to qualify.

MINOR PREMISE:

1. (A) It IS the case—as recorded in Acts 17:30—that God commands all men everywhere to *repent*; and
2. (B) It IS the case that *the repentance* of Acts 17:30 is identical with the repentance of Acts 2:38 (as brother Bales admitted in his second negative), thus coming *after* faith and *before* baptism; and
3. (C) It IS the case that one cannot *repent* until *after* he has *believed*.

CONCLUSION:

Therefore, (D) it IS the case that one can be *obligated* to do something which he is not *qualified* to do, and in relationship to which he is obligated to qualify.

1. $(A \cdot B \cdot C) \supset D$
2. A —Acts 17:30
3. B —Admitted by Bales
4. C —Admitted by Bales

5. ∴ (A · B · C) 2,3,4 by conjunction
 6. ∴ D 1,5 by modus ponens

VII. Deaver's Answers to Bales' Questions

1. Did the apostles preach the entire New Testament message to aliens prior to their baptism on Pentecost? Yes, the entire *basic message*. In the process of *making disciples* they were under obligation to teach them to "observe all things" whatsoever the Lord had commanded (Matt. 28:20; Acts 2:40). See also Luke 9:23.

2. Is Matthew 19:6 a conclusion implicitly taught in the original marriage law which was given long before Christ's personal ministry? Matthew 19:6 makes reference to a marriage law inherent in God's original marriage law, and this same law is also a part of Christ's law on the subject of marriage. The original law WAS and IS that there is to be (according to God's ideal will) *no rupture* in the marriage.

3. Since aliens are obligated even while aliens to give to the work of the church, is it not the obligation of the church to urge them to do it and to provide them opportunity to do it? The church is obligated to preach the whole gospel (including I Corinthians 16:2) to the whole world, and all accountable persons are amenable to all the gospel of Christ.

4. Since the context reveals the scope of the "whosoever," where do you find a woman putting away her husband in the statement "*whosoever shall put away his wife*" (Matt. 19:9)? By understanding that the passage sets out a sacred *principle* which would be applicable to all marriages like that discussed. How do *you* find authority, in Mark 16:16, to baptize a woman?

5. If you say that Mark 10:12 authorizes a woman to put away her husband because of fornication, I ask: If the "except for fornication" cannot modify the last part of the compound sentence in Matthew 19:9, how can it modify the last part of a compound sentence in another book (Mk. 10:11-12)? You did not ask me (in #4) about Mark 10:12. You asked me about Matthew 19:6. I have stressed before that I recognize, respect, believe, and teach the principle of *supplementary revelation*, but not *contradictory revelation*. This principle was stressed by the Lord in Matthew 4:11.

VIII. Questions for Brother Bales

Since you affirm that "the church only is under the new covenant," and since you say that "baptism is a part of the New

Covenant,” please answer the following two questions.

1. Upon what grounds do you say, “The new covenant commands the believing penitent *alien* to be baptized in water into Christ”?
2. Upon what grounds do you say that the believing, penitent *alien* rejects the counsel of God against himself . . .” when he refuses to be baptized?
3. Since you teach that people in the world (non-Christians) become *sinner*s by violating the law on the heart—not by violating the Law of Christ—this question: If it is the work of the law on the heart to convict the *world of sin*, why did the Lord (in John 16:8) promise to send the *Spirit* to convict the *world of sin*?
4. Please check the appropriate box. Jim is a fine young man, a Christian, and single (i.e., he has never been married). With regard to Jim:
 - ☐ It is *right* for Roy Deaver to preach to Jim the message of Ephesians 6:4;
 - ☐ It is *wrong* for Roy Deaver to preach to Jim the message of Ephesians 6:4;
 - ☐ Jim is *amenable* to the message of Ephesians 6:4;
 - ☐ Jim is *not* amenable to the message of Ephesians 6:4;
 - ☐ It is *right* for Roy Deaver to preach to Jim the message of Ephesians 5:25;
 - ☐ It is *wrong* for Roy Deaver to preach to Jim the message of Ephesians 5:25;
 - ☐ Jim is *amenable* to the message of Ephesians 5:25;
 - ☐ Jim is *not* amenable to the message of Ephesians 5:25;
5. Abdul, a Muslim, is legally married to three wives. He wants to become a Christian. Please set forth the argument which *demand*s the conclusion: Therefore, it is the case that I Corinthians 7:2 teaches that Abdul, upon becoming a Christian, cannot continue to live in polygamy.

CHART #17

MAJOR PREMISE:

1. If (A) it is the case that "all things" which Jesus "commanded" (as per Matt. 28:18-20) are to be taught to all accountable persons, including those who have *not* been baptized; and
2. If (B) it is the case that *Matthew 19:9* is a part of "all things" which Jesus "commanded"; then—
3. (C) It is the case that *Matthew 19:9* is to be taught to all accountable persons, including those who have *not* been baptized.

MINOR PREMISE:

1. (A) It IS the case that "all things" which Jesus "commanded" (as per Matt. 28:18-20) are to be taught to all accountable persons, including those who have *not* been baptized; and
2. (B) It IS the case that *Matthew 19:9* is a part of "all things" which Jesus "commanded."

CONCLUSION:

Therefore, (C) it IS the case that *Matthew 19:9* is to be taught to all accountable persons, including those who have *not* been baptized.

1. $(A \cdot B) \supset C$
2. A
3. B
4. $\therefore (A \cdot B)$
5. $\therefore C$

1. The syllogism (modus ponens) is *Valid*.
2. The *conjuncts* of the conjunction are *true*.
3. Therefore, the *conjunction* is *true*.
4. Therefore, the *conclusion* is *demand*ed.
5. The argument is *sound*.

CHART #18

The Great Commission and Bales' Doctrine

MAJOR PREMISE:

1. If (A) it is the case that Matthew 28:18-20 demands that Matthew 19:9 be preached to all accountable persons, including those who have not been baptized; and
2. If (B) it is the case that one is amenable to that which Christ has commanded to be preached to him; and
3. If (C) it is the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of Matthew 19:9; then—
4. (D) It is the case that the Bales doctrine is *false*.

MINOR PREMISE:

1. (A) It IS the case that Matthew 28:18-20 demands that Matthew 19:9 be preached to all accountable persons, including those who have not been baptized; and
2. (B) It IS the case that one is amenable to that which Christ has commanded to be preached to him (Rom. 3:19); and
3. (C) It IS the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of Matthew 19:9.

CONCLUSION:

Therefore, (D) it IS the case that the Bales doctrine is *false*.

1. $(A \cdot B \cdot C) \supset D$
 2. A 2-4 by conjunction
 3. B
 4. C
 5. $\therefore (A \cdot B \cdot C)$
 6. $\therefore D$ 1,6 by modus ponens
1. The syllogism (modus ponens) is *valid*.
 2. The *conjuncts* of the conjunction are *true*.
 3. Therefore, the *conjunction* is *true*.
 4. Therefore, the *conclusion* is *demande*d.
 5. The argument is *sound*.

BALES' THIRD NEGATIVE

I. Introduction

(1) Since these brethren teach that extremely few marriages in the world are marriages "in God's sight," and since "you cannot have a divorce if there is no marriage" (Connally in C-H, 37-38, 73), instead of breaking up those who have been divorced and remarried, one would insist that they become married (or break up their live-in arrangement) before baptism (Connally, p. 333; *Your*, pp. 89-90, 94-97, 517; Warren, *Voice of Freedom*, July-August 1979, p. 110; *Marriage is For Those Who Love God*, pp. 21-22, 26-31; Deaver, SS, July, 1978, pp. 40-41; H. Leo Boles, *Marriage, Divorce and Remarriage*, pp. 12-13, 14-15). I feel confident in citing *Lock, Your, Charts*, and *Home*, for Deaver endorses them (BN, Feb. 1981, pp. 158-159); especially *Lock*, which he said is amazing "in its simplicity" (SS, July, 1981, p. 39)—a feature which many overlooked! Although given an opportunity to repudiate their extreme position (on who is married in God's sight), they have not done it.

(2) "No one is amenable to a law which has not been addressed to them" (Warren, in W-F, p. 149). To argue that *all the New Testament message* is binding on all is *unscriptural, impossible, and not practiced* by these brethren. Ephesians 4:24 is not addressed to single women, to single men, or to married men as a command. The "whosoever" of Matthew 19:9 is addressed to two married Christians (I Cor. 7:10-11), but not to others (7:12-15). Since it is not addressed to everyone, it is irrelevant to argue that all men are under the covenant, or the law in the heart, or the participles in Matthew 28:19-20.

(3) Deaver continues to ignore many of my arguments, including whether the alien, as proof of repentance, must restore before baptism that of which he has robbed God. Does Deaver know what to say about a man who he says "stole" a wife, but not one who robbed God of money?

II. Is All in the New Testament Message the Gospel Which Is Preached to and Bound on All Sinners and All Saints (*Lock*, pp. 51-69, 125, 294-295, 299; *Your* p. 367)?

If so, all sinners must *observe* (not just believe) all Christ's commands before baptism, and all *Christians* must obey all commands addressed to aliens. They are teaching that: (1) The world is under the rule of the eldership. But Deaver said the elders are over "God's house" (BN, March, 1981, p. 170; Warren, *Great Doctrines*, 1980, pp. 217-222), and Paul said the church does not discipline the world (I Cor. 5:9-13). (2) The world is also the pillar and support of the truth to uphold, preach, live by, and contend earnestly for the faith. But Deaver said the "church of our Lord is God's arrangement for getting the whole gospel to the world" (SS, Dec. 1970, p. 5). Paul wrote that "thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:14-15). (3) The "God-given mission" of the church and the world is "the salvation of souls," to preach the gospel, help the needy, and strengthen the Christians. But Deaver said "this is its (church's) work" (BN, March, 1981, pp. 165-166). (4) The world and the church are obligated to be teachers whether they have had time or not (Heb. 5:12). (5) There is no milk or solid food, for all is fed to all—in and out of the church (Heb. 5:12-14; I Cor. 3:1-2). (6) Aliens and Christians are obligated to leave "the doctrine of the first principles of Christ" and press on to perfection—aliens before baptism are to do it (Heb. 6:1). (7) Although Deaver denies the distinction between the "invitation" to come into the covenant, and the internal commands of the covenant (Debate, p. 111), he says Christ "invites you into His kingdom" (BN, March, 1980, p. 164). Is an invitation song the entire New Testament message? There is a difference between "come unto me" and already being under His yoke (Matt. 11:28-30), between an offer of grace and being under grace (Rom. 6:14), and an offer of marriage and being married (II Cor. 11:2). (8) Deaver believes that the one law of the gospel is law for all men, and that one thing is not taught aliens and something else taught converts. Yet he implicitly divides the gospel into basic and non-basic in his answer that "the entire *basic message*" is preached to aliens. Deaver, what are the non-basic things in the gospel? Why refuse to preach the non-basic to aliens? Is this a better division of the faith than Ketcherside's "gospel" and "doctrine"? (9) Luke 9:23 did not mean, according to Deaver, that

Matthew 19:9 applied on Pentecost. (10) Since the same gospel is preached to aliens and converts, with no distinctions between internal and external commands (pp. 110-111, 123), Deaver implicitly teaches aliens to repent and pray and Christians to be baptized (Acts 8:22; 2:38). As Deaver said, positions which imply false teachings are false. (11) Paul said Matthew 19:9 applied to two believers (I Cor. 7:10-11,12-15).

III. General Law and Its Application:

Deaver maintains that I Corinthians 7:10-11 is "God's great GENERAL LAW on marriage" (which he asserts is Matthew 19:6) and that Paul appealed to it in answering their question: "Is marriage itself right before God" (7:10-11)? Should it be continued in (*Home*, p. 205)? Christ, Deaver asserts, is speaking of *all* marriages. (1) This contradicts Deaver's position that Christ did not apply what He said to all marriages to mixed marriages. The general law that one was to continue in marriage did not apply when spoken by the Lord to mixed marriages (Debate, p. 57). Figure it out, he who can. Christ covered all, but Christ did not cover all. (2) Matthew 19:6 does not permit divorce on any ground. *Choridzo* is forbidden in Matthew 19:6, "let not man *put asunder*" (J. D. Thomas, DR, p. 74). Deaver says I Corinthians 7:10-11 refers to Matthew 19:6, but the evidence shows it refers to Matthew 19:9. But divorce, departure, is permitted in 7:15. "Let him depart" is a permissive imperative (Warren, Floyd, *Charts*, p. 217; J. Noel Merideth, *Home*, p. 218; A. T. Robertson, *A Grammar of the Greek New Testament In The Light of Historical Research*, p. 948). A no-divorce law (Matt. 19:6) cannot forbid divorce in 7:10-11 and authorize it in 7:12-15. There is no contradiction when we accept Paul's statement that Christ spoke on two believers and not on mixed marriages. Paul gave a different legislation for mixed marriages than Christ gave for two believers. (3) In 7:12 Deaver said Paul is answering the question: "What about the case in which a Christian is married to a non-Christian? Is it all right for the parties involved to continue in THIS (caps by J.D.B.) marriage? Paul's answer is: Absolutely so! . . . In giving this answer Paul says that *he* is giving the instruction—not the Lord. This means that the Lord in His personal ministry, *did not* specifically deal with this question" (*Home*, p. 205). If the Lord spoke on all marriages, He dealt as specifically with a mixed marriage as with two Christians. Christ did not deal with mixed marriages specifically or unspecifically. Christ in 7:10-11 said do not divorce, but if you do, remain unmarried or be reconciled. Paul, in

legislating on a different type of marriage, said if the unbeliever divorced, let him divorce; the believer was not in bondage in such cases.

IV. The Meaning of Bondage and of Bound:

Is bondage too strong a word, and bound—a weaker word—more fitting, to describe marriage? The bondage of slavery could be broken on many grounds, but Deaver says only death or fornication can dissolve marriages for aliens. The Christian is in such slavery in marriage that he or she does not have power over one's own body (I Cor. 7:4-5). (1) One meaning of bondage (*doulouo*) is that of a slave who is obedient to the will of another (Kittel, II, pp. 261, 273-274). Christian slaves were to "obey in all things" their masters (Col. 3:22; Acts 5:29). For the woman there is a "servant-Lord aspect of marriage" (I Pet. 3:5-6; Hicks in Waldron, p. 157). Hugo McCord said, "But of *eunoia* (I Corinthians 7:3), good will, the word *eunoia* is used in Ephesians 6:7 to describe the good will with which a slave was to serve his master by way of parallel, as a slave's body as belonging to his partner (I Corinthians 7:4)" (*Home*, p. 96). Is earthly binding in slavery stronger than heaven's binding in marriage (Matt. 19:9)?

(2) *Deo* (bound) is not a weaker word. The one bound was in a worse condition than a slave who had some freedom of movement. One who was bound was under the total control of the binder insofar as freedom of action was concerned (Matt. 14:3, 10-12; 13:30; 21:2; 22:13; Acts 9:2, 14, 21; 12:6-7; Rev. 20:2). A slave could be released from slavery and one bound could be unchained. Bontrager said, " 'Not under bondage' was a legal term and it meant that persons were no longer held by constraint of law to a former contract. For the married person, it meant freedom from all that the married bond implied. Small offers this thought: 'If a slave was legally declared "not under bondage," his former owner had no claim on him whatever. . . . ' The stronger of the two verbs (was it stronger? J.D.B.) that could be used here implies that for the repudiated party to *continue bound* to the repudiator would be slavery" (G. Edwin Bontrager, *Divorce and the Faithful Church*, pp. 59-61). John T. Hinds, editor of the *Advocate*, wrote: "Since it would be naturally impossible for Christians to live with unbelievers, if the unbelievers maliciously leave them, Paul's words would not have much force if they only meant they were not bound to live with such parties" (GA, Dec. 29, 1932, p. 1375). He seemed to imply that the deserter would commit fornication, about which Paul said nothing, and he over-

looked the significance of "not I, but the Lord" (7:10), and "I, not the Lord" (7:12).

(3) Deaver quoted Vine that *douloo* referred to "slavery—the lowest term in the scale of servitude" ("Difficult," p. 248). Vine said it was "from *deo*, to bind, a slave *originally* the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another, e.g., I Corinthians 7:23; Romans 6:17,20, and *became* the most common and general word for 'servant,' as in Matthew 8:9, without any idea of bondage." (Italics by J.D.B.) When Ed Sanders and Deaver studied *deo* and *douloo* years ago, Ed said Deaver then concluded there was no essential difference. Both meant to bind. Thayer said *douloo* was also used of "one who gives himself up wholly to another's will, I Cor. vii.23" (p. 158). Christians in some cases were bondservants (7:21). ". . . give myself wholly to one's needs and service, make myself a bondman to him, I Cor. ix. 19." Marriage is a more binding bondage than that into which Paul brought himself. "To be under bondage, held by constraint of law or necessity, in some matter, I Cor. vii.15" (158). Is this not true of marriage which H. Leo Boles said takes "precedence over all other conditions and relationships of life . . ." (GA, April 12, 1928, p. 351)? Lusk said that marriage is not, and has not been, an enslaving relationship, and then said marriage is "represented by the term *deo*, which means to be bound physically, as with chains, or to be bound by law and duty to someone . . . Romans 7:2, etc." (SE, July, 1980, p. 3). To be bound by chains in marriage is more confining than slavery, and Thayer defines *douloo* as including being "held by constraint of law or necessity, in some matter" (p. 158).

(4) That *douloo* is used only once and *deo* only three times to refer to marriage does not prove they do not refer to it. Defraud is used only once out of six times to refer to sex, and "touch" only once in thirty-six times (7:1,5). *Douloo* occurs seven times, though Deaver used all forms of it to come up with 133. Treated in the same way, *deo* is used 91 times. A Greek teacher calculated that *deo* is used three times out of 44 to refer to marriage (7% of the times), *douloo* is used one out of 7 (14%), *kollao* one time out of 11 (9%; Matt. 19:5), *sundzeugnumi* twice (100%; Matt. 19:6; Mk. 10:9), *gameo* 29 out of 29 (100%; I Cor. 7:9,10, etc.). Shall we exclude *kollao* because used only once out of 11?

(5) Thayer said most scholars derive *douloo* from *deo* (pp. 157-158). Words derived from one another *can* be synonyms. Both refer to a state of being bound in contrast with being free. Words do not have to be synonyms in order to refer to the same thing. Freedom

in 7:15 is in contrast to bondage as well as bound. The released slave (*doulos*) was *free* (7:21). "Bondservant" is contrasted with the "Lord's freedman" and "being free" is contrasted with "Christ's bondservant" (7:22). Free people were not to become "bondservants of men" (7:23). Paul "was free from all men," but "I brought myself under bondage (*douloo*) to all, that I might gain the more" (9:19). Is bondage too strong a word? Paul released himself from bondage when he could not convert someone (Acts 13:46-47). Shaner wrote: "*Eleutheros*, 'free,' in 9:19 is used by Paul as the direct opposite of *endoulota* in terms of 'independence' and 'not bound.' Near the end of I Corinthians 7 Paul has these important words: 'A wife is bound (*dedetai*) to her husband as long as he lives. If the husband dies, she is free (*eleuthera*) to be married to whom she wishes, only in the Lord (vs. 39; cf. Rom. 7:2-3). In I Corinthians 7:27 Paul says, 'Are you bound (*dedesai*) to a wife? Do not seek to be free (*lusi*). Are you free (*lelusi*) from a wife? Do not seek marriage.' From the above examples it may be possible to equate the meaning of *douloo*, 'enslave,' and *deo*, 'bind,' and to make synonymous: *ou dedoulotai*, 'is not bound'; *eleuthera*, 'free'; and *lusi*, 'release' or 'divorce.' In Euripides, *Andromache* 966-973, there is the idea of divorce in terms of 'setting free'" (*A Christian View of Divorce*, p. 65).

(6) Warren recognized Paul spoke of the believer *leaving the marriage* not just the house ("depart, leave the marriage," *Lock*, p. 231).

(7) "Depart" is used for divorce (Matt. 19:6; Arndt-Gingrich, p. 898), "the word has almost become a technical term in connection with divorce, as in I Corinthians 7:10,11,15" (Moulton-Milligan, p. 696), "a. to leave a husband or wife: of divorce. I Corinthians 7:11-15" (Thayer, p. 674). *What bond does a divorce sever when permitted by God?* It frees one from the marriage bond. Did God permit divorce in 7:15? Yes. Warren said the permissive imperative is used here (*Charts*, p. 217). Floyd said, "Paul suspends the obligation to maintain the marriage on one condition: the consent of the pagan (verses 12-13)" (*Your*, p. 499). J. D. Thomas said, "Now, if *chorizo* in our context does mean a real, complete divorce, originated and carried out by the unbeliever, and if the brother or sister is 'in such cases not under bondage,' it would seem that they are totally free from the marriage and can scripturally enter another (except to whatever degree any other passage of scripture might have a bearing)" (DR, p. 75). No other passage has a bearing, for Paul spoke on 7:12-15 in contrast with Christ in 7:10-11. R. L. Whiteside wrote: "If the believer is not entirely and absolutely free from his marriage bonds, he is still under bondage. But as the believer is not under bondage in such cases, he is as free as if he had

never been married. The language is so plain that no other view would have been ever entertained had not people gone to the text with their minds made up" (GA, Aug. 20, 1936, p. 798; June 26, 1941, p. 607). Paul said you are not under bondage in such cases. Deaver said you never were under bondage in all cases. You are just as (bound) *chained* to the *spouse* as before he left, if Deaver is right. First Corinthians 7:10-11 left one divorced but bound, while 7:15 left one divorced and free.

(8) The fact that *deo* refers to the marriage bond no more eliminates *douloo* than the fact that *apheimi* and *chorizo* are used for divorce keeps "loosed" from being so used (I Cor. 7:27; Thayer, p. 384; Arndt-Gingrich, p. 483; Kittel, IV, pp. 328, 335-336).

(9) Deaver, Warren, and Floyd assert that "not under bondage" means they are not under bondage to renounce Christ to preserve the marriage (*Your*, pp. 500-501). "The Christian has never been in the bondage here contemplated. The statement in verse 23 is parallel: 'Ye were bought with a price; become not bondservants (*douloi*, 'slaves,' the same root as *dedoulotai*, 'enslaved,' in 7:15) of men'" (p. 500). That bondage means enslaved to the extent that one would have to renounce Christ is foundational to their assertion that it cannot mean marriage. This implies the false position that verse 21, which is parallel to 7:23,15, means that one should not care if he has to renounce Christ! "Wast thou called being a *bondservant*? Care not for it." Being in bondage means you are required to renounce Christ, but Paul said if you are in bondage to man, don't worry about renouncing Christ. Go ahead and do it! First Corinthians 9:19 means that Paul obligated himself to renounce Christ in order to win people for Christ. Though free, "I brought myself under bondage to all, that I might gain the more." It is obvious (we often overlook the obvious) that "bondage" does not mean enslaved to the extent one must renounce Christ. Would they have to give up Christ when it was not "in such cases"? (Compare Whiteside, GA, Sept. 18, 1941, p. 903.) "Paul was not discussing the point as to whether the believer was bound to give up his faith for the sake of the unbeliever, but the rights and liberties of the forsaken believer . . . the believer is not under bondage in such cases. . . . And we say that the apostles were the final revelators of the will of God, and yet we go back on our principle in dealing with I Corinthians 7:15" (Whiteside, GA, Oct. 22, 1936, p. 1015; See B. J. Forbes, FF, March 13, 1945, p. 3; July 17, 1945, p. 3; July 31, 1945, p. 5). Deaver realizes that one scripture "must be understood in the light of any and all other scriptures that relate to the subject at hand" (BN, June, 1970, p. 14).

(10) That Christ is Lord, and one must not put family relationships above Him, was not a new revelation (Mk. 10:29-30; Matt. 10:34-37). First Corinthians 7:12-15 is a new revelation.

(11) There is no proof that the unbeliever left because of the believer's faith. If this were the reason people divorced, why did the believer leave the believer (7:10-11)?

(12) F. B. Srygley said on 7:15, "I was not so sure of my footing upon that question. . . . I grant also that it looks very much like the bondage referred to is the marriage bond," but he was not sure it gave the right of remarriage. "I am not willing to make any laws on the subject, but I do think Christians have the right to all the laws that Inspiration has made, and we should not try to place more stringent laws upon the church than God's word demands!" ". . . I want to say that I am on that question like my old friends used to be about their religion: 'I am only a seeker, but I may come through some time.' At this writing I do not know" (GA, Nov. 25, 1937, p. 1109).

(13) Hicks: "In I Corinthians 7:12-15, if the unbeliever does *not* depart, to what bondage is the unbeliever bound?" Connally: "The bondage which obligates her to be faithful to the Lord" (C-H, p. 365). Paul: ". . . the sister is not under bondage in such cases" (7:15). Did Paul mean not obligated to be faithful to the Lord?!

(14) Neil R. Lightfoot thinks *deo* and *douloo* are "equivalent in meaning" (p. 13).

V. Denominationalism: Christ Is Universal King (Matt. 28:18)

(1) All are amenable to God, but all are not amenable *through God's covenant*. Deaver grants the devil is amenable, but not through God's covenant.

(2) Parallels between some things in general and in special revelation did not place aliens under the laws of Moses (Deut. 7:6-11; Psa. 147:19-20; Rom. 2:12-14).

(3) Christ has universal rule (Matt. 28:18) over the living and the dead (Rom. 14:9), angels (Heb. 1:6), and earthly kingdoms (Eph. 1:21; Rom. 13). Christ has a special rule through His covenant over His kingdom composed only of the born again (John 3:3-5; Col. 1:13; I Tim. 3:14-15; Heb. 8:5-13). The New Testament tells covenant people how to live in the church of the covenant (I Tim. 3:14-15). Aliens could learn from the law of Moses that aliens could not be priests, just as aliens can learn if interested that Matthew 19:9 does not apply to aliens, without being under the covenant.

(4) To be under the law was to be in the old covenant (Rom. 2:12-15; 3:19; Gal. 3:23; 4:4,5,21; 5:18; cf. Jude 6; I Tim. 6:1; II Pet. 2:9). Those not under bondage were not in bondage (I Cor. 7:15). Warren said, "The law of Moses was addressed to the Jews . . . (with provision for non-Jews to become proselytes)" (*Lock*, p. 67). The new covenant invites aliens, but they are not yet in it. "The 'new covenant' is simply the last will and testament of Jesus Christ" (Warren, p. 64). As a will, a covenant has to do with the disposal of His "goods" (Heb. 9:15-17). If aliens are under the covenant, they are heirs and recipients of the gifts dispensed through it. Lindsey D. Warren wrote: "We must understand that God has *entered into various covenants* with different groups of people down through the ages. *These agreements* only had application to the people to whom they were addressed" (*Your*, p. 53; italics by J.D.B.). The new covenant is addressed to spiritual Israel as surely as the old was with physical Israel (Jer. 31:31-34; Heb. 8:5-13). God *enters* into covenants, *into agreements* with men. They are not automatically under the agreement.

(5) Paul was *under*, in, grace (Rom. 6:14), and "*under* the law to Christ" (I Cor. 9:21). Aliens were not where Paul was, therefore not under grace nor law to Christ.

(6) If aliens are under no divine law unless under the covenant, neither are angels. Are worldly governments under no divine law (Rom. 13:1-7) unless they are the pillar and support of the truth of the gospel by the sword (I Tim. 3:14-15)? Since Deaver says all the law of Christ is binding on all, that there are no internal and external laws, does this not imply that if the civil government upholds every good by the sword and punishes every evil, they should use the sword on those who teach contrary to Christ's doctrine?

(7) Denominationalists are God's offspring whom God wants to seek Him and who need to repent (Acts 17:27-28,30; Lk. 24:47; John 3:16). Pharaoh and Nineveh did not have to be under the covenant for God to address them, nor Israel under the new covenant for Christ to address them, nor aliens today in order for Christ to have the authority to address them.

(8) Denominationalism is wrong, but not because they are under (in) the covenant. I am right in saying, "Christ has not given new covenant laws regulating churches *founded and directed by human authority*." I thought Deaver understood that the New Testament instructs people how to work and worship in Christ's church (I Tim. 3:14-15), not to regulate human organizations. Where is the information telling the Pope how to conduct himself in the Roman Catholic Church? However, one does not have to be under the cove-

nant in order to sin by tampering with the covenant, counterfeiting, trying to change the covenant and mislead people, and claiming to speak in Christ's name. (a) The serpent did not have to be in the edenic covenant in order for it to be wrong to tamper with it and mislead those who were (Gen. 3). (b) Gentiles, not under the covenant, did wrong in trying to persuade God's people to marry them (Ezra 10:18; Neh. 13:23-30). Gentiles were amenable to divine law (Rom. 1:18-2:15). (c) The devil did wrong in beguiling Eve and in beguiling us from the simplicity of Christ (II Cor. 11:3). His agents do not have to be under the covenant in order to be false apostles, deceitful workers and to be under God's judgment (II Cor. 11:13-15). (d) Angels are not under the covenant but are under God's curse if they preach another gospel (Gal. 1:6-9). Why do aliens have to be in the covenant in order to sin by tampering with the covenant? The creature never has the right to challenge or to change what God says to *His* people. (e) The following is a general principle concerning covenants both human and divine. "Brethren, I speak after the manner of men: Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto" (Gal. 4:15). (h) I do not have to be in Deaver's family in order for it to be wrong for me to misrepresent it, or challenge his authority in his home.

VI. Baptism Part of the New Covenant (Debate, p. 113)?

(1) Baptism is a requirement for entrance into the new covenant, but it no more proves that the alien is under the covenant than circumcision being a requirement to enter the old proved the alien was already under the old. Christ, the head of the church, has the right to tell aliens what they must do to enter it. Baptism is directed to the alien, Matthew 19:9 to two Christians (I Cor. 7:10-11,12-15).

(2) A marriage proposal is essential to entrance into marriage, but one is not under the bond of matrimony until the proposal has been accepted and one has entered into marriage union (II Cor. 11:2; Rom. 7:2-3). Deaver knows the difference between a proposal and being married.

(3) "The Scriptures teach that the church only is under the new covenant" was not the final form of the proposition. To make clear what I had in mind, it was changed to: "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." To be under contract to teach at Tennessee Bible College is not the same as being invited to enter into a contract.

(4) In rejecting the scriptural teaching that there are laws directed towards aliens (external laws) and towards Christians (internal laws), Deaver implicitly teaches aliens must repent and pray (Acts 8:22), and Christians must be baptized (Rom. 1:15; Debate, p. 111). He explicitly teaches that these commands are addressed to different people. Matthew 19:9 is addressed to two Christians, not to aliens.

(5) How can my position imply that only the saved can be baptized (p. 114), and also that no one can be baptized (pp. 114-115)?

(6) Deaver implicitly teaches unbeliever's baptism, for aliens are obligated to be baptized even before hearing the gospel, or after hearing but before believing. All men are under all laws of the covenant, Deaver says. Warren contradicts this by saying "an unbeliever cannot be baptized" (*Charts*, p. 188). This being true, Christ never commanded an unbeliever to be baptized. Deaver ignores to whom a command is addressed.

(7) Deaver implicitly teaches that no one can be baptized. All must observe all Christ's commands before baptism (Matt. 28:19-20; *Your*, p. 367). Since no one can do it, no one qualifies for baptism. Deaver has never preached the entire New Testament message to an alien; therefore, no one whom he baptized has been qualified. As Deaver says, they are obligated but not qualified!

VII. John 12:48

(1) Christ does not judge aliens by Matthew 19:9 (I Cor. 7:12-15).

(2) Deaver admits those aliens in the days of the old covenant will not be judged by John 12:48 (F-H, 1974, pp. 283-284). (3) The Jews to whom Jesus spoke would not be judged by the new covenant which was not then in force or all revealed. They were accountable to what He actually demanded of *them*. (4) He spoke of those who rejected Him, not who never heard of Him.

VIII. Matthew 19:4-6. Bales Inconsistent?

(1) Deaver says Christ's one law on marriage is set forth in Matthew 19:4-6,9. However, when arguing on I Corinthians 7:10-11 he says Paul refers to 19:6 and not to 19:9. Does Christ have two laws on divorce: (a) Not putting asunder (19:6) and (b) putting asunder because of fornication (19:9)? No, He has one law which authorizes divorce for fornication. Matthew 19:4-6 is God's edenic law which was modified by Deuteronomy 24:1-4 (under the old) and by Matthew 19:9 (under the new covenant). Christ did not speak on mixed marriages (I Cor. 7:12-15).

(2) Three marriage laws are in Matthew 19:3-9. (a) God's edenic law (19:4-6). (b) Moses' (19:7-8). (c) Christ's (19:9). I appealed to Genesis 2:24 (Matt. 19:4-6) to show that bondage is not too strong a word to refer to marriage (NUB, p. 65). It was only one of my points, and I can discard it without damaging my argument. However, neither I nor Deaver can appeal to 19:4-6 for the regulation of divorce, for it has no divorce law. Although God did not long hold man to God's ideal, He never permitted sex outside of marriage. God still joins aliens in marriage, although He does not hold them to His ideal of no divorce. Marriage in its nature involves "cleaving" and becoming one flesh whether you are in or out of the covenant. But none of these features prohibited divorce at least from Abraham until today.

IX. "Whosoever" of Matthew 19:9 Is Limited to Whosoever Is in the Covenant

The "whosoever" of Matthew 19:9 is limited to whosoever is in the covenant even more clearly than the "whosoever" in Matthew 5:31 was limited to people in the old covenant. "Swear not at all" (Matt. 5:34), "resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also" (5:39), and "any man" (5:40) and "whosoever" (5:41) are limited. Deaver criticizes the pacifists for refusing to let any other passages limit these, but he does the same thing on Matthew 19:9 (I Cor. 7:12-15). Of course, he fellowships pacifists. "Whosoever" in Matthew 12:32 is limited to those who repent.

X. Matthew 19:9 an Exceptive Sentence

(1) Deaver asserted, not proved, that the new birth for the apostles began with their hearing John's message and was completed on Pentecost. The apostles were not born of water into the kingdom either before or on Pentecost. He said, "Their case has nothing to do with our case" (Debate, p. 57). It does, for John 3:3-5 is Deaver's favorite passage in proving that there can be no additional exception to an exceptive sentence.

(2) Deaver ignored my replies and said, "I claim that the points made cannot be refuted" (p. 109).

(3) Jesus did not say in Matthew 19:9 "*all* married persons." He spoke of husbands putting away their wives. Deaver has to repudiate his exceptive sentence argument in order to authorize wives to put away husbands.

XI. Matthew 28:19-20

"The evangelism is to make known the glad-tidings" (Deaver, SS, Dec. 1970, p. 5). Is it good news that aliens must observe all before baptism, but cannot? Deaver is wrong in saying that to baptize and to teach them to observe all things are the same thing (Debate, p. 106). If Deaver sticks with his argument, he must baptize before teaching for there is no authorization to place "teaching them to observe" prior to baptism *in this sentence*. He does it in order to bind Matthew 19:9 and to avoid infant baptism. (For a more scholarly discussion of the participles in Matthew 28:19-20, see Robert Duncan Culver, *Bulletin of the Evangelical Theological Society*, Spring, 1967, pp. 115-126.)

A fuller statement from Robertson said, "But it is easy to split hairs over the various circumstantial participles and to read into them much more than is there. cf. II Cor. 4:1. See baptizing and teaching in Matthew 28:19f as modal participles" (p. 1128). He does not place the teaching of 28:20 before baptism (28:19). Mark 16:15 shows teaching comes before baptism, and Matthew 28:20 shows there is also teaching after baptism. In Matthew 11:29, Jesus placed taking His yoke before learning of Him. "Take my yoke upon you, and learn of me." One must learn in order to come (11:28; John 6:44-45), but Matthew 11:29 refers to learning after taking His yoke.

(1) Deaver's argument on Matthew 28:19-20 is irrelevant, proving nothing with reference to his proposition or against my position. (a) Matthew 19:9 is addressed to two believers and not to mixed marriages (I Cor. 7:10-15). (b) Teaching them to observe, does not mean teaching them that they must have already observed it in the past—for example, the Lord's supper—but they are to observe it henceforth.

(2) Deaver's argument is false for it implies false doctrines: (a) The entire New Testament was not taught on Pentecost, but people became Christians; therefore, they were taught all that was necessary to qualify them for baptism. (b) It is contrary to apostolic practice. (c) It binds Matthew 19:9 on those on whom Paul said it is not bound.

(3) Deaver's argument is impossible to practice. (a) He has never taught an alien the entire New Testament message before baptism. (b) There are still things in the New Testament for Deaver to learn. (c) It is impossible to observe all things prior to baptism—the Lord's supper, for example. Observe means not just to believe, but to keep commands (Matt. 19:17; John 8:51,55; Eph. 4:3; I Tim. 6:14). *The Expositor's Greek New Testament* said, "The teaching is with a view not to *gnosis* but to practice; the aim . . . right living . . . the materi-

als of instructions are to be Christ's own teachings." Broadman said in verse 20 that "... the teaching . . . involves instructions, but that is not the emphasis. The command is to teach obedience . . . to observe all that Jesus commands. . . . The emphasis is not upon the doctrine or study, but *upon actual obedience to Jesus' commands*." Faith apart from works is dead (Jas. 2:14-16); therefore, they must do (observe) all prior to baptism.

(4) Deaver implicitly admits his argument is false for he said that it is not necessary to preach the entire message. But he binds Matthew 19:9 on the basis that the entire message is preached. (a) He now qualifies and limits it to "the entire *basic* message." What is the non-basic message taught after baptism? Is the division of the gospel into the basic and the non-basic any better than Ketcherside's division into gospel and doctrine? (b) Deaver quoted Warren's admission that he does not preach to aliens "the specific details of every individual or particular instruction in the gospel" (*Lock*, p. 125). This divides the gospel into the gospel preached to aliens and the specific details of the gospel which are not preached to aliens.

(5) Deaver repudiates his argument, for he teaches that the church is the pillar and ground of the truth to preach the gospel, help the needy, and nurture the saints (SS, Dec. 1970, p. 5; BN, April, 1980, p. 177). He does not bind these duties on aliens, but his argument does.

(6) Deaver's argument is false for it invalidates the baptism of all members of the church from Pentecost on. (a) Faith in the gospel comes before baptism (Mk. 16:15), but the entire New Testament is the gospel (*Your*, p. 367) and it was not all revealed on Pentecost. (b) No one can observe all prior to baptism. (c) Warren says the sinfulness of instrumental music is a part of the gospel which must be preached to aliens prior to baptism (Mk. 16:15-16; *Lock*, p. 307). Failure to preach the gospel keeps the hearer from being able to obey it. (d) If the gospel involves Matthew 19:9 as being universal, since I did not believe it at the time of my baptism, I have not obeyed the gospel.

(7) Deaver's argument is unscriptural, for baptism in Matthew 28:19 comes before teaching them to observe all (28:20). He switches them to save his argument. Lenski, Schaff, and John Lightfoot justify infant baptism by an appeal to the two participles. Warren's illustration of these modal participles fits Lenski's position. "'Go, beautify the barn, cleaning and painting it' (neither the cleaning nor the painting comes after the beautification, but are the means by which the beautification is brought about)" (*Lock*, pp. 56, 124). Obviously, the first participle (cleaning, baptism) comes before the painting

(teaching). Deaver quoted with approval this illustration of Warren (BN, July, 1981, p. 35).

(8) Deaver's argument is false because it denies that the constitution of the Kingdom (the Great Commission) contains everything in embryo (according to Deaver, SS, Dec. 1970, p. 3, it does) and contains nothing about teaching people after they enter the church. Deaver denied that Matthew 28:19-20 says teach, baptize, and teach some more. If Matthew 28:20 does not refer to teaching after baptism, no statement of the commission does. Warren said everything necessary to being saved and remaining saved is taught *before* baptism (Lock, pp. 56-58, 125-126, 164, 167, 177, 317; W-F, pp. 110-111). The constitution of the kingdom (as Deaver styles it) contains no teaching program for Christians. All is taught before baptism. Does Deaver violate the constitution by teaching after baptism?

(9) Deaver's argument is false for he admits that Matthew 19:9 was not a part of the gospel bound on people on Pentecost (Charts, pp. 240-244; Lock, p. 270). Mac Deaver said it was not bound on all until A.D. 62 or 63 (Defender, June and July, 1980).

(10) Deaver falsifies his own argument by teaching that the church, not aliens, is to obey Christ's commands to preach the gospel and baptize believers (SS, Dec. 1970, p. 5). His argument teaches that they must observe the commands of Mark 16:15-16 and Matthew 28:19-20 prior to baptism. Why does he refuse to bind the commission on the world?

(11) Deaver's argument is falsified by the New Testament epistles which were written to instruct Christians. They were not addressed to aliens. (a) All is taught before baptism; no additional instruction is necessary after baptism. Why were epistles written to the churches? (b) Converts did not need any time to become teachers (Heb. 5:12); they were already observing the command to teach the gospel, before they were baptized. (c) Deaver said, "Apostolic *teaching* is but elaboration upon and development of what is included in the Great Commission" (SS, Dec. 1970, p. 3). If Matthew 28:20 does not refer to teaching after baptism, what was there left for the apostles to elaborate on after baptism?

(12) Deaver's argument is refuted by apostolic practice. What was the "apostolic *practice* (which, J.D.B.) is but the exemplification of what is included in the Great Commission" (Deaver, SS, Dec. 1970, p. 3)? (a) They also taught after baptism (Acts 2:42). Does Deaver really believe that aliens were taught about the eldership, fellowship, spiritual gifts and their exercise, etc., prior to baptism? (b) People were not hindered from being baptized because they had

not heard and obeyed the entire New Testament message prior to baptism (Acts 8:37-38). (c) Paul could not have baptized the jailor as quickly as he did if Deaver's argument is right (Acts 16:31-35). (d) We read of hearing, believing, and being baptized (Acts 18:8), but not of hearing, believing, observing all that Jesus commanded, and then being baptized. Acts-Revelation show us what the apostles did in obeying the great commission. Aliens did not supply II Peter 1:5-11 prior to baptism. (e) Three things are essential before baptism. Knowing that Jesus is the Savior, that man is a sinner, and what one must do to put on Christ (Gal. 3:26-27).

(13) Deaver falsifies his argument by splitting verse 20 into two parts. (a) Teaching them to observe before baptism the things aliens can observe. Teaching them to observe after baptism things they cannot observe before. (b) So he puts part of verse 20 in verse 19 before baptism, and part after baptism.

(14) Making disciples. Teaching, baptism, and teaching them some more (Mk. 16:15; Matt. 28:19-20) do not all take place at the same time. If they do, teaching starts and stops with the act of baptism. Can one hear under water and also observe the Lord's supper? If teaching them to observe all things takes place before baptism, Christ's teaching program stops at baptism. Teaching before baptism is found in Mark 16:15, not in Matthew 28:20.

First, what is the meaning of disciple? It can be a learner who has become a follower (Matt. 14:12; 27:57). After taking Christ's yoke, we continue to learn of Him (11:29; 28:20). Westminster said, ". . . more exactly, 'disciple all . . . , i.e., bring into the school of Christ, cf. xi.29 . . . the process of discipling' includes . . . (a) baptizing, (b) teaching." Lange said that baptism "is an initiatory, not a consummatory, rite." It consummates entrance into the kingdom, but does not complete what it means to be a disciple. *The Expositor's Greek New Testament* said, "Baptism is a condition of discipleship—make disciples by baptizing." On verse 20 it said: "teaching them, present participle, implying that Christian instruction is to be a continuous process, not subordinate to and preparing for baptism, but continuing after baptism with a view to enabling disciples to walk worthily of their vocation. . . ." The teaching and observing are continuous processes. Charles Wordsworth said it "marks a continual habit." M'Neile said: "make them disciples by baptizing them, and continue the process by teaching them." Beasley-Murray wrote: "From the linguistic point of view, Lindbloom has pointed out that when participles in Greek are coordinated with the main verb, they are linked by means of *kai*, or *te* . . . *kai*, or *de*: If they follow one another without any such binding conjunction or parti-

cle, they must be viewed as depending on one another or depending in different ways on the chief verb (pp. 236-272; Blass-Debrunner's, 1959, par. 421). This accords with the situation envisaged in the Commission, that proclamation of the redemption of Christ should be made and those responding . . . should be baptized and come under instruction . . . the preaching must be received if a hearer is to become a disciple, so the reception of faith is also presupposed in the verb . . . 'make disciples.' . . . Baptizing belongs to the means by which a disciple is made. The instruction comes after. Grammatically, that is expressed by stating that the participle . . . (teaching) is to be seen as subordinate to the whole expression . . . (Make disciples, baptizing) . . . it is when the gospel of grace is received that the ethics of gratitude may be learned and applied" (*Baptism*, p. 89-90). Alexander Campbell said that the word teach in verse 29 differs from *didaskontes* in verse 20. *Didaskontes* is "a word importing the office of a preceptor to those who had been put under his tuition which teachers owe to their disciples or pupils . . . first . . . making disciples; the second was the education of those disciples collected into churches or schools" (Campbell-McCalla Debate, p. 97).

Second, the order in which all translations known to me have verses 19 and 20 is the order which fits the context and other scriptures.

Third, baptism places one in a relationship with God, the Son, and the Holy Spirit, which one has not sustained before. One thereby becomes a part of the purchased possession (Acts 20:28). In Greek papyri, "into" a name was "a common phrase for transference of ownership" (Caiger, p. 164; Deissmann, p. 121; Moulton and Milligan, p. 451). *The Pulpit Commentary* said, ". . . into the family of God and obedience unto its Head." Orchard said that by baptism one "becomes the property, and therefore the protege, of the person named." Guy N. Woods said we are baptized "into a state of union and communion with God, the Father; Jesus Christ, the Son; and the Holy Spirit." ". . . entering into a relationship of belonging to the triune God" (Beasley-Murray, p. 91). "They are baptized into a divine relationship which is the supreme relationship" (*Your*, p. 320). One is a disciple before baptism (Acts 19:1,5) as well as after baptism (14:21-22). Jack McKinney said that a disciple "is, essentially, a learner, but more accurately one who is learning how to act, thus a follower." Another suggested: "They are first *believing and penitent* disciples, then *baptized* disciples, then *observing* disciples as they are taught after baptism to do all Jesus commanded."

Fourth, discipleship is a continuing process and it is through baptism and being taught to observe all that one truly becomes a disciple. "Many believed on him" (John 8:30). "Jesus therefore said to those Jews that had *believed* him, *If ye abide in my word*, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). It was not enough to be believing disciples; they had also to be observing disciples. One has only started to learn to observe when one is baptized into Christ. Deaver has spent far more time in being disciplined by the word since, than before, his baptism. The discipling process has not yet ended. Philip Schaff said that making disciples "includes the two means which follow: 'baptizing,' 'teaching' (ver. 20), probably referring to the whole process of Christianizing, from beginning to end" (p. 244). Jack Lewis said the great commission gives a "threefold task: (a) Teaching. (b) "They were to baptize those taught." (c) "... teaching. ... The present participle suggests that the learning program of the Christian never comes to an end. The aim of the teaching is to bring about practice: *to observe all that I have commanded you*. The test of discipleship is obedience (John 15:10,14)" (II, pp. 173-174).

Fifth, to "keep" means also to watch over, guard, and to preserve (Kittel, VIII, pp. 140-145).

XII. Obligated But Not Qualified (Acts 17:30)

Mac Deaver and I continue to disagree with Roy Deaver on why the Athenians needed to repent. Deaver implicitly teaches that the Bible contradicts itself by teaching that faith comes before repentance but that aliens are obligated to repent before believing. Roy Deaver says God requires (obligates) the impossible, but Mac Deaver denies it. If one is obligated to repent before believing, the Bible teaches repentance before faith. Deaver does not believe it. If one is obligated to repent before faith, he must do it. Are elders obligated to withdraw from divorced and remarried aliens, but not qualified? Are aliens obligated as aliens to submit to the rule of the elders, but not qualified? Is Deaver obligated to teach repentance before faith (Acts 17:30), but not qualified because the Bible teaches no such doctrine? Deaver endorsed *Lock* (SS, July, 1981, p. 39), in which Warren said Acts 17:30 is a *specific reference to repentance* being required before faith. He then contradicted himself and said that repentance in 17:30 is used as a *synecdoche*—a part being put for the whole (*Lock*, p. 252). If repentance in 17:30 stands for faith, repentance, confession, and baptism, repentance in 17:30 includes,

not excludes as his argument makes it, faith. How can God obligate a man to do what it is impossible to do? The alien who qualifies for repentance has become a believer, and as a believer he cannot obey the command to an unbeliever that the *unbeliever* repent before believing.

XIII. Polygamy

(1) The discussion of polygamy is irrelevant, for there is no limitation on I Corinthians 7:2 as there is on Matthew 19:9 (I Cor. 7:10-11). Aliens are no more bound to observe Matthew 19:9 than a husband is to observe Ephesians 5:24. (2) Warren teaches that polygamy was tolerated in the church if entered into before Pentecost (*Charts*, p. 241). Mac Deaver said it was accepted if converts were in polygamous marriages before they heard the gospel and before A.D. 62 or 63. I could tolerate similar situations if the apostles did. Roy Deaver agrees with Warren but brings up polygamy to refute me! I have discussed it as it relates to my position, but Deaver refuses to discuss polygamy, divorce and remarriage, and Pentecost. Is Pentecost a disaster area for you, brother Deaver?

XIV. Deaver Accuses Me of Inventing the Law in the Heart (p. 120).

(1) Did Deaver? "There never has been a man or a group of men independent of amenability to divine law. The great moral law is imbedded in the very nature of every human being. Written law merely emphasizes moral law" (*The Church and Fellowship*, 1974, p. 283). "When the Gentiles, who did not have the Mosaic law, but who did have law, did by nature (according to moral law) the very things the Mosaic law demanded—they showed themselves to be a law unto themselves. That is, they showed the very things that were demanded by the Mosaic law were imbedded (written in) their hearts (the moral law)" (p. 284). "Man is a free moral being" (Deaver, *Great Doctrines*, p. 88) "with a conscience" (p. 89).

(2) Warren believes that Romans 1:18-32; 2:15 deals with general revelation, and that *God still reveals Himself today through general revelation* (Warren-Matson, pp. 273, 304-308). "The Gentiles who lived before the Gospel dispensation will be judged by the law written in their hearts" (W-F, p. 147).

(3) Warren and Deaver believe the things which were written in Gentile hearts are now incorporated into the law of Christ (*Lock*, p. 275). But this did not eliminate them from general revelation.

Deaver says the "law on their hearts" is Hebrews 8:10 and 10:16. But this is different from Romans 1:18-32; 2:14-15, which were not written on the hearts through special revelation (as Hebrews 8:10), but general. Hebrews 8:10 refers to Christians.

(4) Gentiles were not "under the law" of Moses (2:12), "have not the law" (2:14), "not having the law" (2:14), were not "instructed out of the law" (2:17) and were "not the hearers of the law" (2:13), and the law of Moses did not speak to them (Rom. 3:19).

Obviously, God could speak to those outside of the covenant (Jonah and Nineveh).

(5) Warren uses Romans 1:26-27 and 1:21-32 as a proof that "it is false to say that those out of the church are not amenable to the law of Christ" (*Charts*, pp. 58-59), but in *Your*, page 362, he said Romans 1:18-32; 2:14 refers "to a time *anterior* to the gospel dispensation." In arguing with atheists, he maintains that general revelation is still in force (Matson, pp. 273, 304-307). This being the case, it is still true that the principles contained in general revelation (found also in special revelation) apply to aliens today.

(6) The law in the heart (a) does not contain the gospel (I Cor. 15:1-5); (b) is a matter of general, not special revelation; and (c) does not contain many things which are contained in special revelation.

(7) When the gospel is preached to an alien, the alien is obligated to accept Christ. The Creator always has the right to speak to people whether in or out of the covenant. Jesus told Jews, who were not under the new covenant, that they would be condemned by His word for rejecting Him (John 12:48). They had not violated the new covenant; Jesus was not speaking of people who had not heard of Him. The word "reject" carries strongly in the LXX "the character of willful repudiation of an institution and even more so of a person" (Kittel, VIII, p. 158). "Receiveth not" indicates that they had refused to accept Him even though He had spoken to them (John 1:12; 3:11; 5:43). Aliens will not be judged by Matthew 19:9 (I Cor. 7:10-11, 12-15).

XV. Romans 3:19

Deaver said that the principle in Romans 3:19 applies to the new covenant. Right, and in the same way. Aliens no more are under the new covenant than they were under the old. In all ages God could speak to aliens without thereby placing them in the covenant. The covenant in its internal laws does not speak to them (Rom. 2:12-15).

XVI. Deaver's Answers to Bales' Questions

(1) Deaver implicitly denies the *entire* New Testament message (Warren's claim, *Your*, p. 367) is preached to aliens. What constitutes the basic message in contrast with the non-basic? (2) Deaver admits that Matthew 19:6 is God's original marriage law, but contradicts himself by saying that the no-divorce law of 19:6 when applied produces the divorce law of Matthew 19:9. (3) Deaver implicitly teaches that the church is obligated to instruct aliens and give them opportunity to give to the work of the church. Deaver's doctrine has opened vast new sources of finances for the church. (4) Deaver implicitly abandoned his exceptive sentence argument in saying that the "whosoever" must be enlarged to include the wife putting away her husband (Matt. 19:9). Women are part of "all nations" (Matt. 28:19) and apostolic practice confirms it (Acts 16:14-15). (5) What supplementary revelation authorizes a woman to put away her husband because of fornication?

XVII. Questions Deaver Asked Bales

(1) See third negative, Chart 7 (Covenant: Internal and External Laws) and Chart 2 (Without and Within). (2) Same as 1. (3) See Chart 11 (Conviction of Sin, John 16:8). (4)(a) It is right to preach that when he is qualified (has children) he is obligated to observe Ephesians 6:4. It is not addressed to single men. (b) It is wrong to teach a single person that he is obligated to observe, in his unqualified state, Ephesians 6:4. (c) He is amenable to teach that a father must do it (6:4), but not amenable to practice (observe) it himself. (d) He is not amenable to practice a command which is not addressed to him. How can he teach his non-existent children? (e) Teach Jim that he must love his wife if he gets one, but that he is not amenable to love a wife he does not have. (f) It is wrong to teach him to *observe* a command ("Husbands, love your wives," Eph. 5:25) which is not addressed to him. (g) Ephesians 5:25 is not directed to preachers to instruct them to teach it, though we learn from it, but to husbands to love their wives. Deaver said, "One cannot obey a command which is not addressed to him (Rom. 3:19)" (Debate, p. 114). Does a single man violate I Corinthians 7:4 by having power over his own body? Deaver does not believe Jim is amenable to observe the command to love his own wife. He does not have one. He is neither obligated nor qualified! (5) Warren implicitly says on Pentecost he could keep all three (*Charts*, pp. 240-244). Mac Deaver says he could keep all three if he married before he

heard the gospel and before A.D. 63. They have not convinced me yet. We are to each have our own wife, not wives (I Cor. 7:2).

XVIII. Questions for Brother Deaver

(1) Does "except for fornication" (Matt. 19:9) modify the woman putting away her husband (Mk. 10:12)? (2) Since the devil is not under the new covenant, to what law of God is he amenable? (3) Are those outside the temple of God measured by the same measuring rod which measures those within the temple of God (Rev. 11:1-2)? (4) If all men are obligated to observe all that Christ taught, why does not the church disfellowship aliens (I Cor. 5:9-13)? (5) Does I Corinthians 6:1-6 teach aliens that they are not to go to law before aliens but to take such cases before the church?

XIX. Brother Deaver Is Totally Wrong in His Assertion That I Am Using the Discussion on Matthew 19:9 as a Means of Pressing "Let-There-Be-No-Disfellowship-For-Any-Cause" Doctrine (BN, July, 1981, p. 39).

Does he disfellowship on the war question and the divorce question? If not, is he using either or both for this purpose?

CHART #1

DEAVER

"Brother Deaver *did not* define 'amenability' as meaning ' . . . to obey the command itself.' How brother Bales can so blatantly misrepresent another I simply cannot understand" (Debate, p. 124).

BALES

Brother Deaver implicitly uses amenability to mean *to obey the command itself*. He wrote: "All persons, whether Christians or non-Christians, are persons who are amenable to the teaching of Matthew 19:9, and that, therefore, all persons who except for fornication—*put away their companions and marry someone else . . .*" (italics, JDB). This clearly says they are amenable to *observe* the command. It does not refer to teaching others to obey it. We are debating who is *amenable to obey* Matthew 19:9. Amenability to be baptized is not related to amenability of an alien to teach baptism. A wife's amenability to submit to her husband is fulfilled by submitting, not by teaching. Amenability to observe is fulfilled by observing. No single man is amenable to the teaching that his body belongs to a woman (1 Cor. 7:4). All are not obligated to practice all New Testament teaching. Deaver also said "all men everywhere are amenable to the command to 'repent'" (Debate, p. 111). He did not mean amenable to teach repentance.

CHART #2

Without and Within the Church (House) of God

Christ is over the devil, angels, the world, and the house of God, but only the house of God is the purchased possession in the covenant (Acts 20:28; Heb. 3:6; 1 Tim. 3:14-15). Those without are not dealt with as are those who are within (1 Cor. 5:9-13). Deaver's hypothesis that all the New Testament message is preached to and binding on allens, which he has never done, blinds him to the fundamental rule that one must know to whom a command of God is addressed.

PAUL

- (1) TO THE CHURCH (1:2).
- (2) Rebuke the division (1:10-13).
- (3) Paul had not fed them with meat prior to their baptism (3:1-3).
- (4) Paul planted, Apollos watered (3:6).
- (5) Paul laid a foundation, another built on it (3:11).

DEAVER

- (1) DEAVER ADDRESSES IT TO THE WORLD ALSO.
- (2) Deaver applies it to the world also.
- (3) Deaver feeds them meat before their baptism.
- (4) Deaver plants and waters before baptism.
- (5) Deaver interprets Matthew 28:19-20 to mean that he must lay the foundation and erect the superstructure before baptism.

(6) Paul fathered the Corinthians, and others tutored them (4:4-15).	(6) Deaver tutors and fathers without any room left for tutors after baptism.
(7) Paul taught in every church his ways in Christ (4:17; 1 Tim. 3:14-15).	(7) Deaver also teaches it to and binds it on the world.
(8) Paul did not judge those who are without (5:12-13).	(8) Deaver judges those who are without.

CHART #3

Without and Within the Church (House) of God

(9) Paul said "them that are without God judgeth" (5:12-13).	(9) Deaver says one must be under the covenant in order to be judged by God.
(10) Paul said Christians must not go to law before unbelievers (6:4-7).	(10) Deaver implicitly teaches that unbelievers must go to law before the church.
(11) Paul taught 1 Cor. 7:10-15 after baptism.	(11) Deaver says it must be taught before baptism.
(12) Paul said the unmarried can marry (7:8).	(12) Deaver says many unmarried cannot marry.
(13) Christ instructed two believers not to divorce (7:10-11).	(13) Deaver said Christ spoke to all marriages.
(14) Paul said the unbeliever can divorce on the ground of an unwillingness to dwell (7:12-13). H. Leo Boles wrote on 7:12-15: "Paul is not giving instructions to those who are altogether outside the pale of the church, where both the husband and wife are heathen. He does not teach people how to live out of the church. His instructions have no application to them so long as they remain unbelievers. But when one or both parties become Christians and <i>amenable to the laws of Christianity</i> , then his instructions are applicable to the one who is a Christian" (GA, July 24, 1941, p. 701).	(14) Deaver said all binds all. All amenable to all.

CHART #4

Without and Within the Church (House) of God

(15) Paul ordained "in all the churches" (7:17).	(15) Deaver ordains in all the world also.
(16) The Lord ordains "that they that proclaim the gospel should live by the gospel" (9:14).	(16) Deaver, a gospel preacher, implicitly binds on aliens also the responsibility of supporting him.
(17) Paul delivered the traditions to the church (11:1-2).	(17) Deaver to the world also.
(18) Paul delivered to Christians the Lord's supper (11:23).	(18) Deaver gives it also to the world.
(19) Paul ordered the churches to give (16:1).	(19) Deaver binds the world also. When will Deaver approach the Catholics, Baptists, etc., and teach, urge, and provide them opportunity to do their duty and support the church's work? He has not done it, he will not do it, but will he cease teaching that this is directed to the world also?

CHART #5

The Significance of "The Lord" and "I, Not The Lord" (7:10-11,12-15)

The following brethren agree that the Lord in His personal ministry legislated on the marriage of two Christians (1 Cor. 7:10-11), but that Christ had not spoken on mixed marriages. Paul legislated on mixed marriages.

- (1) H. Leo Boles (GA, 7-24-41, pp. 700, 701).
- (2) Roy H. Lanier, Sr. (*Your*, pp. 494, 495, 487).
- (3) Harvey Floyd (*Your*, pp. 498, 499). Warren endorsed Lanier's and Floyd's chapters (*Charts*, p. 223).
- (4) R. L. Whiteside (GA, Oct. 22, 1936, p. 1015; Nov. 11, 1937, p. 1066).
- (5) Thomas B. Warren in 1978 (*Charts*, p. 213). "7:10, Jesus legislated in Mark 10:2-12; with reference to 1 Corinthians 7:12, Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord" (tape of class lecture at Harding Graduate School).
- (6) Roy Deaver in 1978 (*Your*, pp. 444, 447, 242, 244).
6(a) *Gospel Advocate Annual Lesson Commentary* (August 11, 1963, pp. 193-194; Jan. 22, 1956, p. 31-32).
- (7) M. C. Franklin (FF, Feb. 3, 1942, p. 5).
- (8) J. Noel Merideth (*Home*, p. 213).

- (9) G. C. Brewer (CA, August 3, 1933, p. 722). "If Paul does not mean that the marriage bond is broken and does not any longer exist, so far as the Christian is concerned, then his language has no meaning at all. To make it mean something else is to destroy his whole point."
- (10) Deaver contradicted himself by saying that Christ spoke to all marriages, but did not speak on whether mixed marriages should continue. Deaver contradicts himself and the Bible when he claims that Paul applied Matthew 19:6 to mixed marriages. But if it applied to 7:12-15, it applied to them as clearly as it applied to two Christians. Deaver said: "What is taught implicitly in the Bible is binding on men not because men have inferred it, but because *God has implied it*"

CHART #6

The Significance of "The Lord" and "I, Not the Lord" (7:10-11,12-15)

Since an application would not go beyond the explicit and implicit teaching of a passage, the application to 7:12-15 was already contained in the Lord's statement. But Paul said Christ had not spoken on mixed marriages.

- (11) "We have usually argued that as the apostles were the last and final revelators of the will of Christ, all that went before should be understood in the light of their teaching; but when we seek to bend First Corinthians to fit Matthew 19:9, we reverse our principle of interpretation" (R. L. Whiteside, CA, Dec. 5, 1935, p. 1161; John 16:12-13). "To me the language means that the brother or the sister is as free as if he or she had never been married. What else can the passage mean? If we did not have our minds made up another way, the passage would mean to us just what it says" (p. 1161; May 21, 1936, p. 489; Sept. 30, 1937, p. 922).
- (12) "I say—that is, the Lord did not give teaching on mixed marriages. Need we emphasize that this additional teaching of Paul is as binding and authoritative as anything in Scripture?" (Neil R. Lightfoot, "Paul On Marriage and Divorce 1 Corinthians 7:1-16," p. 10).

CHART #7

Covenant: Internal and External Laws

PAUL

There is a *without* and a *within* the covenant (1 Cor. 5:9-13; Col. 4:5). There are commands addressed to aliens (those without) and to Christians (those within). There are conditions of entrance into the house and there are rules for those in the house (1 Tim. 3:14-15; Matt. 19:9; 1 Cor. 7:10-11; 5:9-14; 6:1-7; 11:22; 16:1-2; Heb. 10:25). There are also laws common both to general and to special revelation (Rom. 1:18-32).

DEAVER

Deaver explicitly denies (Debate, p. 123) there are external and internal laws, but implicitly affirms it. (1) Commands aliens can obey before baptism. (2) Commands they are obligated but not qualified to obey (Acts 8:22; 1 Cor. 11:23-33, etc.).

WARREN

Warren affirms that fellowship is an internal law. "Children of God do *not* have the right to extend familial privileges to those who are children of *the devil*" (SS, July 1981, pp. 19-22, 27). He applied 2 John 9-11 to those in, not outside, the covenant in contradiction to what he has done in the past in applying it also to aliens. Since those who are aliens are not included in the law of inclusion, one cannot use the law of exclusion from the fellowship on them. One cannot withdraw the right hand of fellowship from those to whom it was never extended.

CHART #8

The Rest

DEAVER

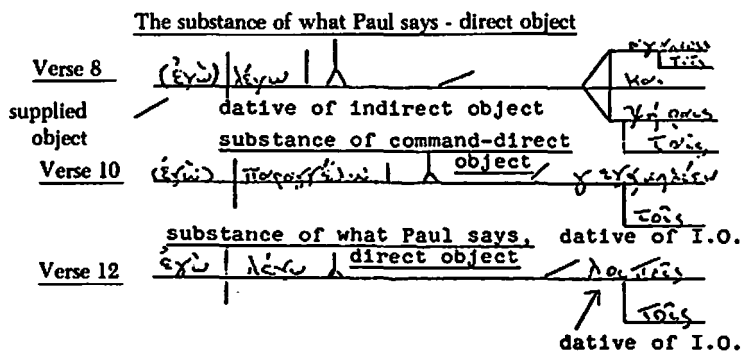
Deaver asserts that "the rest" refers to questions or cases and not to mixed marriages. (1) This contradicts his position in 1978 that 7:10 referred to two Christians (*Your*, p. 444), and 7:12 to a mixed marriage (p. 445). It contradicts Floyd (whose chapter Warren urged people to study, *Charts*, p. 223, and then contradicted Floyd on this point, *Lock*, pp. 222-224) that "'the rest' (verse 12) refers to people in marital situations not dealt with already," i.e., a mixed marriage (*Your*, p. 498). It also contradicts Roy Lanier, Sr. who said "*the rest* refers to Christians who have unbelieving spouses" (GA, ALC, Jan. 22, 1956). (2) If Christ covered all marriages in 7:10, there were no marriages (or cases or questions) left to be dealt with in 7:12. But there were. (3) Where is the commentary that refers "the rest" to the questions instead of to mixed marriages? (4) It is futile to say "the rest" deals with questions or cases, for the questions were questions concerning mixed marriages and the cases were cases of mixed marriages. The Lord had not dealt with these marriages, cases, or questions.

PAUL

When Paul spoke of questions in Corinthians, he several times used the word "concerning" (*peri*, 7:1; 8:1; 12:1; 16:1), but when he spoke to people, he used the dative case as in 7:12 ("I say to," 7:8; "but to," 7:10; "but to," 7:12; "speak to," 3:1; "wrote to," 5:11; "I speak to," 10:15; "say to," 11:12; "I make known to," 12:3; several times in chapter 14; "I preached unto you," 15:1). Paul was "saying" to people and spoke "concerning" questions.

GREEK TEACHER

One Greek professor wrote: "In verse 8 Paul says, 'I say to the unmarried and the widows.' The expression 'to the unmarried and the widows' is clearly a dative of indirect object. What he says to them is the direct object of the verb *lego*. In verse 10, 'To the unmarried, I command.' The expression 'to the unmarried' is clearly a dative of indirect object. What he commands is the direct object of the verb *paraggelo*. In other words, the substance of the command is the direct object, though it is in many words. Now, in verse 12—'I speak to the rest.' *Tois loipois* is another dative of indirect object; what Paul says to 'the rest' constitutes the direct object. To take 'the rest' to refer to the other questions is to fly in the face of grammar, syntax, common sense, and hermeneutics.



"These diagrams show the necessity of construing the indirect objects in a uniform way. 'The rest'—meaning the rest of the questions, is not plausible."

Lightfoot agreed with this Greek teacher that "To 'the rest' (*tois loipois*) can only mean the others not so far named . . . mixed marriages . . ." (p. 6).

CHART #9

The Perfect Tense Does Not Mean "Not Now, And Never Was, Under Bondage"

ROBERTSON

"'The perfect looks at both ends of an action.' It 'unites in itself as it were present and aorist, since it expresses the continuance of a completed action.' That is to say, the perfect is both punctiliar and durative" (p. 893). Deaver says implicitly that it was always durative—with no beginning point. "When the action was completed the perfect does not say" (p. 893).

Consider closely: "Is not under bondage: Perfect passive indicative of *doulouo*, to enslave, has been enslaved, does not remain a slave" (Robertson, *Word Pictures in the New Testament*, IV, p. 128).

W. H. DAVIS

"The perfect indicative generally expresses the present result of a past action" (p. 152).

J. W. WENHAM

"The perfect represents a present state resulting from a past action" (p. 139).

BLACKWELL

"The action may have been completed a moment ago or a thousand years ago" (p. 68).

G. F. D. MOULE

"The perfect is described as expressing 'punctiliar event in the past, related in its effects to the present'" (*Idiom*, p. 13). What past punctiliar event resulted in the abiding result (freedom from bondage)? "Yet if the unbeliever departeth, let him depart: the brother or the sister is not under bondage *in such cases*" (7:15).

CHART #10

LENSKI

"The perfect reaches back to the day when the unbelieving spouse entered upon the desertion and states that from that moment onward the believing spouse has not been held bound. From that day onward the fetters of the marriage tie have been broken and remain so, now and indefinitely. The deserting spouse broke them" (Quoted with approval by J. D. Thomas, p. 73). Deaver thinks the perfect tense refers to a state without beginning, instead of to an event with abiding results. Robertson did not say there was no action in the past which resulted in the condition. "When the action was completed the perfect tense does not say. It is still complete at the time of the use of the tense by speaker or writer" (p. 893).

WOODS

Commentary

"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him" (1 John 3:6). Both "hath not *seen* him" and "neither *knoweth* him" are the perfect tense with negative particles. Deaver's interpretation on the negative perfect implicitly teaches the Baptist position that such a one had never known God, was never saved. Guy N. Woods wrote on 1 John 3:6 that: "Obviously, one who has lapsed into a life of habitual sin, such as characterized him before his conversion, no longer sees (enjoys) God, nor knows (recognizes) God in his life." Another wrote: "If a person is too sick to go to church, then let him stay at home. The Christian has not sinned in such cases." How can one interpret 1 Corinthians 7:15 and ignore the significance of "in such cases"?

QUESTIONER

Does the perfect tense mean not now and never was, in the last part of 7:15? 7:27; Romans 4:14; 6:14?

LIGHTFOOT

With reference to Paul's use of the perfect tense, Lightfoot said, "In context, when the unbeliever departs, from that very moment the believer has not been bound and is not bound. The marriage is broken up. Reconciliation is scarcely a possibility. The believer is free" (p. 13).

CHART #11

Conviction of Sin (John 16:8)

The Holy Spirit convicts men of sin, but the Spirit is not the only source of conviction of sin (Deaver's question 3). People who have never heard of Christ have been convicted of sin. If only the Spirit convicts, this conviction would be due to a direct operation. This is worse than the Baptist doctrine of the direct operation where the word is preached. It has the Spirit convicting where the word has not been preached.

DEAVER

Deaver moderated for and approved Warren's arguments in the Matson debate (SS, July 1979; Oct. 1979, p. 26).

WARREN

Warren's basic argument was that "God reveals himself to man through 'general' revelation (the world, man), and 'special' revelation (the Bible, Jesus Christ)" (p. 273). (1) Warren based his arguments on general revelation, not special (pp. 193-194, 216, 268, 273, 274). The reality of moral law and of conscience proves man is under obligation to do right. Warren teaches that the Nazis were convicted of sin (of doing evil) at Nuremberg not by an appeal to the Bible but by an appeal to a moral law which transcends the provincial and the transient (pp. 60-61, 113, 125, 150, 157, 288-291, 304, 307, 309, 310-312). (2) "And deep down (in Matson, not in the Bible, JDB), even Dr. Matson recognizes that he has an objective moral obligation; he knows he ought to do some things and that he ought not to do other things!" (p. 286). General revelation shows "there is some objective standard (some 'higher law which transcends the provincial and the transient') which is other than the particular moral code of any individual or society and which has an obligatory character which can be recognized" (p. 286). Since man can discern the objective standard, he sins when he abuses his free moral agency (p. 157) and sins against this standard.

Conviction of Sin (John 16:8)

DEAVER

Deaver said, (1) "The great moral law is written and embedded in the very nature of every human being. Written law merely emphasizes moral law" (*The Church and Fellowship*, 1974, p. 283). Not was, but *is*, embedded. Moral law can convict man of sin. (2) Deaver quoted with approval Warren's definition of sin (SS, July, 1979, p. 42). "Sin (that which contradicts man's sonship to God and his brotherhood to man, that which contradicts the will of God as revealed in the Scriptures) is the *only intrinsic evil*" (Matson, p. 137). Since Warren's argument is not based on special revelation, he is saying that sin involves violation of sonship and brotherhood as revealed in general revelation (although also revealed in special revelation). If he is speaking of sonship and brotherhood through special revelation, those outside of Christ could not sin. Idolatry violates man's sonship to God the Creator (Rom. 1:18-23).

WARREN

Nazis sinned in violation of brotherhood in murdering Jews. Romans 1:18-32 shows other violations of sonship and brotherhood. Conscience, our sense of ought, which "cannot be taught" and "is a God-given faculty" (Matson, pp. 307-331; SS, April, 1980, p. 43) is a part of man and not just Christians. Conscience and one's thoughts convict of sin even those who are not under God's covenant. Warren: "as stated by the Apostle Paul in Romans 2:15, the conscience bearing witness and thoughts either accusing or else excusing" (pp. 304, 307). Here is conviction of sin not wrought by the Holy Spirit (John 16:8).

The Participles in Matthew 28:19-20

BALES

Brother Osburn, as a linguist who has studied the history of the interpretation of the participles in Matthew 28:19-20, what are your conclusions? I am not asking you about the question of divorce.

CARROLL D. OSBURN

"Based upon the analogy of Ephesians 1:3-14, subordination of one participle to another in an asyndetic situation is grammatically possible. . . . The action in *proorisas* apparently precedes that involved in *gnorisas*; however, this antecedent action is due to the inherent meanings of the two terms, not to grammatical structure. As there is nothing of a comparable lexical nature to demand that 'teaching' in Matthew 28:19-20 be taken as subordinate to 'baptizing,' possibility of subordination does not guarantee probability" ("The Participles in Matthew 28:19-20," pp. 3-4, forthcoming in *Restoration Quarterly*.)

"Historically, taking 'teaching' as subordinate to 'baptizing' arose out of the increasing desire to combat heresy in the early church and was based, in fact, upon a misreading of the text. Early interpretation of Matthew 28:19-20 takes the participles to be co-ordinate, as in Cyprian, Epistles XXIV, 2, and LXII, 18, where these verses are used to underscore that to Christian beginnings must be added the observation of Christ's precepts. However, it is clear from Acts 8:26-40 and Mark 16:16 that a certain amount of pre-baptismal instruction is vital. From an early period it became customary to delay baptism until one could be carefully taught, especially with regard to the ethical dimensions of the Christian faith" (pp. 4-5). "Justin Martyr . . . speaks of a three months delay . . . ; *Ep. of Peter to James IV*, 1, specifies a delay of six years before baptism so that one can be fully instructed" (p. 5).

"The attempt to make 'teaching' in Matthew 28:19-20 refer only to pre-baptismal instruction is disconcerting in that, as in the early church when more and more of what was formerly taught in a post-baptismal context came to be taught in a pre-baptismal setting so as to secure orthodoxy, it arises from attempts by special interest groups to move their polarizations upon current issues into pre-baptismal instruction in an effort to secure orthodoxy for their views. It is doubtful, though, whether the interests of Christianity can best be served in the long run by such a return to the catechetical emphasis of the Roman church, which misreads *matheteusate* to mean only *docete*" (p. 7).

"No grammatical basis exists for Meyer's assertion that due to asyndeton 'teaching' must be subordinate to 'baptizing,' as parallel texts in Acts 18:23 and Jude 20-21 clearly evidence."

"Argument for subordination involves mis-reading *mathe-teusate* merely as *didaskontes*, an ancient error in the Latin vulgate and Basil the Great at Matthew 28:19 and in the KJV at Acts 14:21" (p. 10).

"Argument for subordination mistakenly treats *mathe-teusate* as a 'punctiliar' aorist, apparently unaware of Stagg's seminal essay on the 'abused aorist'" ("The Abused Aorist," *Journal of Biblical Literature*, XCI (1972), pp. 222-231).

"Argument for subordination does not treat responsibly the category of 'teachers' in the early church, as distinguished from 'evangelists' (Eph. 4:11)" (p. 11).

CHART #15

Why I Have Used So Many Charts

When Deaver stated he wanted the privilege of 15 new charts each exchange for each of us, if we desired to use that many, I was reluctant to go along with the suggestion. However, I agreed. Now I see how wise he was in this stipulation. It enables one to cover more territory in the debate. I also want to thank Deaver for setting the example of full-page charts utilizing faces of the speakers on the points in the charts. The reader can see how much Deaver influenced my manner of presentation. Warren used lots of charts in the debate with Flew, for which I moderated. I have imitated them. Imitation is a compliment to the one imitated in this matter.

DEAVER'S FOURTH AFFIRMATIVE

Introductory

Let it be emphasized again that I am at present in the affirmative position. As the affirmative disputant, it is my responsibility (1) to keep the affirmative proposition before the reader; (2) to set forth the evidence designed to establish the affirmative case; and *then* (3) to deal with Negative material to the extent feasible. At present, brother Bales is in the Negative, and it is his job to follow the Affirmative. It is his responsibility to take up the Affirmative arguments, deal with them one by one, show carefully just what is wrong—if anything is wrong—with each argument. It is NOT his job at present to seek to establish his case. That is, it is not his major responsibility at present to seek to establish his case. If and when and after he has attempted to refute my arguments he has space left, then he is at liberty to present some of his Affirmative material.

At this time I proceed with my fourth (and final) Affirmative in this debate with brother James D. Bales. The proposition being affirmed by Roy Deaver is: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." This proposition is denied by brother James Bales.

As I have explained in previous discussion, I am stressing that the law of Christ (the gospel) in general, and Matthew 19:9 in particular, apply to all accountable persons everywhere, and that the teachings of Matthew 19:9 cannot (according to the Scriptures) be limited to persons who are Christians. We confidently affirm that Matthew 19:9 applies to: (1) marriages of non-Christians to non-Christians; (2) marriages of Christians to non-Christians; and (3) marriages of Christians to Christians. Brother Bales holds that Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*.

I repeat that this proposition is designed to emphasize that "all persons whether Christian or non-Christian, are persons who are amenable to the teachings of Matthew 19:9, and that, therefore, all

persons who—except for fornication—put away their companions and marry someone else are persons who are involved in sinful practices and/or sinful states and/or sinful relationships; and, therefore, are persons who are instructed by the law of Christ to cease those sinful practices, to get out of those sinful states, and to sever those sinful relationships.”

I have in hand a proposition which simply, clearly, and forcefully sets forth the position of brother Bales. It was written by brother Bales himself, and it is signed by brother Bales. It gets quickly to the heart of his basic position (as his position relates to the matter of marriage, divorce, and remarriage). The proposition is: “The Scriptures teach that the Church only is under the new covenant.” Observe please: “. . . the Church only is under the new covenant.” In brother Bales’ third Negative he mentions my reference to this proposition, and he says: “The Scriptures teach that the church only is under the new covenant was not the final form of the proposition.” And, this comment is as *false* as it can be. In the form in which he prepared it, and in which he signed it, and on the page upon which he wrote it, and as he sent it to me, it is FINAL, COMPLETE, without a single addition, subtraction, or alteration. There is not the slightest intimation of any semblance of non-finality! It is true that he later wrote ANOTHER proposition, but right now I’m writing about THIS ONE (“The Scriptures teach that the Church only is under the new covenant”) which he wrote and which he signed, and according to which we have previously proved that according to the Bales doctrine the command to be baptized (being a part of the new covenant) is addressed to the CHURCH ONLY!

In his third Negative, in discussing this proposition, he adds: “To make clear what I had in mind, it was changed to: ‘Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant.’ ” If this *change* explains the “church only” proposition, then *this explanation* means that “the church only is under the new covenant.”

Brother Bales illustrates his position by saying: “To be under contract to teach at Tennessee Bible College is not the same as being invited to enter into a contract.”

According to Bales—in this, his, illustration—the alien sinner has no more obligation or responsibility to the law of Christ than the person who is not under contract to teach at Tennessee Bible College has to teaching in Tennessee Bible College. The alien (according to brother Bales) does not become a sinner by violating the law of Christ, because the law of Christ says *nothing* to the alien. The denominationalist (according to Bales) does not sin (in his

denominationalism) by violating the law of Christ, because the law of Christ says *nothing* to the denominationalist. Brother Bales knows that not all persons are *invited* to become teachers in Tennessee Bible College, but that all (accountable) persons ARE *invited* to be baptized. His illustration breaks down of its own weight in that he (Bales) *knows* that not all persons are *obligated* to become teachers in Tennessee Bible College, but that all accountable persons are OBLIGATED to be baptized! Brother Bales: *Is it the case that all accountable persons who are not Christians have an obligation to God to be baptized?*

I. A Note on Amenability

One point of great significance, which stands out at this point in our discussion, is the fact that brother Bales and I have entirely different concepts of "amenability." As the affirmative disputant it was (and is) my right and my responsibility to define the terms, including the terms "amenable" and "amenability."

In my question #4, of my third Affirmative, I referred to Jim "as a fine young man, a Christian, and single (i.e., he has never been married)." I asked brother Bales to check the appropriate boxes: With regard to Jim—

1. It is *right* for Roy Deaver to preach to Jim the message of Ephesians 6:4;
2. It is *wrong* for Roy Deaver to preach to Jim the message of Ephesians 6:4;
3. Jim is *amenable* to the message of Ephesians 6:4;
4. Jim is *not amenable* to the message of Ephesians 6:4;
5. It is *right* for Roy Deaver to preach to Jim the message of Ephesians 5:25;
6. It is *wrong* for Roy Deaver to preach to Jim the message of Ephesians 5:25;
7. Jim is *amenable* to the message of Ephesians 5:25;
8. Jim is *not amenable* to the message of Ephesians 5:25.

Brother Bales answers as if it is impossible for a person to be amenable to a passage which relates to a practice or situation in which he is *not* or *cannot be*. This response emphasizes that brother Bales and I have different concepts of the meaning of amenability.

In fact, in my third affirmative, I wrote as follows: " 'Amenability' certainly *can* involve obedience to (the actual performance of a specified act), but it *does not demand in every case* actual performance of a specified act." I stated plainly: "To be 'amenable to'

means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account." I stated further: "Not every teaching of Christ pertains in the same way to everybody, but every teaching of Christ is a part of the law of Christ, and all accountable persons are amenable to all the law of Christ. For example, every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*. Though few men actually serve as elders, the fact remains that all accountable persons (both men and women) are amenable to the Bible teachings on the eldership." A *man* can never (scripturally) be in subjection to ". . . your own husband," but every man is amenable to this portion of the law of Christ—"Wives, be in subjection to your own husbands, as unto the Lord." Every man is to respect this teaching, to believe it, to uphold it, and to teach it to others. The Lord said, ". . . teaching them to observe all things whatsoever I commanded you: . . .," and brother Bales responds by saying: "Aliens are no more bound to observe Matthew 19:9 than a husband is to observe Ephesians 5:24."

II. A Conversation Between Joe and Bill

As we continue to look at the Bales doctrine, I want us to *listen in* on a conversation between Joe and Bill.

JOE: Bill, is it true that you teach that Matthew 19:9 applies only to married people who are *in the church*?

BILL: Yes, I believe that Matthew 19:9 applies only to Christians. However, I do not believe that it applies to *all* Christians. I believe and teach that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian. So, it does not apply even to the Christian who is married to a non-Christian. Matthew 19:9 says nothing to the *non-Christian* who is married to a *non-Christian*, and it says nothing to a *Christian* who is married to a *non-Christian*. It speaks only to the case in which a *Christian is married to a Christian*.

JOE: Why do you hold this view? What is the *basic doctrine* which involves this view?

BILL: Well, of course the basic position is my view that the law of Christ does not apply to the non-Christian, period! In fact, I have signed a proposition which states my position plainly: "The Scriptures teach that the Church only is under the new covenant."

- JOE: Bill, if the church only is under the new covenant, then all the parts of the new covenant would be addressed to the church only. Is this what you are saying?
- BILL: Yes, that is what I am saying.
- JOE: Do you believe that the command to be baptized is a part of the new covenant?
- BILL: Yes, I believe that the command to be baptized is a part of the new covenant.
- JOE: Do you believe that it is even possible for a person to get into the church without being baptized?
- BILL: No, I believe that John 3:5 is clear on that point—that it is not even possible for one to get into the church without being baptized.
- JOE: Is it possible for a person to obey (or even to disobey) a law to which he is not amenable?
- BILL: No, Romans 3:19 and 4:15 show that a person cannot obey (or disobey) a law which is not addressed to him.
- JOE: Bill, you have involved yourself in hopeless contradiction and in plain false doctrine. If the church only is under the New Covenant, then whatever is in the New Covenant is addressed to the church only. If the command to be baptized is a part of the New Covenant, then the command to be baptized is addressed to the church only. So, given your theory, only the church can obey the command to be baptized. The command to be baptized, being a part of the New Covenant, is not even addressed to the non-Christian, and if a person cannot obey a law which is not addressed to him, then no non-Christian can obey the command to be baptized. And, if it is *impossible* for one to enter the church without being baptized in the name of Christ, then it is impossible for anyone living today to be a member of the church. In this case, there is really *no one in the church at all*, and those who *think* they are in the church *are simply mistaken about it*. You admit that there is no way for one to get into the church without being baptized, but you teach that the command to be baptized is a part of the New Covenant, and that the New Covenant is addressed to the church only. If one cannot obey a law which is not addressed to him, then the non-Christian cannot obey the command to be baptized, and, so—there is *no one in the church!* Thus, you have completely nullified the command to be baptized.

Further, since according to your doctrine it is impossible for anyone living today to be in the church, *then Matthew 19:9 cannot be addressed to persons who are in the church today*. But, you teach that Matthew 19:9 does *not* apply to persons who are not Christians. So, we are back to the point that your doctrine demands the position that Matthew 19:9 applies to **NOBODY!** Why did the Lord even speak these words?

And, your doctrine forces the conclusion that in reality *the New Covenant is addressed to nobody!* There is *no one* who is amenable to the *New Covenant!* You say the New Covenant is addressed to the “church only,” but your doctrine forces the position that there is *no one in the church*. So, the New Covenant applies today *neither to the church nor to the non-Christian*. Why does the New Covenant exist?

Further, since you hold the position that men become sinners by violating a “law written on the heart,” your doctrine forces the conclusion that *all men are lost*. The *gospel* is God’s only saving power, but the *gospel* is the *New Covenant*, but—you say—the New Covenant is addressed only to the church—not to the non-Christian; but there is no one in the church. No one can be saved!

Bill, it ought to be obvious even to you (1) that *any* doctrine which forces the conclusion that there is *no one in the church*, and (2) that the command to be baptized *is addressed to no one*, and (3) that Matthew 19:9 *is addressed to no one*, and (4) that the New Covenant *is addressed to no one*, and (5) that *no one can be saved*—IS A FALSE DOCTRINE!

Bill, I beg you and plead with you to give up this false doctrine and return to the truth.

III. RE-EMPHASIS: Matthew 19:9 Is an “Exceptive Sentence”

I have stressed that Matthew 19:9 is an exceptive sentence. The Lord said: “And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery. . . .” The phrase “except for fornication” makes this an “exceptive sentence.” An “exceptive sentence” requires very special handling: (1) It cannot be translated into a *single* standard-form

categorical proposition, but (2) It must be translated into *two* standard-form categorical propositions—an A-form proposition, and an E-form proposition. This is the procedure for handling an “exceptive sentence.” It takes *both* these categorical propositions to capture the meaning of an “exceptive sentence,” plus an additional statement of the “if and only if” variety.

For example, the Dean announces: “All the students in this University except Freshmen are eligible for course #301.” The logical meaning of this sentence is: (1) All non-Freshmen students of this University are eligible for course #301; and (2) No Freshman student of this University is eligible for course #301; and (3) A student of this University is eligible for course #301 IF and ONLY IF he is a non-Freshman.

Likewise, “Whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery: . . .” is an “exceptive sentence.” As such, it must be translated into *two* standard-form propositions: an A-form proposition, and an E-form proposition. Its logical meaning is: (1) All persons who do not put away their companions because of that companion’s fornication, and who marry another companion, are persons who commit adultery; and (2) No person who puts away his companion because of that companion’s fornication, and who marries another companion, is a person who commits adultery; and (3) *One may put away his companion and marry another companion (during the lifetime of the companion put away) IF and ONLY IF he has put away his companion because of fornication upon the part of the companion.*

Matthew 19:9 is an “exceptive sentence,” and this is the correct handling of an “exceptive sentence.” Observe that both the A-form and the E-form propositions are “Universal”—that is, they refer to *all* the subject class indicated by the context. The Dean referred to *all* the students in this University, and the Lord (in Matthew 19:9) referred to *all married persons*—all persons who could possibly consider “putting away” a companion.

Brother Bales cannot deny that Matthew 19:9 is an “exceptive sentence.” He cannot successfully deny that this is the proper procedure in handling an “exceptive sentence.” He knows that the *meaning* of the Lord’s statement in Matthew 19:9 is: One may put away his companion and marry another companion IF and ONLY IF he has put away his companion because of that companion’s fornication.

What, then, does brother Bales say in response? He will simply deny that the Lord makes reference to *all* married persons. He knows that this is the apparent meaning, but he denies that the ap-

parent meaning is its real meaning. He will argue that he learns this from 1 Corinthians 7:12,13—that here, in 1 Corinthians 7:10-13, he learns that the Lord never intended that Matthew 19:9 apply to *any* marriage situation excepting that in which a Christian is married to a Christian. Nobody knew this until 24 years after Pentecost.

But, in this claim brother Bales *assumes* his case—he *assumes* the very point which he is *obligated to prove*. He has not (in his thousands and thousands of pages) proved his case, and he cannot prove his case. But, when he shifts to the affirmative, he will have ample opportunity to try. Brother Bales has to change *universal* propositions to *particular* propositions. He has to change “all” to “some”—not “*all* married persons who shall put away their companions,” but “*some* married persons who shall put away their companions.”

MAJOR PREMISE:

If (A) it is the case that Matthew 19:9 is an “exceptive sentence,” and if (B) it is the case that an “exceptive sentence” logically translates into *two universal* propositions; then (C) it is the case that Matthew 19:9 is universal in its application (applying to all marriages).

MINOR PREMISE:

(A) It is the case that Matthew 19:9 is an “exceptive sentence,” and (B) it is the case that an “exceptive sentence” logically translates into *two universal* propositions.

CONCLUSION:

(C) It is the case that Matthew 19:9 is universal in its application (applying to all marriages).

IV. Re-emphasis: An Argument Based Upon Matthew 28:18-20

In Matthew 28:18-20 it is recorded: “And having come, Jesus spake to them *saying*, Has been given to me all authority in heaven and upon earth. Having gone, therefore, make disciples (disciple ye) all the nations, *baptizing* them into the name of the Father and of the Son and of the Holy Spirit, *teaching* them to observe all things whatsoever I have commanded you.”

I have underlined “*saying*,” “*baptizing*,” and “*teaching*.” “*Saying*” is the translation of the Greek *legon*, which is a present active predicative (modal) participle, nominative, singular, masculine. “*Baptizing*” is the translation of the Greek *baptidzontes*, which is present active predicative (modal) participle, nominative, plural,

masculine. "Teaching" is the translation of *didaskontes*, which is present active predicative (modal) participle, nominative, plural, masculine.

Each of these three underlined words is a *participle*. Each is a *present tense* participle. Each is a *predicative* participle, which means that it is *not* attributive, and *not* substantive, and is adverbial in function. Each is *modal*—that is, the adverbial function indicates *how* the action indicated is accomplished.

In setting out this argument in my third affirmative I mentioned that the Greek participle has *no time* of its own, but gets its time from the time of the lead verb. The *present tense* characteristic of a participle means: *the action indicated in the participle is going on at the same time of the action in the lead verb*. For example: Jesus *spake* to them. "Spake" is the lead (main) verb. The *modal participle* "saying" shows (1) that the "saying" took place *at the same time the speaking* (spake) took place, and (2) that the *saying* was the *means by which*—the *how*—the speaking took place.

In verse 19, the *lead verb* (the main verb) is: *disciple* (or, *make disciples*). Related to this main verb are two participles: *baptizing*, and *teaching*. Each is *present tense*, and each is adverbial, and each is *modal*. Remember: the action indicated in these *two participles* has to take place *at the same time* of the action in the lead verb. The *baptizing* and the *teaching* take place *at the same time* that the *discipling* takes place. Remember also that these participles are adverbial and are *modal*. All this means that the Lord said: *Make disciples of all the nations by baptizing* them into the name of the Father and of the Son and of the Holy Spirit; *make disciples of all the nations by teaching* them to observe all things whatsoever I have commanded you. NOTE: Make disciples *by* baptizing; make disciples *by* teaching.

We emphasize again that the "*teaching* them to observe all things whatsoever I have commanded you" is NOT teaching which comes AFTER the people have become disciples. Rather, the teaching here is *that teaching by means of which disciples are made*. This passage says disciples are made *by baptizing* them into the name of the Father and of the Son and of the Holy Spirit; disciples are made *by teaching* them to observe all things whatsoever I have commanded you. Thus, we emphasize that "teaching them to observe all things which I have commanded you" means that "all things which the Lord has commanded you" is demanded by the Lord to be taught to all accountable persons *in the very process of enabling them to become disciples*—that is *not* the teaching which comes *after* one has been baptized.

The teaching of Matthew 19:9 is *included* in "all things whatsoever I have commanded you." Therefore, *Matthew 19:9* is demanded by the Lord to be taught to all nations (all accountable persons everywhere) in connection with efforts to enable them to *become* Christians. Clearly, the Great Commission, as recorded in Matthew 28:18-20, demands that Matthew 19:9 be taught to non-Christians. It is the case that a person (*any* person) is amenable to that which Christ has commanded be preached to him (cf. Rom. 3:19). Clearly, therefore, Matthew 28:18-20 teaches that non-Christians are amenable to the teachings of Matthew 19:9.

What does brother Bales do in response to this argument? He writes page after page in which he says *nothing* to the point at hand. In rapid-fire fashion he hurls assertions, sets out assumptions, and makes false charges. For example, he says: "The entire New Testament was not taught on Pentecost." How does he know this? Where did he learn it? He says: "It is impossible to observe all things prior to baptism; the Lord's Supper, for example." But, it is NOT impossible for me to teach someone *before* he is baptized, and in the process of leading him into the Christ, that as a Christian he is to observe the Lord's Supper. This is what the Lord demands.

But, what is it in regard to this argument, that Bales CANNOT do? (1) He cannot deny these participles. (2) He cannot deny the *present tense* of these participles. (3) He cannot deny the *force* of the present tense in the participle. (4) He cannot deny that these are *modal* participles. (5) He cannot deny that "make disciples" is the *lead verb*. He can assert, and assume, and charge, and write, and quote—but he cannot refute the fact that Matthew 28:18-20 demands that Matthew 19:9 be taught to non-Christians (in the process of enabling them to become Christians).

MAJOR PREMISE:

If (A) it is the case that "all things" which Jesus commanded (as per Matthew 28:18-20) are to be taught to all accountable persons, including those who have not been baptized; and if (B) it is the case that *Matthew 19:9* is a part of "all things" which Jesus commanded; then (C) it is the case that *Matthew 19:9* is to be taught to all accountable persons, including those who have *not* been baptized.

MINOR PREMISE:

(A) It IS the case that "all things" which Jesus commanded (as per Matthew 28:18-20) are to be taught to all accountable persons, including those who have not been baptized; and (B) it IS the case that *Matthew 19:9* is a part of "all things" which Jesus "commanded."

CONCLUSION:

(C) It IS the case that *Matthew 19:9* is to be taught to all accountable persons, including those who have *not* been baptized.

Again:

MAJOR PREMISE:

If (A) it is the case that *Matthew 28:18-20* demands that *Matthew 19:9* be preached to all accountable persons, including those who have not been baptized; and if (B) it is the case that one is amenable to that which Christ has commanded to be preached to him; and if (C) it is the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of *Matthew 19:9*; then (D) it is the case that the Bales doctrine is false.

MINOR PREMISE:

(A) It IS the case that *Matthew 28:18-20* demands that *Matthew 19:9* be preached to all accountable persons, including those who have not been baptized; and (B) it IS the case that one is amenable to that which Christ has commanded to be preached to him (*Rom. 3:19*); and (C) it IS the case that the Bales doctrine holds that the accountable person who has not been baptized is *not amenable* to the teaching of *Matthew 19:9*.

CONCLUSION:

(D) It IS the case that the Bales doctrine is *false*.

This simply says that the conjunction of A and B and C implies D. We have *affirmed* (and we have *proved*) A and B and C. We have, therefore, proved D. The *sylogism* (a *modus ponens* form) is *valid*. The *conjuncts* of the conjunction are *true*. Therefore, the *conjunction* is *true*. Therefore, the *conclusion* is *demand*ed. The argument is *sound*.

V. Re-emphasis: A Basic Argument

This basic argument was set out in proper detail in my third Affirmative. The *proof* of each conjunct affirmed was given. Therefore, at this point I will not take space to set out the proof again, but will simply re-emphasize the argument.

MAJOR PREMISE:

If (A) it is the case that God has but one law for all mankind; and if (B) it is the case that this law is identified in Scripture as being "the gospel," "the faith," "the law of Christ," etc.; and if (C) it is the case that *Matthew 19:9* is a part of *the gospel* (the faith); and if (D) it is the case that the Lord has commanded that His gospel (the faith) be

preached to every accountable person in the whole world; and if (E) it is the case that a person is amenable to that law—the gospel—which the Lord has commanded to be preached to him; *then* (F) it is the case that all accountable persons in all the world are amenable to the teachings of Matthew 19:9.

MINOR PREMISE:

(A) It IS the case that God has but one law for all mankind; and (B) it IS the case that this law is identified in Scripture as being “the gospel,” “the faith,” “the law of Christ,” etc.; and (C) it IS the case that Matthew 19:9 is a part of *the gospel* (the faith); and (D) it IS the case that the Lord has commanded that His gospel (the faith) be preached to every accountable person in the whole world; and (E) it IS the case that a person is amenable to that law—the gospel—which the Lord has commanded to be preached to him. NOTE: Thus, we have affirmed the truthfulness of the conjunction made up of the conjuncts A and B and C and D and E.

CONCLUSION:

(F) It IS the case that all accountable persons in all the world are amenable to the teachings of Matthew 19:9.

This argument is *valid* (a modus ponens form). *Each conjunct* of the conjunction is *true*. Therefore, the *conjunction* is *true*. The conclusion is *demand*ed by the premises. The argument is *sound*.

VI. Re-emphasis: The Church Only Is to Be Baptized!

I am not willing for the reader to forget that the Bales doctrine (on marriage, divorce, and remarriage) forces the conclusion that the *church* only is to be baptized. Brother Bales denies that all men are amenable to the teaching of Matthew 19:9. Therefore, he emphatically denies that all men are amenable to all the gospel of Christ. I have in hand a proposition which he wrote, and which he signed, and which he did not change in any way, which says: “The Scriptures teach that the Church only is under the new covenant.” But, brother Bales knows well that the command to be baptized is a *part of the new covenant*. In his book *Was Christ a Christian*, page 57, he says: “Just so, baptism is a part of the New Covenant but it was not a part of the Old Covenant.”

So, we note the following:

MAJOR PREMISE:

If (A) it is the case that the “church only” is under the New Covenant, then (B) it is the case that all New Covenant legislation is addressed to the “church only.”

MINOR PREMISE:

(A) It IS the case (according to Dr. Bales) that the “church only” is under the New Covenant.

CONCLUSION:

(B) It IS the case (according to the Bales position) that all New Covenant legislation is addressed to the “church only.”

We note further:

MAJOR PREMISE:

If (A) it is the case that all New Covenant legislation is addressed to the “church only,” and if (B) it is the case that the command to be baptized is a part of the New Covenant legislation; then (C) it is the case that the command to be baptized is addressed to the “church only.”

MINOR PREMISE:

(A) It IS the case (according to Dr. Bales) that all New Covenant legislation is addressed to the “church only” (as proved in the preceding syllogism, based upon Dr. Bales’ affirmation), and (B) it IS the case that the command to be baptized is a part of New Covenant legislation (WCAC, page 57).

CONCLUSION:

(C) It IS the case (according to the positions held by Dr. Bales) that the command to be baptized is addressed to the “church only.”

We note further:

MAJOR PREMISE:

If (A) it is the case that the command to be baptized is not addressed to the non-Christian, and if (B) it is the case that one cannot obey a command which is not addressed to him, then (C) it is the case that a non-Christian cannot obey the command to be baptized.

MINOR PREMISE:

(A) It IS the case (according to the position of Dr. Bales) that the command to be baptized is *not addressed* to the non-Christian; and (B) it IS the case that one cannot obey a command which is not addressed to him (Rom. 3:19).

CONCLUSION:

(C) It IS the case (according to the Bales doctrine) that a non-Christian cannot obey the command to be baptized.

We note further: according to the Bales position that “the church only is under the new covenant”—*nobody* can be baptized!

MAJOR PREMISE:

If (A) it is the case that only the *saved* can be baptized; and if (B) it is the case that baptism is "for the remission of sins"; and if (C) it is the case that it is *impossible* for a *saved* person to be baptized for the remission of sins; and if (D) it is the case that the command to be baptized is not addressed to the non-Christian; and if (E) it is the case that it is *impossible* for one to obey a law which is not addressed to him; then (F) it is the case that neither the *saved* person nor the *non-Christian* can be baptized.

MINOR PREMISE:

(A) It IS the case (according to the Bales doctrine, as proved above) that only the *saved* can be baptized; and (B) it IS the case that baptism is "for the remission of sins" (Acts 2:38); and (C) it IS the case that it is *impossible* for a *saved* person to be baptized for the remission of sins (obvious); and (D) It IS the case (according to the Bales doctrine) that the command to be baptized is not addressed to the non-Christian; and (E) it IS the case that it is *impossible* for one to obey a law which is not addressed to him.

CONCLUSION:

(F) It IS the case that neither the *saved* person nor the non-Christian can be baptized (according to the Bales doctrine).

Please note further:

MAJOR PREMISE:

If (A) it is the case that the Bales doctrine *implies* a false doctrine, then (B) it is the case that the Bales doctrine is *false*.

MINOR PREMISE:

(A) It IS the case that the Bales doctrine *implies* a false doctrine.

CONCLUSION:

(B) It IS the case that the Bales doctrine is false.

VII. A Medley of Passages

ACTS 17:30. It is a fact that God commands all men everywhere to repent. Paul here refers to a divine law (a law of God) which is addressed to all men everywhere. This is a law of God which *commands* all men everywhere to repent. "Commands" is the translation of the Greek *parangello*—a charge, order, command. This is the same word used in 2 Thessalonians 3:6—"Now we *command* you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly. . . ." Is this "command" of Acts 17:30 to be found written in

a law on the heart? Or is this command to be found written in the gospel of Jesus Christ? Will brother Bales *deny* that this "command" referred to in Acts 17:30 is a part of the gospel of Christ? I affirm: (1) here is a divine law of God, (2) which is a part of the gospel of Christ, (3) which is addressed to all men everywhere, and (4) to which all men everywhere are amenable (Rom. 3:19).

God commands all men everywhere to *repent*. Repentance presupposes the fact of *sin*. But sin is transgression of divine law (1 John 3:4). Where there is no law, neither is there transgression (Rom. 4:15), and where there is transgression there IS divine law. Bales responds by saying: Yes, but the non-Christian does not become a sinner by violating the law of Christ, because the law of Christ is not addressed to the non-Christian; he becomes a sinner by violating the law on the heart. Bales *assumes* this law on the heart (something other than and different to the gospel), but he can find no such thing in Scripture. The facts are: (1) men in the world ARE sinners; (2) they are sinners because of their violation of the law of Jesus Christ. This very passage—Acts 17:30—refers to a law of God, on the subject of repentance, which law is addressed to all men everywhere, and which repentance is "commanded," and to which law of God all men everywhere are amenable.

ACTS 13:6-12. When Barnabas and Saul "had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him and said, O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord."

Observe that (1) Sergius Paulus wanted to hear the word of the Lord; (2) Elymas sought to turn aside Sergius Paulus from *the faith*; (3) Elymas was an "enemy of all righteousness" and a perverter of "the right ways of the Lord"; (4) the proconsul was astonished at *the teaching* of the Lord. Obviously, "the word of the Lord," "the faith," "righteousness," "right ways of the Lord," and "the teaching

of the Lord" all refer to the same thing—the gospel of Christ as preached by Paul.

It is clear that Sergius Paulus was a non-Christian, and that Paul preached the gospel to a non-Christian. Paul preached to a non-Christian (1) the word, (2) the faith, (3) the doctrine. Observe carefully that the teaching (doctrine) is not intended to be taught or preached to Christians only. When Elymas "withstood" and sought to "turn aside the proconsul," he was an enemy and a perverter. Why did Paul so severely rebuke Elymas? Why did Paul not say: "You know, you are right in opposing this message. I'm preaching to Sergius Paulus the law of Christ—the gospel—and I should be explaining that the law of Christ does not even apply to non-Christians! And that all I can do for you *now* is to tell you about the invitation. And, especially since it may be that you have some marriage problems, I should point out to you that the law of Christ on marriage, divorce, and remarriage do not apply to a non-Christian."

ACTS 18:5. When Paul testified to the Jews of Corinth that "Jesus was the Christ," was he preaching the *gospel* to the Jews of Corinth? According to Acts 18:8 ". . . many of the Corinthians hearing, believed, and were baptized." Was this response made to the preaching of the gospel? Or, was this response required by the "law written in the heart"? When the Jews of Corinth "opposed themselves and blasphemed" (Acts 18:6), were they sinning—(1) against the law of Moses? (2) against the law written in the heart? (3) against the law of Christ? When the Jews of Corinth "opposed themselves and blasphemed" (Acts 18:6), were they rejecting a law to which they were not amenable? Were they rejecting a law to which they were only *partly* amenable? Were they rejecting a "law written in their hearts"? Were they rejecting a law to which they *were* amenable?

1 CORINTHIANS 2:1. When Paul, on the second missionary journey, began his labors in Corinth he went there ". . . proclaiming the testimony of God." In proclaiming the "testimony of God," he was ". . . determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). According to the grace of God which was given him, Paul—as a wise masterbuilder—laid the foundation (1 Cor. 3:10). In laying this foundation, Paul testified that Jesus was the Christ (Acts 18:5). But, in Corinth, and to the Corinthians, Paul preached the *gospel* (1 Cor. 15:1,2).

Thus, it is clear that "proclaiming the testimony of God," declaring "Jesus Christ, and him crucified," testifying that Jesus is the Christ, preaching "the gospel"—are simply *different ways of saying*

the same thing. It is equally clear, therefore, that the gospel message—the only message the Lord has authorized men to preach—is *addressed to the alien sinner* (to accountable persons outside the Christ) as well as to those persons who are “in Christ.”

ACTS 8:5. When Philip “went down to the city of Samaria,” he “preached Christ unto them.” In preaching “Christ,” Philip was preaching “the word” (Acts 8:4). In preaching “Christ,” Philip was preaching (1) things concerning the kingdom of God, (2) the name of Jesus Christ, and (3) baptism—Acts 8:12. In preaching (1) Christ, (2) the word, (3) the kingdom, (4) the name of Christ, and (5) baptism—was Philip preaching “the gospel of Christ”? Or, is it one thing to preach *Christ* and another thing to preach the *gospel* of Christ?

When Philip arrived on the scene to begin his work among the Samaritans, were these Samaritans alien sinners? How did they get to be sinners? Were they amenable to the gospel of Christ? Was Philip preaching to them something to which they were not amenable? Those who rejected this message preached by Philip—were they any worse off in their rejection of it? If they were not amenable to it, how could they be any worse off in rejecting it? On the other hand, if they were in fact worse off in their rejection it must have been because they were amenable to it.

ACTS 8:35. In dealing with the Nobleman of Ethiopia, Philip “opened his mouth, and beginning from this scripture (Isa. 53:7), preached unto him Jesus.” When Philip preached “Jesus,” did he preach the same basic message that he preached in Samaria when he “preached *Christ* unto them”? When he preached “Jesus,” did he preach *the gospel*? Was the Nobleman a sinner? Was he amenable to the *gospel* of Christ? Is it the case that the eunuch was amenable to the “gospel” of Christ, but not to the “doctrine” of Christ? Does the New Testament make any such distinction between “gospel” and “doctrine”? Or, is it the case that the “gospel of Christ” and the “doctrine of Christ” are *exactly the same thing*? Did the Lord say: Go preach the *gospel* to every creature (Mk. 16:15)? And did Paul say that he was ready to preach the *gospel* to the *saints* in Rome (Rom. 1:7,15)? Is the *gospel* to be preached to those outside the church, as well as to those in the church?

Clearly, it is the case that all men (all accountable persons—whether Christians or non-Christians) are amenable to the law of Christ (the New Covenant). Clearly, it is the case that the gospel of Christ is addressed to all accountable persons everywhere.

Conclusion

In this, the fourth and final Affirmative of Roy Deaver, I have considered: (1) "A Note on Amenability," (2) "A Conversation Between Joe and Bill," (3) Re-emphasis of Matthew 19:9 as an "Exceptional Sentence," (4) Re-emphasis upon the Argument Based Upon Matthew 28:18-20, (5) Re-emphasis upon "A Basic Argument," (6) Re-emphasis upon "The Church Only Is to Be Baptized," and (7) A Medley of Passages.

We offer this material—before God—in substantiation of the proposition: "The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it."

Questions For Dr. Bales

1. Is it the case that all accountable persons who are not Christians have an obligation to be baptized?
☐ YES ☐ NO
2. Is the non-Christian who has been brought to believe but who has not repented qualified to be baptized?
☐ YES ☐ NO
3. I am in the process of trying to lead Jim Morris to obedience of the gospel. In trying to help him to understand his obligation (as a Christian) to teach others, I have taught him Hebrews 5:12. Please check:
☐ Roy Deaver did *right* in teaching Jim Hebrews 5:12;
☐ Roy Deaver did *wrong* in teaching Jim Hebrews 5:12;
☐ Jim *is* amenable to the teaching of Hebrews 5:12;
☐ Jim *is not* amenable to the teaching of Hebrews 5:12.
4. If the command to be baptized is a part of the New Covenant, and if the command to observe the Lord's Supper is a part of the New Covenant—If the command to observe the Lord's Supper proves that the *non-Christian* is not amenable to the New Covenant, why does not the command to be baptized prove that the *Christian* is not amenable to the New Covenant?
5. Does the "law on the heart" (as you use these terms) teach that the church only is under the new covenant?

CHART #19



J.D., you know, do you not, that any doctrine which implies a false doctrine is itself false?



Yes, I agree with that 100%.



Then you do not agree with those brethren who claim that logic (including implication and inference) is antagonistic to correct interpretation of the Bible?



No, Roy. I certainly do not agree with them on that point! I have made clear in a number of my books that logic is vital to a proper study of the Bible.



Well, J.D., do you not agree that the Bible teaches that at least some people now living on earth will be saved?



Yes, Roy, I do agree that the Bible teaches that at least some people now living on earth will be saved. For example, Jesus made that clear in Matthew 7:13,4; Matthew 25:46, and many other passages.



And, do you not also agree that any proposition (or doctrine) which *implies* a false proposition (or doctrine) is false itself?



Yes, Roy, I do agree that any proposition (or doctrine) which implies a false proposition (or doctrine) is false itself.



So, then, J.D., it follows from the admission which you have just made, that if I can show—in the light of your admission that at least some people now living on earth will be saved—that the doctrine which you teach implies that no one now living can be saved, that I can show that the doctrine which you teach on divorce and remarriage is a false doctrine.

CHART #20



I have to admit, Roy, that if you can prove that the doctrine which I teach *implies a false doctrine*, then the doctrine which I teach is false. But, of course, I do not believe that you can show that what I teach implies a false doctrine.



I'm sorry, J.D., but I can prove it. In fact, in utter contrast to the procedure which you follow, I am going to set out my proof in the form of a sound, logical argument. As you perhaps know, a *sound* argument is one in which it is the case that (1) the *argument* itself is *valid* (that is, if all of the premises are true, then the conclusion *must* be true) and (2) *all* of the *premises* are true. Will you not agree that if I can set out an argument in which it is the case (1) that the argument is a *valid* one, (2) *all* of the *premises* are *true*, and (3) the *conclusion* of the argument is: "Therefore, the doctrine which J.D. Bales teaches on divorce and remarriage is false," then I will have proved that the doctrine which you teach is false?



Yes, Roy, if you can do that, I would have to admit that you will have proved that the doctrine which I teach is false. But, as I said, I do not believe that you can do it.



I'm sorry, J.D., But I *can* do it, and I *will* do it. Before I set out the argument in a formally precise way, I want to get some reactions from you about the crucial points involved in the argument.



O.K., go ahead. I have nothing to hide or to fear.



First, I want to ask you: During our negotiations for this debate, *did you or did you not* send to me a proposition for debate which was invented, written, and signed by you which said: "Resolved that the scriptures teach that the church only is under the new covenant"?



Yes, Roy, I have to admit that I did invent, write, and sign that proposition and send it to you as a proposition for our debate.



J.D., did you not also indicate on the same sheet that that proposition was *sufficient* to represent your position on the divorce and remarriage question?

CHART #21



— Yes, Roy, I did say that.



— And does that not constitute an admission on your part, J.D., that you do not need any other proposition to serve as the basis for an adequate discussion of your view?



— Yes, Roy, I have to admit that it does.



— O.K., now, J.D., I want to ask you another question: Do you agree that the new covenant embraces the truth in *all* its parts?



— Yes, Roy, I agree with that proposition. In fact, in my book, *Was Christ a Christian*, p. 18, I said, "This new covenant embraces the truth in all its parts."



— You realize, J.D., that that is quite an admission! In fact, it is not in harmony with your view about the law on the heart (about which I will say more later); but right now, I want to ask you another question: Do you agree that the new covenant and "the faith" referred to in Jude 3 are one and the same body of doctrine?



— Yes, Roy, I agree that the new covenant and the faith referred to in Jude 3 are exactly one and the same body of doctrine. In fact, in my book, *Was Christ a Christian*, p. 18, I said, "The new covenant is the faith which has once for all been delivered to the saints (Jude 3). We do not look for another faith to be delivered in the future."



— J.D., that is really great! You certainly did teach the truth—at least on that subject, in those days! That means that you plainly taught that everything which is in *the new covenant* is also in *the faith*. That is, you plainly taught that everything which is a part of *the new covenant* is a part of *the faith*; and, everything which is a part of *the faith* is a part of the new covenant. Is that not right?



— Yes, Roy, that is right.

CHART #22



Well, then, J.D., do you not also agree that *no one* can *obey* a law which he is not under? That is, do you not agree that no man can obey a law to which he is *not amenable*?



Of course I agree to that, Roy! You know that I have taught that truth many times, using Romans 3:19 with which to prove it.



That is great, J.D.! We are really making progress here. But next: Do you not also agree that no one can *disobey* a law which he is *not under*? That is, a law to which he is *not amenable*?



Roy, you know that I agree that no man can disobey any law which he is not under. Not one can disobey any law to which he is not amenable. I have taught this truth many times, using Romans 4:15 with which to prove it.



Great, J.D., simply great! Now another question: Do you agree that baptism is a part of the new covenant?



Yes, of course, I agree that baptism is a part of the new covenant. What do you think I am, a Baptist? You know that Baptists pervert 1 Corinthians 1:17 in an effort to prove that baptism is no part of the gospel: that is, of the new covenant. Roy, surely you know that in my book *Was Christ a Christian*, p. 57, I said: "Just so, baptism is a part of the new covenant, but it was not a part of the old covenant."



Very good, J.D., we are coming right along! Now let me ask: Do you agree that the birth of water and the spirit (being baptized) was not required in the patriarchal or the mosaic dispensations but that it *is* required for those who are under the new covenant?



Roy, I certainly do agree that such is the case. In fact, as I am sure you know, in my book, *Was Christ a Christian?*, p.57, I said: "Abraham lived before the time of Christ and his covenant. The birth of water and spirit was not required in the patriarchal or the mosaic dispensations. It is required for those under the new covenant."



Simply great! J.D.! And didn't you go on to say in that same paragraph (two sentences later) that "We are commanded to be baptized, but they were not"?

CHART #23



Yes, Roy, I did say that also.

And did you not admit that *it is not even possible* for a lost man to enter into the kingdom of God (that is, the church) in some way other than by being born of water and the spirit?



Yes, Roy, I admitted that in answer to question number 67 set out in *Some Crucial Questions on Divorce and Remarriage*.



Wonderful, J.D.! I will say one thing for you: You certainly did at that time teach the truth on these matters! I just hope that you do not renounce them when you see what the *implications* of all this are. You see, you have admitted that no one can enter the church without being baptized!



Roy, I not only admit it—I insist upon it!



Good! Very good! Very, very good! For if you will truly stay with the truth you have formerly taught, and with some which you still teach, and give up the error you have espoused in saying that the church only is under the new covenant, you will—being the honest man that you are—give up the doctrine you are now teaching on divorce and remarriage, for I can prove that your doctrine implies a false doctrine and, thus, is itself a false doctrine.



But, you cannot prove such!



We shall see! I now have another question for you: Do you take the position that human beings enter “the world” (that is, first become guilty of sin) not by violating the law of Christ (the faith, the new covenant) but by violating what you call *the law on the heart*, which according to you, is some law *different from* and *other than* the law of Christ (the new covenant, the faith)?



Yes, Roy, I take that position. In fact, my answer to question number 71 in *Some Crucial Questions* makes that clear.



CHART #24

O.K., J.D., I am now ready to show you how the conjunction of the various propositions (individual doctrines) which you have affirmed imply a false doctrine. In showing that the propositions which you affirm imply a false doctrine, I will have shown that your doctrine on divorce and remarriage is false. Please remember, J.D., that you said that your proposition, "Resolved that the scriptures teach that the church only is under the new covenant," *sufficiently* states your position on the divorce and remarriage question.



— Yes, I said that, and I am willing to stand by it!

J.D., if you are as honest as you were on the war question, you will soon renounce it. I want you to notice, please, that there are at least *five false doctrines* implied by the propositions which you have affirmed above. I will first list those false doctrines, and then I will prove that your doctrine implies these false doctrines, thus proving that your doctrine is false. Here is a list of at least some of the false doctrines implied by doctrines which you, J.D., have affirmed:

(Proposition C) No one out of the church can obey the new covenant.

(Proposition E) No one out of the new covenant can be baptized.

(Proposition G) No one can enter the church.

(Proposition I) No accountable person living today can go to heaven.

(Proposition K) Every accountable person living today will go to hell.



Of all ridiculous things! What I have affirmed does *not* imply those false doctrines!



J.D., if I can *prove* that the propositions which you have affirmed *do* imply these *five false doctrines*—(what you have taught overall implies many *additional* false doctrines, but these at hand are sufficient to prove your doctrine to be false)—will you admit that my having done so proves that your doctrine is false and renounce it?

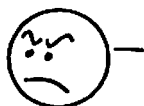


Yes, Roy, I am an honest man. I want to do the right thing. I want to teach only truth. So, if you can prove that various propositions which I affirm imply these five false doctrines, then I will give up my position on divorce and remarriage. But you will have to prove it.

CHART #25



O.K., here goes the *proof*. First of all, I will prove that your doctrine implies proposition C. (1) If proposition A (*only the church* is under the new covenant) is explicitly affirmed by J.D.; and (2) If proposition B (it is the case that no one can obey a law which he is not under) is explicitly affirmed by J.D.; then it follows—given affirmation of A and B— (3) Proposition C (no one out of the church can obey the new covenant) is *implicitly affirmed* by J.D. Thus, I've proved that J.D.'s doctrine *implies* that proposition C is true.



Oh, no, you haven't! I don't believe that proposition C is true!



J.D., I did not say that you *believe* that proposition C is true. I said that propositions A and B, both of which you have explicitly affirmed to be true, *imply* proposition C, whether you admit it or not. You make clear, in your book, *Christian, Contend for Thy Cause*, that we must press the logical implications of a false proposition upon the man who affirms those false propositions. My argument is both valid and sound. It is *valid* because, if the premises are true, then the conclusion must be true. It is *sound* because without equivocation, you have affirmed both proposition A and proposition B to be true. And, J.D., I want you to remember that when an argument is presented in precise logical form, one does not refute it by a "wave-of-the-hand" approach. It can be answered *only* by showing either (1) that the argument is *not valid*, or (2) that at least one of the *premises is false*. Here is argument #1 (on this chart) in precise logical form:

1. If proposition A is *explicitly affirmed* by J.D., and if proposition B is *explicitly affirmed* by J.D., then proposition C is *implicitly affirmed* by J.D. (This is obviously true.)
2. Proposition A is *explicitly affirmed* by J.D. (See proof above.) (This proposition is false.)
3. Proposition B is *explicitly affirmed* by J.D. (See proof above.) (This proposition is true.)
4. The conjunction of proposition A and proposition B is *implicitly affirmed* by J.D. (the logical principle of conjunction, from premises 2 and 3).
5. Therefore, proposition C is *implicitly affirmed* by J.D. (by the logical principle of modus ponens, from premises 1 and 4). But proposition C ("No one out of the church can obey the new covenant") is false (Mk. 16:15,16; Mt. 28:18-20; Lk. 24:45-49; et.al. prove this.) Thus, since your doctrine, J.D., implies a false doctrine, your doctrine itself is false. Nothing else needs to be said. This is absolutely conclusive proof that your doctrine is false. What do you say, J.D.?



Well, uh, uh, I don't know! Let me think! . . . (time passes) . . . Oh! I know. The argument is *not valid*!

CHART #26



Now, J.D., if you know anything at all about logic you know that any time you have an argument in the form of *modus ponens*, you have a *valid*. The truth tables prove that it is impossible, when you have a modus ponens form argument, to have all of the premises true and the conclusion false. You are wrong. The argument is valid. Do you wish to try again?



Well, Roy, perhaps you are right about the *argument* being *valid*, but it still remains that the *premises* are *not true*!



Now J.D., you are just wrong again. There is simply no way that the *first premise* could be false. If the antecedent is true, then the consequent *must* be true. And the *second premise* must be true, because it says that you have explicitly affirmed proposition A, and you have done so. And the *third premise* must also be true, because, again, you have explicitly affirmed proposition B. The *fourth premise* is obviously true because of the logical principle of conjunction. Finally, the *conclusion* must follow, by the logical principle of modus ponens, from premises 1 and 4. So, J.D., you are caught, in that you have affirmed doctrines which *imply* a false doctrine. You can either be honest and give up those false doctrines, or be dishonest and continue to teach them.



Well, Roy, I must admit that at this point I simply do not know what to say about all of this.



J.D., I deeply appreciate your honesty. Deep down I have felt that somehow or other you would see the truth on this matter. But, even though you cannot answer what has already been given, lest you waver and fall by the wayside, let us proceed with the rest of the propositions which we have already noted. We come now to the *second argument*, the conclusion of which is the second false proposition (which we noted in a list above) which is implicitly affirmed by you: that is, proposition E. As you will recall, proposition E says: No one out of the new covenant can be baptized.

J.D., the precise logical argument (argument #2) which proves that your doctrine *implicitly affirms* proposition E ("No one out of the new covenant can be baptized") is as follows:

1. If proposition C ("No one out of the church can obey the new covenant") is implicitly affirmed by J.D., and if proposition D ("baptism is a part of the new covenant") is *explicitly affirmed* by J.D., then it follows (as a conclusion) that proposition E ("No one out of the church—that is, no non-Christian—can be baptized") is *implicitly affirmed* by J.D.'s doctrine.
2. Proposition C is *implicitly affirmed* by J.D. (See argument #1 above. This premise is proved in that argument.)

CHART #27

3. Proposition D ("baptism is a part of the new covenant") is *explicitly affirmed* by J.D. (in *Was Christ a Christian?*, p. 57.)
4. The *conjunction* of proposition A and proposition B is *implicitly affirmed* by J.D.'s doctrine (the logical principle of contradiction, from premises 2 and 3).
5. Therefore, proposition E ("No one out of the church—that is, no non-Christian—can be baptized") is *implicitly affirmed* by J.D.'s doctrine (by the logical principle of modus ponens, premises 1 and 4). But note please, that proposition E is false! In fact, since baptism is for the remission of sins (Acts 2:38), to bring one into Christ (Rom. 6:3-5; Gal. 3:26,27), those who are *already in the church* (Christians) *cannot* be baptized. Only penitent, believing, non-Christians can be baptized! J.D., your doctrine *implies* that the matter is exactly the *contradictory* of what it really is! Now, I have given you a *sound* argument—the argument is *valid*, and *all* of the *premises* are *true*. Therefore, the argument is *sound*. Therefore, the conclusion *must* be true. Thus, I have proved that *your doctrine implies a false doctrine*. Therefore, I have proved—again—that your doctrine is false!

Well, uh . . . uh . . . uh . . . I just don't know what to say about that. I might give a few quibbles, try to dodge the issue, misrepresent what you have said, cite lengthy quotations, make a lot of irrelevant statements, cloud the issue—but I don't want to do that anymore. I am a gospel preacher, and I want to do what is right about this and every other matter. I want you to know that I honestly do not know what to do about this argument. I know one thing I can do: I can listen further to what you have to say about this matter. Would to God that we could be united on this matter—and help the brethren to be united in real Biblical unity—united upon Bible truth; not just agreeing to disagree!

Amen, J.D.! Now you are talking as a gospel preacher should. We have all faced times and situations in which we have had to say in honesty: "I am wrong about this matter, and I want to get right." I appreciate very much what you have just said. (Special Note: Brother Bales has not said the words that I have here attributed to him in the few lines above. But they are what he *ought* to say in the face of incontrovertible proof that his doctrine is false.)

Next, J.D., in *argument #3*, I am going to prove to you that your doctrine *implicitly affirms* proposition G ("No one living today can enter the church"). The precise logical argument which *implicitly affirms* proposition G is as follows:

1. If proposition E ("No one out of the church—that is, no non-Christian—can be baptized") is *implicitly affirmed* by J.D.'s doctrine, and if proposition F ("No one can enter the kingdom—the church—without being baptized") is *explicitly affirmed* by J.D.: then it follows (as a conclusion) that proposition G ("No one living today can enter the kingdom—the church") is *implicitly affirmed* by J.D.'s doctrine.

CHART #28

2. Proposition E is *implicitly affirmed* by J.D.'s doctrine. See argument #2 above. This premise is proved by that argument.
3. Proposition F is *explicitly affirmed* by J.D. (*Was Christ a Christian?*), p. 57.
4. The conjunction of proposition E and proposition F is *implicitly affirmed* by J.D.'s doctrine (the logical principle of contradiction, from premises 2 and 3).
5. Therefore, proposition G ("No one living today can enter the kingdom—the church") is *implicitly affirmed* by J.D.'s doctrine (by the logical principle of modus ponens, premises 1 and 4). But, *note please that proposition G is false!* The Bible makes clear that many people entered the kingdom (the church) in the days of the apostles, beginning on Pentecost of Acts 2. J.D., since I have again shown that your doctrine implies a false doctrine, I have again shown that your doctrine itself is false!



J.D., I will briefly set out *argument #4*. If proposition G ("No one living today can enter the church") and if proposition H ("no one living today can be saved without entering the church") then, proposition I ("No accountable person living today can go to heaven"). Thus, J.D.'s doctrine *implies* that no accountable person living today is going to heaven. But, it is *false* that no one living today is going to heaven (Mt. 7:13,14; Mt. 25:46). Thus, since J.D.'s doctrine *implies a false doctrine*, then J.D.'s doctrine itself is *false*.



J.D., I will also briefly set out *argument #5*. If proposition J ("every one now living will go either to heaven or to hell"), and if proposition I ("No accountable person living today can go to heaven") is *implicitly affirmed* by J.D.'s doctrine: then it follows that proposition K ("every accountable person living today will go to hell") is *implicitly affirmed* by J.D.'s doctrine. But proposition K is *false*. Therefore, since J.D.'s doctrine *implicitly affirms* proposition K, then J.D.'s doctrine itself is *false*.



So, J.D., you can see that I have *proved* that your doctrine *implies at least these five false doctrines*. Therefore, *your doctrine* has been *proved to be false!* One was enough, but I have given you *five instances of your doctrine implicitly affirming a false doctrine*. Surely any Bible believer knows that any doctrine which implies that no accountable person living today will go to heaven, and that every accountable person living today will go to hell, —is a false doctrine!

CHART #29

Bales' Baffling Blunders

1. Instead of wasting his time and using his space in numerous, lengthy quotations (that often "get nowhere fast") why does not Dr. Bales make an effort to refute the arguments which have been set out by Deaver?
2. According to Bales, it is unscriptural for anyone to argue that all the New Testament message is binding on all.
3. Since no one is amenable to a law which is not addressed to him, brother Bales stresses that single women, single men, and married men are not amenable to Ephesians 5:24.
4. Bales claims that Deaver continues to ignore his (Bales') argument on how a person—in becoming a Christian—makes things right in the matter of giving. This is typical of his numerous careless statements and false accusations. The fact is that I have dealt with this matter (on page 51) and I asked brother Bales a very pertinent question. He has not answered this question. When he gives me the requested information, I will be in position to say more about his point.
5. Bales says: "They are teaching . . . the world is under the rule of the eldership." No, they are teaching that all accountable persons everywhere are amenable to what the New Testament teaches about the eldership.
6. Bales says: "Deaver denies the distinction between the 'invitation' to come into the covenant, and the internal commands of the covenant." Deaver denies: (1) that there are "internal commands" as brother Bales uses these words, and (2) that the "invitation" is not a part of the gospel. The gospel of Christ certainly does contain an "invitation," but *this invitation is a part of the gospel*.
7. Brother Bales is troubled about what Deaver has had to say about 1 Corinthians 7:10-15. I urge the reader to read again what I had to say on pages 57 and 58. Further, let it be clearly understood that I have been (up to and including now) in the affirmative. I will have much more to say about 1 Corinthians 7 when brother Bales gets into the affirmative. I want *him* to set out his argument, and when he does so I will respond.

CHART #30

Bales' Baffling Blunders

8. Brother Bales, as a Negative disputant, with an obligation to respond to the arguments of the Affirmative, used five pages of material—mostly lengthy quotations—to discuss the meaning of “bondage,” rather than to deal with the arguments which had been made in my third Affirmative. If this is his concept of debating, then indeed there is a “great gulf” between us. When he DOES get into the Affirmative, then I will make every effort to respond to his material.
9. Brother Bales has a lengthy discussion about “Denominationalism.” In it all he is arguing that the denominationalist is in fact guilty of sin—not because he has violated the law of Christ (since the law of Christ says nothing to him) but because he has violated the “law on the heart.” Remember: according to Bales—
(1) When the *Baptist preacher* teaches men to reject the gospel plan of salvation and to accept the Baptist doctrine of salvation by “faith only” he violates no law of Christ in so doing; (2) when the *denominationalist* uses mechanical instrumental music in worship he violates no law of Christ in so doing.

However, in complete self-contradiction, brother Bales says “Denominationalists . . . need to repent,” and he (Bales) cites Acts 17:30 to prove it! Questions: (1) Do they have an *obligation* to repent? (2) Is Acts 17:30 addressed to them? (3) Is Acts 17:30 divine law which is addressed to them? (4) Are denominationalists amenable to the teachings of Acts 17:30? (5) Can they repent before they have been brought to believe?

Brother Bales says: “I do not have to be in Deaver’s family in order for it to be wrong for me to misrepresent it, or challenge his authority in his home.” But, brother Bales teaches that if an *alien* (a non-Christian) misrepresents Deaver, or challenges his authority in his home, that he—the alien—*does not sin by violating the law of Christ*.

10. Brother Bales knows that all accountable persons in the world are obligated to be baptized, but he teaches that the *Church only* is under the new covenant. He

Bales' Baffling Blunders

10. continued
knows that the command to be baptized is *a part of the new covenant*, but he teaches that the *Church only* is under the new covenant.
11. Bales says: "Deaver implicitly teaches unbeliever's baptism. . . ." This is another of his many ridiculous, careless, stupid statements. I challenge him to point out specifically when and where and how Deaver teaches or ever did teach any such thing as unbeliever's baptism—implicitly or explicitly! I am persuaded that the man does not even know the meaning of implication. Let him produce the statement (or statements) from Deaver which compel(s) the conclusion: Therefore it is the case that Deaver teaches unbeliever's baptism. Deaver teaches that the man in the world is obligated to *repent*, and Deaver cites Acts 17:30 to prove it. Therefore, Deaver teaches unbeliever's repentance? Hardly! That's Bales' logic—not Deaver's. The man in the world, who is obligated to repent, cannot possibly repent until he has been brought to believe. So, he is obligated to do something which he (at the time) is *not qualified* to do, but he is obligated to *qualify* (i.e., to believe).
12. The New Testament teaches that all men will be judged by the divine law under which they have lived and died. All men who have lived and died during the time from Pentecost (of Acts 2) to the Lord's final coming will be judged by the gospel of Christ. Deaver affirms that Matthew 19:9 is a part of the gospel of Christ, and that it will be used in the judgment—even with regard to non-Christians. Brother Bales says: "Christ does not judge aliens by Matthew 19:9" His point is *clear*; his doctrine is *wrong*!
13. Bales says: "Deaver says Christ's one law on marriage is set forth in Matthew 19:4-6,9." Where did Deaver say it? When did Deaver say it? It is not my position (and never has been) that Christ had (has) *one* marriage law.

Bales' Baffling Blunders

14. In giving the Great Commission, as recorded by Matthew, the Lord commanded: "make disciples." He then specified the *means* by which this was to be done. The Lord used *two participles*: (1) baptizing, and (2) teaching. The Lord said: (1) *baptizing* them into the name of the Father and of the Son and of the Holy Spirit; (2) *teaching* them to observe all things whatsoever I have commanded you." These participles are *present* tense, and are *modal* in function. The present tense here means that the baptizing and the teaching are to take place *at the same time of the making disciples*. "Modal" simply means that the participles set forth the *means* by which the "make disciples" is done.

NOTE: In the very process of "making disciples" the prospects were (are) to be taught to "observe all things whatsoever I have commanded you." If Matthew 19:9 is a *part of all things* the Lord has commanded, then the message of Matthew 19:9 is to be taught even to non-Christians.

Bales says: Teaching them comes *after* these have been baptized. Certainly, much teaching comes after one has been baptized, but the "teaching" in Matthew 28:20 is teaching by means of which one *becomes* a Christian. What proves this? The present tense modal participles.

Bales says: Deaver thinks that one must be taught the entire New Testament before he can become a Christian. Deaver thinks no such thing, and Bales *knows* that Deaver thinks no such thing. I have explained this to brother Bales, but he persists in his misrepresentation. I do not have to hear every word in Matthew in order to be able to grasp the *message* of Matthew.

Bales says: "It is impossible to observe all things prior to baptism; the Lord's supper, for example." Remember, Deaver NEVER said that any person is to observe all things before he becomes a Christian. The Lord said, in the process of enabling one to *become* a Christian, *teach* him to observe all things whatsoever I have commanded you. And this is NOT impossible. It is possible to teach one, before baptism, that when he becomes a Christian he is to *observe* the Lord's Supper.

Bales' Baffling Blunders

15. In relationship to my argument on Matthew 28:18-20, Bales gives lengthy quotation after lengthy quotation, trying to prove that Deaver is wrong. The astonishing thing is: several of his quotations say exactly what Deaver is saying, and apparently, brother Bales does not even recognize this fact. For example, he says: "Westminster said 'more exactly disciple all . . . i.e. bring into the school of Christ, . . . the process of disciplining includes . . . (a) baptizing, (b) teaching.'" Note the word *process*. Further example: "Philip Schaff said making disciples includes two means which follow: 'baptizing' 'teaching' (ver. 20), probably referring to the whole process of Christianizing, from beginning to end."
16. Bales has tremendous trouble understanding that a person can be *obligated* to do something which he is *not qualified* to do, because he has the obligation to qualify. According to Acts 17:30, God commands all men everywhere to *repent*. But, no man can "repent" until he has been brought to "believe." So, it is clear that a man can have an "obligation" which he (at the time) is not qualified to meet. But, he is obligated to qualify. Mr. X, in Arusha, East Africa, is *obligated* to observe the Lord's Supper every first day of the week (just as I am), but there are some things which Mr. X must do in order to become *qualified* to observe the Lord's Supper.
17. The Lord said: ". . . teaching them to observe all things whatsoever I have commanded you." Brother Bales responds: "Aliens are no more bound to observe Matthew 19:9 than a husband is to observe Ephesians 5:24." Note that no husband is to observe Ephesians 5:24!
18. In trying to refute Deaver, Bales has Carroll Osburn explaining that there is nothing to demand taking "teaching" (in Mt. 28:19,20) as being *subordinate* to *baptizing*. As if Deaver argued any such point! I stressed (and nobody can refute it) that *teaching* and *baptizing* are both *present* tense, *modal* participles, and both stress the *means* by which "make disciples" is done. Both participles stress action going on at the *same time* of the action in the lead verb.

**SOME of the False Doctrines Which Are Being Taught
(Either Explicitly or Implicitly) by James D. Bales**

1. No one out of the church can obey the new covenant.
2. No one out of the church is under (amenable to) the new covenant.
3. The church only is under (amenable to) the new covenant.
4. No one out of the church—that is, no non-Christian—can be baptized.
5. No one living today can enter the kingdom (the church).
6. No accountable person living today can go to heaven.
7. Every accountable person living today will go to hell.
8. No non-Christian living today sins when he enters a denomination (a mere *human* religious institution).
9. No non-Christian living today sins, when, in preaching Baptist doctrine, he urges men to reject Jesus' plan of salvation (the one set out in the New Testament) which makes clear that the penitent believer is not saved until he is baptized into Christ—Romans 6:3-5; Galatians 3:26,27—and to accept the Baptist doctrine that alien sinners are saved at the point of faith before and without being baptized in the name of Christ.
10. No non-Christian living today sins when, in preaching Baptist doctrine, he urges men to reject *the church* which was purchased by the blood of Christ and to enter the Baptist church.
11. No non-Christian living today sins when he uses mechanical instruments of music in worship.
12. No non-Christian living today sins when, in preaching Roman Catholic doctrine, he urges men to accept the view that the Roman pope is actually the vicar of Christ on earth.
13. No non-Christian who marries a multiplicity of wives and then obeys the gospel (that is, is baptized into Christ) is under obligation to give up any of those wives (that is, one may live the faithful Christian life while living in polygamy).
14. If while one is a non-Christian he enters an "open marriage" (that is, one in which the two people marrying each other agree to allow each other all the freedom he or she desires in having sexual relations with other people, as long as that relationship is heterosexual) he does not sin.
15. The "teaching them" (of Mt. 28:20) is teaching which comes *after* a person has been baptized, and is *not* teaching involved in the very *process* of enabling one to *become* a Christian.

BALES' FOURTH NEGATIVE

I. Who Is Affirming?

"The Scriptures teach that Matthew 19:9 is universal legislation covering all marriages both in the church and out of it." Deaver said he was affirming. He forgot it, discussed two affirmative statements which I had signed, and spent much of the space on positions which I affirm, or he thinks I affirm. Law in the heart, who is under the covenant, denominationalism, obligation and qualification, amenability, do not prove his affirmative. I pointed this out several times (I,N,I,2; II,N,I,II. I shall cite previous arguments with I,N,I,2 to mean first negative, first main point, point two under it, etc.) Whether the guilty party can remarry is as irrelevant to this discussion as is Mac Deaver's position that the man who unscripturally divorced his wife and remarried can continue in the marriage if his first wife later dies, though he must repent of having entered it unscripturally (*Defender*, July, 1980, p. 58).

(1) If someone affirmed that the church should withdraw from fornicators in the world, the negative could defeat this affirmative by showing: (a) Paul expressly stated that he was not referring to such fornicators (1 Cor. 5:9-11). (b) Paul said there is a without and a within, and God, not Paul and the church, judged those without (1 Cor. 5:12-13). See similar statement concerning Lord's supper (I,N,I). The affirmative could not prove his case by talking about the negative's position on the law in the heart, who is under the covenant, the participles in Matthew 28:19-20, etc.

(2) Paul shows that Christ did not speak on mixed marriages. All these other arguments of Deaver's are irrelevant (1 Cor. 7:10-11). Paul dealt with mixed marriages, some of his instruction differs from Christ's (unconditional dwell, 7:10 contrasted with conditional dwell, 7:12,13; unconditional "depart not" contrasted with "let him depart," 7:11,15; bound in marriage bond if do depart, 7:11, contrasted with not in bondage if unbeliever departs, 7:15).

(3) Deaver implicitly surrendered the debate when he: (a) Spent so much time attacking affirmative positions which I occupy or which he thinks I occupy. (b) When he failed to answer my refutation of his arguments. (c) When he failed to answer my negative refutation of his affirmative. (d) His affirmative is not true even if some affirmatives which I hold are false.

(4) The fact that Deaver is free to bring up anything he wants to, does not make it relevant. The legitimate grounds on which to bring up affirmative positions of the negative are: (a) When they are essential to the negative's arguments. (b) When they furnish common ground on which to build an affirmative argument. (c) When they contradict some negative argument. Deaver claims that my position on Matthew 19:9 depends on my position that the church only is under the internal laws of the covenant (IV,A,II). Earlier in the debate he recognized the truth that my case depends on 1 Corinthians 7 (II,A,18). If my position on 1 Corinthians 7:10-15 is correct, Deaver's affirmative collapses. Why, then, did he ignore most of my arguments? Warren did a similar thing in *Keeping the Lock in Wedlock*. He spent around 16 pages in direct discussion of 1 Corinthians 7:10-15 in a book of 333 pages, and then he merely re-asserted his arguments and did not answer mine.

(5) "Who is married" does pertain to Deaver's position since it shows that most marriages in the world are not marriages and breaking them up and marrying someone would not violate Matthew 19:9 which deals with actual marriages (*Your*, 89-90; II,N,Charts #10,#11; II,N,III; III,N,I).

(6) Brethren can reason, but I doubt that most of us are impressed with the use of logical symbols or the expression "modus ponens." We know, of course, there is a difference between modus ponens and corn ponens! One can be logical without using such symbols and expressions.

II. Amenable:

(1) I shall not repeat everything (I,N,IV,XII; II,N,IV,V, Charts #5,#15,#17; III,N,II, Chart #1).

(2) When one makes his own dictionary, he can make anything mean anything.

(3) Since Deaver thinks he is amenable to a command (law) specifically addressed to his wife (II,A,3), he is involved in an identi-

ty or dictionary crisis. I do not believe one is amenable *to observe* a "passage which relates to a practice or situation in which he *is not* or *cannot be*" (IV,A,I). I said: "Aliens are no more bound to observe Matthew 19:9 than a husband is to observe Ephesians 5:24." Deaver ignored that I said *to observe it* and wrote: "Every man is to respect this teaching, to believe it, to uphold it, and to teach it to others" (IV,A,I). He admitted that: "Not every teaching of Christ pertains in the same way to everybody" (IV,A,I). (a) He splits amenable into amenable to teach a command to someone else and amenable to obey the command yourself. This means that Deaver is amenable to obey Matthew 19:9 and to teach the alien that when he becomes a Christian he must cease divorcing and remarrying except for fornication (1 Cor. 7:10-11,12-15). (b) Deaver admits aliens are not taught to observe the Lord's supper, but says "it is NOT impossible to teach someone *before* he is baptized, and in the process of leading him into the Christ, that as a Christian he is to observe the Lord's Supper. This is what the Lord demands" (IV,A,IV). In other words, Christ never demanded (commanded), never made an alien amenable, to observe the Lord's supper. Warren agrees that one is not amenable to a command or law which is not addressed to one (W-F, p. 149). The issue in this debate is whether Matthew 19:9 is addressed to the alien. (c) This admission collapses Deaver's argument that the entire New Testament, all things Jesus commands, is taught to and bound on aliens. First Corinthians 7:10-15 shows it was not.

(4) Deaver admits one does not have to be under a covenant in order to be amenable to God (II,A,II,20,4; 1974, pp. 283-284).

(5) Whatever commands are taught in Matthew 28:20 are *to be observed*, not taught they are to be observed *later*. If the entire New Testament message is to be taught to aliens to observe, they must observe it before baptism if Deaver's argument is sound. However, he abandoned his argument, and cannot logically hold to the conclusion based on the argument. He abandoned it when he said that "teaching them to observe all things" takes place "*in the very process of enabling them to become disciples*—this is not the teaching which comes *after* one has been baptized" (IV,A,IV). It is not the "much teaching" which comes after baptism (IV,A,Chart #32,2). This surrenders his argument, for it says there are things the alien is not amenable to observe prior to baptism. And he accused me of dividing the New Testament message into things required of aliens and things required of Christians! Deaver must seek some other argument to bind Matthew 19:9 on aliens.

III. Deaver Denied That He Taught That Aliens Must Observe All Commands Prior to Baptism (IV,A,14,2).

This denial contradicts the following: "Brother Bales distinguishes between laws of Christ which are addressed to an alien and laws of Christ which are not addressed to an alien. He distinguishes between laws which *some* Christians must obey and laws which *some other* Christians are not to obey. In these distinctions he is emphasizing a non-Biblical concept. The Bible makes no such distinctions . . . the New Testament teaches that all men are amenable to all the gospel" (II,A,II,9). He said the New Testament is the "sacred rulebook by which" God governs all (BN, April 1980, p. 177).

Deaver also said aliens are amenable to all the commands and message of the New Testament ("all men are amenable to all the gospel," II,A,II,9).

(1) Since all Christians are to obey all laws, and aliens are also (II,A,II,9), all must obey all (III,N,Chart #1). Christians must obey Acts 2:38 and aliens Acts 8:22, and aliens must be also the pillar and support of the truth (I,N,XII). One must obey them, not just believe or teach them. The command to teach is observed by teaching, the command to observe the Lord's supper is obeyed by observing it and not by teaching that others are to observe it. He affirmed that "all accountable persons are commanded to observe the Lord's Supper" (II,A,II,3). He cannot be consistent and divide the gospel into commands which are to be observed before baptism and commands which aliens cannot obey but which only Christians can obey.

(2) "In the very process of 'making disciples' the prospects were (are) to be taught to 'observe all things whatsoever I have commanded you' " (IV,A,Chart #32). Aliens are to be taught not merely to believe, not merely to promise to observe after baptism, not merely to publicly commit themselves to observe the commands after baptism (Lock, p. 125; II,A,24,3), but "*be taught to 'observe all things whatsoever I have commanded you.'* " How do you observe a law without obeying, doing, practicing, the law? Faith apart from works (observation) is dead (Jas. 2:14-16). One must not merely believe but observe, keep. "The teaching is with a view not to *gnosis* but to practice; the aim . . . right living . . . the materials of instructions are to be Christ's own teachings" (Exp. Gr.T.). If the alien is bound by Matthew 28:20, he must not merely be taught and know, but must do prior to baptism all that the alien is taught to observe. Broadman's commentary said: "the teaching . . . involves instruc-

tions, but that is not the emphasis. The command is to teach obedience . . . to observe all that Jesus commands. . . . The emphasis is not upon the doctrine or study, but *upon actual obedience to Jesus' commands.*" Jack P. Lewis: "The aim of the teaching is to bring about practice: to observe all that I have commanded you" (*Matthew*, II, pp. 173-174).

(3) I agree with Deaver "that frequently it is the case that the most powerful *refutation* is simple explanation" (II,A,I). Deaver is unhappy with a clear explanation of the implications of *his* argument on Matthew 28:19-20. The only way to avoid the implications and clear statements of his position is to abandon it.

(4) If Matthew 28:20 means that the alien obligates himself to obey not to divorce and remarry, except for fornication, after baptism, as it does to obey the Lord's supper and withdrawing from the disorderly, the debate is over, for Deaver has conceded that it refers to what one is to do not before baptism but after he becomes a Christian.

IV. Covenant: Who Is Under? (I,N,XV; III,N,II; CHARTS #2,#3,#4).

(1) Deaver ignored most of my answers on the covenant question.

(2) Covenant involves a mutual agreement even though its terms are not negotiated (Kittel, II,110,115,120; Deut. 5:27; Botterweck, II, pp.256-257), and it has to be entered. The new covenant is entered through the new birth, not the physical, or through man sinning.

(3) Lindsey D. Warren: "God has entered into various *agreements*—covenants with different groups down through the ages. These agreements only had application to the people to whom they were addressed" (*Your*, p. 53). God is not in covenant relationship with aliens though they are invited into His covenant. The new is made with spiritual Israel as surely as the old with physical Israel (Rom. 9:4; Jer. 31:31-34; Heb. 8:5-13). (4) If one defines the new covenant as "the last will and testament of Jesus Christ" (Warren, *Lock*, p. 64), or "a disposition of property by will or otherwise" (Holland, *Your*, p. 58), it is still true one must enter it in order to be a recipient. The covenant is not made with all who are offered forgiveness but only with those who accept forgiveness. (5) Lanier agreed that "aliens are not under the new covenant law to the church" (FF, Nov. 20, 1979, p. 745). (6) Deaver ignored the fact that *under* the covenant means *in* the covenant (III,N,V,8; I,N,III; compare Rom. 2:12-15; 3:9, 19; 6:14; 1 Cor. 7:15; Gal. 3:23; 4:4,5, 21; 5:18; 1 Tim. 6:1; Jude 6; 2 Pet. 2:9). Those under the covenant

are under the blood (Heb. 9:15-22). Aliens are not where Paul was, i.e., under grace and law to Christ (1 Cor. 9:21; Rom. 6:14). We get into the covenant through baptism (Gal. 3:26-27). (7) I did not suggest that all persons are invited to sign a contract with Tennessee Bible College. Everyone does not have to be invited in order to illustrate the difference between being invited into a contract and being under a contract. People are invited to investigate TBC, but they are not therefore under its authority. Christ invites us to rest, but only when we accept are we under the rest (Matt. 11:28-30). Christ "invites you into His kingdom" (BN, March 1980, p. 164), but this does not mean one is already in the kingdom. Deaver believes one is under the covenant even if he has never heard the invitation. (8) Those with whom the covenant is made *have their sins forgiven* (Rom. 11:27; Heb. 8:12).

(9) When Deaver is not on the divorce question, he understands that Christ is not the head of the world in the sense He is the head of the body (Col. 1:18). He realizes the church is "the divine soul-saving institution of which the Christ is the head" (SS, July 1974, p. 12). The world is not regulated by the internal laws regulating the body of Christ. Deaver and Warren need to understand Warren's warning against obliterating the distinction between children of God and children of the devil (SS, July 1981, p. 18). They obliterate the difference between the without and the within the church, the house, the covenant of Christ (2 Cor. 5:12-13; Col. 4:5; III,N,Charts #2,#3,#4).

(10) Christ has authority over the devil, angels, the world, disembodied spirits, and the house of God, but only the house of God is the purchased possession in the covenant (Acts 20:28; Heb. 3:6; 1 Tim. 3:14-15).

(11) Because a judgment was pronounced on heathen nations, and this judgment was recorded in the Old Testament (Amos 1:3-2:3), it did not mean they were under the old covenant. Because aliens are sinners, are offered forgiveness, and are mentioned in the New Testament books, it does not mean they are under the new covenant. God has laws regulating the work and worship of the church (and elders are over "God's house," BN, March 1981, p. 170), but these are not bound on aliens just because they are bound on the church. God has laws regulating national states (sword, and supported by taxes, etc.) but these do not regulate the government and support of the church (Rom. 13). To say that all are under the law of Christ abolishes the separation between church and state.

(12) Deaver admits that one does not have to be under a covenant in order to be amenable to God: (a) Devil always amenable to God, but was under neither the old nor new covenants (II,A,20,4). (b) Gentiles during dispensation of Moses amenable to God, but not through old covenant (1974, pp. 283-284).

(13) The old covenant is contained in the Old Testament, and the new in the New Testament, but neither was co-extensive with all the books in either Testament. For example, the personal ministry was under the old covenant, but the books describing it are in what we call the New Testament. Christ taught many things that pertained to the new covenant.

(14) Aliens are not in the church just because the church teaches them the gospel. Since things can be addressed to those outside the church without their being in the church, why is it impossible for people outside the covenant to be addressed by those things which Christ says are to be taught aliens? The things which are taught those outside the church, in preaching the gospel to them to save them, are the things the covenant says to preach to aliens.

God's new covenant is God's agreement with His people; they become His people in accepting the covenant.

Deaver realizes "God has placed on the church" such responsibilities as preaching the gospel to the world and strengthening the saints (BN, March 1981, pp. 165-166). This indicates he believes there are responsibilities for those in the church *of the new covenant* that do not belong to aliens.

(15) *All rule is not covenant rule.* (a) God, as universal Lord, rules over the devil, angels, the world, disembodied spirits, animals, etc. (Jer. 27:5; Psa. 24:1; 47:2-4, 8; 96:1-3,5,6,10,13; 103:17-22; 148). However, He did not rule them all through the terms of the old covenant. Israel only was under the covenant (Deut. 5:1-4; 7:6-12; 9:10-11; Psa. 147:19-20; 148:13-14; 33:12). God is still universal Lord (Matt. 11:25; Acts 17:24), but He does not govern all through the new covenant. (b) Christ has universal Lordship (Matt. 28:18; 1 Pet. 3:22; Eph. 1:20-23; Col. 2:10; 1 Cor. 15:27), but this does not prove that He rules, *through the laws* of the covenant, angels (Matt. 18:10; Heb. 1:3-6,13-14; 1 Pet. 3:22), disembodied spirits of all dispensations (Rom. 14:9; Rev. 1:18), infants, insane, kings of the earth (Rev. 1:5; Rom. 13:1-5; Acts 17:24), demons and the devil (Matt. 12:27-29; John 16:11; Eph. 4:8; Heb. 2:14-15; Acts 2:24). Paul had authority to command spirits, but this did not place them under the new covenant (Acts 16:16-18; 19:15). Deaver agrees the devil is not amenable to God through the new covenant (II,A,20,4). Deaver's argument on the covenant places all the above under the

new covenant. It assumes that if any being is under Christ's authority in any sense, he is under Christ's rule in the covenant. It denies that Christ rules, as Edward C. Wharton puts it, in two kingdoms: (a) the kingdom which is the church, (b) "a kingdom of men ruled by kings of the earth" (*God Among the Nations*, p. 13), and (c) rule over the universe.

(c) Denominationalism (IV,A,Chart #30,9; I,N,XV; III,V). Deaver admitted the devil did not have to be under God's covenant in order to make it wrong for him to tamper with the regulations of those who were in His covenant (Gen. 3; 2 Cor. 11:13-15). Angels do not have to be under the new covenant in order for them to be under God's curse if they preach another gospel (Gal. 1:6-9). No one has the right to make void even a man's covenant (Gal. 4:15).

(d) Gentiles (aliens) did not have to be under a covenant in order for adultery to be wrong (IV,A,Chart #34; 1 Cor. 6:9-11; 5:1); or rebellion (Psa. 2:1-3; Acts 4:25-26), etc.

(e) Deaver's negative arguments against my affirmative (which is not the proposition we are debating now) on the covenant do not prove Deaver's affirmative proposition.

(16) The new covenant is the New Testament. I have always understood that the New Testament church is the new covenant church, and that it is made up of people redeemed by the blood of Christ. However, if these brethren are right, the world is the new world since it is under the covenant. Does not the church sustain a different relationship to the new covenant than does the world? If these brethren are right, the world is just as much a part of the new covenant as is the church. If the church sustains a different relationship to the new covenant, what is this relationship if both are under the new covenant in the same sense? Deaver admits at times that the church has a different relationship (a different type of amenability) to the laws regulating the church with reference to the Lord's supper, preaching the gospel, etc., than the alien has.

(17) Only those under the covenant are under the rule of grace (Rom. 6:14-15).

(18) Deaver recognized that my position depends on 1 Corinthians 7 (II,A,18), but he forgets it and claims that it depends on my position on the covenant (IV,A,II). He also had opportunity to learn my position from my *The Scope of the Covenants* which he has had access to for almost a year.

(19) The covenant argument is irrelevant since if all are under the covenant, it does not change the fact that the covenant itself teaches that aliens are not amenable to certain covenant laws governing the church (1 Cor. 5:9-13; 6:1-8; 1 Cor. 7:12-15).

V. I Never Accused Deaver of Saying That Every Word of the New Testament Had to Be Taught Prior to Baptism (IV,A,Chart #32; I,N,Chart #4; II,N,XX,Charts #13,14).

But every truth in the New Testament is a part of the entire New Testament message which Deaver says must be preached and believed prior to baptism.

(1) Entire New Testament message (*Your*, p. 367), except that which pertains to the law of Moses (*Lock*, p. 125; Deaver, II,A,24,3). He binds Matthew 19:9 because it is a part of the entire New Testament which must be preached to aliens.

(2) This includes all involved in becoming a Christian and living the Christian life (Questions asked Bales in I,A; *Your*, p. 367), including instruction on instrumental music (*Lock*, p. 307).

(3) After stating that the one faith, the gospel, must be preached to "*every creature in the whole world* (Mk. 16:15-16)" and that all men are amenable to it, Deaver wrote: "God has always reserved to himself the right to govern man. The *sacred rule-book by which He does that governing in our day is the New Testament of our Lord and Savior Jesus Christ*" (italics by Bales). "This is God's will—God's law—for all men. It is fact that many do not *know* of this amenability, and that many—knowing it—choose to *disregard* it. But, ignorance and/or indifference do not change the fact of the amenability" (BN, April 1980, p. 177).

(4) Deaver called an assumption my statement that: "The entire New Testament was not taught on Pentecost." "How does he (Bales) know this"? "Where did he learn it"? (IV,A,IV) Why, then, does Deaver deny that he thinks the entire New Testament is taught prior to baptism (IV,A,Chart #32)?

(5) Deaver: "I must see to it that he knows and believes the message of Matthew, Mark, Luke, and John . . . Acts, etc." (II,A,24,2). Etc. means rest of the New Testament books. Deaver has never taught anyone prior to baptism the entire New Testament message, including the message of Revelation. He has never questioned an alien to see whether he believes and knows the message of each New Testament book. He has failed to do what he says he must do and what the alien must know and believe prior to baptism. Therefore, no alien has been scripturally baptized, according to his logic.

(6) Warren and Deaver contradict this in saying that the alien does not have to be taught "the specific details of every individual or particular instruction in the gospel" (*Lock*, p. 125; II,A,24,3). How

does he know that such a detail as Matthew 19:9 was taught? He makes it binding on the assumption that all is preached; therefore, Matthew 19:9 is preached (*Lock*, pp. 82-83).

(7) Deaver surrenders his argument that the entire New Testament must be preached, and therefore Matthew 19:9 is preached to the alien, when he admits that not all has to be preached to the alien (II,A,24,3), and that "much teaching" comes after baptism (IV,A,Chart #32,2).

(8) Deaver practices what I preach, i.e., that not all the New Testament message must be preached to, believed and obeyed, by the alien prior to baptism. (a) He has never done it. (b) He likely will agree that neither he nor I understand the entire New Testament message. (c) If he does not agree to this, he is the only one, and no one other than Deaver baptizes scripturally. (d) He agrees that everything does not have to be preached prior to baptism (II,A,24,3; IV,A,Chart #32,2).

(9) Most readers will agree that the entire New Testament message could not have been preached on Pentecost, because not all was revealed on Pentecost. Who thinks that John 16:12-13 was fulfilled so completely on Pentecost that nothing additional was revealed thereafter?

VI. Obligation and Qualification (IV,A,Chart #31,11).

(1) Deaver and Warren contradict themselves by making repentance in Acts 17:30 mean both a specific reference to repentance which comes after faith, and to repentance as a synecdoche—a part (repentance) being put for the whole (faith, repentance, confession, and baptism) (*Lock*, p. 252; *Lock* is endorsed by Deaver, SS, July 1981, p. 39). (2) This splits the gospel into obligations which the alien is qualified to observe and obligations which he is not qualified to observe. (3) It is irrelevant since 1 Corinthians 7:10-11, 12-15 prove the alien is not obligated to observe Matthew 19:9. (4) Since Deaver added nothing to what I had already answered, the reader is referred to earlier discussions (I,N,XIV,1,2,3; II,N,XXI,XXII, XXIV; III,N,XII).

VII. Deaver's Basic Argument

Deaver's Basic Argument is that Matthew 28:20 (teaching them to observe all things) and Mark 16:15-16 (the Gospel which must be preached to every creature is the entire New Testament message—the one law, the one faith) requires that Matthew 19:9 be preached

to aliens for it is a part of the entire New Testament message. What is preached to one is bound on one; therefore, Matthew 19:9 is bound on aliens (IV,A,IV; Chart #32; III,A,II,1-5; II,A,24,3; *Lock*, p. 125) Answer: (1) 1 Corinthians 7:10-15 is a part of the New Testament message, and it proves Matthew 19:9 is not binding on aliens.

(2) This argument is falsified by distinctions which he makes concerning what is preached and bound on aliens and what is preached and bound on Christians. (a) Deaver divides the gospel (the entire New Testament message) into the basic message which is preached to, and the non-basic which is not preached to, aliens (III,A,VII,1). (b) He distinguishes between the alien's "obedience of the gospel" and "his obligation (as a Christian) to teach others" (IV,A,Questions for Dr. Bales). (c) Divides the gospel into things "necessary for one to become a Christian" and things "necessary for one to live the Christian life" (I,A,Q. for Dr. Bales; I,N,XIII). (d) Divides the one gospel into commands the alien can obey (Acts 2:38) and commands the alien cannot obey (Acts 8:22). This is the division into commands he is obligated and qualified to obey and commands he is obligated but not qualified to obey (*Your*, p. 364; IV,A,Chart #32,14,2). (e) He divides the "indivisible" gospel into "the 'teaching' in Matthew 28:20 is by means of which one *becomes* a Christian" and the "much teaching (which, JDB) comes after one has been baptized" (IV,A,IV,Chart #32). (f) Deaver and Warren deny that the gospel preached to aliens contains "the specific details of every individual or particular instruction in the gospel" (*Lock*, p. 125; II,A,24,3). This not only denies that the entire New Testament message is preached to aliens (*Your*, p. 367), but also contradicts Warren's book, which was endorsed by Deaver, that "Bales cannot know that the details of the law (gospel) of Christ are not addressed to the non-Christian" (*Lock*, p. 294), including such details as teaching on instrumental music (p. 307).

In making these divisions in the one gospel, Deaver is guilty of what he calls Ketchersidism, of which Warren and Deaver accuse me. Deaver practices what I preach, and condemns me as a false teacher for teaching it; and then turns around and teaches that the gospel is divided into things preached to and bound on aliens, and things preached to and bound on Christians but not on aliens. There are things the alien is to do, and there are things a Christian is to do but which an alien cannot do. This implicitly acknowledges there are some commands addressed to aliens which are not addressed to Christians, and some commands addressed to Christians which are not addressed to aliens. Since he believes that "one cannot obey a

command which is not addressed to him (Rom. 3:19)" (III,A,III; Warren-Fuqua, pp. 110-111, 149), why does he bind aliens with commands which are not addressed to aliens?

These admissions of Deaver implicitly teach that he has abandoned his major argument for binding Matthew 19:9 on aliens.

(3) Deaver's main argument is falsified by the fact that the New Testament makes clear that certain things are not binding on aliens (Matt. 18:15-18; 1 Cor. 5:9-13; 6:1-8; 7:12,15), but Deaver's argument binds all these things on aliens.

(4) Deaver's argument is falsified by the fact that the church, not the world (aliens), is commanded to preach the gospel to the world and nurture saints. The church is the pillar and ground of the truth (1 Tim. 3:14-15). Deaver recognizes this when he is not debating the divorce question (SS, Dec. 1970, p. 5; BN, March 1981, pp. 165-166; SS, Oct. 1980, p. 9; I,N,IV,XII; III,N,II). His arguments make aliens amenable as aliens to carry out the great commission.

(5) Deaver's main argument is falsified by the fact that Christians are not to fellowship aliens in the sense they fellowship Christians. Warren now applies 2 John 9-11 to those within the church and said: "Children of God do *not* have the right to extend familial privileges to those who are children of the devil" (SS, July 1981, pp. 19-22, 27). This says aliens are not under every law which regulates the church.

(6) Deaver's argument is falsified by the fact that a different law is bound on the Christian married to an alien than is bound on the alien. (a) The Christian is not to depart but to dwell (1 Cor. 7:12-14). (b) The alien is permitted to depart (7:15) as surely as the unmarried are permitted to marry ("let them marry," 7:9,36).

(7) Deaver's argument is falsified by the fact that a different law is bound on the Christian married to a Christian (do not depart, but if one departs remain unmarried or be reconciled, 1 Cor. 7:10-11), and a Christian married to an unbeliever (the Christian is not to depart, but if the unbeliever does, the believer is free, not under bondage, 7:15).

(8) Deaver's argument on the one law of Christ being preached to aliens is as irrelevant in proving Matthew 19:9 is bound as in proving that 18:15-18; 1 Cor. 5:9-13; 6:1-8 are also bound on aliens. (See also I,N,VI,XIII; Chart #4; II,N,Chart #6.)

Deaver's argument, that there is one law of Christ preached both to aliens and to Christians, is involved in his argument that there are no internal laws (binding on Christians, not aliens), and external laws (binding aliens, not Christians) of the covenant (II,A,II,9; III,A,VI,1). (1) He abandoned this argument—see above. (2) It is

unscriptural. Aliens are not commanded to preach the gospel to the world or to nurture saints. There are rules of entrance into the house of God and rules governing the house (1 Tim. 3:14-15; Acts 2:38; 8:22), Christians deal with immoral Christians in a different manner than with immoral aliens (1 Cor. 5:9-11), Christians take disputes before the church (Matt. 18:15-18; 1 Cor. 6:1-8), Christian widows marry only in the Lord (1 Cor. 7:39), and aliens are not commanded to give to the work of the church.

(9) Deaver surrendered his argument when: (a) He denied that he teaches that aliens must observe all commands prior to baptism (IV,A,14,2; IV,A,IV). (b) "We emphasize again that the '*teaching* them to observe all things whatsoever I have commanded you' is NOT teaching which comes AFTER the people have become disciples" (IV,A,IV). (c) "Certainly, much teaching comes after one has been baptized" (IV,A,Chart #32).

(10) Deaver believes all men are bound by all New Testament teaching though they have never heard the gospel.

(11) Warren and Deaver admit that the people on Pentecost were not bound by Matthew 19:9 in so far as their previous lives were concerned (*Charts*, pp. 240-244; *Lock*, pp. 270-271).

(12) Warren, as quoted by Deaver, said "it is clear that, prerequisite to one's becoming a Christian, he must be taught to observe *all things which Christ had commanded* (this being confined, of course, to those teachings which are a part of the law of Christ—not of the *law of Moses*") (II,A,II,24,3; *Lock*, p. 125). He then said (and this is the only time he modified the statement in *Lock*, and the modification takes the foundation out from under his argument that the entire New Testament message is preached prior to baptism) that it did not mean "the specific details of every individual or particular instruction in the gospel" (p. 125). He then completely demolished his argument by saying: "But it does mean that Christ expects those who preach the gospel to the lost to so teach that, when the lost confess their faith in Christ (just prior to being baptized . . .) they are to have taught that they are, in that confession, publicly committing themselves to being faithful to Christ—i.e., to all the law (gospel) of Christ for the rest of their lives" (II,A,II,24,3; *Lock*, p. 125). This destroys the argument that the entire New Testament message, and every command of Christ, must be taught and understood prior to baptism. (a) It further destroys the position that the alien must have obeyed all Christ's commands, including Matthew 19:9, prior to baptism. One does not have to have obeyed all Christ's commands in order to be "publicly committing themselves to be faithful to Christ, i.e., to all the law (gospel) of Christ for the rest of their lives" (*Lock*,

p. 125). This is involved in confessing Christ as Lord, i.e., you promise to do as He says (Lk. 6:48; Acts 2:36). Not for his past life, but for the *rest of his life* he will not divorce and remarry contrary to Matthew 19:9. This is what I believe. Will Deaver and Warren practice this? To become a Christian one must: (a) know that Jesus is Lord and Savior (Acts 2:21,36; 3:26). (b) Know that we are sinners (Acts 2:37). (c) Know what one must do to put on Christ (Acts 2:38, 41; Gal. 3:26-27). One does not have to know all the requirements of the new life in Christ in order to become a Christian. Does one have to understand Revelation 20? The Christians in Corinth did not all understand some things about marriage (1 Cor. 7:10-11,12-15). If Deaver had taught them, they would have known all these things!

(13) Lindblom and Beasley-Murray maintain that a rule in Greek is that two participles are not co-ordinated when they are not linked with "a *kai*, or *te* . . . *kai*, or *de*." As to whether there are exceptions to this rule, I do not know. There are exceptions to most rules. The only possibilities left are that one is subordinate, or that they "must be viewed as depending on one another or depending in differing ways on the chief verb" (Beasley-Murray, *Baptism*, p. 89). Baptism and the instruction of Matthew 28:20 "do not stand in the same relation to the action of making disciples. The chief action in the main verb is preaching, the plain common sense of which is doubtless the reason for its lack of mention; but the preaching must be received if a hearer is to become a disciple, so the reception of faith is also presupposed in the verb . . . "make disciples." It is when a hearer believes and is baptized that he becomes a full disciple; which is the same as saying that a disciple is made such in baptism by faith" (p. 89). "Baptism belongs to the means by which a disciple is made. The instruction comes after" (p. 89).

(14) Westminster does not agree with Deaver (IV,A,Chart #33, 15), for it placed the teaching of Matthew 28:20 after baptism. Schaff was referring to "the whole process of Christianizing, from beginning to end." Deaver does not think the process of discipling and Christianizing ended in his life at baptism.

(15) See II,N,XIX; III,N,XI; Chart #13, especially the comments on prolonging pre-baptismal instruction, which Deaver's basic argument demands in order that the alien may know and believe the entire New Testament message. But Deaver also renounces his argument on Matthew 28:19-20 because he does not believe that aliens are taught as aliens to observe the command to take the gospel to the world, and "make disciples." The "church of our Lord is God's arrangement for getting the whole gospel to the world" (SS, Dec. 1970, p. 5; July 1974, p. 13). The nature of the great commission repudiates Deaver's argument.

(16) Deaver is illogical in destroying the foundation of his argument (that the entire New Testament message must be taught) while continuing to cling to his conclusion that the reason he knows Matthew 19:9 is taught is because it is a part of the entire New Testament message.

(17) Deaver's unscriptural position forces him to put verse 20 in the middle of Matthew 28:19. The only justification for this, which is not done by anyone else (except Warren), is that it is necessary in order to establish his position.

VIII. Deaver Denies He Believes Christ Has But One Marriage Law (IV,A,Chart #31,13).

(1) What is the additional law, or laws? (2) I based my statement on the fact that Deaver said Matthew 19:6 is Christ's general law and 19:9 is a specific application of it (III,N,VIII,1,2; Deaver, *Home*, pp. 206-208; Deaver and Warren, *Lock*, pp. 228). (3) If Christ has more than one marriage law, why cannot He have more than one divorce law? Through Paul by the Spirit He permits aliens to divorce (1 Cor. 7:12-15).

IX. The Reason I Adopted the Proposition on the Church Only Is Under the Internal Laws of the Covenant Was to Make Clear That Under the Covenant Means in the Covenant.

However, his comments on baptism show that he still misunderstands. (1) It is futile for Deaver to put me in the affirmative. My refutation of his proposition is based on 1 Corinthians 7:10-11, 12-15 which is true regardless of who is in (under) the covenant. How can the fact, that Paul shows that Matthew 19:9 (1 Cor. 7:10-11, 12-15) does not apply to marriages involving aliens, prove that aliens cannot be baptized?

(2) Does our (Deaver's and my) position that aliens cannot observe the Lord's supper, and that we are not to disfellowship aliens (1 Cor. 5:12-13), prove that aliens cannot be baptized?

(3) Deaver ignores to whom a command is addressed. Warren well said: "an unbeliever cannot be baptized" (*Charts*, p. 188). Therefore, Christ never obligated such an *unbeliever* to be baptized.

(4) Deaver makes baptism impossible. (a) He has not, and cannot, make sure that those who are baptized *know* and *believe* the message of each book of the Bible (II,A,24,2; *Your*, p. 367). This in-

cludes Romans and Revelation. (b) "... prerequisite to one's becoming a Christian, he must be taught to observe *all things which Christ had commanded*" (Lock, p. 125; II,A,24,3). This says not just to teach all, but teach them to *observe* all. You observe something by keeping it, doing it, not just believing it. (c) Deaver said the entire New Testament message is directed to aliens as well as to Christians, and that Christians must obey all commands (II,A,II,9). Why does not an alien have to obey all commands? They admit he cannot! If Deaver is right, there will always be something which hinders a person from being baptized (Acts 8:37; II,N,Chart #13).

(5) Because God's people in the old covenant were the only ones in the covenant, this did not make it impossible for aliens to enter it. Aliens must comply with the terms of admission in order to enter, come into, be under, the covenant.

(6) Aliens do not have to be under the covenant in order for Christ to have the authority to speak to them.

(7) One is not under a marriage covenant just because marriage is proposed (2 Cor. 11:2; Rom. 7:2-3; III,N,VI).

(8) Deaver says a man can be "obligated to do something which (at the time) is *not qualified* to do, but he is obligated to *qualify*" (IV,A,Chart #31,11). He is obligated to *do* it *at the time* he is not qualified, and he has the additional obligation to qualify. Why does not this teach unbeliever's baptism? Is it wrong to do what one is obligated to do?

(9) My statement in *Was Christ a Christian?* was: "The birth of water and Spirit was not required in the patriarchal or the Mosaic dispensations. It is required for those under the new covenant" (p. 57). In speaking of baptism as a requirement for entering the kingdom I said it was not required "in the patriarchal . . . dispensations." Obviously I was not talking about it being something required of those already in the covenant, but of not being required during the time these covenants existed. By under the new covenant, I meant during the time of the new covenant. It was a poor use of the word "under." I was not saying that those who are already under grace (Rom. 6:14) are to be baptized.

In speaking of the time of Abraham and of Moses, I said: "We are commanded to be baptized, but they were not" (p. 57). Since I was a Christian at the time I wrote the book, it should be obvious that by "we" I did not mean that Christians are to be baptized, but that baptism is a requirement to enter the kingdom.

(10) I do not recall having said that the proposition " 'Resolved that the Scriptures teach that the church only is under the new cove-

nant,' *sufficiently* states your (my) position on the divorce and remarriage question" (IV,A,Chart #24). I came to my position on divorce and remarriage concerning aliens while studying inspiration in 1 Corinthians 7:1-11,12-15, and before I had discussed with anyone whether all men were under the new covenant. I stressed in this debate that it was not dependent on the covenant question. If I ever said it was dependent, it was a slip, for it is not accurate. The relationship of the alien to the covenant is a much broader question than Matthew 19:9 and 1 Corinthians 7:10-15.

(11) Mac Deaver (*Defender*, June 1980) implicitly said John 3:5 was limited in the sense it did not apply to Gentiles until Acts 10.

X. Deaver's Confusion Due to His Identity Crisis Which Claims the Command to Love Your Husband Is Directed to and Binding on Him (II,A,II,3), and His Failure to Distinguish Between Those Who Are Without and Those Who Are Within (II,A,II,9; III, A,VI,1; 1 Cor. 5:9-13; Col. 4:5), And Due to His Misunderstanding of My Position, Leads Him to Think I Teach Universal Damnation (IV,A,II, Chart #19,20,24,25,26,27,28).

(1) Deaver's doctrine implicitly teaches universal damnation, for it renders baptism impossible. (a) In speaking of the alien, Deaver said: "I *must see* to it that he knows and believes *the message* of Matthew, Mark, Luke, and John . . . Acts" (II,A,24,2) through Revelation. No one has so thoroughly instructed and quizzed an alien to know that he knows and believes the truth (the truth is the message) taught in each book of the New Testament. It is impossible, for no one person understands everything from Matthew-Revelation. (b) No one has preached the entire New Testament message to aliens (*Your*, 367; BN, April 1980, p. 177). This makes baptism impossible, for the alien has to know and believe the gospel (the entire New Testament message on Deaver's definition) prior to baptism. (c) All (aliens and Christians) are amenable to obey all commands (II,A,II,9), and aliens must be *taught to observe all* Christ's commands *prior* to baptism (Matt. 28:20; IV,A,Chart #32).

(2) Roy H. Lanier, Sr. agreed that "aliens are not under the new covenant law to the church . . ." (FF, Nov. 20, 1979, p. 745). H. Leo Boles said Paul did not teach people how to live outside the church, and aliens are not amenable to the laws of Christianity regulating the church (GA, July 24, 1941, p. 701).

(3) Deaver rightly teaches that the church, not aliens, is the pillar and support of the truth (SS, Dec., 1970, p. 5; Oct. 1980, pp. 9-10). It would not be fair to do as Deaver has done to me—to accuse him of believing that therefore aliens are not to support or uphold *any* truth. Deaver teaches that the Lord's servants, not those who are not, are "to preach this *gospel* to *every creature* in the *whole world* (Mk. 16:15, 16)" (BN, April 1980, p. 177). Does this mean the gospel cannot be preached to the church, or that aliens are not obligated to accept the gospel when they hear it because they are not obligated to preach it to the world?

(4) When Deaver and Warren believed that 1 Corinthians 7:10-11 referred to two Christians and 7:12-15 to a mixed marriage (*Living Messages*, 1976, p. 122; *Your*, 1978, pp. 444-445; Warren, *Charts*, 1978, p. 213-214), did this commit them to universal damnation? Why should it commit me? The argument, in addition to answering his arguments, which I have made in this debate is based on 1 Corinthians 7:10-11, 12-15.

(5) Was N. B. Hardeman (II, N, Chart #10), committed to universal damnation because he agreed that Matthew 19:9 does not regulate 1 Corinthians 7:12-15? A student at Freed-Hardeman College asked him: "Does God's law on marriage and divorce apply to the world? Or is the church alone subject to that law?" He answered: "I know of no scripture having to do with marriage apart from the church. In practically every statement I agree with Bro. Fuqua, for whose judgment on Bible issues, I have the highest regard." (Nov. 8, 1955, Memphis, Tenn.) I told Fuqua in 1954 that I did not agree that aliens were under civil law only. Hardeman did not specifically express himself on this.

(6) Is Warren committed to universal damnation because he teaches that those divorced contrary to Matthew 19:9 before Pentecost could be baptized without breaking up (*Lock*, pp. 270-271; *Charts*, pp. 240-244)?

(7) Did Paul teach universal damnation because he refused to judge those who were without in the same sense he judged those within (1 Cor. 5:9-13)?

(8) Although it contradicts some of his arguments, Deaver does not believe aliens should take their grievances before the church (Matt. 18:15-18; 1 Cor. 6:1-8), nor will he urge aliens to give to the church. Is he teaching universal damnation because he teaches some things are observed in, not outside, the church?

(9) If the church and the world are under the same yoke, or covenant (Matt. 11:28-29), it is impossible for them to avoid being yoked

and impossible for the church to come out from among them (2 Cor. 6:14-17).

(10) Deaver's position makes it impossible for a person to be invited to take Christ's yoke, for aliens are already under His yoke (Matt. 11:28-30).

(11) See COVENANT: WHO IS UNDER IT?

XI. Deaver Denies That Elders Rule Over Aliens.

He affirms that aliens are "amenable to what the New Testament teaches about the eldership" (IV,A,Chart #29,5), that "all accountable persons are amenable to all the law of Christ" (II,A,II,3), and that there is no distinction between internal and external laws of the covenant and all are to obey all laws (II,A,II,9), and that "elders are charged with the responsibility of *ruling*" (BN, March 1981, p. 170). If all men are to observe the laws of Christ, the elders have the responsibility of ruling over aliens also, and aliens are responsible for submitting to the rule of elders. But Deaver realizes that elders are over God's house (p. 170), and God's house does not include the world. He divides the one law, gospel, covenant, into two amenable: (1) The way in which aliens are amenable to the teaching concerning elders. (2) The way in which Christians are amenable to the teaching concerning elders. In other words, Deaver forsakes the position that aliens must *be taught to observe* all things while they are aliens.

CHART #1

Did I Invent the Law in the Heart (III,A,V)?

(1) Deaver and Warren believe that God reveals Himself today through general revelation—the existence of God, conscience, and moral law—and that Nazis sinned against moral law. In the Matson debate, Warren did not argue from special revelation (pp. 273-274, 304, 307, 286-287). He expressly referred to Romans 1:18—as being true today (pp. 310-312). Deaver agreed with his arguments (SS, April 1980, pp. 39-43). He moderated for Warren.

(2) Deaver (1974, p. 283) and Warren both believe the Gentiles prior to the cross will be judged by "the law written in their hearts" (W-F, 147).

(3) "There never has been a man or a group of men independent of amenability to divine law. The great moral law is imbedded in the very nature of every human being. Written law merely emphasizes moral law" (*The Church and Fellowship*, 1974, p. 283). "When the Gentiles, who did not have the Mosaic law, but who did have law, did by nature (according to moral law) the very things the Mosaic law demanded—they showed themselves to be a law unto themselves. That is, they showed

the very things that were demanded by the Mosaic law were imbedded (written in) their hearts (the moral law)" (p. 284; *Great Doctrines*, pp. 88-89; compare Edward C. Wharton, *God Among the Nations*, pp. 20-21). This came by creation, not by covenant, and did not become unembedded in the nature of man when the new covenant came. The work of the law "is written on hearts" (BN, Feb. 1981, p. 162).

(4) Warren (*Lock*, p. 275), Lindsey D. Warren (*Your*, pp. 55-57), teach there are principles which existed in all dispensations, but did not depend for their existence on a covenant established through special revelation. This is implicit in the fact they admit general revelation exists today. They agree Gentiles were not under the law of Moses (*Your*, p. 53; Rom. 2:12,14,17,13). Warren said these things are incorporated into the law of Christ (*Lock*, p. 275). He used Romans 1:21-22, 26-27 as proof that "it is false to say that those out of the church are not amenable to the law of Christ" (*Charts*, pp. 58-59), and 2:14-15 to prove it is sinful to violate conscience today (*Lock*, p. 330). The fact they are amenable to these truths, however, no more places them under Christ's new covenant law than it placed them under Moses' covenant.

(5) The new covenant contains all truth, but this does not deny that any truth is found outside the covenant. It is, or Warren could not have argued from general revelation.

(6) Why did Deaver ignore my answers to his charges on the law in the heart (II,N,XIV)?

(7)

THE BASIC ARGUMENT FOR THE EXISTENCE OF GOD

(Warren-Matson, p. 273)

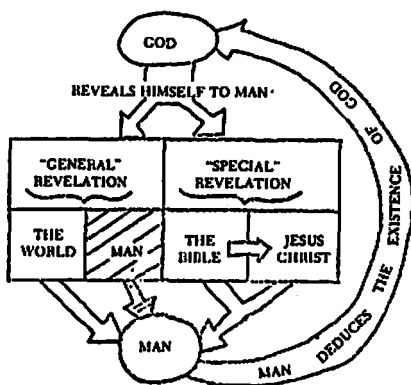


CHART #2

Acts Passages

(1) PENTECOST: ACTS 2: (1) "The entire New Testament was not taught on Pentecost." How does he know this? Where did he learn it" (IV,A,IV)? (1) If John 16:12-13 was completely fulfilled on Pentecost, 1 Corinthians 7:10-15 was preached and it limited Matthew 19:9. (2) Deaver agrees that "much teaching" comes after conversion (IV,A,IV). (3) When 1 Corinthians 7:10-15 was first revealed is irrelevant. What the New Testament teaches is not changed by the fact that the Gentiles did not hear Peter until years after Pentecost (Acts 10; 15:7). (4) A thing can be revealed long before it is written. Acts was not written until years after Pentecost. (5) The same truth could be revealed to more than one apostle (Acts 2:34-35; 1 Cor. 15:24-28). (6) Did no Christian know it was right to continue in a marriage with an alien until Paul wrote 1 Corinthians? Since marriage did not originate with Christ, it would continue when Christ's covenant came. (7) Deaver, on 1 Corinthians 7:10-13, "Nobody knew this until 24 years after Pentecost" (IV,A,III). If so, the entire New Testament message was not preached on Pentecost. (8) Warren (*Charts*, pp. 240-244; *Lock*, p. 270) and Mac Deaver (*Defender*, June-July 1980) did not believe marriages were broken up on Pentecost. (9) Why does Deaver refuse to discuss Pentecost (II,A,II,10; II,N,XXIII, Chart #19)?

(2) ACTS 8:5-36 (IV,A,VII): (a) Mac Deaver said the Samaritans were not amenable to the gospel until it was preached to them (*Defender*, June 1980, p. 51), and Matthew 19:9 was not binding with reference to their previous marriages (I,N,XV). (b) Deaver now agrees the entire New Testament message did not have to be preached to them to make them Christians (II,A,II,24,3; IV,A,IV; Chart #32; *Lock*, p. 125). (c) Deaver agrees that Acts 8:22 was not bound on aliens. (d) Paul teaches that Matthew 19:9 does not bind aliens (1 Cor. 7:10-15).

(3) ACTS 13:6-12: (a) Deaver admits the devil and angels (Gal. 1:8-9) do not have to be under the new covenant in order to sin by trying to turn people away from God. (b) Why does Deaver not rebuke Paul for failing to disfellowship Elymas? (c) Did the evil spirit's knowledge of Jesus and Paul place them under the covenant (19:15)? (d) How can Elymas' case prove Matthew 19:9 is not limited by 1 Corinthians 7:10-15?

(4) ACTS 17:30 (IV,A,VII, Chart #33,16): (a) Deaver admits that the devil is not under the covenant, but Christ has the right to command him (Matt. 4:10) and to use scripture to defeat him (4:4-7). (b) The law of pardon which forgives sins is not the law by which one became a sinner. Deaver believes that Jews on Pentecost (John 16:6-11; Acts 2:22-23,36) and Gentiles (Acts 10) became sinners by sinning against some law other than Christ's. Mac Deaver denied that pagans in Acts 17 became sinners by violating Christ's law, though they were accountable for their acceptance or rejection of Christ (*Defender*, June 1980, p. 51). (c) To what law does an alien *today* die in becoming a Christian (Rom. 7:1-6)? Does he die to the same law by which he is made alive? (d) Paul did not accuse the Athenians with one sin peculiar to the gospel teaching, but with violation of truth they could know through general revelation. Deaver believes that general revelation operates today (Acts 14:14-17; 17:23-29; Rom. 1:18-32; 2:12-15). (e) That aliens must repent according to Christ's command which is directed to them no more proves they are under Matthew 19:9 than it proves that the church is to withdraw from aliens (Deaver quoted 2 Thess. 3:6 in connection with Acts 17:30; IV,A,VII; 1 Cor. 5:9-13; I,N,XIV,1,2,3; II,N,XXIV; III,N,XII. (f) 1 Corinthians 7:10-15 shows they were not amenable to Matthew 19:9.

(5) ACTS 18:5-8: (a) Blasphemy is possible for those outside God's covenant (Rom. 1:18-23; 2:24; Psa. 74:1-4,8,10,18). (b) It is wrong to reject truth addressed to one who is outside the covenant (Jonah and Nineveh). (c) Acts 18:5-6 does not prove Matthew 19:9 is addressed to aliens (1 Cor. 7:10-15).

CHART #3

A Medley of Matters

(1) 1 CORINTHIANS 2:1-5: (a) Paul preached Christ, and told them what they must do to *become Christians*. Deaver now believes that this is what Matthew 28:19-20 teaches (IV,A, Chart #32, IV; *Lock*, p. 125; II,A,II, 24,3). (b) Paul did not feed aliens milk and meat before baptism (1 Cor. 3:1-3), nor did he both plant and water aliens (3:4-6), lay the foundation and build on it prior to baptism (3:10-15), was not both their tutor and father prior to baptism (4:14-15). (c) Paul did not bind 1 Corinthians 5:9-13; 6:1-6; 11:23; 12:1; 1 Cor. 16:1 on aliens. After baptism he taught them they were not bound by Matthew 19:9 prior to becoming a Christian (1 Cor. 7:10-15). (d) Mac Deaver, Roy's son, said that Matthew 19:9 was not binding on those who were baptized up until A.D. 62 or 63 before they heard the gospel. (e) 1 Corinthians 2:1-5 has nothing to do with whether 1 Corinthians 7:10-15 limits Matthew 19:9.

(2) "MARRIAGE: OPEN": (a) One does not have to be under the covenant in order for adultery to be wrong. Jews and Gentiles in Corinth committed adultery even before the new covenant started and before the gospel was preached to them (1 Cor. 6:9-11). (b) Deaver agrees with Warren's book, *Your Marriage Can Be Great*, which teaches that a marriage to be a marriage in God's sight must be undertaken with the serious intent to carry out God's purposes for marriage (*Your*, pp. 89-90). This means that an open "marriage" is contrary to God's intentions; therefore, it is not a marriage in God's sight; and a divorce in such a "marriage" would not be contrary to Matthew 19:9 which deals with marriages in God's sight. Therefore, they could repent of their fornication and marry each other or someone else without violating Matthew 19:9. (c) Deaver believes that if a couple just live together, they have not so sinned as to condemn them to celibacy. They can repent and marry one another or someone else. (d) Open "marriages" are irrelevant to the question whether 1 Corinthians 7:10-15 limits Matthew 19:9.

(3) POLYGAMY: (a) The discussion of polygamy is irrelevant, for there is no limitation on 1 Corinthians 7:2 (have own wife) as there is on Matthew 19:9 (1 Cor. 7:10-11,12-15). (b) Deaver must tell the polygamist he has no right to any wife, since Deaver says he has been living in adultery since he married the second one. The first one can also divorce him. (c) Polygamy is against Christ's marriage law, but having one wife is not. (d) Warren implicitly teaches that polygamous marriages (which were legitimate among the patriarchs and the law of Moses) were accepted in the church if they married before Pentecost (*Lock*, pp. 270-271; *Charts*, pp. 240-241). Deaver ignored this although he enthusiastically endorsed *Lock*. (e) Mac Deaver teaches that it existed in the church if it was entered prior to their hearing the gospel before A.D. 62 or 63 (*Defender*, July 1980, p. 56; *Letter*, July 22, 1980). Deaver ignored this. (f) If, as Mac Deaver and Warren believe, the apostles tolerated polygamy under such conditions, we could under similar conditions. (g) Why did Deaver think he had scored a point against my position by bringing up polygamy (I,N,V; II,N,XXIV; III,N,XIII)? (h) Polygamy is irrelevant in a discussion of whether Matthew 19:9 is limited by 1 Corinthians 7:10-15.

(4) WAR QUESTION: (a) Deaver cannot be consistent and fellowship on the war question yet disfellowship on the divorce question. (b) Deaver makes the same fundamental error on the divorce question that I once made on the war question, i.e., failing to understand the earlier revelation (Matt. 5:38-44; 5:31-32; 19:9) in the light of the later and more complete revelation (1 Cor. 7:10-11,12-15). (c) Failing to recognize a limit placed by a later revelation on "whosoever" (Matt. 5:41,39; 19:9; 1 Cor. 7:10-11,12-15). (d) The premillennialists also make the mistake of clinging to an earlier revelation (the land promise, for example) and failing to consider the light of later revelation. They also refuse to allow the later revelation in the New Testament to change their interpretation of the Old Testament.

(5) JOHN 12:48 (III,N,VII, *Scope*, pp. 114-117): Irrelevant since marriages of aliens judged by 1 Corinthians 7:12-15, not Matthew 19:9.

(6) JOHN 16:8 (III,N, Charts #11, #12)

CHARTS #4 and #5

Questions: Asked and Answered

I. QUESTIONS: (1) Deaver mentioned one or two of the questions I answered for him and Warren in private correspondence (Chart #23). I answered at least 100 of their questions. I wanted them to have as full an understanding of my position as possible. However, they answered hardly a question in private correspondence which I asked them concerning these issues. (2) Deaver ignored the questions I asked in my third negative. See III,N,XVIII. (They were: (a) Does "except for fornication" (Matt. 19:9) modify the woman putting away her husband (Lk. 10:12)? (b) Since the devil is not under the new covenant, to what law of God is he amenable? (c) Are those who are outside the temple of God measured by the same measuring rod which measures those within the temple of God (Rev. 11:1-2)? (d) If all men are obligated to observe all that Christ taught, why does not the church disfellowship aliens (1 Cor. 5:9-13)? (e) Does 1 Cor. 6:1-8 teach aliens that they are not to go to law before aliens but to take such cases before the church?)

II. QUESTIONS FOR BROTHER DEAYER: (1) Since you have surrendered your position that the entire New Testament message must be taught prior to baptism, how can you continue to argue that Matthew 19:9 is taught aliens because the entire New Testament is taught? (2) Since you surrendered your position that Matthew 28:20 means that everything Jesus commanded must be taught before baptism, and you now realize that what is taught before baptism is that which the person needs to know in order to become a Christian, how can you continue to argue that Matthew 19:9 is one of the things taught aliens in Matthew 28:20? (3) Why did you refuse to discuss the fact that you, Warren, and Mac Deaver agree that Matthew 19:9 was not preached to and bound on aliens on Pentecost who had been divorced and remarried? (4) Why, after stressing that you are in the affirmative, did you spend so much time on positions which have nothing to do with my denial of your affirmative proposition? Why did you spend so very, very little time even trying to answer my rebuttal based on 1 Corinthians 7:10-15? (5) To what law does one die today when he becomes a Christian (Rom. 7:1-7)?

III. QUESTIONS DEAYER ASKED BALES: I shall answer Deaver's questions, even though he did not answer mine. (1) Mac Deaver said God did not require the impossible (*Defender*, June-July 1980). It is impossible for some people to know about bap-

tism. Deaver might want to discuss this with his son. God does not require, or obligate, an unbeliever to be baptized, since baptism is only for the believing penitents. If God teaches that the *unbeliever* is obligated to be baptized, he is obligated to be baptized while an unbeliever. What unbeliever has the duty to be baptized? If he does, we should assist the unbeliever to be baptized. Men need to believe, but they cannot believe unless they hear (Rom. 10:17). The church has the obligation to preach the gospel that man may hear and have the opportunity to believe. There is a vast difference between *need* and *obligation*. The drowning man needs to be rescued, but he has no obligation to catch hold of a lifeline *which has not been thrown to him*. The starving people need to eat, but they are not failing in their duty because they are unable to get food to eat. No unbeliever is commanded to be baptized; therefore, no unbeliever is obligated to be baptized. No one is commanded to believe without hearing, even though sinners need to hear the gospel in order to believe. (2) The only person commanded to be baptized is the believing penitent; therefore, no matter how much he needs salvation he cannot be baptized as an impenitent. Deaver overlooks the simple principle that we must notice to whom a statement is made. No impenitent person can be baptized, and no impenitent person has been commanded to be baptized. (3) Deaver himself makes the distinction in this question between that which is required of the unbaptized and of the baptized. He said he teaches the alien Hebrews 5:12 "in trying to help him to understand his obligation (as a Christian) to teach others." This is a basic point in my case, i.e., there is a difference between what one is obligated to do before he becomes a Christian and after he becomes a Christian. In this very statement Deaver teaches that the alien is not amenable to observe, to obey, Hebrews 5:12. One can teach the alien that when he obeys the gospel, he must from there on observe Matthew 19:9. It would be irrational to teach Hebrews 5:12 is binding on an alien. (a) It concerns one who is already a Christian. (b) It concerns one who has already had time to grow into a teacher. (c) It concerns one who had already been taught the rudiments of the first principles of the oracles of God. John Morris was being taught these things for the first time. (d) The alien was not one who had long been fed milk and now as a non-growing Christian had "become such as have need of milk, and not of solid food." The alien is not one who by reason of time should have left the milk stage and have been on solid food which is for "fullgrown man" (5:14). It would also be unscriptural to teach the alien that Hebrews 5:12 is applicable to him. It was never addressed to an alien. Deaver has again overlooked the obvious principle that a rule of hermeneutics is that one must consider to whom something is spoken. Deaver, have you become again one who is in need of milk and not the solid food of hermeneutics? (4) Deaver again overlooks the principle that one must consider to whom something is spoken when he ignores the conditions of entrance into the covenant in contrast with what is required of one who is in the covenant. He admits there are obligations to observe, to do, some things after one is in the covenant which one is not obligated to do before he is a member. The command to be baptized is addressed to an alien and the command to observe the Lord's supper is addressed to a Christian. The alien is amenable to God, but God has not required the alien to observe the Lord's supper. If all are amenable to all the laws of Christ, why is not the Christian required to be baptized (Acts 2:38) and the alien to repent and pray (8:22)? (5) The law in the heart teaches nothing concerning the church and the covenant. Deaver should be able to understand this by comparing it with some things which he believes. (a) Deaver highly praised the Warren-Fuqua debate. Warren said: "The Gentiles who lived before the Gospel dispensation will be judged by the law written in their hearts" (p. 147). Did this law teach that Jews and proselytes only were under the old covenant? It taught nothing about the old covenant. Deaver believes the same thing about the law in the heart prior to Pentecost (William Woodson, Editor, *The Church and Fellowship*, pp. 283-284). (b) Deaver

believes that today moral law is "written and imbedded in the very nature of every human being" (p. 283). What does he think this law imbedded in the very nature of man (would not this include being imbedded in the heart) teaches concerning whether the church only is under the internal laws of the new covenant? It teaches nothing about it. (c) Deaver and Warren believe that without an appeal to the Bible the "Nazis were *accused, tried and convicted* on the basis of a *higher law which rises above the provincial and transient*. And that *must* be the law of God" (Warren-Flew, p. 287)! This law operates today independent of the Bible, according to their own testimony. We agree that general revelation does not teach anything about the church and the covenant. Special revelation contains many things which are not in general revelation. (d) General revelation can convict man of sin, but it does not provide the remedy for sin provided for by the gospel. (e) I am willing to affirm in written debate that "general revelation exists today and can be sinned against." Is Deaver willing to deny it? He must be willing to do so as long as he denies the reality of the work of the law written in the heart of man today (Rom. 2:12-15). Since he believes general revelation operates today, he should cease denying my position that law in the heart, "imbedded in the very nature of" man, exists.

CHART #6

Matthew 19 and 1 Corinthians 7

(1) MATTHEW 19:3-12 CONTAINS THREE LAWS: (a) The original marriage law which did not authorize divorce (19:4-6). (b) Moses' law (19:7-8). (c) Christ's law (19:9-12). Marriage originated in Genesis 2:24, and not with Moses or Christ, though it has been regulated in different ways since then. (d) God's law for divorce involving aliens (1 Cor. 7:12-15). (e) For a discussion see II,N,XVIII; III,N,VIII.

(2) MATTHEW 19:9; WHOSOEVER: SEEMING UNIVERSALS CAN BE LIMITED: (a) "Swear not at all" (Matt. 5:33-37; Jas. 5:12; Rom. 1:9; 9:1; 2 Cor. 1:23; Gal. 1:20; Phil. 1:8; 1 Thess. 5:27; Guy N. Woods, *Questions and Answers*, p. 307; John 12:32; Matt. 5:38-44; 12:32). (b) Matthew 19:9 limited by 1 Corinthians 7:10-15. (c) I,N,VIII; Chart #1; Chart #2; IX; II,N,XXIX).

(3) DEAVER REPEATED HIS ARGUMENT THAT AN EXCEPTIVE SENTENCE CANNOT BE FURTHER QUALIFIED, WHILE IGNORING MY REFUTATION OF THE ARGUMENT (IV,A,III): (a) The "whosoever" can be limited to those enrolled in the university (school) of Christ. The exceptive phrase tells what the "whosoever" cannot do, but says absolutely nothing to indicate who is included in the "whosoever." (b) Exceptive sentences can be further modified. A strong man's house can be robbed in ways other than through binding him (Matt. 12:29)—through killing him, robbing him when he is away, or through an inside job. (c) Deaver threw away his argument when he agreed "that 'all,' or 'whosoever' can be limited to a certain group" by context (II,A,II,12). Matthew 19:9 is limited by 1 Corinthians 7:10-15. (d) Since Deaver did not answer my refutation, why should I repeat all my arguments? (See I,N,VII; II,N,X; XVI; Chart #16; III,N,X; XVI.)

(4) THE REST (1 Cor. 7:12): (a) Mixed marriages. Add Neil Lightfoot (ACUL, 1982, p. 155) and Raymond Kelcy (he said I could identify him as the author of the statement and chart, III,N, Chart #8) to the list of brethren who agree on this (I,N,X,2; II,N,XXVII; XI; III,N, Chart #8). Deaver cited Barnes and Alford both of whom agree with me (*Home*, p. 207; I,N,XI,7; Alford, Vol. II, p. 523). See Lanier, GA,ALC, Jan. 22, 1956. (b) Paul clearly identified them: "rest . . . If any brother hath

an unbelieving wife," etc. (7:12-13). (c) "But" indicates a different subject or group (1 Cor. 7:6,8-9,10,12; 3:1; 5:11; 10:15; 11:2; 12:3; 15:1). In 7:12 it is a different group, given different instructions. (d) Paul spoke concerning questions, and to people (II,N,XI,5). (e) It does not change it to say the rest of the questions or cases, for they were questions or cases concerning mixed marriages. (f) The issue is clear: Paul said Christ did not speak on mixed marriages and Deaver said Christ spoke on all marriages, therefore on mixed.

(5) 1 CORINTHIANS 7:10-11,12-15: (a) When brethren are dealing with the question of inspiration, they all recognize, with rarest exceptions, that 7:10-11 speaks of something the Lord spoke on in His personal ministry, and 7:12-15 refers to an additional revelation made by Paul on a subject the Lord had not spoken on. This is in harmony with John 16:12-13. In other matters, brethren accept the additional truths in the later revelation. But in this case some of them are determined that no additional revelation concerning divorce can be made after the Lord spoke Matthew 19:9. (See I,N,X; III, Chart #5,6; II,N,XXIX; Warren, Tape.)

CHART #7

Marriage and Divorce Are Under Consideration in 1 Corinthians 7:10-11,12-15

(1) The lexicons say it means divorce (II,N, Chart #7).

(2) *Aphiemi* means the same thing as *choridzo* in this context (II,N,IX). "*Apoluo* occurs in Mark of the husband's act and *aphienai* here, both meaning to send away" (Robertson, *Word Pictures*, IV, p. 125).

(3) If 7:10-11 refers to Matthew 19:6, it must mean divorce, which is forbidden.

(4) Several translations and most commentators say it means divorce.

(5) If divorce were not involved, the woman in 7:10-11 was not unmarried in any sense, but Paul said she was unmarried (7:11).

(6) Deaver said Paul is considering the question whether they should "remain married" (*Home*, 1979, p. 203; *Your*, pp. 444-445, 448-449). Divorce would be necessary, if they did not remain married. Divorce was forbidden by Christ (7:10-11).

(7) Warren said "then let him leave (depart, leave the marriage)"; "Permissive imperative" (*Lock*, p. 231). Divorce is the means by which one leaves the marriage.

(8) Floyd: "Paul suspends the obligation to maintain the marriage on one condition: the consent of the pagan (verses 12-13)" (*Your*, p. 499). Maintaining the marriage implicitly speaks against divorce. But it depends on the unbeliever's willingness. He can end, instead of maintain, the marriage.

(9) Paul spoke of dwelling with the unbeliever in the marriage bond, not shacking-up (7:12-13).

(10) It is in the marriage bond only that the husband is sanctified (7:14).

(11) It is in the marriage bond only that the children are holy.

(12) The divorce in 7:15 is permitted by God ("permissive imperative") (*Lock*, p. 231), and the only bond severed by a divorce permitted by God is the marriage bond.

(13) What is described in 7:12-15 fits Greek divorce law which permitted divorce when the man left the house or sent the wife away with mutual consent. The wife could not object, with rare exceptions, but the man could. See the discussion in II,N,IX; Charts #7 and #8; III,N,IV.

(14) Lanier thought that *aphiemi* and *choridzo* meant the same thing in 1 Corinthians 7:11-15, but that they did not mean divorce (*Your*, p. 490). On Matthew 19:9 he wrote: "the teaching is this: Those who divorce for any reason except fornication must either remain unmarried, or be reconciled to each other. I know I am right in this interpretation for it is the one given by Paul (1 Cor. 7:10-11)" (MDR, p. 6). 7:10-11 is "an inspired commentary" on Matthew 19:9 and "its parallels" (p. 31) (I,N,X,2). He also said the "believer is not obligated to leave Christ to preserve the marriage" (*Your*, p. 487). This refers to the marriage bond, and means that when it is not such cases the believer is obligated to dwell, i.e., to preserve the marriage (7:12-15).

(15) R. L. Roberts, Jr.: "To make a distinction between divorce and separation, as some have done, is not allowed by the meaning of *chorizo* in the context of 1 Corinthians 7. No such distinction is made by Paul. When he spoke of separation on a voluntary basis for a brief while (verse 5), he used a different manner of speaking. While *chorizo* is not the most frequently used word for divorce in the New Testament, it is referring here to the separation of divorce and is not speaking of mere separation with the marriage still binding" (*Restoration Quarterly*, Vol. VIII, 3rd Quarter, 1965, p. 182). "*Chorizo* has already been used to show that the marriage bond is broken" (p. 183).

(16) A different law is bound on a Christian married to a Christian (do not depart, but if you do remain unmarried or be reconciled) and a Christian married to an alien (do not depart, dwell; but if the alien departs the believer is free, not under bondage).

(17) A different law applies to a Christian married to an alien than is applied to the alien. (a) A Christian is not to separate if the alien is content to dwell in the marriage bond (7:12-14). (b) The alien is permitted to depart (divorce). "Let him depart" (7:15) is just as clear as "let them marry" (7:9,36; compare Roberts, 180-181 on permission).

(18) When the condition which prohibits the divorce (the unbeliever being content to dwell) is absent, the prohibition no longer applies. (a) We are to disfellowship a brother if he is immoral (1 Cor. 5:11) but not if he is not or has repented. (b) They were not to speak in tongues if an interpreter was not present (1 Cor. 14:28), but could if one were. (c) If they did not work they were not to eat, but if they worked this prohibition did not apply (2 Thess. 3:10). (d) If the unbeliever was not content, the prohibition was removed (7:12-13,15).

CHART #8 and #9

Bondage (7:15)

(1) The marriage bond is the main subject of the entire chapter (7:2,3,4,5,8,9,10,12-13,14,15,27,28,32,34,36,38,39).

(2) More than one word is used for the marriage bond. A word does not have to be used more than once to refer to a certain matter in order to refer to it. "*But only one thing determines meaning—context*" (Lightfoot, ACUL, 1982, p. 160). I would say that the decisive factor is context.

(3) See percentage of times different words used for marriage (III,N,IV,4).

(4) Thayer said most scholars derived *douloo* from *deo* (pp. 157-158). Neil R. Lightfoot thinks they are "equivalent in meaning" (p. 13. See also his lecture in the ACUL, 1982. I have not checked to see whether the paper and the presentation at ACUL are identical). See Raymond Kelcy, *Denton Annual Lectures*, 1982.

(5) Vine: *Douloo* "came also to mean one who gives himself up to the will of another, e.g., 1 Corinthians 7:23; Rom. 6:17-20 and *became* the most common and general word for 'servant' as in Matthew 8:9 without any idea of bondage." Thayer: "One who gives himself wholly to another's will, 1 Cor. vii. 23" (p. 158). Of course, no human will transcends Christ's will as Lord. To be "held by constraint of law or necessity, in some matter" (Thayer, p. 158). Does not this describe marriage?

(6) *Douloo* is not too strong a word for marriage, with *deo* being a milder word appropriate for marriage (Matt. 14:3,10-12; 13:30; 21:2; 22:13). (a) One bound by chains, or in prison, is in a worse condition than a slave who has some freedom of movement (Acts 9:2,14,21; 12:6-7; Rev. 20:2). (b) Christians bound in different ways to men, etc. (1 Cor. 7:23; 9:19; Rom. 6:17,20). (c) Marriage is a bondage in which one's body belongs to one's spouse (7:4). One is "enslaved" to one with whom one is one flesh.

(7) Not to be under bondage (*douloo*) and not to be bound (*deo*) mean the same thing, i.e., one is free. The released slave was free (7:21). "Bondservant" is contrasted with the "Lord's freeman" and "being free" is contrasted with "Christ's bondservant" (7:22). The woman whose husband died is no longer bound (from *deo*) but is free (7:39). Being bound to a wife is contrasted with being free from a wife (7:27-28).

(8) " 'Not under bondage' was also a legal term and it meant that persons were no longer held by constraint of law to a former contract. . . ." Small offers this thought: "If a slave was legally declared ('not under bondage') his former owner had no claim on him whatever . . ." (G. Edwin Bontrager, *Divorce and the Faithful Church*, pp. 59-61).

(9) Is heaven's binding one in marriage (*deo*) weaker than man binding one in marriage (*douloo*)?

(10) Lanier was unaware that he implicitly taught that "bondage" is the marriage bond. He said 7:12-13 shows that the alien sinner is bound by God's marriage law (he said this law is found in Genesis 2:24 and mentioned by Jesus in Matthew 19:4-6). "The context also teaches that the believer is not obligated to leave Christ to preserve the marriage. As strong and as binding as the marriage bond is, the believer is bound to Jesus with a stronger and more enduring bond. Jesus taught that we must be willing to give up all marriage ties, if necessary, to follow him (Luke 14:26)" (*Your*, p. 487). Paul said when the unbeliever does not depart you are under bondage to dwell in the marriage bond (7:12) with the unbeliever, but not if he departs (7:15).

Floyd agreed with Lanier: "For a Christian to yield to pressure to give up his Christianity to preserve his marriage would mean slavery of the most abject kind. The Christian must never consider himself in such bondage" (*Your*, p. 501). Floyd is saying the believer is not in bondage to preserve the marriage.

Deaver agrees with Floyd and Lanier (p. 452). In fact, they say the Christian never was under bondage. Paul, however, said they were not under bondage *in such cases*, i.e., when the unbeliever departs.

(11) Warren implicitly teaches bondage meant the marriage bond. He said Paul said of the unbeliever: "depart, leave the marriage" (*Lock*, p. 231). It follows that the believer is not under bondage in such cases (when the unbeliever left, departed, the marriage). Floyd implicitly teaches the same thing: "Paul suspends the obligation to maintain the marriage on one condition; the consent of the pagan (verses 12-13)" (*Your*, p. 499). In such cases, when the unbeliever departs, the believer is not under bondage to maintain the marriage. But these brethren also teach that one is under bondage to maintain the marriage by staying in it whether the unbeliever stays or leaves. The marriage bond (*deo*) chains you to the departed unbeliever!

(12) It is not a new revelation that Christians are not to put family relationships above Christ (Mk. 10:29-30; Matt. 10:34-37; Lk. 6:46).

(13) John T. Hinds (III,N,IV,2), J. D. Thomas (III,IV,7), R. L. Whiteside (III,N,IV,7), F. B. Srygley (III,N,IV,12).

(14) The Christian is no longer under bondage to dwell in the marriage bond with the unbeliever (7:12-15). He is free, but he could not be free if he were still bound to the unbeliever. He would be just as unfree as in 7:11.

CHARTS #10, 11, 12

Another Medley of Matters

(1) Perfect tense does not mean never was under bondage (1 Cor. 7:15). (a) "Perfect passive indicative of *douloo*, to enslave, has been enslaved, does not remain a slave" (Robertson, *Word Pictures*, IV, p. 128). Warren said: "Prof. A. T. Robertson (recognized in academic circles as one of the greatest Greek scholars)" (*Lock*, p. 203). (b) It was only in such cases the believer is not under bondage (7:15). Deaver said "in such cases" means: "In such situation as that under consideration—a case in which an unbeliever departs from a believer" (II,A,20,1; II,N,VIII,9). (c) Does Matthew 22:11 mean he had never had a wedding garment? Titus 2:3 that none of them had never been enslaved to much wine? (d) "Why, then, does Paul use the perfect tense? In context when the unbeliever departs, from that very moment the believer has not been bound and is not bound. The marriage is broken up . . . The believer is free" (Lightfoot, *ACLU* 1982, p. 161). Compare Lenski.

(2) If brethren draw the line of fellowship on the question, they will have to disfellowship almost the entire black brotherhood, including R. N. Hogan.

(3) David Lipscomb, N. B. Hardeman, and Foy E. Wallace, according to the *Spiritual Sword* (edited by Warren and Elkins), stood for the truth on divorce and remarriage (SS, Oct. 1981, pp. 35, 38). This was quite a slip for the writer and the editor.

(4) Gus Nichols (II,N, Chart #11), whom Roy Deaver debated on the guilty party (Tape, Nov. 7, 1973), was commended by Thomas B. Warren: "But there is something special about a man being faithful in both word and life for as long a period as has Gus Nichols. May the Lord raise up more like him" (SS, Jan. 1974, p. 1). The same issue carried an article by Deaver on fellowship.

(5) I sent Warren the tape of his speech months ago; he has not said that I misquoted him.

(6) I told brother Deaver if he did not respond to my arguments on 1 Corinthians 7:10-15 in his third affirmative, he would not have an opportunity to respond to my response (II,XXVI,1). I devoted several pages to 1 Corinthians 7 in my first negative (IX-XI). He responded in neither affirmatives. He had plenty of opportunity, but instead of dealing with my argument which destroyed his affirmative, he wrote a lot about my positions, real or assumed, on other matters. Earlier in the debate, he realized my rejection of his case on Matthew 19:9 depended on 1 Corinthians 7 (II,A,18). Knowing this, why did he fail to respond?

(7) In a letter of July 10, 1980 I explained to Deaver why I could not sign the negative of the long proposition, but he has insisted on debating it, anyhow. I had told him he was free to do so, but these arguments are irrelevant.

(8) Romans 3:19 (III,N,XV; *Scope of the Covenants*, pp. 26-40).

(9) Deaver said aliens sin by failing to give (II,A,11). He believes that people who do not give rob God. I said Deaver did not answer my question as to what repentance was necessitated when the alien wants to obey the gospel (I,N,VI). Deaver said "this is typical of his numerous careless statements and false accusations" (IV,A, Charts #29, 4). (a) Instead of answering he asked me a question about Christians robbing God and what they had to do (II,A,II,11). I answered him (II,N,XXVIII). Search and see he did not answer my question as to why the alien did not have to pay back that of which he had robbed God, prior to baptism, as proof of repentance. He also failed to answer this question in private correspondence. I thought surely he would answer in the debate. I thought wrong. (b) Warren said the thief must not keep what he stole if he sincerely repents (*Lock*, p. 241). Since Deaver thinks all laws, including giving, apply to aliens (II,A,II,9), the alien is robbing God in failing to give, but Deaver will not insist the alien pay back to God that of which he robbed God. He will not even rebuke him and urge him to give while he is an alien. Deaver says a Christian who fails to give should be disfellowshipped (BN, July 1981, p. 42), but his failure to disfellowship aliens wrecks his one-law-applies-to-all-theory (II,A,II,9; II,N, Chart #18). The alien is qualified to give, he can give if he wants to, but Deaver does not believe in his own position strongly enough to tell the alien that he has the duty to give to the church and the church has the duty to see to it that he does it. Why does Deaver fail to do his duty? Is he teaching that aliens have to break up their marriages if they do not meet the divorce standard of Matthew 19:9, but they do not have to break up their bank account to pay back that of which they have robbed God? Surely the bank book is not more sacred?

(10) Deaver violates the fundamental principle of Bible study, i.e., to whom something is spoken. Paul ordained certain things for the churches (1 Cor. 4:17; 5:9-13; 11:2; 16:1, etc.).

(11) Since Deaver is still confused as to what I mean by "under" the covenant, I shall try again utilizing material already presented (IV,A, Intro.). In *Not Under Bondage* I raised the question whether aliens are "under or in the covenant" (p. 11). By Matthew 19:9 being covenant legislation I meant it covered the marriage of two spiritual Israelites (both of whom therefore are in the covenant), just as Deuteronomy 24:1-4 covered the marriage of two physical Israelites. To try to clarify, I said that by *under* I meant *in* the covenant. When this was not understood, I submitted and we signed the proposition that "the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." When Paul said the law (the old covenant) spoke to those who were under the law (Rom. 3:19), he did not mean that the covenant did not teach terms of admission for aliens, nor that the Old Testament prophets could not speak to those outside of the covenant, or that God was not universal king. He meant the law regulated the lives of those in the covenant and he clearly said aliens (Gentiles) were not under the law of Moses though they did sin (Rom. 2:12-15).

Everything taught by the new covenant is covenant teaching in the sense that the covenant teaches it, but this does not mean everyone is under the covenant. The covenant teaches concerning God, Christ, the Spirit, devil, demons, angels, disembodied spirits, infants, the church and the world, but they are not all under and regulated by the covenant. Not everything taught by the covenant refers to those who are in it (terms of admission), and not all taught those in the covenant is taught to aliens. The laws regulating fellowship and disfellowship do not regulate aliens nor Christians dealing with aliens (Warren, *Spiritual Sword*, July 1981, pp. 18-23). Matthew 19:9 is to two Christians (1 Cor. 7:10-11), the prohibition of divorce as long as the alien is content to dwell in the marriage bond is to the Christian in the mixed marriage and not to the alien. The alien is permitted to divorce when he is not content to dwell (7:15).

Divorce is permitted to aliens on as low a level as it was to Israelites and captive wives (Deut. 21:10-14).

(12) The contention that all men are under the new covenant shatters into tiny slivers the relationship between type and anti-type, shadow and substance. The parallels drawn between old Israel and new Israel cannot exist if the covenant is made with the world as well as with the church; unless one argues that the world is also a part of spiritual Israel.

(13) Deaver realizes not all men are under the kingdom of God's Son although all are under His reign over the universe. "The kingdom of Christ is the rule of Christ in the hearts of His people. . . . He invites you into His kingdom" (BN, March 1980, p. 164). Are aliens under this kingdom rule?

(14) I regret Deaver raised the question of integrity. "J. D., if you are as honest as you were on the war question, you will soon renounce it" (IV,A, Chart #24). Deaver commits the same mistake I did on the war question. I failed for a time to realize that later revelation qualified the sermon on the mount in certain things. Deaver sees this with reference to war, but not divorce (Matt. 5:31-32; 19:9). Does Deaver want me to think that if he is as honest as I was on the war question, he will soon renounce his position on Matthew 19:9 and 1 Corinthians 7:10-11,12-15? Deaver brought up the question of integrity.

(15) Debate: Publication of. I had originally planned to publish both debates in one volume but have decided to publish them separately because: (a) There are many who have been waiting for the publication of this debate. If we wait to finish the next debate, it will be more than eight months from now (April 22, 1982) before it would be finished, if we kept to our present schedule of one exchange per month. He has had my first affirmative for around a year. I was two weeks late on my third negative, after Deaver was months late on his third affirmative. Deaver's fourth affirmative reached me after seven months, instead of one. At this rate it would be around two years before the next debate is finished. (b) The debate has grown into a much larger one than I anticipated due to the charts. To include the other debate in this would make it an extremely long book. I have followed his example on the type of charts. (c) This debate is on a proposition which is distinct from my affirmation that "the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." My rejection of Deaver's proposition is not based on my concept of who is under (in) the covenant. One proposition does not depend on the other. This debate is a complete debate. Deaver spoke of "my fourth and (final) affirmative in this debate" (IV,A, Intro.). (d) Deaver should have no objections as he explicitly and implicitly affirms that he demolished my denial and established his affirmative. He should be anxious for brethren to learn of my assumed defeat as early as possible. (e) I urged, in vain, Deaver to reply to my arguments of 1 Corinthians which demolished his proposition (I,N,IX-XI; II,N,XXVI, 1). He chose to spend much of his time putting me into the affirmative and making irrelevant arguments. (f) It is very simple: (1) They say that Christ spoke on all marriages. Paul said that he, not Christ, spoke on mixed marriages. (2) They bind marriages involving aliens with Christ's legislation given in His personal ministry, but Paul, an inspired apostle did not do so, but gave different legislation (1 Cor. 7:10-15). (g) Deaver objected, so the debates were not published separately.

(16) I was almost two months late in getting my fourth negative to brother Deaver. However, it has not held up the publication of the debate for I have not received the fourth affirmative in galley proof from the printer yet. The fourth negative will be mailed to brother Deaver, the Lord willing, at the same time it is mailed to the printer.

CHART #13

DEAVER MAINTAINS THAT MATTHEW 19:6 IS 1 CORINTHIANS 7:10-11 AND IS CHRIST'S GENERAL LAW ON ALL MARRIAGE IN AND OUT OF THE CHURCH, AND THAT PAUL APPLIED THIS GENERAL LAW TO QUESTIONS, SPECIFIC SITUATIONS, OR CASES IN 7:12-15 (*Home*, pp. 205-208; I,A,II,23,6; *Lock*, pp. 228, 223-224): (1) If 19:6 (which he says is 7:10-11) is 7:10-11 *choridzo* in 7:10-11 must mean divorce, and it is forbidden. How can a law which forbids divorce in 7:10-11 permit divorce in 7:15 (permissive imperative, *Your*, p. 500; *Charts*, p. 217; compare 7:9,36)? "... then let him leave (depart, leave the marriage)," *Lock*, p. 231; compare 7:36). This is contradictory. However, there is no contradiction when one realizes that Christ spoke on two believers (7:10-11; in 1978 Deaver and Warren realized this), and Paul in 7:12-15 spoke to a Christian married to a non-Christian (*Your*, pp. 448-449; *Charts*, p. 213). Christ had not spoken on a mixed marriage. Therefore, Paul's revelation did not contradict Matthew 19:9, for he dealt with mixed marriages.

(2) When God permitted a divorce (Deut. 24:1-4; Matt. 19:9), He permitted remarriage. He permitted the unbeliever to divorce (7:15). God did not permit the divorce in 7:10; therefore, remarriage was forbidden (7:11). The only obligation laid on the unbeliever was if he was content to dwell with the believer. Floyd: "Paul suspends the obligation to maintain the marriage on one condition; the consent of the pagan (verses 12 and 13)" (*Your*, p. 499). If he wanted to divorce he was permitted to do so (7:15). He was under as easy a divorce law as were God's people in the Old Testament (Deut. 24:1-4; 21:10-14).

(3) If 19:9 covered all marriages, it covered mixed marriages, but Paul said Christ did not deal with mixed marriages. If Matthew 19:6 is the general law, it answered all questions about marriage and divorce for all marriages, i.e., remain in marriage, do not divorce. It answered the question as to whether all wives were to dwell with all husbands, all husbands with all wives, whether all marriages were legitimate, whether all husbands were sanctified, and whether all children were holy. There were no more questions to be answered by Paul concerning mixed marriages.

(4) Deaver said the rest did not apply to the rest of the marriages, but to "the rest of the questions," or "the specific situations (or cases)" (*Home*, pp. 206-207, 208) asked by the Corinthians (I,A,II,23,6). This is a distinction without a difference for the rest of the questions, specific situations, or cases concerning mixed marriages. If 7:10-11 answered these questions for all marriages, the Lord had spoken as specifically on mixed marriages as on other marriages.

(5) Deaver said the question answered by 7:10-11 was: "Is it all right for those persons who are married to continue in marriage" (*Home*, pp. 205-206)? If this was asked about all marriages (instead of about two Christians, as Deaver once believed), it answered the question concerning mixed marriages. In 1978 he said Paul answered in 7:12-13: "Should the Christian who is married to a non-Christian leave the non-Christian" (*Your*, p. 445)? But how could Matthew 19:9 or 19:6 answer all questions with stay and do not divorce (but if you do remain unmarried or be reconciled in 7:10-11) and say something different in 7:12-15?

(6) I,N,XI; II,N,XI,XII; III,N,III.

CHART #14

Analysis of 1 Corinthians 7:10-15

PASSAGE:	1 Cor. 7:10-11	1 Cor. 7:12-15
TEACHER:	Christ (7:10; Matt. 19:9)	Paul gives a revelation not given during the personal ministry (7:12)
AUDIENCE:	Christians married to Christians (7:10 contrasted with 7:12)	"The rest"—mixed marriages (7:12-13)
SUBJECT:	Divorce: Leave (<i>aphiemi</i> , 7:11) Not depart (<i>choridzo</i> , 7:10-11)	Divorce: Leave (<i>aphiemi</i> , 7:12-13) Let him depart (<i>choridzo</i> , 7:15)
INSTRUCTION:	(1) To the married: divorce is forbidden (7:10-11) (2) To the divorced, remarriage is forbidden, though reconciliation is not (7:11) (3) The believer is bound.	(1) To the believer: divorce is forbidden if the unbeliever consents to the marriage (7:12) (2) Concerning the unbeliever: divorce is permitted "Let him depart" (7:15). Permissive imperative (<i>Charts</i> , p. 217) (3) The believer is free.

The issue is simple and clear. These brethren claim that Christ spoke on all marriages, but Paul said Christ did not speak on mixed marriages. Paul applied a different law to a marriage involving an alien than to a marriage not involving an alien. Later revelation (John 16:12-13) through Paul reveals that Matthew 19:9 is *not universal legislation on divorce for all marriages*.

We agreed on the number of charts one could use per exchange. I have followed Deaver's example as to the different types of charts, and have used sometimes, in copying his example, a page per chart; including using single spacing at times—as in this fourth negative.

BALES' FIRST AFFIRMATIVE

Let us study with industry and integrity.

I. THE PROPOSITION STATED AND DEFINED. "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." (1) If a covenant is an *agreement* that "only had application to the people to whom" it was addressed (Lindsey D. Warren, *Your*, p. 53), a covenant is only with those who enter the agreement. If it is a "legal document by which one disposes of his goods" (Tom Holland, *Your*, p. 58), one is not included in the testament unless one is a child of God; of Abraham's seed (Gal. 3:29). Does God dispose of "his goods" to those outside the family (Heb. 9:15-17)? If a covenant is a unilateral determination or appointment, the kingdom is given to the apostles (Lk. 22:29-30), to the little flock (Lk. 12:32), and to Christians (Heb. 12:28), but not to the world. The covenant is appointed only for spiritual Israel (Heb. 8:10). God covenanted, or determined, appointed, or made the new covenant with Israel only as surely as the kingdom was appointed, covenanted with, the apostles and the new nation, the church (1 Pet. 2:5-9; Lk. 22:29-30; Kittel, II, pp. 105-106). (2) No one is under the covenant and its internal laws unless he is in the covenant (see IX). (3) We must not confuse similarity in certain matters with identity in all matters. Gentiles did certain things of the law (Rom. 2:14), but were not under the law (Rom. 2:12). Just as only those who were circumcized were debtors "to do the whole law" (Gal. 5:3), only the spiritually circumcized are debtors to do the entire New Covenant (Col. 2:11; Phil. 3:3). Those who have been baptized into the possession of, into union with, the Father, the Son, and the Holy Spirit are commanded to observe all Jesus taught (Matt. 28:19-20; Acts 2:40-42). (4) By internal laws, I refer to those laws of the new covenant which are not found in general revelation and apply to Christians. (5) This proposition is not essential to the meaning of 1 Corinthians 7:10-15.

II. COVENANT MADE WITH SPIRITUAL ISRAEL. (1) The old was made with physical Israel (Lindsey D. Warren, *Your*, p. 53; Holland, p. 62; Connally, p. 545), the new with spiritual Israel (Heb. 8:10). The church is the church of the new covenant; the world is not the world of the new covenant. (2) God's laws are in the minds and written on the hearts of those with whom the covenant is made (Heb. 8:10). (3) God is their God *and* they are God's people (Heb. 8:10). (4) They are all fellow-citizens; not some fellow-citizens and some aliens (Heb. 8:11). (5) They are brothers (Heb. 8:11). (6) They all know the Lord (Heb. 8:11). (7) Their sins are forgiven (Heb. 8:12). "And this is my covenant unto them, *when I shall take away their sins*" (Rom. 11:27). Do the above describe aliens? There were aliens when the old was operative (Eph. 2:12), and there are aliens today unless all are a part of the one new man, the church (Eph. 2:15-19). All are "made nigh in the blood of Christ," reconciled, and a part of the one new man (Eph. 2:13, 15-16) if all are under the covenant. (8) Those with whom the covenant is made are sanctified. The will of God worked out through the death, burial and resurrection of Christ sanctifies us (Heb. 10:9-10). Christ's blood is the blood of the eternal covenant (Heb. 13:20), and by "the blood of the covenant" we are sanctified (Heb. 10:29). Those who are sanctified are in the church (Eph. 5:26). Are aliens sanctified?

III. THE CHANGE OF KINGDOMS AND COVENANTS THE SAME CHANGE. The kingdom was taken from physical Israel (Matt. 21:43), given to the little flock (Lk. 12:32), and received by the church (1 Pet. 2:5-10; Heb. 12:28) which is spiritual Israel over which the apostles rule (Matt. 19:28; 1 Cor. 5:9-13). Deaver said the kingdom is the rule of Christ in the hearts of His people, and He invites people into the kingdom (*Biblical Notes*, March 1980, p. 164). (2) The covenant people and the kingdom people are the same people. The kingdom was appointed unto the apostles (the word for "appoint" is a word for covenant, Lk. 22:29-30; Kittel, II, p. 105). Israel was cut off from covenant relationship with God when the new covenant was made with the church (Heb. 8:10-13; 1 Pet. 2:5-10). Being in the covenant, the church, and the kingdom are the same thing (Heb. 12:18-29). (3) As surely as there were aliens during the old there are aliens during the new covenant age. People out of covenant relationship did not cease to be aliens.

IV. THE CHANGE OF THE HIGH PRIEST DID NOT MAKE CHRIST THE HIGH PRIEST FUNCTIONING FOR ALIENS. (1) The high priest did not function for aliens but for those who

under the Levitical priesthood "received the law" (Heb. 7:11). (2) Christ is high priest "over the house of God" (Heb. 10:21), and the church is His house (Heb. 3:6; 1 Tim. 3:15). Aliens cannot come to the throne of grace in time of need (Heb. 4:14-16), nor is Christ their high priest, but ours (Heb. 7:25-26; 8:1).

V. THE CHANGE OF TABERNACLES WAS INVOLVED IN THE CHANGE OF THE COVENANTS, BUT THIS DID NOT CHANGE THE RELATIONSHIP OF ALIENS TO OUR TABERNACLE AND ALTAR. (1) The old had a tabernacle and ordinances of divine service, and its sanctuary where offerings were made (Heb. 9:1-2; 5:3). Aliens did not have this sanctuary and altar. (2) Christ is "a minister . . . of the true tabernacle" (Heb. 8:2), its holy place is entered by the blood of Jesus (Heb. 10:10) and alien Jews have no right to our altar (Heb. 13:10); nor do any other aliens.

VI. THE CHANGE IN THE BLOOD OFFERED FOR SINS DID NOT PLACE ALIENS UNDER THE BLOOD ANY MORE THAN ALIENS WERE UNDER THE BLOOD OFFERED BY THE HIGH PRIEST IN THE OLD COVENANT (Heb. 9:15-23; 10:4-23; 12:24; 13:20; 1 Cor. 11:25). Christ's "blood of the covenant" is the "blood of the covenant wherewith" we are sanctified (Heb. 10:29). Those under the covenant are under the blood. Aliens are under neither, though they come under the blood if (and as) they enter the covenant (Rom. 11:27).

VII. UNIVERSAL AUTHORITY DOES NOT NECESSITATE UNIVERSAL RULE THROUGH THE COVENANT AND ITS LAWS. During the time of the law of Moses, God was universal ruler over all nations (Ps. 24:1; 47:2-4,8; 96:1-3,5-6,10,13; 103:17-22; Dan. 2:37; 4:26-27,34-35; Jer. 10:6). Jehovah has always been "Lord of heaven and earth" (Matt. 11:25; Acts 17:24). Assyria was His axe (Isa. 10:5-19). However, Israel was the only nation in covenant relationship with God during the time of the law of Moses (Deut. 5:1-4; 7:6-12; 9:10-11). Israel was "a people near unto Him" (Ps. 148:13-14), "the people whom he hath chosen for his own inheritance" (Ps. 33:12), and of Israel only was it said: "He sheweth his word unto Jacob, His statutes and his ordinances unto Israel. *He hath not dealt so with any nation; and as for his ordinances, they have not known them*" (Ps. 147:19-20). God ruled over Israel, not the other nations, *through His covenant*. Universal authority does not prove that all people were accountable to God through the terms of His covenant.

VIII. CHRIST HAS ALL AUTHORITY in heaven and on earth (Matt. 28:18), and all but the Father are under His dominion (1 Pet. 3:22; Eph. 1:20-23; Col. 2:10; 1 Cor. 15:27). Does this mean He rules over all through the terms of the new covenant? (a) He rules over the angels (Matt. 18:10; Heb. 1:3-6, 13-14; 1 Pet. 3:22). Does this prove that the gospel must be preached to them, that they must be baptized, and then observe all Jesus commanded converts to do (Matt. 28:19-20)? He sanctions marriage for Christians (1 Cor. 7:1-11). This is not authorized for angels (Matt. 22:30). This is not a denial of His sovereignty but it does prove *His authority and rule are wider than His rule over the church*. (b) Christ rules over the redeemed and the unredeemed disembodied spirits of *all dispensations*. He is the Lord of the dead as well as of the living (Rom. 14:9; Rev. 1:18). Does He rule over them all through the terms of the new covenant? Are they obligated to preach the gospel, observe the Lord's supper, assemble on the Lord's day, etc.? If we deny these things are we denying His Lordship? (c) Christ has authority over infants. Are they ruled over by Him through the terms of the new covenant? (d) Christ has authority over the insane, but they are not bound by the new covenant. (e) God and Christ rule over the kings of this earth (Rev. 1:5; Acts 17:24; Rom. 13:1-5). Are they ruled over by Christ through His covenant and its internal laws? Does He have a covenant with earthly kingdoms? Are they in His kingdom which is entered by the new birth (John 3:3-5)? (f) Christ has authority over the devil and demons (Matt. 12:27-29; John 16:11; Eph. 4:8; Heb. 2:14-15; Acts 2:24). Paul had authority to command spirits, but were they under the covenant (Acts 16:16-18; 19:15)? Is the gospel preached to them? Are they told to repent and be baptized, to observe the Lord's supper, to rear their children in the nurture and admonition of the Lord, to give as the Lord has prospered them? (g) Christ rules over His church, which is His body (Col. 1:18). If Christ is head of the world *in the sense He is head of the church*, He has two bodies—one holy and one unholy; one purchased with His blood (Acts 20:28) and another not purchased with His blood; one entered by baptism and another by the physical birth. In fact, the "worldly body" would not be entered by the physical birth, for infants are not of the world in the sense of the world which lieth in the evil one (Gal. 1:4; 1 John 5:19). The worldly body would be entered by committing sin, for this is what makes one a part of the world. Does Christ rule over His kingdom, the church, in the same way in which He rules over angels, disembodied spirits, the kingdoms of this world, and the devil and his angels? Surely not. But is this a denial of His universal Lordship?

Christ, who has all authority (Matt. 28:18), has legislated that people must enter into *a unique relationship* with the Father, the Son, and the Holy Spirit through baptism before they are bound by the internal laws of the covenant (Matt. 28:20). "Into the name" means that we are brought into their possession. Though all people in some sense belong to Him, after baptism we are in a relationship with God, Christ, and the Spirit which we were not in before. The converted are bound by the commands of Matthew 28:20. These commands are addressed to them and not to the world (compare Rom. 3:19).

It should be clear that universal authority is not denied when I deny that all Christ's rule is through the new covenant and its laws. To be under His universal authority (1 Cor. 15:24-28) is not the same as being under His covenant.

IX. ONE IS NOT UNDER A COVENANT UNLESS HE IS IN IT.

(1) Transgressions *under* the old covenant were committed by those who were *in* it (Heb. 9:15). (2) To be *under* grace (Rom. 6:14) one must "have had our access *by faith into this grace wherein we stand*" (Rom. 5:2). Sin has dominion over those who are not under grace. Are all under grace (Rom. 6:14)? (3) Only those *in* the old covenant were *under* the law (Rom. 3:19; Gal. 3:23; 4:2,4-5; 5:18). Those who wanted to be circumcized desired "to be *under* the law" (Gal. 4:21). "But if ye are led by the Spirit, ye are not *under* the law" (Gal. 5:18). (4) Those who were not under the law of Moses (Rom. 2:12) were aliens (Eph. 2:12). *Are there no aliens, no outsiders, today?* Yes, and Paul refused to judge them, in at least certain matters, as he judged the insider (1 Cor. 5:12-13; Col. 4:5). He did not apply all Christ's laws to all men both inside and outside the church. The aliens were outside whatever Paul was inside. What was he inside? (5) To be under sin is to be in sin (Rom. 3:9; Gal. 3:22). (6) There are two olive trees, i.e., the good and the wild. If everyone is a part of the same olive tree, they all entered it by faith (Rom. 11:17-24). To be in the olive tree is to be in the covenant (to be in Christ) for both are entered by faith (Gal. 3:26-27). If there is only one tree of which everyone is a part, does it have a good side and a wild side? Is it a good-and-wild olive tree? (7) Regardless of where the Jew and Gentile were, they were not where Paul was, i.e., under law to Christ (1 Cor. 9:20,21). Paul did not say that they thought they were outside Christ but that in reality they stood where Paul stood, i.e., under law to Christ. (8) If one was not *under* bondage he was not *in* bondage (1 Cor. 7:15). (9) To be under darkness was to be in darkness (Jude 6). (10) First Timothy 6:1, compare Matthew 11:29.

X. THE COVENANT SPEAKS TO THOSE WHO ARE UNDER THE COVENANT. "Now we know that what things soever the law saith, *it speaketh to them that are under the law*" (Rom. 3:19). Warren said: "It does one no good to obey a law to which he is not amenable; e.g., the Law of Moses today" (W-F, p. 111). "One cannot obey a law to which he is not amenable (Rom. 3:19)" (Warren, *Your*, p. 367; *Lock*, pp. 12-13, 152). Since he cites Romans 3:19, Warren should realize *that the law speaks to one because he is under the law*. "No one is amenable to a law which has not been addressed to them" (W-F, p. 149). No one was *under* the law of Moses who was not *in* Moses' covenant. Paul quoted the law, and in so doing quoted from the ten commandments (Rom. 7:7) which is also called the covenant (Deut. 5:2-5,21; 9:10-11; Ex. 34:27-28; 1 Kings 8:9,21). Therefore, we are justified in saying that "we know that what things soever *the covenant saith*, it speaketh to them that are *under the covenant*." Both covenants had conditions of entrance, and no one was in either covenant unless he complied with the terms of admission.

When the covenants told those outside the covenant what they must do in order to enter the covenants, neither covenant was saying that those who were being invited into the covenant were already bound by all the internal laws of the covenant. The gospel of Christ's death for our sins, His burial and His resurrection is proclaimed to the world, and the world is told what they must do to obey the gospel and thereby to enter into the covenant. *These things are addressed to the world* and the world must obey them in order to be saved. However, Christ, who has all authority, did not authorize those in the covenant to bind on those outside the covenant all that Jesus commanded those to do who have been baptized into Him. The gospel as the message of salvation to lost sinners, and the conditions of accepting the gospel, are addressed to the world. However, it is not until a person is baptized that the internal commands of the covenant are addressed to that person. After baptism, converts are to be taught to observe all that Jesus commanded (Matt. 28:19-20). The law of pardon which is addressed to the alien, and which he must obey if he is to be saved (Acts 2:38), is not the same as the law of pardon addressed to those who are in the covenant—repent and pray (Acts 8:22) and walk in the light (1 John 1:5-10).

Alexander Campbell was referring to baptized disciples when he said: "Again: the phrase '*teaching them to observe all things which I have commanded you*,' respects the disciples *exclusively*. For Christ did never command nations, indiscriminantly, to observe his ordinances; but only his disciples" (*Campbell-MacCalla Debate*, p. 97).

XI. THOSE WHO WERE UNDER THE OLD COVENANT WERE UNDER THE BLOOD. “. . . sprinkled both the book itself and all the people, saying, This is the blood of *the covenant which God commanded to you-ward*. Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood” (Heb. 9:20-21). The blood of Christ cleanses the things of the new covenant which were typified by the old (Heb. 9:23; 10:4-22). His blood is “the blood of an eternal covenant” (Heb. 13:20). If we are under the covenant we are under the blood.

XII. ONLY ABRAHAM'S SEED ARE UNDER THE COVENANT. God's covenant with Abraham was limited to Abraham's physical seed and to those who became a part of that seed through circumcision (Gen. 17:9-14). The only ones who were under this covenant were those who were in it. The covenant of circumcision became a part of the Mosaic covenant which was made with Abraham's physical seed (John 7:22-23; Gal. 3:8-18). God's promise to Abraham (Gen. 22:17-18) is fulfilled in Christ and those who are Christ's. “And if ye are Christ's *then* are ye Abraham's seed, *heirs* according to promise” (Gal. 3:29). It is not to every man but “the seed of Abraham” to whom “he giveth help” (Heb. 2:16). He layeth hold on them to rescue them. He offers help to all who will come, but only those who respond and become a part of Abraham's seed are rescued or given help by Him. Those who were not a part of the old covenant had no interest in it as heirs or beneficiaries. As Alexander Campbell said, “as we cannot be ranked among his faithful children until we are Christ's brethren, we are not interested in (have no part as heirs, J.D.B.) any promise made to his spiritual seed, until we are manifested to be such, by an avowal of that same kind of faith which he had” (*Campbell-Maccalla*, p. 162). “So then *they that are of faith* are blessed with the faithful Abraham” (Gal. 3:8-9, 16-18, 26-29). God has children by creation (Acts 17:28-29), but only those who are children by the new birth are in the kingdom (John 3:3-5). Aliens are not ruled over by Christ as Son over the house (Heb. 3:6) through the new covenant laws. Since God has two types of children, should we be surprised there are two types of rule?

XIII. CHRIST IS HIGH PRIEST ONLY FOR THOSE WHO ARE IN THE COVENANT. He is the high priest “of our confession,” not of those who are not of our confession (Heb. 3:1). He saves those “that draw near unto God through him, seeing he ever liveth to make intercession for *them . . . us . . .*” (Heb. 7:25-26). “We,” not the world, have the high priest who is now “before the face of God for *us*” (Heb. 8:1; 9:24). He is “a great priest *over the house of God*”

(Heb. 10:21). The world is not in His house nor under the regulations by which he rules His house. "Christ as a son, over *his house: whose house are we*, if we hold fast our boldness and glorying of our hope firm unto the end" (Heb. 3:6). It is for the church, not the world, that He intercedes as high priest. The invitation in Hebrews to come with boldness to the throne of grace is to Christians, not aliens. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Heb. 4:16). Aliens are invited to come to Christ, but no alien while an alien can go directly to the throne of grace (Heb. 10:21-22). They must become a part of the house of God. They must be baptized believers (Heb. 10:21-22). They must first accept Him as Savior. *No one outside the covenant has the right to our altar* (Heb. 13:10).

XIV. THE HIGH PRIEST AND THE KING ARE ON THE SAME THRONE. Christ is king and priest, and the same ones for whom He functions as priest are the ones over whom He rules *as subjects in His kingdom*. "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1; 7:1-28). Christ is high priest over the house of God (Heb. 10:21), and as Son has authority over the house (Heb. 3:6). The ones over whom He rules in His kingdom are the same ones for whom He functions as high priest (Col. 1:13). If aliens are under the rule of His kingdom, they are also invited to come directly to the throne of grace just as they are (Heb. 4:14-16). But He is not king *and priest* for aliens.

XV. IT WAS MEMBERS OF HIS KINGDOM WHO WERE SAID TO BE RECEIVING THE KINGDOM WHICH CANNOT BE SHAKEN. The following describes Christians, not aliens. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire" (Heb. 12:28-29). Christ has all authority *in heaven and on earth*, but all of His rule is not rule over or through His spiritual kingdom. Only those translated into His kingdom have received it and are in it (Col. 1:13-14). Deaver agrees there is but one way into the kingdom (*Your*, pp. 441-442). Why cannot he see that the only ones under the kingdom-rule in the kingdom of God's Son are those who have been born again? Christ is no more king over the world, *in His rulership in this kingdom*, than He is high priest for the world.

The same people who received the kingdom (Heb. 12:28) received the covenant. Who received the covenant? Those with whom the

covenant was made. With whom was the covenant made? Spiritual Israel (Heb. 8:8,10). Physical Israel was cut off (Matt. 21:43) and cast out (Rom. 11:17-24). Those who are in, not outside of, the covenant, are God's people (Heb. 8:10-11). All who are under the covenant have God's laws in their minds and written on their hearts (Heb. 8:10). All these have their sins forgiven to be remembered no more (Heb. 8:12). The new covenant has no more been made with everyone in the world than was the old. Only those who were a part of physical Israel, or were proselytes, were in and under the old, and only those who are a part of spiritual Israel are in and under the new covenant. Only those who stand where Paul stood are under law to Christ in the sense Paul was under law to Christ (1 Cor. 9:20-21).

Aliens are not citizens of the kingdom. When the Jews were broken off from the good olive tree, they were no longer in covenant relationship with God (Rom. 11:17-24). To be grafted into the good olive tree is to be in covenant relationship with God. When the kingdom was taken from Israel, they were no longer a part of it (Matt. 21:43). It was given to the people who obey the gospel (Heb. 12:28; 1 Pet. 2:5,9). No one is in the kingdom who has not been born again (John 3:3-5). How can one be under the covenant and be outside of it? be a part of the good olive tree but not be grafted into it by faith? be subject to the rules for those who are in the kingdom when he is outside the kingdom? Why judge those who are without when Paul refused to do so (1 Cor. 5:10,12-13)?

The apostles rule with Christ, sitting on twelve thrones "*judging the twelve tribes of Israel*" (Matt. 19:28). This is *the kingdom Christ appointed unto them* (Lk. 22:28-30). The kingdom is made up of spiritual Israel, the church, for it was taken away from physical Israel and given to the nation bringing forth the fruit thereof (Matt. 21:43; Heb. 12:28; 1 Pet. 2:5,9). The apostles are said to be *set in the church* (1 Cor. 12:28). Although the apostles tell people outside the kingdom what they must do to enter the kingdom, for they have the keys of the kingdom (Matt. 16:19; John 20:20-23), as rulers the apostles judged those who were within, and regulated their lives, but not those who were without (1 Cor. 5:10,12-13). The church, not the world, continues in the apostles' doctrine and is the pillar and support of the truth (Matt. 28:20; Acts 2:42; 1 Tim. 3:14-15). Deaver said: "It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel" (SS, Dec., 1970, p. 5).

XVI. IN INSTRUCTING THE CHURCH, PAUL TOLD CHRISTIANS HOW TO CONDUCT THEMSELVES IN THE CHURCH AND NOT ALIENS HOW TO CONDUCT THEMSELVES IN THE WORLD. “. . . write . . . I unto thee . . . that thou mayest know how men ought to behave themselves *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). This is the house of God over which Christ rules as Son and for which He is high priest (Eph. 2:19; Heb. 3:6; 10:21). Paul did not try to bind these instructions on Jews or Gentiles who were outside the church of the new covenant. He did not tell Jews how they were to regulate themselves in the temple, or Gentiles how they were to conduct their religious organizations based on men’s traditions, or tell some other organization of aliens how they were to conduct themselves in their man-made “houses.” The apostle regulated those who were in the house, the church, of God (1 Tim. 3:14-15) for Christ authorized this when He said converts were to be taught all that He commanded them (Matt. 28:20). Paul knew the difference between his (Paul’s) authority to regulate the lives of those who were in Christ, in contrast with not regulating those who were outside the church (1 Cor. 5:10,12-13). This did not mean that the doctrines of men brought one into a saving relationship with God. This can be done only through Christ.

Bring it before the church? If all laws of Christ are binding on all people, aliens must bring their lawsuits, their differences, before the saints and not before the courts of unbelievers (1 Cor. 6:1-8).

Unless these brethren undergo a change of mind, their position that all people are under all laws of Christ will lead them to such positions as the following: Christ’s laws on giving are bound on the world; therefore, when a person comes forward to be baptized someone must examine him both on the marriage question and on giving. His failure to give, from the time he began to earn money, means that he has robbed God all these years. The genuineness of his repentance must be demonstrated in his returning what he has robbed. May he do it in a lump sum before baptism or by a series of installments? Surely he will not want to keep that of which he has robbed God? Are we filling the church with impenitent robbers? If restoring that of which he has robbed God wrecks his bank account, why worry about this if you have wrecked his marriage? To be consistent these brethren must urge on aliens the duty of giving to the church even while in the world. Their unbaptized condition does not excuse them from giving. Is it not strange that brethren would take the position that the world is obligated (and, of course, they

ought to teach the world to do what it is obligated to do) to give to the work of the church? How long will it be before they are like some of our denominational friends—out soliciting the world for contributions? If it is their duty to give, is it not our duty to motivate them to give and to furnish them with opportunities to give? Otherwise they will have to *pay up* as well as *break up* their marriages if they have not practiced Matthew 19:9.

On their own logic, they are filling the church with impenitent robbers, for they require no man to restore that of which he has robbed God. They do not even require this of the saints who have not given scripturally.

If all are under the covenant, there are no aliens today and it would be impossible for Christians to be “unequally yoked with unbelievers,” or to come out from among them, or to separate the temple of God and the temple of idols (2 Cor. 6:14-7:1).

XVII. CHRIST HAS AT LEAST THREE RULES OR REIGNS. (1) The kingdom which He purchased with His blood and which is entered by the new birth (Col. 1:13-14; Acts 20:28; Edward C. Wharton, *God Among the Nations*, p. 13). (2) “A kingdom of men ruled by kings of the earth” which is entered by the physical birth and its rule involves the sword (Rom. 13; *Ibid.*, p. 13). (3) Reign over all spirit beings except God the Father. Does He reign over all through the laws of the covenant?

XVIII. WHY DID NOT PAUL JUDGE THE WORLD? God (1 Cor. 5:13) and Christ (Acts 17:31) have the authority to judge the world. Paul was an apostle of Christ (Gal. 1:1). As an ambassador of Christ, an official representative, he pleaded with people to be reconciled to God. He authoritatively preached this message of reconciliation to the world (2 Cor. 5:19-20). If Deaver is right, the fact that the message of reconciliation is preached to the world is proof that all the world is already amenable to *all* the laws of Christ. He does not distinguish between the gospel being preached to the world as the offer of salvation and the commands of Matthew 28:20 bound on the world after conversion. One of the commands of Matthew 28:20 is: “I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat” (1 Cor. 5:11). Since Paul had authority from Him, who has all authority in heaven and on earth, why did Paul not apply this legislation to the world? But he said: “not at all meaning with the fornicators of this world, or with the covetous and extortioners, or with idolaters; for then must ye needs go out of the world” (1 Cor.

5:10). Paul disclaimed the right to apply the internal regulations of the covenant to people of the world. "But what have I to do with judging them that are without? Do not ye judge them that are within? But them that are without *God judgeth*" (1 Cor. 5:12-13). This proves that not all laws of Christ are binding on the world and/or our relationship to the world. We have one standard to regulate our relationship to a brother in these matters and another with reference to our relationship to the world. Furthermore, the fact that God judges those who are without does not prove He judges them, and regulates their conduct, by all the regulations by which He regulates those who are in the covenant. There were people in the world who were fornicators, etc., but not because they were under the covenant of Christ. If they were under it, one could not keep company or eat with them. Deaver must admit that this law was not directed to the world to regulate with whom the world should eat. Paul did not regulate the unbeliever (1 Cor. 7:12,15) with the law of 1 Corinthians 7:10-11.

XIX. OPPOSING GOD WITHOUT BEING IN THE COVENANT: OLD TESTAMENT. Although he may not realize it, Deaver's underlying assumption is that in order for it to be sinful to oppose God's will for those in His covenant the opposer must be in the covenant. (1) Adam and Eve, not the serpent, were in covenant relationship with God. There was no command to the serpent to dress and keep the garden (Gen. 2:15), to have dominion (Gen. 1:28), or to eat of every tree of the garden except that of the knowledge of good and evil. The serpent knew God spoke to them, not to him (Gen. 3:1). Eve knew "we," not the serpent, were told not to eat of this tree (Gen. 2:2-3). "Ye eat . . . she . . . did eat . . . he did eat" (Gen. 3:6). The serpent was not in covenant relationship with God; the command not to eat was not addressed to him, and he did not eat. But it was wrong for him to persuade someone (to whom God had addressed a law) to disobey that law of God. Therefore, the serpent, too, was cursed "because thou hast done this" (Gen. 3:14). It was wrong for one who was not a child of God (the serpent) to beguile a child of God (Gen. 3:13). Deaver's logic puts the serpent under the same covenant Adam and Eve were in. He was not under it but he sinned in misleading those who were in it.

(2) Pharaoh was not in Abraham's covenant (Gen. 12:1-8), nor was Abimeleck, but it was wrong for them to have another man's wife (Gen. 12:16-20; 20:1-10).

(3) Pharaoh was not in the Abrahamic covenant, but it was wrong for him to oppress God's covenant people (Ex. 1:8-22; 2:23-25).

(4) God told His people, not Egypt, to go sacrifice. It was wrong for Pharaoh to oppose what God told His covenant people to do (Ex. 3:18-20; 5:1-4,16-17).

(5) The magicians of Pharaoh were not in the Abrahamic covenant, but it was wrong for them to oppose Moses, the prophet of God, even though Moses was making no effort to get them into the Abrahamic covenant (Ex. 7:11-13,22). Even the acknowledgment that God was with Moses did not place them in the covenant (Ex. 8:19).

(6) God told Pharaoh to "let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is Jehovah, that I should hearken unto his voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go" (Ex. 5:1-2). This proves at least the following: (a) God can address a word to those who are not in His covenant. (b) God's addressing this word to them does not place them in the covenant. Pharaoh was not in the covenant either before or after he was addressed by Moses and Aaron. He was not obligated to circumcise his children as were those in the covenant. (c) It is wrong to resist a word of God addressed to one even though one is not in the covenant. (d) God as the ruler of the universe has the right to address *any* of His creatures (Matt. 11:25; Dan. 4:26-27,34-35), and when He does so they are obligated to obey Him. But this does not prove everyone to whom He addresses a word is already under His covenant rule.

(7) Balak was not in covenant relationship with God but it was wrong for him to try to keep God's people from entering into the promised land (Num. 22:2-6).

(8) It was wrong for the daughters of Moab, and Midianites, who were not in God's covenant, to seduce God's people to sin (Num. 25:1-18). It was wrong to cast a stumbling-block before God's people (Num. 31:16; 25:1-5; Rev. 2:14).

(9) God can use someone without their being in covenant relationship with Him—Assyria (Isa. 10:5-19).

(10) God can rule over the kingdoms of men without their being in or under His covenant (Dan. 4:26-27,34-35).

(11) Nineveh was not in God's covenant but it would have been wrong for her to have rejected the message *God sent to her* (which did not tell her she was obligated to keep the Mosaic covenant) through Jonah (Jonah 3:5-10). However, it was not wrong for them not to participate in the temple worship. In fact, it would have been wrong for these uncircumcised people to have done so.

(12) The fact that it was not right for pagan nations to try to persuade Israel to intermarry with them does not prove these nations were under the old covenant (Deut. 5:1-2; 7:2-4).

XX. OPPOSING GOD WITHOUT BEING IN THE NEW COVENANT: NEW TESTAMENT. (1) The evil spirits did not have to be under the covenant in order to obey Paul (Acts 16:18), and to know of Jesus and Paul (Acts 19:12-16). The gospel is not preached to them.

(2) The devil was not amenable to the old covenant but he sinned in trying to get God's Son to turn from His means and goals (Matt. 4:1-11). The gospel is not addressed to the devil but it is wrong for him to oppose or to try to pervert it. The devil is under judgment even though he is not under the new covenant (John 16:11).

(3) The devil does not have to be in the new covenant in order to do wrong in trying to ensnare (1 Tim. 3:7; 2 Tim. 2:16), to beguile (2 Cor. 11:3-4), to devour (1 Pet. 5:8), and to persecute (Rev. 2:10; 20:7-10) people whether they are in the covenant or not. The devil sinneth from the beginning (1 John 3:8) and the children of the devil do not have to be in the covenant (1 John 3:10) in order to sin. The gospel is not addressed to the devil, so he is not amenable to it (W-F, p. 149; *Lock*, pp. 12-13, 152).

(4) The Jewish false prophet Bar-Jesus (Elymas) was not under law to Christ as was Paul (1 Cor. 9:20-21), but it was wrong for him to try to turn people "aside . . . from the faith." Paul said: "O full of all guile and all villany, *thou son of the devil*, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:8-10). He was trying to turn people from a message *addressed to them and to him*.

(5) The Jews who rejected Christ in His personal ministry did not have to be members of the new covenant in order to be judged by Christ and His word (John 12:48).

(6) Warren maintains that *today* "God reveals Himself to man" through "'general' revelation (the world. Man)" and "'special' revelation (the Bible. Jesus Christ)" (Warren-Matson, p. 273). "We could prove that the Bible itself, simply as a phenomenon, proves the existence of God. But that is *not* our approach in this discussion. I showed that I have *deduced*, from *man* himself, the existence of *God*" (W-M, p. 274). Man can know the truth that God is even without learning it from special revelation. "In Romans 1:18 and following, after Paul had made clear that the evidence of God is right before the eyes of everyone—His everlasting power and divinity are made known by the things that are seen . . ." (W-M, pp. 310, 312). Warren said this is *clearly done today*. It is as clear as it was while the old covenant was in force and also when Paul wrote Romans. Furthermore, man *sins* when he turns away from the knowledge of God *which he has without special revelation*. Warren

said that Paul "then showed, in regard to those who turned away from God, three times in that chapter he said 'Wherefore God gave them up' in giving a list of the terrible and heinous crimes that were committed."

Warren went on to argue that without special revelation, but through general revelation, man could learn some things about morality and duty (pp. 284-291, 304-308). This involved some things in the will of God, for moral law is an expression of the will of God. Gentiles committed the sins of Romans 1:24-32 even though they were not under special revelation. These same principles can be discerned, and also disobeyed, by men today who do not have access to special revelation. One does not have to be under special revelation in order to have some truth, disobey it, and become a sinner in need of salvation.

Roy Deaver—who moderated for Warren—in his review of the Matson debate manifested his agreement with the above arguments by Warren (*The Spiritual Sword*, April, 1980, pp. 39-43). Guy N. Woods, in a book carefully edited by Warren and Elkins in 1979, cited Romans 1:18-19, 28-32 to prove that moral law is also applicable today to those who are outside the church (*Home*, p. 191). In another book carefully edited by Warren and Elkins in 1977, Maurice W. Lusk, III spoke of "a universal moral law of God" which was also included, or reflected, in various covenants. "This law is itself a reflection of the moral nature of God; and man, created in the image of God, has a sense of morality within him which is a part of his very nature. Man may, however, rebel against this nature and live in defiance of what is morally right, but he is none the less answerable for his actions. *If this be not the case, then the very concept of the justice of God becomes totally unintelligible* (italics, J.D.B.).

"This is precisely the theme taken up by Paul in the first four chapters of the book of Romans. . . . In Romans 1:18-32 he argues that all men, from creation forward, can know that God must of necessity exist and that certain things are right and certain things are wrong. This renders them 'without excuse.'" Lusk then recommended "a masterful discussion of this theme in Romans" which was "given by Roy Deaver in: William Woodson, ed., *Freed-Hardeman College 1974 Lectures* (Henderson: Freed-Hardeman College, 1974), pp. 280-89" (*The Living Messages of the Books of the Old Testament*, pp. 380, 381). He is arguing, in effect, that it would be unjust for God to hold them to a covenant which He had not made with them.

Roy Deaver said: "God will render to every man according to his works, but his works in relationship to what? Answer: in relationship to the law under which he lived. . . . That to which Gentiles were obligated is dealt with in 1:18-32. There never has been a man or a group of men independent of amenability to divine law. The great moral law is written and imbedded in the very nature of every human being" (William Woodson, Editor, *The Church and Fellowship*, 1974, p. 283). Amen! "The Gentiles (not those in the Christian dispensation) will be judged by the law written in their hearts" (p. 284). Warren said the same thing (Warren-Fuqua, p. 147). Since he says it is imbedded in the "very nature of every human being," no wonder Deaver recognized it as "*the law written in their hearts*" (italics by J.D.B.). The cross and the new covenant did not abolish the very nature of man, it did not abolish the evidence from creation of God's existence, and therefore the work of the law in the heart has not been abolished. It is just as true today as it was before the cross, and when Paul wrote Romans, that man (without divine revelation through inspired prophets) can learn some truth, can sin against it, and thereby become a sinner in need of the gospel of salvation.

Deaver recognizes how aliens from the old covenant could be under God's authority and law without thereby being under all the internal laws of God's covenant (Rom. 1:18-32). Why cannot aliens today know the same thing that aliens then could know, and become sinners today by disobeying the same thing that aliens disobeyed while the old covenant was in force? Where is the scripture which proves that the cross abolished the general revelation when it abolished the special revelation embodied in God's old covenant as being the covenant under which God's people are to live today?

All these brethren being my witness, it is possible to sin today by disobeying general revelation. One does not have to be under the covenant, revealed through special revelation, in order to sin.

(7) The Pharisees were a part of the old covenant, but not of the new covenant (or kingdom). Although outside the kingdom, it was possible for them to "shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter" (Matt. 23:13). They did this because they "took away the key of knowledge" (Lk. 11:52). It is possible to sin by taking away the key of knowledge even though one himself is not in the kingdom. After the kingdom came, these Pharisees and lawyers still taught the people, as they had in the personal ministry, misconceptions about Christ and the kingdom and those who followed them did not enter

the kingdom. However, they were no more in the kingdom after Pentecost than they were before.

It is wrong to promise men an earthly kingdom in God's name when God has promised a heavenly. And those who make this false promise do not have to be in the kingdom in order to be wrong by contradicting what God has revealed about the church, worship, etc. Judaizers, as well as Jews who had never been in the covenant, endeavored to get Christians to accept the law and circumcision as necessary to salvation. Although outside the covenant, they did wrong in perverting the Lord's teaching on this subject and misleading people (Gal. 5:1-5). "We have an altar, whereof they have no right to eat that serve the tabernacle. . . . Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after the city which is to come. Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:10-16). Those who served the tabernacle were serving the old covenant and they were not in the new. However, it was wrong for them to mislead people by getting them to serve the tabernacle and thereby cut them off from the altar where there is remission of sins. It was wrong for them to contradict God's message through His prophets and to claim Christians have here an abiding city, when God said they did not. It was wrong to try to bind on Christians the temple service, when God shows that we do not serve the temple system and its worship. Its sacrifices are not our sacrifices. It is wrong for people outside the covenant to misrepresent God's message in His covenant to His covenant people as to how they are to worship. It is wrong for them to say a worship is acceptable when God did not say so. The same thing is true concerning various doctrines. When God says His people are to follow a certain doctrine, they do wrong in denying it. On the other hand, they do wrong in affirming that something is bound by God on the world if God has not bound it on the world. It would be wrong for us to go to the world and tell them they are obligated to contribute to the church, and that if they do not contribute they are sinning. *Are any of our brethren urging on the world the obligation to contribute on the first day of the week even while they are still in the world?*

(8) Angels are not in the covenant, but it would be wrong for them to preach another gospel (Gal. 1:6-9).

Although one does not have to discuss the theme which I am debating, in order to know that 1 Corinthians 7:10-11,12-15 proves

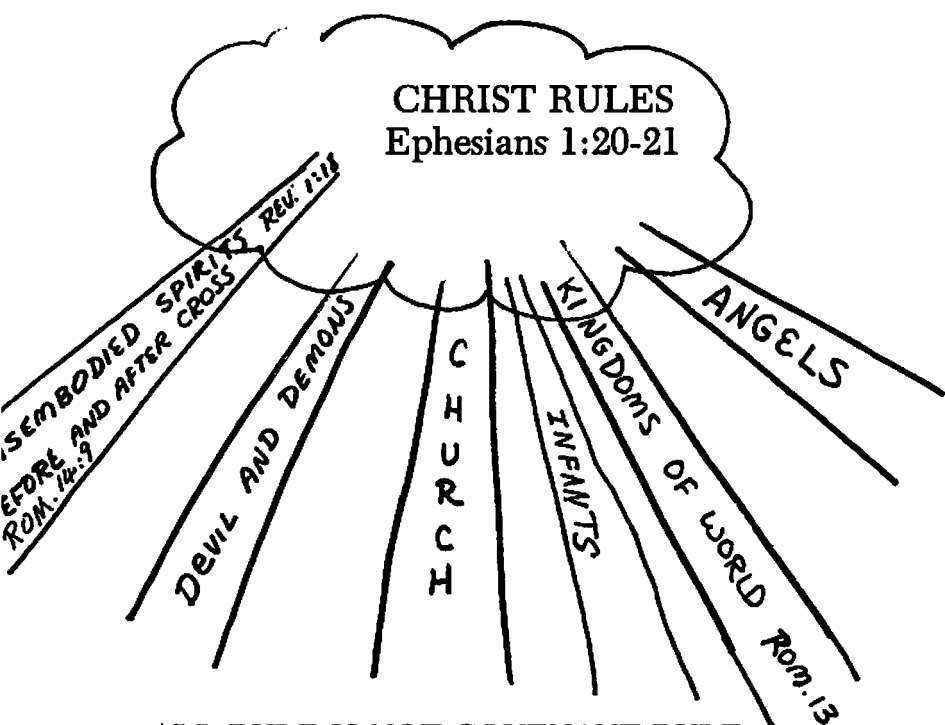
that Matthew 19:9 is not universal, the scriptures teach that only those who are in the covenant are under it, that all of God's rule is not covenant rule, the covenant in its internal laws speaks to those who are under the covenant, those who are under the covenant are under the blood and have direct access to the high priest, that only believers have received the kingdom, that Paul did not judge the world by the internal laws of the covenant, and that one does not have to be under God's covenant in order to sin by opposing any message addressed to him. There is only one way into the kingdom which is the church of the new covenant (John 3:3-5).

Questions

1. Where does the New Testament direct its instructions (laws) regulating the assembly to the aliens (Rom. 3:19)?
2. Does an alien today die to any law in becoming a Christian (Rom. 7:4,6)?
3. What law, if any, does the alien (who has never heard of the Bible and Christ) have written in his heart?
4. Can anyone today sin against general revelation (i.e., that which is revealed through general revelation)?
5. Did the cross abolish the nature of the creation (including the nature of man)?

ALL AUTHORITY

Matthew 28:18



ALL RULE IS NOT COVENANT RULE

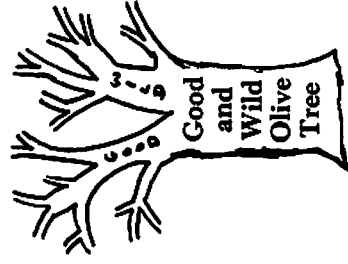
CHART #2

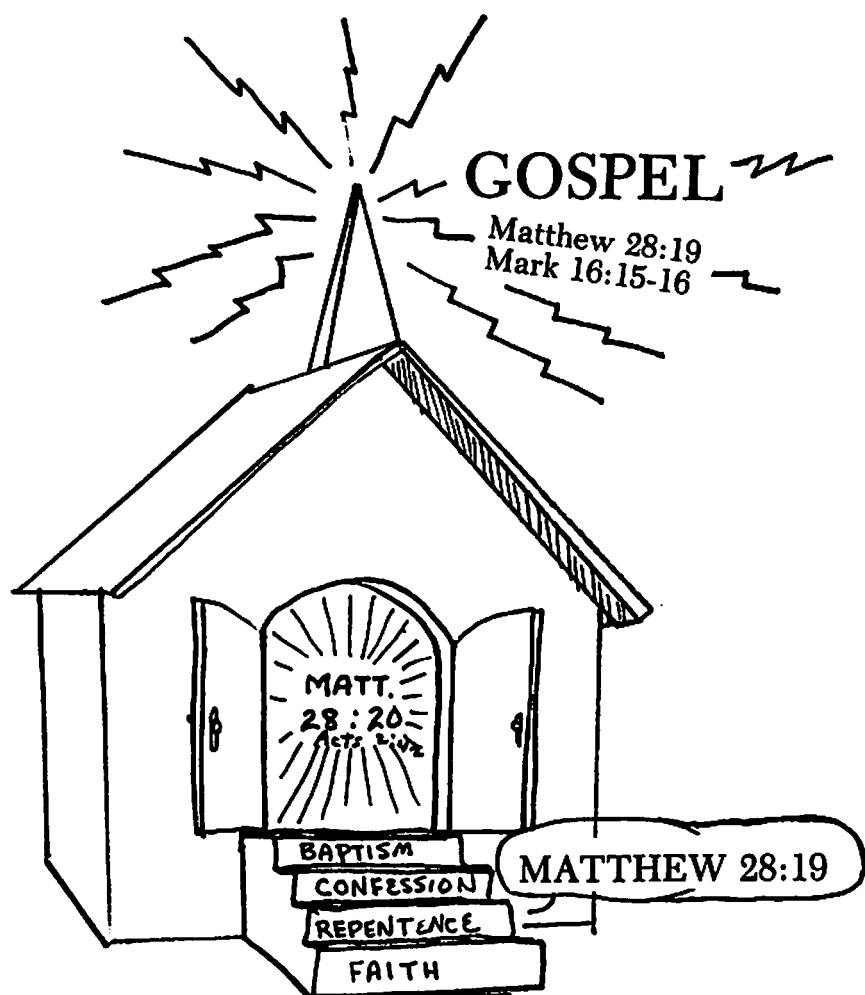
Two Olive Trees or One? (Romans 11:17-24)

BIBLE



DEAVER





THE CHURCH OF THE COVENANT

CHART #4

Christ's Reign Over Earth

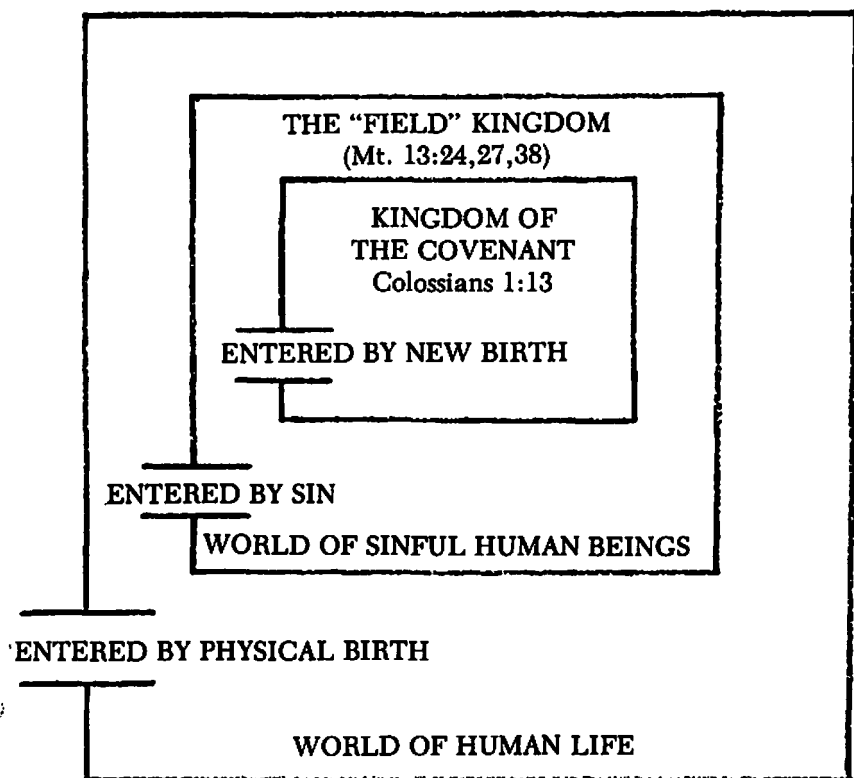


CHART #5

Is the Devil Amenable to the Gospel?

Deaver



No. He is directly amenable to God as he has *always* been.

Agreed. Deaver implicitly teaches that one does not have to be under a covenant in order to be amenable to God, and that a covenant can change without changing the status of those outside the covenant.

Bales



CHART #6

Can Men Outside a Covenant Be Judged by Any Law?

Deaver



"There never has been a man or a group of men independent of amenability to divine law. The great moral law is written and imbedded in the very nature of every human being. Written law merely emphasizes moral law. The Gentiles transgressed that to which they were obligated and by their law they will be judged—not by the Mosaic law" (*Church and Fellowship*, p. 283.)

Bales



Deaver agrees with me that men did not have to be under a covenant in order to be accountable to God through some law. Of course, written law from God included more than moral law.

CHART #7

Can a Law Be Written in Man's Heart Apart From a Covenant?

Deaver



Yes. "The Gentiles (not those in the Christian dispensation) will be judged by the law written in their hearts" (p. 284).

If a law could be written

Bales



in their hearts even though they were outside Moses' covenant, why is it not possible today? When did moral law cease to be "imbedded in the very nature of every human"?

CHART #8

Christ's Rule (Psalm 110; 1 Corinthians 15:24-28)

His willing people.
They are in His covenant.

His enemies (including death).
Though enemies may arise within His
covenant, most enemies are outside
the covenant.

CHART #9

With Whom Is the New Covenant Made?

Spiritual Israel
(Jeremiah 31:31; Hebrews 8:5-13)

World? No!

CHART #10

Who Is Taught TO OBSERVE All Things?

The world? No!

Those baptized into
Christ (Matthew 28:19-20).

CHART #11

God's Universal Rule (Jeremiah 27:4-7)

1. God made all, including the beasts. Were beasts therefore in His covenant?
2. Was Nebuchadnezzar?

CHART #12

Only the Crucified

1. Christ died for the entire world (John 3:16).
2. However, only the crucified are in His covenant (Gal. 2:20; 3:28-29).

CHART #13

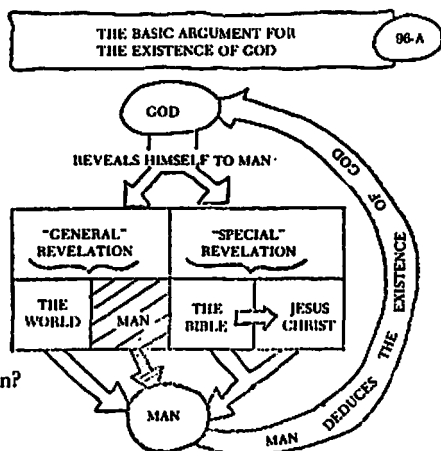
There Is Still a Without and Within (1 Corinthians 5:12-13; Colossians 4:5)

1. What are they without?
2. Where are those who are without? (a) Outside the church; (b) Outside the covenant.
3. Will these brethren bind everything on those who are without which are bound on those who are within? No. (1 Cor. 5:12-13; 6:1-5; 11:17-30; 16:1).

CHART #14

Does God Still Reveal Himself Through General Revelation?

1. The nature of the creation, of moral law, and of man did not change just because the new covenant is in force (Rom. 1:18-2:15).
2. Warren: Yes! God still reveals Himself through general revelation.
(*Warren-Matson Debate*, p. 273)



3. Can man sin against the truth revealed through general revelation?

CHART #15

“Under the Covenant” Means “In the Covenant”

1. To be under the law was to be in the law, and to be under grace is to be in grace (Rom. 6:14).
2. Under sin is to be in sin (Rom. 3:9; Gal. 3:22).
3. If all are under the covenant, how can there be an outside and an inside (1 Cor. 5:12-13; Col. 4:5)?

DEAVER'S FIRST NEGATIVE

1. Brother Bales' affirmative proposition is as follows: "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant."

I object completely to his effort to bifurcate the gospel of Christ. That is, I object to his terminology—"the internal laws of the covenant." He knows that "the gospel" is "the covenant," and his use of "internal laws of the covenant" says by implication that there are *external laws* of the covenant. I find no such terminology (nor any justification for any such terminology) in the New Testament.

I could in similar fashion talk about (1) male laws of the covenant—i.e., laws having a special relationship to men; (2) female laws of the covenant—i.e., laws having a special relationship to women; (3) children laws of the covenant; (4) elder laws of the covenant, etc. At this point let me ask brother Bales a question: Is there anything in the new covenant which speaks to children who are not Christians?

I read about "the gospel," "the faith," "the doctrine," "the way," "the sound doctrine," "the doctrine of Christ," "the law of the Spirit of life in Christ Jesus"—but I do not read about *internal laws* and *external laws*. According to the Bales doctrine *not all* persons "in the covenant" (as he puts it) are amenable to *all* the laws of the covenant!

I refused to sign this particular proposition (which brother Bales is now affirming) until I was absolutely certain as to what brother Bales means by it. In plain and simple language what he means is: "*The church only is under the new covenant.*" I have from him this very proposition, written by him, and signed by him. As you proceed to study this debate, please keep in mind that brother Bales is affirming that "The Church Only Is Under the New Covenant."

Yet, brother Bales does not believe that "the covenant" is addressed to *all* persons who are "in the covenant." He strongly stresses that Matthew 19:9 applies *only* to the case in which a Christian is

married to a Christian. He holds that Matthew 19:9 has *nothing* to say to a mixed marriage. Thus, he holds that Matthew 19:9 has *nothing* to say to the *Christian* who is married to a non-Christian.

2. In his stressing that "a covenant is only with those who enter the agreement," he evidences a completely wrong concept with regard to God's covenant. Human "agreement" with the divine covenant is *not* an ingredient *necessary* to human amenability to that covenant. *All* accountable persons in all the world are *amenable* to God's command for them to "repent" (Acts 17:30), whether or not they *agree* with this part of the covenant.

Brother Bales is arguing that no person can be amenable to a covenant (or to any part of a covenant) with which he has not entered into agreement. This is false doctrine! If this is the case with regard to the non-Christian, why would it not also be the case with regard to the Christian? Suppose some Christian should say: (1) I don't agree that saints should be faithful in attending the services of exhortation; or (2) I do not agree that we should contribute on the first day of every week; or (3) I do not agree that an elder must be "the husband of one wife." Is the Christian who thus thinks and who thus speaks not, therefore, amenable to these portions of the covenant? Or, is it the case that the Christian who thus thinks and who thus speaks *is* in fact amenable to these portions of the covenant, whether or not he agrees?

As is recorded in Deuteronomy 19:3-8, ". . . Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people to the Lord."

According to Exodus 24:3 ". . . Moses came and told the people all the word of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said we will do." Then, we have in verse 7—"And he took the book of the covenant, and read in the audience of the people: and they said: All that the Lord hath said will we do, and be obedient."

Also, in Deuteronomy 5:27 it is recorded that the people said to Moses: "Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it."

These Israelites, these Jews, for whom and to whom God prepared and gave the Mosaic law, *agreed* that they would keep this covenant. In spite of their weaknesses and their later failures, it is good that they *agreed* to *keep* God's will, even before they understood all that this will entailed. This, the Mosaic Law, was a Covenant (cf. Deut. 5:2,3). The people agreed that they would be obedient to it. *But the plain fact is that they were amenable to that Covenant whether or not they agreed with it, or whether or not they agreed to keep it!* God prepared it for them, gave it to them, and they were amenable to it. Their amenability to it was not dependent upon whether or not they agreed with it.

3. Brother Bales holds: (1) one is not included in the testament unless one is a child of God; (2) God does not dispose of His goods to those outside the family; (3) the kingdom is given to the apostles, to the little flock, to Christians, but not to the world; (4) the covenant is appointed only for spiritual Israel, the church; (5) no one is under the covenant unless he is in the covenant. These statements are all identical in meaning (in this context) with brother Bales' position that "The church only is under the new covenant."

It is certainly the case (for the New Testament so teaches) that God has very *special* blessings, privileges, opportunities, responsibilities, and relationships for those who are *in* His church, His kingdom. But, this fact does not nullify, minimize, or vitiate against the fact that God has but one plan for all men, and all accountable persons are amenable to this plan. There is a sense in which God is the "Father" of all men, but to those in the church—His family—He is "Father" in a very special sense. He is the Saviour of all men in the sense that He loves all men and has made salvation possible to all men, but He is "Saviour" in a very special sense ". . . of them that believe" (1 Tim. 4:10). True, God's "kingdom" is "not given" to the world, but its blessings, privileges, opportunities, and obligations are *prepared for* and are *offered to* all men (all accountable persons in all the world), and *all* accountable persons in all the world are *amenable* to the laws of the kingdom. The blessings and privileges and opportunities and obligations and relationships of the covenant are *granted* only to Spiritual Israel, but the fact remains that all accountable persons in all the world are amenable to the new Covenant (the gospel, the faith, the doctrine, etc.). Spiritual Israel is obligated (and privileged) to preach and teach *the gospel* of Christ

to every creature in the whole world. But, every man (person) is amenable to that which God has commanded to be preached to him (Rom. 3:19).

Brother Bales *knows* that the "new covenant" is "the gospel." He *knows* that the command to be baptized is a part of the new covenant. He *knows* that the gospel is to be preached to every creature. Yet, he holds and teaches that "the church only is under the new covenant." If (A) the church only is under the new covenant, and if (B) the command to be baptized is a part of the new covenant; then (C) the *church only* is commanded to be baptized. And if (C) the church only is commanded to be baptized, and if (D) no one can obey or disobey a law which is not addressed to him (cf. Rom. 3:19; 4:15); then (E) the man in the world is not amenable to the command to be baptized. And if (E) the man in the world is not amenable to the command to be baptized, and if (F) no one can get into the church without being baptized (John 3:5); then (G) there is no way for the man in the world to get into the church; and (H) there is, therefore—in reality—*no one in the church*; and (I) those persons who *think* they are in the church are simply *mistaken* about it! Brother Bales' position forces the doctrine of "Universal Damnation," and I will have more to say about this later.

Reasoning from the passages which show that those in the kingdom have special blessings, privileges, obligations, opportunities, and relationships, brother Bales (somehow) reaches the conclusion that "the church only is under the new covenant." His conclusion is not demanded by (and cannot be justified by) his evidence. This is a serious, basic error which brother Bales *often makes* (i.e., drawing a conclusion which is not justified by the evidence). The Law of Rationality holds that "We ought to justify our conclusions by adequate evidence." We plead with brother Bales, especially in the light of 1 Thessalonians 5:21, to respect the "Law of Rationality."

Following brother Bales in his erroneous thinking, I could prove (?) that *no one* is subject to (amenable to) the new covenant. For example, take the facts (1) that Christians are commanded to observe the Lord's Supper (cf. 1 Cor. 11:24), and (2) non-Christians are commanded to be baptized (Acts 10:48). If (A) the command to observe the Lord's Supper proves that *non-Christians* are not amenable to the new covenant, then the command to be baptized proves that *Christians* are not amenable to the new covenant, and in which case *no one* is amenable to the new covenant, and in which case—why the new covenant?

4. Brother Bales argues (rather, asserts) that "only the spiritually circumcised are debtors to do the entire new covenant," and he cites Galatians 5:3; Colossians 2:11; Philippians 3:3 in an effort to prove his point. He simply mishandles and misapplies these passages. We counter by saying: Certainly there are special blessings, privileges, obligations, responsibilities, and relationships extended to (and received by) those in the Christ—Spiritual Israel—but this fact in no way means that the non-Christian is not amenable to the new covenant, the gospel of Christ. The new covenant *is* the gospel, and the Lord commands that the gospel be preached to every creature. Obviously, a man is amenable to that which the Lord commands to be preached to him.

In fact, when brother Bales stresses that "Only the spiritually circumcised are debtors to do the entire new covenant," he involves himself in absolute contradiction. For, he *admits* that the "new covenant" IS "the gospel" (*Kingdom Prophesied and Established*, p. 181), and he *knows* that the gospel is to be preached to every creature in the whole world. He also *knows* that a man is amenable to that which the Lord has commanded to be preached to him.

5. A basic error in brother Bales' doctrine is his complete misunderstanding of the Lord's Great Commission, as recorded by Matthew (Matt. 28:18-20). I have discussed this thoroughly in my affirmative material, and I carefully reviewed this point in my final affirmative. The reader is encouraged to turn again to read and to study this material. Brother Bales chooses to ignore what I have pointed out in this regard.

He thinks the Lord said (in giving the commission) (1) that *aliens* are to be taught; (2) that *aliens* are to be baptized; but (3) that *Christians* are to be taught to observe all things which the Lord has commanded. In this analysis he makes a tragic mistake.

The lead verb in this charge is: "make disciples." HOW is this to be done? *By baptizing* them (those aliens) into the name of the Father, the Son, and the Holy Spirit. Again, HOW is this discipling to be done? Answer: *By teaching* them (those aliens) to observe all things which the Lord has commanded men to observe. In this Great Commission the (1) *baptizing* and (2) the *teaching* them are both *present participles*. They are both *modal* participles. That is, they show *how* the prescribed action is to be accomplished. The *present participle* indicates action going on *at the same time* of the action in the *lead verb*. The present participle does not (and in fact, it cannot) indicate action *subsequent* to the action in the lead verb. Brother Bales' position makes the "teaching them to observe" *subsequent* to the action in the lead verb, and in this brother Bales is wrong—dead

wrong. But, his whole doctrine rests upon this mistaken view of the Great Commission. In the Lord's charge the "teaching them to observe" is spoken with regard to *aliens*, and brother Bales *changes* it to *Christians*. I can only plead with him to recognize his error.

But, if (A) in the process of making men disciples they are to be taught to observe all things which the Lord has commanded; and if (B) Matthew 19:9 is a part of all things which the Lord has commanded men to observe; then (C) in the process of enabling men to *become Christians* they are to be taught Matthew 19:9! Brother Bales can quibble on this. He can fuss about it. He can misrepresent what Deaver and Warren teach about the Great Commission. But, he cannot refute the argument made—i.e., in the very process of *enabling men to become Christians* these persons are to be taught the Lord's law on marriage, as is recorded in Matthew 19:9.

Even before Israel knew all that was to be included in the Mosaic law they promised: "All that the Lord hath spoken we will do" (Ex. 19:8). And, in the process of enabling a man to become a Christian, the Lord wants from him a commitment that he will observe all things which the Lord has commanded him to observe.

6. Brother Bales thinks that the proposition "the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant" has nothing to do with ("is not essential to") the meaning of 1 Corinthians 7:10-15. In this he is wrong. If (A) the New Testament plainly teaches that *all* accountable persons everywhere are amenable to the New Covenant (the New Testament gospel), and if (B) 1 Corinthians 7:10-15 is a part of the New Covenant (the New Testament gospel); then (C) it has to be the case that 1 Corinthians 7:10-15 *does not teach* that God's marriage law *does not apply* to all marriages. Or, to say the same thing differently, if (A) the New Testament plainly teaches that *all* accountable persons everywhere are amenable to the New Covenant (the New Testament gospel), then (B) any interpretation of 1 Corinthians 7:10-15 which contradicts this teaching is an erroneous interpretation.

In Bales' First Negative, he says: "Whatever law the alien is under is irrelevant to the interpretation of 1 Corinthians 7:10-15. It limits Matthew 19:9. It is not necessary to discuss these other issues in order to understand 1 Corinthians."

I find this statement (and the attitude which it evidences) astonishing indeed! Suppose that I should affirm and should argue that a close, careful study of John 3:5 proves that one must be baptized in order to enter into the Kingdom of Christ. Then, suppose that a Baptist preacher takes issue with this proposition, and proceeds to argue that Romans 5:1 shows that one is saved at the point

of faith, and without being baptized. Suppose the Baptist preacher presses the point that "Whatever is taught in John 3:5 is irrelevant to the interpretation of Romans 5:1, because Romans 5:1 clearly shows that one can be saved (can get into the kingdom of Christ) without being baptized." This is the way brother Bales is arguing.

If John 3:5 teaches that the only way one can get into the Kingdom is to be baptized, and if this point is forever settled by a careful study of John 3:5; then I know that whatever Romans 5:1 says it DOES NOT TEACH that one CAN get into the Kingdom SOME OTHER WAY!

Likewise, if Matthew 19:9 teaches that the only scriptural ground for divorce and remarriage, during the lifetime of a companion or former companion, is fornication, then I know that whatever 1 Corinthians 7:10-15 teaches it DOES NOT TEACH that there is in fact SOME OTHER GROUND for divorce and remarriage.

It is patently absurd for brother Bales to hold that Matthew 19:9 has nothing to do with the meaning of 1 Corinthians 7:10-15. According to the Bales doctrine it is absolutely impossible for one to determine—by a careful, thorough study of Matthew 19:9—what Christ's law on marriage really is. And, if this is the case then it is impossible for any person to determine from *any single passage or statement* what the law of Christ is on ANY SUBJECT! No one can tell from his study of John 3:5 alone whether or not baptism is essential to one's salvation (i.e., according to brother Bales' position).

7. Brother Bales has trouble understanding the meaning of "amenable to." I have no desire whatsoever to follow him in his lengthy, tedious, and completely unnecessary meanderings with regard to "in" the covenant and "under" the covenant. The point I *am* concerned about is the simple fact that *all* accountable persons everywhere *are* amenable to *all* the new covenant (the gospel, the faith, the doctrine). Brother Bales' position is that it is NOT the case that all accountable persons everywhere are amenable to all the new covenant. And, all his discussions about "in" and "under" are designed to prove his position, but I hasten to remind him that all his discussions about "in" and "under" *do not* prove his point. God does not have one gospel for the alien and another gospel for the Christian. God has but *one gospel, for all men*. Brother Bales had no trouble on this point until he began his teaching and writing on marriage and divorce and remarriage. For example, in his book *The Kingdom Prophesied and Established*, page 181, he says: ". . . but the gospel dispensation was for all men." Brother Bales, like Garrett and Ketcherside, sees "gospel" (for the world) and "doctrine" (for the church). He sees "invitation" and "teaching them." But, the New

Testament sets forth "the gospel," "the doctrine," "the faith." According to New Testament teaching, the "invitation" to come into the kingdom is clearly **A PART OF THE GOSPEL**.

Brother Bales distinguishes between laws of Christ which are addressed to an alien, and laws of Christ which are not addressed to an alien. He distinguishes between "internal laws of the covenant," and non-internal laws of the covenant. He distinguishes between laws which *some* Christians must obey and laws which some *other* Christians are not to obey. In these distinctions he is emphasizing a non-Biblical concept. The Bible makes no such distinctions. The New Testament talks about "the gospel" ("the faith," "the doctrine," "the way," etc.) and clearly shows that *the gospel* is to be preached to every creature. It also makes it plain that all men are amenable to that which the Lord has commanded to be preached to them (cf. Rom. 3:19; 4:15).

To be "amenable to" means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account. And the simple, plain fact is that all responsible (intellectually accountable) human beings are amenable to the gospel of Christ.

It is certainly true that not every teaching of the Christ pertains in the same way to everybody, but every teaching of Christ is a part of the law of Christ, and all accountable persons are amenable to all the law of Christ. For example, every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*. Though few men actually serve as elders, the fact remains that *all* accountable persons are amenable to the Bible teaching on the eldership.

8. My reading over the rest of brother Bales' first affirmative reveals to me that I have in principle already answered everything he has said. I have already stressed that certainly it is the case that Christians (those in the Kingdom of the Christ, those in the church of our Lord) have very special blessings, privileges, opportunities, obligations, relationships. But this in no way proves (or even hints at the idea) that therefore the alien (the non-Christian) is not amenable to the gospel of Christ. Brother Bales is long on words that go nowhere, but short on argumentation. Let him set up an *argument* which *proves* that "Therefore, it is the case that NOT ALL MEN are amenable to the law of Christ."

9. Brother Bales says the new covenant was made with spiritual Israel, "the church is the church of the new covenant," "God's laws are in the minds and written on the hearts of those with whom the covenant is made (Heb. 8:10)," "God is their God *and* they are God's people," etc. These points are certainly true, and all come

within the scope of the "special blessings" which are extended to and received by those who are in the Christ. But, these facts in no way prove that "therefore, the non-Christian is not amenable to the law of Christ."

10. Brother Bales asks: "Do the above describe aliens?" "Are aliens sanctified?" We answer: No, the above do not describe aliens, but the above do not prove that therefore it is the case that aliens are not amenable to the gospel of Christ!

11. Brother Bales says: "The change of Kingdoms and Covenants the Same Change." He says the church is Spiritual Israel. He says Deaver says: "The kingdom is the rule of Christ in the hearts of His people, and He invites people into the kingdom." He says: "The covenant people and the kingdom are the same." He says: ". . . there were aliens during the old" and "there are aliens during the new covenant age." Well, what's the point? Do these statements prove (or even indicate in any way) that therefore the alien—the non-Christian—is not amenable to the law of Christ? Brother Bales is supposed to be trying to prove that "The church only is under the New Covenant."

12. Brother Bales says: "The change of the High Priest did not make the Christ the High Priest functioning for aliens." He says: "Christ is High Priest over the house of God, and the church is His house." He declares: "Aliens cannot come to the throne of grace in time of need (Heb. 4:14-16) nor is Christ their high priest, but ours. . . ." Well, I don't know of anybody who is arguing that Christ is High Priest in behalf of the alien, or that Christ is not High Priest over the house of God. The High Priesthood of the Christ relates to the very special blessings which are enjoyed exclusively by those who are numbered among His people—his church—but this fact does not mean (or even indicate) that therefore it is the case that the alien (the non-Christian) is not amenable to the law of Christ. Brother Bales is constantly guilty of "diverting the issue."

13. Brother Bales says: "The Change of Tabernacle was involved in the Change of the Covenants, but this did not change the relationship of aliens to our tabernacle and altar." He refers to the Old Tabernacle, and the Old Ordinances—to the New Tabernacle, and the New Ordinances. He refers to the aliens with regard to the Old, and to the aliens with regard to the New. He stresses that "aliens have no right to our altar." Our response is the same. The fact that Christians have special blessings, special privileges, special opportunities, special obligations, special relationships does not prove that therefore it is the case that aliens are not amenable to the law of the Christ! Before these people who are now aliens can come to have

and to enjoy these special blessings, they must meet the qualifications which the Lord Himself has prescribed. But, these people are obligated to meet these qualifications.

14. Brother Bales says: "The change in the blood offered for sins did not place aliens under the blood any more than aliens were under the blood offered by the High Priest in the Old Covenant." Aliens do not have the benefits and blessings of the blood of the Christ, but aliens are amenable to the law of the Christ which was (and is) made possible by the blood of the Christ. The alien comes to have *some* of the benefits of the blood of the Christ by being baptized into the Christ. But, the command to be baptized is a part of the gospel of the Christ. But, the gospel of the Christ is commanded to be preached to every creature (Mk. 16:15,16). But, a man is amenable to that which the Lord has commanded to be preached to him (Rom. 3:19; 4:15).

15. Brother Bales says: "Universal authority does not necessitate universal rule through the covenant and its law." Let *me* emphasize: "through the covenant and its laws." I do not know of anybody who claims that all the authority and rule of the Christ is exercised in, through, by means of the covenant. Such statements from brother Bales are completely beside the point, and have nothing to do with the issue at hand. The fact remains that all men are amenable to all the laws of the gospel of Christ.

In this connection, brother Bales makes the statement: "God ruled over Israel, not the other nations, *through His covenant*." The emphasis is his. But, brother Bales knows that God DID RULE over non-Israelite people. He says (in *The Kingdom Prophesied and Established*, page 181): "The reason the patriarchal system ended with the establishment of the new covenant, and did not end with the establishment of the old law, was that the law was not for all mankind, but the gospel dispensation was for all mankind." God had another law, for another people, even after the Mosaic law was given to Israel. Patriarchy did not end with the giving of the Mosaic law. God ruled over non-Israelite people in some way other than through His covenant with Israel. And, the Christ (King of Kings and Lord of Lords) rules in various ways in and over and through the affairs of men, but this does not set aside (nor minimize, nor vitiate against) the fact that all men are amenable to the gospel of the Christ.

Let the reader again note that when brother Bales penned the quoted statement he recognized and he taught that God now has *one law for all mankind*. It is sad and tragic that he has now changed his mind on this point, and that he now teaches that it is NOT the case

that all men are amenable to all the gospel of Christ.

16. Brother Bales next says: "Christ has all authority in heaven and on earth." He asks: "Does this mean He rules over all through the terms of the new covenant?" He refers to Christ's rule over angels, over disembodied spirits, over infants, over the insane, over kings of the earth. In all these things he is trying to establish the idea that it is false that all men are amenable to the gospel of Christ. Our response here is exactly the same as with regard to the previous point. The fact that the Christ rules over various things, in various ways, does not prove that therefore it is the case that non-Christians are not amenable to the gospel of Christ. All such is completely beside the point—further attempt to divert the issue.

In this section (of his affirmative) brother Bales again makes reference to observing "all Jesus commanded *converts* to do." He cites Matthew 28:19,20. The emphasis is mine. This again shows brother Bales' complete misunderstanding of Matthew's account of the Great Commission. We have previously stressed (and we will continue to stress) this fatal error of brother Bales. The Lord said: "Make disciples." This is the lead verb. How? "Baptizing *them*"—"them" refers to *aliens*. Again, how make disciples? "Teaching them"—"them" refers to *aliens*. The Lord's ". . . teaching them to observe all things whatsoever I commanded you" is spoken with regard to *aliens*—not converts, not Christians! Brother Bales changes the Lord's "them"—spoken with regard to aliens—to "converts," and we will continue to point out his error in this regard. According to the Lord's Great Commission, in the very process of enabling men to become Christians, *aliens* are to be taught to observe all things which He has commanded men to observe, including the teaching of Matthew 19:9. Brother Bales asserts that herein Deaver is saying that the alien is to observe the Lord's Supper. And, he knows perfectly well that Deaver is saying no such thing. Deaver is saying exactly what the Lord said: that is, in the very process of enabling a man to become a Christian that man—that alien—is to be taught that upon his becoming a Christian he is obligated to observe all things which the Lord has commanded men to observe. But—and let the point be emphasized—Deaver is also saying that even while the *alien* is an *alien* he has a responsibility to (is amenable to) the Lord's teaching (in the Law of Christ) about the Lord's Supper. Deaver teaches that when this alien (this non-Christian) fails to observe the Lord's Supper on the first day of every week that he is guilty of sin (sin because of his violation of the law of Christ). Bales says that this alien (this non-Christian) DOES NOT SIN by violating the law of Christ, on this or on any other subject!

This is the difference between us. Question to brother Bales: In your thinking, does this alien (this non-Christian here under consideration) *sin* by violating the "law written on the heart"? Or, is it the case that so far as concerns the Lord's Supper this alien does not sin at all?

And here, we come back to the point (which has proved to be a very crucial one in this debate) that a man can be *obligated* to do something which he is not *qualified* to do. Brother Bales *denies* that a man can be obligated to do something which he is not qualified to do. But, the Record still says that God now commands all men everywhere to repent (Acts 17:30). All men are obligated to *repent*. But, no man can repent until he has been brought to *believe*. Obviously, he has an obligation which he is not qualified to meet. But, he is obligated to become qualified!

In this section (of his affirmative) brother Bales asks: "Are they in His kingdom which is entered by the new birth?" He cites John 3:3-5. Brother Bales cites John 3:3-5 to *prove* that the only way one can get into the kingdom is to be baptized. He thus recognizes the force of an "exceptive sentence" (at least so far as concerns John 3:5), but brother Bales is inconsistent in citing this reference to prove that one must be baptized in order to get into the kingdom. For, it is a basic point in his doctrine that no one can conclude (rightly) from a single passage exactly what that passage teaches. He claims that no one can tell—from the study of Matthew 19:9—just what Matthew 19:9 teaches. This is mighty peculiar hermeneutics!

Questions: Is it in harmony with the law of Christ for me to read John 3:5 to an *alien*? Can I use this passage (in studying with an alien) to prove to that *alien* that he has an *obligation* to enter the kingdom of the Christ? Can this *alien* be baptized before he has been brought to *believe* in the Christ and His gospel? Does this *alien* have an *obligation* (to enter the kingdom) even before he is *qualified* to meet this *obligation*? Does John 3:5 show that an *alien* can have an *obligation* which he is *not qualified* to meet, but that he is *obligated* to become *qualified*?

In this section (of his affirmative) brother Bales says: "Though all people in some sense belong to Him, after baptism we are in a relationship with God, Christ, and the Spirit which we were not in before." This is certainly true, but it does not prove that therefore the alien is not amenable to the gospel of Christ! The plain fact is that according to the Bales doctrine, no one could ever enter into this new relationship. He claims that "the church only is under the new covenant." He recognizes that the command to be baptized is a part of the new covenant. He also knows that it is not possible for

one to enter into the kingdom of Christ without being baptized. But, if (A) the church only is under the new covenant, and if (B) the command to be baptized is a part of the new covenant; then (C) the command to be baptized is addressed to the *church only*—not to the outsider, not to the alien! Since no one can obey a law which is not addressed to him, there is no way (according to the Bales doctrine) for any person to enter into this new relationship.

Brother Bales further says: "The converted are bound by the commands of Matthew 28:20. These commands are addressed to them and not to the world." Again, this fatal error of brother Bales. The things "commanded" as referred to in Matthew 28:20 are to be spoken to *aliens*, in the very process of enabling *them* to become Christians. Brother Bales completely changes the matter to have the things commanded spoken to the *converted*.

17. Again, brother Bales stresses that "One is not under a covenant unless he is in it." And again I stress that I am not interested in following his unnecessary and arbitrary distinctions in this regard. All that he has said, is saying, or will ever say does not destroy the fact that all men are amenable to the gospel of the Christ.

In this context, brother Bales states: "To be under sin is to be in sin." Well, whether "in" or "under" or both implies amenability to divine law (since sin is transgression of divine law, 1 John 3:4). Is it true that all men stand guilty of sin? Does the New Testament teach that all men stand guilty of sin? How—just how—in our day, does one who is not a Christian become a sinner? That is, according to brother Bales' doctrine, how does the person outside the Christ become a sinner? Remember, according to brother Bales, the outsider does not become a sinner by violating the law of Christ (since the law of Christ is not addressed to him). But, he admits that all men stand guilty of sin. Why? How did they become sinners? Brother Bales answers: They become sinners by violating the law on the heart. But, we must remember that the "law on the heart" (as per brother Bales) is NOT the gospel. The "law on the heart" is addressed to *aliens*, but the gospel is NOT. Will the "law on the heart" save a man? Brother Bales answers: "No!" By violating the "law on the heart" a man becomes a "sinner," but the "law on the heart" will not save. And, the gospel of Christ is not addressed to the outsider (i.e. to the alien)! We continue to stress that his doctrine is a doctrine of UNIVERSAL DAMNATION!

In this section (of his affirmative) brother Bales says: "Regardless of where the Jew and Gentile were, they were not where Paul was, i.e., under law to Christ." He cites specifically 1 Corinthians 9:20-21. Remember, this was twenty-four years after Pentecost, and

these Jews and these Gentiles were not under law to Christ! Brother Bales, where were these Jews? Where were these Gentiles? Were these Jews and these Gentiles sinners? Were they sinners because of their violations of the law of Christ? When Paul says, “. . . to them that are under the law . . .” did he mean to teach that these Jews were actually under the Law of Moses? Was the Mosaic Law still in force twenty-four years after Pentecost? Is brother Bales saying that these Jews were still under the Law of Moses twenty-four years after Pentecost? And, what about these Gentiles. When Paul says, “. . . to them that are without law . . .” did he mean to teach that the Gentiles were in reality without law? Was Paul teaching, twenty-four years after Pentecost, that non-Christian Jews and non-Christian Gentiles were not amenable to the gospel of Christ? I have in my possession brother Bales’ own statement which reads as follows: “There is enough truth in the Old Testament today to condemn the Jew. He has not lived by the light and truth which he has.” Let brother Bales explain why it is (and how it is) that in this statement he is not saying that the Law of Moses is still in force today!

18. Brother Bales stresses that “The covenant speaks to those who are under the Covenant.” He then quotes Romans 3:19—“Now we know that what things soever the law saith, *it speaketh to them that are under the law.*” The emphasis is his. I want to add to this: “. . . but where there is no law, neither is there transgression” (Rom. 4:15). I recognize, believe, teach, and preach that (1) every man is amenable to the law which is addressed to him, and (2) no man is amenable to a law which is not addressed to him. No man can obey or disobey a law which is not addressed to him. Brother Bales knows that “the gospel” is the new covenant (*The Kingdom Prophesied and Established*, page 181). He also knows that the Lord commands that *the gospel* (not just an invitation) be preached to every creature in all the world. He should know, therefore, (but he denies) that all accountable persons in all the world are amenable to the gospel of Christ.

Furthermore, especially since he cited Romans 3:19, I want to call his attention to exactly what it says. I have mentioned before that his distinction between “in” and “under” is unnecessary and arbitrary. Romans 3:19 literally says: “But we know that whatsoever the law says, to the in-the-law-ones it speaks. . . .” The text actually has “in,” not “under.”

19. Brother Bales says: “The gospel of Christ’s death for our sins, His burial and His resurrection is proclaimed to the world, and the world is told what they must do to obey the gospel and thereby to enter into the covenant. These things are addressed to the world and

the world must obey them in order to be saved. However, Christ, who has all authority, did not authorize those in the covenant to bind on those outside the covenant all that Jesus commanded those to do who have been baptized into Him. The gospel as the message of salvation to lost sinners, and the conditions of accepting the gospel, are addressed to the world. However, it is not until a person is baptized that the internal commands of the covenant are addressed to that person. After baptism, converts are to be taught to observe all that Jesus commanded (Matt. 28:19,20)."

Brother Bales' bifurcation of the gospel is plain and clear. He makes the same mistake that Garrett and Ketcherside make (and that all the "unity-in-diversity" brethren make), but he does not like for us to call attention to this likeness. For years, Garrett argued that one could *preach* to the outsider, but could only *teach* the church; that one could *preach the gospel* to the outsider, but that one could only *teach the doctrine* to the church. They now argue that God demands unity in *gospel*, but not unity in *doctrine*. Bales teaches that the "gospel" (of Christ's death for our sins, His burial, and His resurrection) is proclaimed to the *world*, but that the "internal commands of the covenant" are addressed to converts (i.e., to persons who have been baptized). Why did not brother Bales call the "internal commands of the covenant" the *gospel*?

We mention again that his basic error here is his failure to understand the Great Commission as recorded by Matthew (Matthew 28:18-20). We have discussed this matter in detail, and here simply mention again that whereas the Lord, in giving the Commission, instructed that in the very process of enabling men to become disciples they were to be taught to "observe all things whatsoever I commanded you," brother Bales changes the charge so that these words apply exclusively to those who have been converted. These words which the Lord used with reference to *aliens*, brother Bales applies to *converts*. Such a flagrant disregard for the truth will not go unchallenged.

20. Brother Bales says: "Those who were under the Old Covenant were under the blood." He says: "The blood of Christ cleanses the things of the new covenant which are typified by the old. . . . His blood is the blood of the eternal covenant (Heb. 13:20)." He says also: "If we are under the covenant we are under the blood." I have no problem whatsoever with these passages, excepting the conclusion which brother Bales erroneously draws from them. He concludes that therefore it is not the case that all men are amenable to the gospel of Christ. His conclusion certainly is not justified by his evidence.

Does the alien have no responsibility whatsoever with regard to the blood of the Christ? Can the alien ever become a child of God without contacting the blood of Christ? Is it the case that one contacts the blood of Christ by being baptized into the Christ? Is the command to be baptized a part of the gospel? Is it true that the gospel is to be preached to every creature (including the alien)? Is it true that a man is amenable to that which the Lord has commanded to be preached to him?

21. Brother Bales stresses that "only Abraham's seed are under the covenant." He quotes Galatians 3:29—"And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." We respond again by pointing out: Certainly there are special blessings, privileges, obligations, opportunities which belong only to those who are in Christ. But this fact does not prove that therefore it is false to say that all men are amenable to the gospel of Christ.

22. Brother Bales says: "Christ is High Priest for those who are in the covenant." He has said the same thing before (in this affirmative), and we make the same response as made before. See this Negative, point number 11.

23. Brother Bales says: "The High Priest and the King are on the same throne." He says: ". . . and the same ones for whom He functions as priest are the ones over whom He rules *as subjects in His kingdom*." He says: "Christ is high priest over the house of God . . . and as Son has authority over the house. . . . He is not king *and priest* for aliens." Bales' conclusion (that not all men are amenable to all the gospel of Christ) simply does not follow from the facts presented.

Suppose I were to argue in this same fashion with regard to Hebrews 5:9,10—" . . . and having been made perfect he became unto all them that obey him the author of eternal salvation; named of God high priest after the order of Melchizedek." I could stress: (1) He is priest. (2) As priest, he functions as the perfect author of salvation. (3) But, He grants this perfect salvation only to those who obey Him. (4) Therefore, it is the case that not all men are amenable to all the gospel of Christ. This conclusion (?) certainly would not be justified by the evidence.

As Priest and as King He functions in relationship to a covenant (a better covenant), which is the gospel of Christ (the faith), which is to be preached to all men, and to which all men are amenable.

24. Bales says: "It was members of His kingdom who were said to be receiving the kingdom which cannot be shaken." He says: "The same people who received the kingdom (Heb. 12:28) received the covenant." But, Christ is King, and Priest, and Mediator, and the

better Sacrifice *in relation to the New Covenant*. But, the New Covenant is “the faith.” The New Covenant is “the gospel.” Brother Bales admits that the New Covenant is “the faith” (*Was Christ a Christian?*, page 18). He admits that the New Covenant is “the gospel” (*The Kingdom Prophesied and Established*, page 181). He knows that no man can obey (or disobey) a law to which he is not amenable. And, he knows that the gospel—the faith, the New Covenant—is to be preached to every creature in all the world. Yet, all the while he continues to press the false doctrine that “The church only is under the New Covenant.”

There is much more in Bales’ First Affirmative to which I want to give attention. I have, in fact, prepared and typed out complete response to all of it, and have in hand at least thirteen more pages which I intended to include in this Negative. But my space allotment is filled. However, following brother Bales’ procedure in his fourth Negative, I am going to work much of this material into “charts” (with some of the typing single-spaced).

CHART #1

ITEM 25. Brother Bales says: "Aliens are not citizens of the kingdom." True. I do not know of anyone who thinks they are! But God has but one plan, for all men, and this plan is the gospel of Christ, the New Covenant. And, aliens are amenable to this gospel.

He asks: "How can one be under the covenant and be outside of it?" Let me explain: according to the paper, illegal aliens in Houston, Texas can be tried (and will be tried) for rape and murder **ACCORDING TO THE LAWS OF THE STATE OF TEXAS.** These men are aliens. They are not citizens of the state of Texas. But (at least while they are in Texas) they are amenable to the laws of the state of Texas.

Brother Bales says: "Deaver said: 'It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel.' " True. Deaver said this. But Deaver never said that it is not the case that all men are amenable to the gospel of Christ. Deaver never said: "The church only is under the new covenant." Bales said that!

CHART # 2

ITEM 26. Brother Bales says: "In instructing the church, Paul told Christians how to conduct themselves in the church and not aliens how to conduct themselves in the world. In this connection, Bales cites 1 Timothy 3:14,15. So far as brother Bales is concerned, this passage has absolutely no relationship whatsoever to the non-Christian. Brother Bales: If, in trying to teach a non-Christian about the church of the Lord, I should discuss with him 1 Timothy 3:14,15—would I be guilty of sin? Would I sin if I used this passage in trying to help an alien to understand better the house of God?

Bales says further: "Paul did not try to bind these instructions on Jews or Gentiles who were outside the church of the new covenant. . . . He did not tell Jews how they were to regulate themselves in the temple, or Gentiles how they were to conduct their religious organizations based on men's traditions, or tell some other organization of aliens how they were to conduct themselves in their man-made 'houses.' " In fact, brother Bales claims that ". . . neither Jew nor denominationalist is under new covenant law." He says: "Christ has given no new covenant laws regulating churches founded and directed by human authority." It is his contention that men do not sin (by violating the law of Christ) when they establish or enter or support any religious institution not authorized by the New Covenant (the law of Christ); when they teach and/or support the teaching that men must reject the gospel plan of salvation and accept the Baptist doctrine that alien sinners (non-Christians) are saved at the point of faith in Christ before and without being baptized in the name of Christ; when they teach and/or support the teaching that men ought to reject the church which was purchased by the blood of Christ and enter the Baptist church and remain in it until death; when they teach and/or support the teaching that men ought to reject the worship authorized by the New Covenant and to worship God by singing *with* the accompaniment of mechanical instruments of music; when they teach and/or support the teaching that men ought to reject the way of life authorized and demanded by the law of Christ and to accept the view that no sin from murder to idolatry can endanger the salvation of one who has been born again.

CHART #3

ITEM 27. With regard to the alien who desires to become a child of God, brother Bales wants to know what he must do in relationship to the money which he has earned through the years (but of which money he has not contributed to the Lord's work). Brother Bales thinks that, somehow, this kind of a situation proves that therefore it is the case that not all men are amenable to all the gospel of Christ.

One thing I know that this man must do: he must *repent* of his sins. And, repentance demands making things right so far as the human being can make things right. Suppose the man has stolen a Cadillac. Can the man "repent," and keep the Cadillac—proceed as if nothing had really happened? Just exactly how much money the Lord would demand of this man I do not know. I am waiting for brother Bales to help me with this matter. A long time ago I asked him about the man who is a child of God, who has been out of duty forty years, who has made \$100,000.00 per year during all those forty years, and who wants to be restored. I asked brother Bales to help me to understand just how much money the Lord demands of *this man* in order that he might be restored to fellowship with God. He has not helped me yet!

In this connection, brother Bales asks: "Is it not strange that brethren would take the position that the world is obligated . . . to give to the work of the church?" The really strange thing is that brother Bales steadfastly refuses to understand the truth on the matter. I believe and I therefore teach that God commands His people to contribute of their means, as they have been prospered. I also believe and also teach that this is a particular point of the law of Christ, and that to this particular point of the law of Christ (the gospel) every accountable person in all the world is amenable. Every accountable person has a responsibility to this law of Christ. However, before any person can *give* acceptably to the Lord's work there are certain qualifications which he must meet. But, he is obligated to meet these qualifications, that he might be a faithful servant of the Lord. God commands all men everywhere to repent (Acts 17:30). But, no man can "repent" until he has first believed. He cannot qualify to repent until he has been brought to believe in the Christ. But, he is obligated to qualify.

CHART #4

ITEM 28. Brother Bales refers to the fact that Paul ". . . authoritatively preached this message of reconciliation to the world (2 Cor. 5:19-20)." He continues: "If Deaver is right, the fact that the message of reconciliation is preached to the world is proof that all the world is already amenable to *all* the laws of Christ." Well, what do you know! He got this one right. Is the "word of reconciliation" the gospel of Christ? Is it true that the Christ has commanded that the gospel be preached to every creature? Is it true that a man is amenable to that which the Lord has commanded to be preached to him (as per Rom. 3:19)? Yes, the fact that the gospel is to be preached to the whole world proves that all accountable persons in the whole world are amenable to the gospel of Christ!

In this section (of his affirmative) brother Bales observes: "There were people in the world who were fornicators, etc., but not because they were under the covenant of Christ." This is a good illustration of his total doctrine that the man in the world has no

message from Christ—i.e., the law of Christ (the gospel) has nothing to say to the man in the world. In his act of (or in his practice of) fornication—according to the Bales doctrine—the man in the world violates no law of Christ! Friend, brother in Christ—if you want to accept this rotten doctrine that is your business. Right now, it is a part of my job to help you to understand just what brother Bales is teaching.

CHART #5

ITEM 29. Brother Bales writes page after page after page trying to explain that one can be guilty of sin (of opposing God) without being in God's covenant. I respond to everything he has said (in this connection) by saying: the plain and simple fact remains that all men, of all the ages, have been amenable to the law of God which God addressed to them. In fact, the New Testament plainly teaches that all men will be judged by the law of God under which they lived and died. It is not the case that all men will be judged by the gospel (and Paul did not so teach in Rom. 2:16). It IS the case that—according to the gospel which Paul preached—all men will be judged by the law of God under which they lived and died. Abraham will not be lost because he was never baptized into Christ. Jacob will not be lost because he never observed the Lord's Supper. Abraham and Jacob (and so with all men) will be judged by the law of God under which they lived and died—the law of God which was addressed to them.

It is in this connection that brother Bales makes reference to Nineveh. He says: "Nineveh was not in God's covenant but it would have been wrong for her to have rejected the message God sent to her . . . through Jonah." QUESTION: Why would it have been wrong for Nineveh to have rejected the message which God sent through Jonah? ANSWER: Because all men are amenable to the law of God which God sends to them. Who said Nineveh was not in God's covenant? Brother Bales did. Nineveh was not in the covenant God made with ISRAEL, but Nineveh was in the covenant which God had with Nineveh! What was Jonah told to preach to the people of Nineveh? "Repent!" Repent of what? Sin. What is sin? Transgression of God's law. But, where there is no law neither is there transgression (Rom. 4:15), and where there is transgression there is divine law (law from God). All the accountable people of Nineveh were amenable to the law which God had addressed to them.

Brother Bales correctly quotes Deaver as saying: "God will render to every man according to his works, but his works in relationship to what? Answer: in relationship to the law under which he lived. . . . That to which Gentiles were obligated is dealt with in 1:18-32. There never has been a man or a group of men independent of amenability to divine law. The great moral law is written and imbedded in the very nature of every human being." Brother Bales *writes* in the word: "Amen!" In writing about and in talking about the great moral law and its relationship to human beings, I have had in mind (and I do have in mind) man's moral nature. Man—because he is "man"—(made in the image of God) has a sense of right and wrong, a conscience, rationality, a concern about His maker. This nature includes (obviously) man's mind, to which God addresses His written word (and to which He addresses extra-Biblical evidences of His existence and power and eternity and divinity). In this matter I do not at all have in mind what brother Bales has in mind when he talks about (and writes about) a law written on the heart. In his mind, the law written on the heart is NOT the gospel, and it is completely separate and distinguished from the gospel. For, be it remembered,

this law written on the heart is addressed to the *alien*, but the gospel of Christ is NOT addressed to the alien (according to the Bales doctrine).

Brother Bales says: "Where is the scripture which proves that the cross abolished the general revelation when it abolished the special revelation embodied in God's old covenant? . . ." If I read brother Bales correctly here, he is saying (by implication) that this "law written on the heart" is still in force for all men today (even for the alien today). I know that this is what he teaches. I have a question for brother Bales: Where is the scripture which proves that there is any such thing in God's plan for man today as a "law written on the heart," which is clearly distinguished from the gospel of Christ?

CHART #6

ITEM 30. In this section of his material brother Bales makes specific reference to Judaizers, and says: "Although outside the covenant, they did wrong in perverting the Lord's teaching on the subject and misleading people (Gal. 5:1-5)." I find this an interesting statement. Judaizers were trying to lead the Galatian brethren astray (away from the faith). These Judaizers were *outside* the covenant. That is, they were not Christians. Their teaching was contrary to the doctrine of the Christ. In fact, brother Bales says they were "perverting the Lord's teaching." Brother Bales says these Judaizers *did wrong* in teaching their teaching which was perverting the Lord's teaching. But, note carefully what he is saying: He is actually stressing that in their perverting of the Lord's teaching they were not guilty of wrong because they were perverting or contradicting the gospel of Christ (because, according to the Bales doctrine, the gospel of Christ said nothing to them). He is saying that they were guilty of wrong because they **VIOLATED THE LAW WRITTEN ON THEIR HEARTS!** Please note carefully: the Baptist premillennialist who in his teaching perverts the doctrine of the Christ **DOES NOT SIN** (according to the Bales doctrine) **BECAUSE** he perverts the doctrine of Christ. Rather, he sins because he violates the law written on his heart. This means there is something in the "law written on the heart" which makes it sin for a Baptist preacher to teach (in all honesty and sincerity) his premillennialism. Brother Bales will have to explain this matter (this law written on the heart) to me a bit further.

Brother Bales says about "God's people" that "they do wrong in affirming that something is bound by God on the world if God has not bound it on the world." Well, obviously so. But please keep in mind that brother Bales is stressing that God has not bound Matthew 19:9 on the world. In fact, he is stressing that "the church only is under the new covenant." He is stressing that Deaver is wrong (is guilty of sin) in his stressing that Matthew 19:9 does in fact apply to all marriages, and in his stressing that all men are amenable to all the gospel of Christ. Thus, in brother Bales' mind, Deaver is guilty of sin because he is (according to Bales) binding upon the world something God has not bound upon the world. To brother Bales, this is sin—serious sin. Serious enough to debate about it. Serious enough for him to spend years in writing about it. But, it is not serious enough for him to disfellowship Deaver!

In fact, in brother Bales' thinking, Deaver and Warren are: (1) guilty of making a law where Christ did not make one; (2) guilty of shutting the kingdom against some people; (3) guilty of being home wreckers (*NUB*, p. 7). I consider these to be mighty serious charges. Yet, on page 10 of the same book, he says: "I no more make this issue a matter of fellowship than I do the war question." If brother Bales would not disfellowship a person guilty of the sins here listed, who is it that he **WOULD** disfellowship, and **FOR WHAT?**

CHART #7

ITEM 31. Brother Bales says: "Are any of our brethren urging on the world the obligation to contribute on the first day of the week even while they are still in the world?"

Note that brother Bales recognizes that there is a difference in *urging on the world the obligation to contribute on the first of the week* and in *urging on the world the obligation to do this while they are still in the world*. Yes, I am constantly urging on the world the obligation to contribute on the first day of every week, but I am not urging them to do this while they are still in the world. Of course, I urge this obligation upon them because it is a part of the law of Christ (the gospel of Christ) and the New Testament teaches that all men are amenable to all the gospel of Christ.

CHART #8

Comments on Bales' Charts

CHART #1. I certainly am not contending that the authority and rule and power of the Christ (in all the affairs of men) are exercised in, through, by means of the New Covenant. I *am* contending that all men are amenable to the New Covenant.

CHART #2. In this chart brother Bales is *drawing* upon Romans 11:17-24. In his affirmative material he says: "To be in the olive tree is to be in the covenant (to be in Christ) for both are entered by faith." His point is: (1) to be in the olive tree one must be in Christ; (2) to be in Christ means one is in the covenant; (3) *only* those in the covenant are under the covenant; (4) therefore, Deaver is wrong in saying that all men are amenable to the law of Christ (the gospel, the covenant).

But how does he reach this conclusion? What is his argument (and where is his argument) which forces the conclusion: Therefore, it is the case that not all men are amenable to all the gospel of Christ? We have said before: brother Bales is long on words, but short on argumentation. Let him set up an argument!

We mention again that those in the covenant (those persons who are Christians) have very special blessings, privileges, obligations, opportunities, and relationships. But, this fact does not prove that therefore it is false to say that all men are amenable to the gospel of Christ. The new covenant is the gospel, and the gospel is to be preached to the whole world, and a man is amenable to that which the Lord has commanded to be preached to him.

CHART #3. This chart is based upon brother Bales' erroneous concept of the Great Commission (as recorded by Matthew). Note that he applies Matthew 28:19 to the non-Christian, and Matthew 28:20 to the church (i.e. to Christians). We have stressed repeatedly (and will continue to do so) that he has absolutely no scriptural right to make any such bifurcation of the Great Commission. The Lord commands that in the very process of enabling men to become disciples they are to be taught to observe all things which the Lord has commanded men to observe. This is verse 20 (together with verse 19). The Lord spoke these words with regard to *aliens*. Brother Bales (in complete disregard of the grammar of the passages) changes these words to apply to *con-*

verts. Such mishandling of the Sacred text is hard to understand. Especially after the matter has been called to his attention many times. Perhaps the *most basic* of all his basic errors is his failure to understand what the Lord actually says in Matthew's account of the Great Commission. And, his position (on this point) is vividly set out in his chart number 3.

CHART #4. Brother Bales shows in this chart that Christ reigns over (1) the world of human life, (2) the world of sinful human beings, and (3) the kingdom of the covenant. This is supposed to show (somehow) that therefore it is false for one to say that all men are amenable to the gospel of Christ. I fail to see how this chart contributes to the Bales' cause. In fact, his chart shows (and correctly) that the "field" is the *world* of sinful human beings. The field is the world (Matt. 13:38). The "seed" is the word of God (Lk. 8:11). The sowers of the seed would have to be faithful servants of the Lord. For the seed to do any good it has to be sown in human hearts. The seed—the word of God—is the gospel of Christ, and the gospel of Christ is to be preached to every creature (including all those in the world of sinful human beings). But, all men are amenable to that which the Lord has commanded to be preached to them. My special thanks to brother Bales.

CHART #5. The fact that the devil is directly amenable to God does in no way lend support to the Bales' view that not all men are amenable to all the gospel of Christ.

CHART #6. Man is a moral being. He has mind, conscience, a sense of right and wrong, concern for his Maker. But his duties and responsibilities to God (in our day—the day of the New Testament) are written in the law of Christ, the gospel. And it is the case that all accountable human beings are amenable to all the gospel of Christ.

CHART #7. Bales asks: "Can a law be written in man's heart apart from a covenant?" He shows Deaver saying: "Yes." He then quotes Deaver as follows: "The Gentiles (not those in the Christian dispensation) will be judged by the law written in their hearts." But, Deaver did not at all mean what brother Bales thinks (or assumes) that he means. Even in Patriarchy human beings were *moral beings*. That is, they were characterized by a moral nature. Whether by written word, or by words spoken directly, or by both—the fact is that God did reveal himself to these people. Then, as now, the only way God's divine law is written in any human heart is through the human's careful study of God's revealed will. The "law written on the heart" (as brother Bales uses these words) must not be confused with *man's moral nature*. The gospel of Christ is addressed to man's moral nature. But, according to Bales, the gospel of Christ is *not* addressed to the alien. But, according to Bales, the "law written on the heart" IS addressed to the alien. In the New Testament (Heb. 8:10; 10:16) the "laws on their heart" *is the gospel of Christ*. But in the Bales doctrine the "law written on the heart" is clearly *distinguished from* the gospel. The Gentiles who lived and died prior to the gospel of Christ will be judged by the laws from God under which they lived and died—not by a "law written on the heart" as brother Bales uses these terms.

CHART #8. So far as concerns sin, salvation, and human beings—God now has but one law for all men. This divine law is identified in scripture as being the gospel, the faith, the doctrine, the sound doctrine, the way, the doctrine of Christ, etc. This gospel is commanded by the Lord to be preached to all accountable persons everywhere. It is the case that all men are amenable to all the gospel of Christ.

In charts 9, 10, 11, 12, 13, 14, and 15 brother Bales continues to go over and over matters which have already been considered. Everything he has in these charts has been responded to several times. I refuse to continue to use valuable time and space unnecessarily.

Bales' Questions—Deaver's Answers

1. Where does the New Testament direct its instructions (laws) regulating the assembly of the saints (Rom. 3:19)? The New Testament sets forth instructions relating to the *fact* that God's people must assemble together, and it sets forth instructions relating to *attitudes* and *activities* which are to characterize these assemblies. I suppose brother Bales is asking: To whom are these instructions directed? I answer: (1) These instructions relate particularly to some of the special blessings and privileges and opportunities and responsibilities which are granted to God's people, but at the same time (2) these instructions (being a part of the law of Christ) are addressed to all accountable persons. Mr. X of Arusha, East Africa is commanded to assemble with the saints on the first day of the week, just as I am. However, before he can worship acceptably, there are certain qualifications which he must meet—but he is obligated to qualify.

2. Does an alien today die to any law in becoming a Christian (Rom. 7:4,6)? Yes. An alien, in becoming a Christian, dies to the law of sin discussed by Paul in Romans 7:23 and 8:2. Your thinking is: (1) Deaver thinks the alien is amenable to the law of Christ. (2) If Deaver says "yes" to this question, he will be saying that the alien dies to the law of Christ in his becoming a Christian. But, the question presents no problem whatsoever.

3. What law, if any, does the alien (who has never heard of the Bible and Christ) have written in his heart? The alien who has never heard of the Bible and who has never heard of the Christ (assuming that he is an accountable person) has a mind, a conscience, some sense of right and wrong, and some concern about his Maker. Being a human being, made in the image of God, he possesses a moral nature. He is *amenable* (in our day) to the gospel of Christ, in spite of the fact that he has never heard of that gospel (cf. Acts 17:30). But he has no law from God written in his heart. According to Hebrews 8:10 and 10:16 the "laws on their hearts" is the gospel of Christ. The only way the gospel of Christ is written in (on) the heart of anybody is through diligent, honest study and learning.

4. Can anyone today sin against general revelation (i.e., that which is revealed through general revelation)? Whatever principles there are in extra-Biblical revelation which relate to man's responsibility to God and His will are inculcated in the gospel of Jesus Christ. Man's total accountability (in our day—the day of the New Testament) is revealed in the gospel of Christ, and to this gospel—this law of Christ—all men are amenable. Men become guilty of sin by their transgressions of this divine law.

5. Did the cross abolish the nature of the creation (including the nature of man)? No, the cross did not change the nature of man. He is still a thinking being. He still has a conscience. He is still concerned about his Maker. He still has a sense of right and wrong. Brother Bales is trying to get me to say whether or not (in my thinking) the "law written on the heart" (as he uses these terms) was nailed to the cross. The fact is, there never was any such law (as he uses these terms). Romans 2:15 says nothing about "the law written in their hearts." It *does* talk about the *work* of the law being written in their hearts. But, this writing was the consequence of their *learning*.

CHART #10

Deaver's Summary of Bales' First Affirmative

Throughout this first affirmative brother Bales has *assumed* that if he can prove that those persons who are in the kingdom have special blessings, special privileges, special obligations, special opportunities, special relationships, that he will have proved that therefore it is the case that the alien (the non-Christian) is not amenable to the gospel of Christ.

Obviously, there is no connection between his evidence and the conclusion which he seeks to establish.

[This reminds me of my old debates with Lester Hathaway. He proceeded as if to prove that the church must assemble is to prove that therefore, Bible classes are wrong. Hathaway was wrong, and so is brother Bales. Hathaway came to recognize and to renounce his error. We hope and pray that brother Bales will come to recognize and to renounce his.]

Questions for Brother Bales

1. The Lord said: ". . . teaching them to observe all things whatsoever I commanded you . . ." (Matt. 28:20). Am I speaking in harmony with the Scriptures if I apply the word "gospel" to the words "all things whatsoever I commanded you"?

2. So far as concerns the Lord's Supper—when the *alien* does not observe the Lord's Supper on the first day of the week, does he sin by violating the "law written on the heart"?

3. Is it in harmony with the law of Christ for me to read John 3:5 to an *alien*? Can I use this passage (in studying with an alien) to prove to that *alien* that he has an *obligation* to enter the kingdom of Christ?

4. Does this alien (of number 3) have an *obligation* to enter the kingdom?

5. If, in trying to teach a non-Christian about the church of our Lord, I should discuss with him 1 Timothy 3:14,15—would I be guilty of sin?

CHART #11

An Appeal

We plead with brother Bales (in the light of 1 Thess. 5:21) to recognize and to respect the Law of Rationality (i.e. that we ought to justify our conclusions by adequate evidence).

Brother Bales teaches that "The church only is under the New Covenant."

Brother Bales teaches that "No unbeliever is commanded to be baptized"—that no unbeliever is amenable to the command to be baptized!

QUESTION: If, in the light of Acts 17:30, all unbelievers are amenable to the command to "repent," why is it that all unbelievers are NOT amenable to the command to be baptized?

Let brother Bales set up a *sound argument*, the *premises* of which *demand* the conclusion: Therefore it is the case that not all men are amenable to the gospel of Christ.

BALES' SECOND AFFIRMATIVE

I. THE PROPOSITION IS: "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." (1) Robert R. Taylor, Jr. implicitly stated a part of the case for written debates when he said: "What one writes will be subjected to far greater scrutiny. It will reach more people than a sermon or Bible class in the church building. The hearer of an oral message has but a moment to examine the logic or inspect the accuracy of facts presented in the spoken word. The reader has all the time he needs to examine the written word. A fallacy in writing can therefore be more easily detected" (GA, 11-18-82, p. 693). (2) The Denton Lectures Brochure said my position was: "God's marriage, divorce, remarriage laws do not apply to the alien sinner, but only to those who are in 'covenant relationship' with God (i.e., Christians)." I did not see this misunderstanding of my position until it was in print. (a) Marriage originated for all mankind in Genesis 2:24, but divorce has been regulated on a variety of grounds since the fall. God's divorce law for aliens is similar to Deuteronomy 21:14, i.e., if he is not content to dwell (1 Cor. 7:12) he may divorce (7:15). (3) The truth on divorce and remarriage exists and can be discerned with industry and integrity. (4) To say that I teach that no alien is amenable to the gospel, because I say they are not amenable to the entire New Testament message (and Deaver in practice and implicitly agrees with me that aliens are not amenable to all the New Testament message), is as much a misunderstanding of my position as it would be for me to accuse brother Deaver of saying that men do not have to do the will of God either to enter or to continue in the kingdom. Deaver does not believe men (aliens or Christians) can perfectly obey what brother Deaver calls "the ideal will of God." It would not rightly represent you if I said you say that men cannot defeat (or if I said you say they can defeat) the will of God unless I explained you believe that "man *can* defeat the ideal will of God" and "the circumstantial will of God" but not "the

ultimate will of God" (SS, Oct. 1979, p. 29). (5) When I realized the proposition "the church only is under the new covenant" did not mean the same thing to Deaver that it meant to me, I submitted the proposition (*which explains it*) which we are debating ("only those who are in the covenant are under the internal laws of the covenant"). By "under" I mean, as the word is often used, "in." My letter to you on July 10, 1980 said: "I do not want to sign a proposition which keeps me from making the scriptural distinction that there are things to which the alien is amenable (in order to come into the kingdom—or, to use your language, to respond to His invitation to come 'into His kingdom'), but that the internal laws of the kingdom are not binding on a person until he enters the kingdom" (p. 9; SS, March 1980, p. 164). (6) I am not being unbrotherly, but saving space, by saying "Deaver" instead of "brother Deaver." (7) Citations such as DIAII mean Deaver's first affirmative, point II; DINI means Deaver's first negative point I, etc. (8) Language such as internal and external laws does not mean that I have unscriptural ideas, any more than Deaver's statements concerning "the ideal will of God," "the circumstantial" and "the ultimate."

On July 10, 1980 I wrote brother Deaver: "You suggested that I affirm: 'Resolved, the Scriptures teach that no non-Christian is amenable to (under) the law (gospel) of Christ.' Although in my judgment you have had abundant opportunity to understand my position, this proposition does not express my position. Inherent in this proposition is the position that no alien has any responsibility to obey the gospel when it is preached to him. It would nullify the great commission. Am I really so ignorant of the Bible, or so stupid that I could occupy such a position? I shall try again to clarify my position.

"You maintain that aliens are under, amenable to, all the internal laws of the kingdom of Christ. They must not only submit to the terms of admission in order to enter the kingdom (which I believe), but before they are in the kingdom they are obligated to keep all of its internal laws (which I do not believe). You teach that the gospel which is to be preached to the aliens, as commanded in Mark 16:15-16, is the *entire New Testament* (all of its laws, all of its teaching). Of course, you do not practice this for you do not teach any alien all the New Testament, much less get him to understand all of it, before you will baptize him. *You practice what I preach and then condemn me for teaching what you practice even though you have no intention of changing your practice.* I preach that men must be taught that Jesus is Savior and Lord, that they must realize they are sinners in need of salvation, and what they must do in order

to be saved, i.e., pardoned for their past sins. You have baptized people who have never heard of the 'anti' controversy, who do not know that 'one-cuppers' exist, and who have not given a thought to whether the Old Testament prophecies concerning Israel and the land of Palestine have already been fulfilled. They may not even know what the word 'millennium' means" (p. 7). On page two I said Deaver's position was that "God has obligated the church to preach the entire New Testament message to the alien. . . ."

Deaver now understands what I mean by the church only is under the new covenant. He plainly said: "Brother Bales holds: (1) one is not included in the testament unless one is a child of God; (2) God does not dispose of His goods to those outside the family; (3) the kingdom is given to the apostles, to the little flock, to Christians, but not to the world; (4) the covenant is appointed only for spiritual Israel, the church; (5) no one is under the covenant unless he is in the covenant. These statements are all identical in meaning (in this context) with brother Bales' position that 'The church only is under the new covenant' " (IN3). Deaver is denying in the above senses that "the church only is under the new covenant." However, in the next paragraph Deaver *agreed with the first four points*. How, then, can he deny what I mean when I say the church only is under the new covenant? Deaver surrenders his case but continues to think he is arguing his case by saying there is "one plan for all men" (but all men are not in Christ's narrow way, Matt. 7:13-14), but he admits that one law of pardon applies to aliens (Acts 2:38), and another to Christians (Acts 8:22), and that on some laws he says that aliens are obligated but not qualified and Christians are obligated and qualified thereby indicating two different things in the one plan. He continued to argue that "every man (person) is amenable to that which God has commanded to be preached to him" (Rom. 3:19) (IN3), which he says is the entire New Testament message (*Your*, p. 367). He overlooks the fact that certain things are not preached to and bound on aliens, just as he overlooks the fact that not every Christian is the object of every teaching in the faith, i.e., Deaver is not qualified and cannot qualify for 1 Timothy 5:14.

II. COVENANT DEFINED: Deaver said God gave the covenant to Israel, and she was bound by it whether or not she agreed to it, just as a Christian is bound by the covenant even though he objects to some item in it (IN2). There is a vast difference between an alien not being bound by some item in the old covenant and a proselyte not obeying. Deuteronomy 19:3-8 was not spoken to a non-covenant people. Israel had long been under the covenant of promise before

the law of Moses (covenant). "A *covenant* confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect" (Gal. 3:17). Gentiles (aliens) were not under the law of Moses (Lindsey D. Warren, *Your*, p. 53; Connally, *Your*, p. 545). "God gave the first covenant to a particular people," Israel (Tom Holland, *Your*, p. 62), and just as definitely God gave the new covenant to spiritual Israel (Jer. 31:31-34; Heb. 8:5-13; Matt. 21:43; 1 Pet. 2:5,9; Eph. 2:12,13,19). Jews were born into the covenant from Abraham on; therefore, they had no choice as to whether they would be in the covenant. Spiritual Israel is entered through the new, not natural, birth (John 3:3-5). "God has *entered into* various covenants with different groups of people down through the ages. These *agreements* only had application to the people to whom they were addressed" (Lindsey D. Warren, *Your*, p. 53. Italics by Bales). Although aliens can enter the new covenant through obeying the gospel, the kingdom (covenant) was given to the apostles and spiritual Israel, not to aliens (Matt. 21:43; Lk. 22:29-30; 1 Pet. 2:5,9; Heb. 12:28; Bales, IAIII). The word for "appoint" is a word for covenant (Lk. 22:29-30; Kittel, II, p. 105). *With whom did Christ covenant a kingdom?*

(1) If the covenant is a vassal treaty it is bound only on those who are citizens of the kingdom or who were conquered by the king. All people conquered by Christ the king today are conquered by the gospel and born into His kingdom (covenant). The vassal took "a covenant oath" (M. G. Kline, *The Structure of Biblical Authority*, p. 124). He agreed to the covenant. He could refuse to agree and be slain and never come under the covenant. This will be done in the judgment in that the wicked will be cast into hell. The Suzerain took their vassals under their protection (Botterweck, II, p. 256). Are aliens under Christ's protection and the benefits of the covenant? One entered a covenant (p. 256). ". . . the basic terms for 'covenant' in Hebrew . . . and Greek . . . express pledge and commitment, which actually create the covenant. On the other hand, any settlement between two parties is conditioned by good will or some kind of mutual understanding which enables the conclusion of an agreement, and this is why covenantal relations were expressed by terms like 'grace,' 'brotherhood,' 'peace,' 'love,' 'friendship,' etc." (p. 256-257). Kittel spoke of recipients of the covenant (II, p. 127) who were in a state of freedom (II, p. 130). Does this describe aliens?

Kittel spoke of "God on the one side and man on the other contract a union in covenantal form" (II, p. 110). Christ the mediator is involved in our entering into, as well as continuing in the covenant.

Paul: "Now a mediator is not a mediator of one: but God is one" (Gal. 3:20). A covenant involves two parties. If God is the only party involved, the mediator would be a mediator of one, but God is only one party (though the immeasurably superior party) and man is the other. Kittel: "Those who enter into covenant know that Yahweh Himself keeps strict watch over the sworn fellowship and its order" (p. 115), and "God's will elected the children of Israel, who then for their part elected God, obligating themselves to Him in the covenant" (p. 120). God elects spiritual Israel, but aliens must give their consent in order to enter spiritual Israel. Man is a recipient of the covenant (Kittel, II, p. 127), but it is whosoever will, not both these and whosoever will not (John 5:40; Matt. 23:37; 11:28-30; Rev. 22:17).

Whether one defines a covenant as a vassal treaty, or (2) a unilateral action of a sovereign "freely ordaining or authoritatively disposing" in dealing *with his subjects*, or (3) an agreement (Kittel, II, p. 105; Lindsey Warren, *Your*, p. 53), or (4) "as the firmly regulated form of a fellowship between God and man" (II, p. 109), or (5) "a union in covenantal form" (II, p. 110), or (6) "the sworn fellowship and its order" (II, p. 115), or (7) "God's will elected the children of Israel, who then for their part elected God, obligating themselves to Him in the covenant" (II, p. 120), or (8) a treaty between two parties "binding only on the one according to the terms fixed by the other" (II, p. 125), or (9) the "last will and testament" which involves the disposition of one's goods (II, p. 124) which is "a disposition of property by will or otherwise" (Holland, *Your*, pp. 53, 58) *to one's heirs* (not aliens), or (10) a "free declaration of the divine will to man's salvation," or (11) a "contract between two parties and divine dispositions and sacred ordinances of the most forceful kind" (II, p. 127), or (12) "the mighty declaration of the sovereign will of God in history, by which He orders the relation between Himself and men according to His own saving purpose, and which carries with it the authoritative divine ordering, the one order of things which is in accordance with it" (II, p. 134), it still involves an agreement (whether a negotiated agreement or unilateral offer) and only those who accept the covenant are regulated by its internal laws. It involves two parties (Gal. 3:20). The word covenant does not inherently include everyone.

(13) "The 'new covenant' is simply the last will and testament of Jesus Christ" (*Lock*, p. 64). Why are they not under all the promises if they are under all the laws? Surely Deaver will not bifurcate the gospel into all the commands which bind aliens but give them none of the promises of the gospel? Will the aliens inherit (Heb. 9:15-17)?

Aliens cannot be disinherited for they are not children through the new birth. They cannot fall from grace for they are not in grace.

(14) When Deaver is not debating me (IN2), Deaver realizes that even while in Egypt Israel was God's covenant people—before the Mosaic law was given. "Genesis 12:1-3 records God's covenant with Abraham . . . every word in the Bible relates to and is a development of this covenant . . . from the time of the making of this covenant onward, we study about God's people, about their law, and about their land—how God developed Israel into a *great nation*. The points and facts and principles set forth, involving the entire Old Testament, looked forward to, and were in preparation for, and were typical of the Christ and His kingdom—the New Testament church" (BN, Dec. 1982, pp. 115-116). Deaver realizes the old was made with physical Israel (though aliens could become Israelites) and the new with spiritual Israel.

(15) There is a vast difference between being invited to come under His wing and being under His wing (Matt. 23:37-38; 11:28-30; *Scope*, pp. 26-39), between an invitation to espousal and being espoused (2-Cor. 11:2).

III. COVENANT: UNDER: (1) If aliens are in the covenant, it is still true that Paul said Christ did not deal with marriages involving aliens (1 Cor. 7:10-15). Does Acts 8:22 apply to them or Acts 2:38 to Christians? (2) Lanier: "Aliens are not under new covenant laws to the church . . ." (FF, Nov. 20, 1979, p. 745). (3) Deaver called my discussion of *under* meaning *in* the covenant, as "lengthy, tedious, and completely unnecessary meanderings" (IN7); "unnecessary and arbitrary" (IN18). Under the covenant does mean *in* the covenant. (a) "Is there any difference between being under grace and being required to meet conditions in order to come under grace?" (my letter to Deaver, July 10, 1980, p. 8). Obviously to be under grace is to be in grace (Rom. 6:14; *Scope*, pp. 39, 306. Gal. 4:4). (b) Deaver agrees that to be under means to be in: On Romans 3:19 he wrote: "the law says, to the in-the-law-ones it speaks" is the literal translation. "The text actually has 'in,' not 'under' " (IN18). Deaver proves my argument that *under* means *in*; therefore, I am right in denying aliens are under (in) the covenant, and he is wrong in saying they are under (in) the covenant. (c) Deaver acknowledges my case when he said he accepted my statement: "If we are under the covenant we are under the blood." He thought I drew an erroneous conclusion from the passages which teach this (IN20). The alien has to contact the blood, but he is not under it until he does. Deaver now agrees with me that aliens are not under the covenant.

IV. UNDER THE COVENANT BUT OUT OF THE COVENANT?

In replying to my argument that the kingdom was given to the apostles and Christians, that there is a without and a within, and aliens are without, Deaver said the gospel is the faith, the covenant, and all men are amenable to it for God has but one plan for all men (IN24,25). He said I recognized "the gospel dispensation was for all mankind" (K:P&E,181; IN15), and that the new covenant is "the faith" (WCAC,18). The gospel and the new covenant are for all, but this does not mean all have accepted it, are saved by it, and regulated by the internal laws of the kingdom. I did not say the new covenant was once for all delivered to aliens, but "the new covenant is the faith which has once for all been delivered to the saints (Jude 3)" (WCAC,18). God has one plan of salvation, but this does not prove aliens are under the covenant and regulated by its internal laws (1 Cor. 5:9-13; 6:1-8; 7:10-15). "Except for fornication" is a part of the total message of the New Testament, but in these words there is not one atom (or electron or proton) of the gospel of God's redeeming *grace* (Christ's death for our sins, His burial, and His resurrection). God has one plan of salvation but one law of pardon for aliens (Acts 2:38) and another for Christians (Acts 8:22). Warren: "if a man is not under (amenable to) Law X, then he cannot disobey (violate) Law X (Rom. 3:19; 4:15)" (*Studies*, p. 436). Right. The alien cannot violate Acts 8:22, nor Matthew 19:9 (1 Cor. 7:10-11), for a different law, not Matthew 19:9, is spoken to the alien. Christians were told not to depart (1 Cor. 7:10-11); aliens were permitted to depart if they were not content to dwell in the marriage bond (1 Cor. 7:12,15. Permissive imperative, Warren, *Charts*, p. 217). *The Christian was under bondage until the alien departed, but was freed from the time the alien departed.*

Warren: "The law of Moses was addressed to the Jews . . . (with provision for non-Jews to become proselytes)" (*Lock*, p. 67). Did this mean non-Jews were amenable to the entire covenant while aliens? If not, why do provisions for the alien to enter the covenant today mean that he is amenable as an alien to all laws governing those in the covenant?

V. "HOW CAN ONE BE UNDER THE COVENANT AND BE OUTSIDE OF IT?"

Deaver replied: "illegal aliens . . . can be tried . . . for rape and murder ACCORDING TO THE LAWS OF THE STATE OF TEXAS . . . aliens . . . not citizens. . . . But (at least while they are in Texas) they are amenable to the laws of the state of Texas" (IN25). (1) I understand how aliens get *into Texas*, but I do not understand how they get into the covenant (John 3:5). Up until

now, Deaver has insisted there is but one way into "Texas" (church). How can one illegally cross the borders of the spiritual kingdom which were given to the church (Matt. 21:43; 1 Pet. 2:5-9)? (2) Are they entitled to the spiritual counterparts of food stamps, welfare, education, and the 14th amendment? (3) Has Deaver ever deported an alien that was in the kingdom? (4) Do they have the right to take their disputes before the church (Matt. 18:15-18; 1 Cor. 6:1-8)? (5) Does Deaver judge them by the law of 1 Corinthians 5:8-13? What if the Lord deports the alien before Deaver can try him? Will the devil be requested to return him to the kingdom for trial because of his violation of the laws while he was "in Texas" (kingdom)? (6) Deaver: "The kingdom of Christ is the rule of Christ in the hearts of His people." "He invites you into His kingdom. He wants *you* to crown Him in your heart" (BN, March 1980, p. 164). Did the alien think that the invitation automatically placed him in the kingdom as one of God's people? Did he think the invitation left to him the conditions of entrance? (7) Deaver: "It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel" (SS, Dec. 1970, p. 4; IN25). But Deaver teaches that all these things are bound on aliens even though they have not heard the gospel. They are obligated to obey all these things. God commands them to do it—for these are directed to them as well as to the church—but, according to Deaver, God will not let them do it for they are not qualified. (8) "Deaver never said: 'The church only is under the new covenant.' Bales said that!" (IN25). Deaver will want to say it also when he recalls that *under* means *in* (IN18).

VI. COVENANT: NATURE OF THE NEW COVENANT. God's right to tell aliens how to enter the old covenant no more put aliens under it than Christ's right to tell aliens how to enter the new covenant places them under the covenant. Everything taught in the new covenant is covenant teaching in the sense that the covenant teaches it, but this does not mean everyone is under the covenant. The covenant teaches about God, Christ, the Spirit, devil, demons, angels, disembodied spirits, infants, the church, and the world, but they are not all under and regulated by the covenant. The terms of admission are not directed toward those who are already in it, and not everything that applies to children of God applies to aliens (for example, instructions concerning fellowship, Warren, SS, July 1981, pp. 18-23).

(1) How does one enter the covenant and become bound by its internal laws? Of course, one suffers the consequences (not receiving

forgiveness) if he does not enter, but the covenant has to be entered in order to be a "fellow-citizen with the saints, and of the household of God" (Eph. 2:19) regulated by its laws of conduct (1 Tim. 3:15). One enters the covenant by means of the new birth (John 3:3; Gal. 3:26-27). Deaver says one comes under all the laws of the covenant when one first sins. In other words, the "law of sin and of death" brings one under "the law of the Spirit of life in Christ Jesus," and such a one is not under condemnation (Rom. 8:1-2)!

(2) What is the condition of those under (in) the covenant? (a) Christ is their mediator for He is the mediator of the covenant (Heb. 8:6; 9:15; 12:24). (b) They are spiritual Israel (Heb. 8:8), under the rule of the apostles (Matt. 19:28; Lk. 22:29-30), have received the kingdom (Matt. 21:43; 1 Pet. 2:5-9; Heb. 12:28) and do not judge those who are without by the peculiar internal laws of the kingdom (1 Cor. 5:9-13; 6:1-8; 7:10-11,12-15). (c) God's laws are on their hearts (Heb. 8:10). (d) God is their God and they are His people (Heb. 8:10). (e) They are citizens of the same nation (Heb. 8:11; Matt. 21:43; 1 Pet. 2:5-9). (f) They are brothers in spiritual Israel (Heb. 8:11). (g) They all know the Lord (Heb. 8:11). (h) They are forgiven (Heb. 8:12). The covenant was made with each when God took away the sins of each (Rom. 11:27). Deaver judges those without in the very sense Paul, an inspired apostle, refused to do (1 Cor. 5:9-13; 7:10-11,12-15). Christ said they ruled the twelve tribes of Israel, and Deaver says they also rule the aliens with the internal laws of the kingdom.

(3) The alien sustains the same relationship to the church that he does to the covenant, i.e., he is in neither. The church is the church of the new covenant. Is the alien under the church?

VII. CHRIST'S UNIVERSAL AUTHORITY DOES NOT MEAN THAT HE RULES ALL THROUGH THE INTERNAL REGULATIONS OF THE NEW COVENANT. (1) Deaver grants that all Christ's rule is not by means of the covenant (IN15), He "rules in various ways in and over and through the affairs of men" and not just through the covenant (IN15), and that "the authority and rule and power of the Christ (in all the affairs of men)," are not "exercised in, through, by means of the New Covenant" (IN, Chart #8). "Christ rules over various things, in various ways . . ." (IN16). Deaver is moving closer to the truth in these explicit statements (although implicitly and explicitly his arguments deny this truth concerning Christ's rules). Therefore, he must drop his claim that the entire New Testament message is bound on all men, even those who have not heard of Christ. Deaver must prove that aliens are

bound by Matthew 19:9, and not just assert that Christ's authority and regulations within the covenant prove that all men are bound by all regulations. (2) Deaver admits there are "very special . . . obligations" which Christians have which aliens do not (IN, Chart #8). Therefore, all does not bind all; and Matthew 19:9 is proven to be a special obligation of Christians by Paul (1 Cor. 7:10-11,12-15). We are getting closer and closer as Deaver concedes and concedes. (3) Deaver admits that he does not teach aliens to give while they are aliens (IN, Chart #7). I do not either. We are getting closer together. However, Deaver contradicts himself by saying the *world* is obligated but the world is not obligated "to do this *while they are still in the world*," i.e., while the world is the world. Then what kind of logic is it that says the *world* is obligated to give? Deaver does not believe his own argument strongly enough to draw the logical conclusion from it. He will not dare openly teach and practice, though he implicitly teaches it, that the alien is obligated to repent and pray for forgiveness (Acts 8:22) and a Christian to repent and be baptized. But he contends all applies to all. (4) Deaver accepts my IA, Chart #4 (IN, Chart #8, 4). However, he denies it by affirming the entire New Testament message is preached to and must be obeyed by the world, though he has never preached the entire message and does not teach *aliens to obey* all of it. Does this sound logical to you? (5) Where in the law of Christ (IN, Chart #8, 6) is an alien told to give, observe the Lord's Supper, withdraw from unfaithful Christians, and that he is bound by Matthew 19:9? The fact Christ has universal authority, and the gospel is to be preached to aliens, does not mean they are bound by 1 Corinthians 6:1-8 or Matthew 18:15-18. (6) The issue is not Christ's authority, or to whom the gospel is taught, but what laws apply to whom? (7) Christ's universal authority permits Him to teach through later revelation that Matthew 19:9 does not cover marriages involving aliens (1 Cor. 7:10-11,12-15). (8) The authority of God and Christ over men is based on their nature and not on a covenant, although covenants have been made. (9) Paul commanded spirits in the name of Jesus Christ (Acts 16:18), but did not tell spirits, who believed God is one, to be baptized (Jas. 2:19). One command of Christ directed toward a spirit did not bind the spirit with every command.

VIII. DEAYER AND WARREN TEACH THAT THE GOSPEL WHICH MUST BE PREACHED TO THE ALIEN IS THE ENTIRE NEW TESTAMENT MESSAGE (*Your*, pp. 294, 299, 367, 73; BN, April 1980, p. 177; DIIL, A, 1-5; IV, Chart #32; IN7; Bales IV, N, V, *Lock*, 60). Teaching against instrumental music is a part of the

gospel which must be preached to aliens (*Lock*, p. 307). Deaver: "I must see to it that he knows and believes the *message* of Matthew, Mark, Luke, and John . . . Acts, etc." (D, II, A, 24, 2). I am accused by Warren of misrepresenting them. ". . . we do *not* say that *every word of the gospel* must be preached to alien sinners before they can be baptized" (*Studies in 1 Corinthians*, p. 456). How many words of the one, undividable gospel can they leave out and still preach the entire New Testament message? Can they leave out one verse, such as Matthew 19:9? How can they preach it and leave out some of it? The message of the New Testament is contained in words. How many can they omit and still preach the entire message? I did not say they had to preach every word in the New Testament, for some of it refers to the law of Moses, and some of repetition, but they would have to preach every word which is necessary to convey every truth in the New Testament message (*Lock*, pp. 51-69). Just before Warren made the above denial, he said that in order to make disciples ("making children of God out of alien sinners"), the alien had to be taught "to observe all things whatsoever I commanded you" (p. 456). The very next paragraph contains his denial that "*every word of the gospel* must be preached to aliens before they can be baptized. What we *have* said and still do say is that the preacher must make clear to the alien sinner that in order to become a child of God (a Christian) he must repent of all his sins and *make up his mind* that for the rest of his life he will submit to ('observe') any and every thing which he learns to be the will of God for him. When one confesses Christ as the Son of God before he is baptized, this commitment is involved . . . confesses Christ . . . being baptized . . . I hereby make an open declaration to the world that from henceforth I will do my very best at all times to 'observe all things' which Jesus commands me to do' " (*Studies*, pp. 456-457). This changes his position from teaching the alien all Jesus' commandments to the alien pledging that though he does not now know all of Christ's commands, when he learns them he will do his best to observe them. If Warren taught him all Christ's commands before baptism, what commands were there left to learn in the future? There is a vast difference between promising to live by Jesus' commands in the future, and affirming that he was obligated to all these commands in the past. Warren made the same kind of switch in *Lock* (p. 125). When they abandon their argument that it is necessary to preach the entire New Testament message (including all Christ's commands), the *logical* thing then to do is to abandon their argument that Matthew 19:9 must be preached to the alien (for it is a part of the New Testament message) and that what is preached to one is binding on one.

Would they not have to argue that what does not have to be preached to the alien is not binding on the alien? When these brethren argue with me on divorce, they bind themselves to preach to aliens what they admit they do not have to preach to aliens, and what they in fact do not preach to aliens, i.e., every bit of the entire New Testament message, including every command of Christ. Deaver when not debating me says the conditions of man's salvation are "Simple, plain, clear—and altogether essential" (BN, Dec. 1982, p. 117). He then mentions faith in the death, burial, and resurrection of Christ; repentance; confession; and baptism.

IX. THE DOCTRINE THAT THE ENTIRE NEW TESTAMENT MESSAGE IS THE GOSPEL WHICH IS PREACHED TO BOTH ALIENS AND CHRISTIANS UNDERLIES THE DOCTRINE THAT ALL ARE BOUND BY ALL COMMANDS (DII, A, II, 3, 9; III, A, VI, 1; DIN1, 7, 15, 27, 28). (1) Deaver contradicts this by saying the alien cannot obey the entire gospel in becoming a Christian, for he cannot obey some things until he is a Christian. Does the alien obey a bifurcated gospel? (2) Some brethren who are not astonished that there is one law of pardon for the alien (Acts 2:38) and another for the Christians (8:22), and that some laws apply to women and not to men, are dumbfounded when one points out that there are other things which bind Christians but do not bind aliens. Conscientious objectors (which include the *Advocate*) believe laws differ for Christians and aliens concerning war. Even Deaver and Warren believe the earthly governments are governed by the sword and the church by the sword of the Spirit. (3) Deaver does not believe elders govern civil government. (4) Christians deal with fornicators who are brethren (1 Cor. 5:9-11), and brethren with whom they have disputes (1 Cor. 6:1-8; Matt. 18:15-18) differently than with such in the world. (5) Warren: "Children of God do *not* have the right to extend familial privileges to those who are children of the devil" (SS, July 1981, pp. 19-22, 27). (6) When Deaver is not debating the divorce question, he realizes that aliens are not a part of the pillar and support of the truth (SS, Dec. 1970, p. 5; BN, March, 1981, pp. 165-166; SS, Oct., 1980, p. 9; BI, N, IV, XII; III, N, II). (7) Deaver: "the New Testament law for the church" (SS, April 1982, p. 46). Garland Elkins: "Jesus commanded his disciples to partake of the supper." ". . . the Lord's people are commanded to assemble" (*The Lord's Church Is Different*, p. 22). (8) Even Deaver is not so confused as to advocate taxation for the church and voluntary contributions for the state (Rom. 13:1-7). (9) He does not accept the Catholic idea that the church should rule the state. He teaches

by implication that the state should submit to those Christians who have rule over them (Heb. 13:17) in the church. Warren warned against, but they have not heeded the warning in some of their teaching, obliterating the distinction between children of God and children of the devil (SS, July, 1981, p. 18). (10) Deaver and Warren recognize that God never commanded aliens, but did the church, to nurture saints and propagate the gospel (SS, July 1974, inside front cover, pp. 14, 12, 13; Dec. 1970, p. 5). (11) Warren recognizes that fellowship and disfellowship involve Christians not aliens (SS, July 1981, pp. 18, 22-23, 26-28). (12) One of the Denton Lectures was: "Everywhere in Every Church" (*Studies*, p. 75). (13) Deaver lectured on: "The Corinthian Collection—God's Financial Plan for His Church" (1 Cor. 16:1-2) (*Studies*, p. 263). Since he was not debating me, he omitted the fact that he teaches it is also God's financial plan for aliens since they are also taught to observe all Jesus commanded. (14) Gary W. Workman: "The supper was not given to unbelievers. . . . It is for the 'brethren' (1 Cor. 11:33)" (*Studies*, pp. 154-155). (15) Lanier recognized some things did not bind the world (FF, Nov. 20, 1979, p. 745; GA, *Annual Lesson Commentary*, 1956, pp. 31-32). (16) H. Leo Boles: "Paul is not giving instructions to those who are altogether outside the pale of the church, where both husband and wife are heathen. He does not teach people how to live outside the church. His instructions have no application to them so long as they remain unbelievers" (GA, July 24, 1941, p. 700; SWS?, pp. 80-81). (17) N. B. Hardeman: "I know of no scripture having to do with marriage apart from the church. In practically every statement I agree with Brother Fuqua for whose judgment on Bible issues I have the highest regard" (SWS?, p. 96). Neither Deaver nor I subscribe to this, but neither of us disfellowship him.

These brethren recognize the principle that in Bible study we must consider to whom a command is addressed. They also reason that "if a man is not under (amenable to) Law X, then he *cannot disobey* (violate) Law X (Rom. 3:19; 4:15)" (*Studies*, p. 436; W-F, pp. 110-111, 147). Deaver: "one cannot obey a command which is not addressed to him (Rom. 3:19)" (DIII, A, III). (A) Deaver realizes that not every command is addressed to aliens (Acts 8:22). Several times he conceded my case by saying Christians "have very special blessings, privileges, obligations, opportunities, and relationships" that aliens do not have (DIN3, 4, 8, 9, 12, 21, Chart #8,2; Chart #10). There are things "which are extended to and received by those who are in Christ" (DIN9). He agrees the kingdom is not given to the world, and there are obligations, privileges, opportunities and relationships that "are *granted* only to Spiritual Israel" (DIN3).

Since this is true, there are some obligations which are not preached to the world. How, then, can aliens be amenable to obey these laws (*Your*, p. 367; *Lock*, pp. 12-13, 152)?

The fact God has one plan of salvation proves nothing concerning whether all are bound by every command of the Lord.

I asked Deaver: "Where does the New Testament direct its instructions (laws) regulating the assembly to the aliens (Rom. 3:19)? He changed my question to regulations concerning "the assembly of the saints." *He admitted they were instructions concerning the assembly of God's people*, relating to special obligations (or responsibilities) of God's people (DIN, Chart #9, 1). He then said they obligate an alien in Africa. However, he does not think an *alien* is obligated as an alien to assemble and partake of the supper. Therefore, these commands are not addressed to aliens. Lanier was right concerning the Old Covenant. The alien "was a stranger from the covenant, so was not bound by the rules of life stated in the covenant made at Sinai" (FF, April 27, 1965, p. 265). He thought the same thing is true concerning the New Testament but thought Matthew 19:9 regulated aliens also.

Although I am confident he believes aliens are bound by moral laws, Everett Ferguson of ACU said: "Christian ethics are 'kingdom ethics,' not ethics for those outside the church. They are given to those who come under God's rule, and indeed are meaningful only to those who seek to do God's will. The kingdom is an ethical as well as an eschatological category in the New Testament (Rom. 14:17)" (*The New Testament Church*, Abilene, Texas 79601: Biblical Research Press, pp. 92-93). Do you agree with Ferguson's statement?

If God's one plan of salvation means that all are obligated to obey all of Christ's commands, the church is placed over the state and the laws of the kingdom must govern the state. If not, why not? The church can influence the world by the leaven of the gospel, but how can it rule the world by the laws of the church? If all are obligated, to all commands why is not the Pope obligated to appoint elders in every church of the Lord? If all are under all commands, why are not all under all privileges, blessings, responsibilities, etc.?

X. THERE IS ONE (EPHESIANS 4, ETC.). There is one body, but the world is not a part of it; one group called out of the world by the gospel (2 Thess. 2:14), but the world is not that group; one Spirit, but He does not dwell in aliens; one hope of our calling, but the alien does not have this hope for he is not a part of this calling; one Lord, but He does not rule over everyone through the internal laws

of the covenant; one faith deposited with or delivered to the saints not to aliens; one God, but He does not rule over all by the same regulations (1 Cor. 5:9-13) nor is the world called His people (Heb. 8:10-11; 1 Pet. 2:9-10) to whom the kingdom was given (Matt. 21:43; Heb. 12:28); one good olive tree, but it does not have a good side and a wild side (composed of aliens, Rom. 11:17-24); one mediator, but He is not the world's mediator; one covenant, but it is not made with the world nor is the world *the world of the new covenant* though the church is the church of the new covenant; one high priest, but He is not high priest for those who are out of the house of God; one house of God and it has no instructions as to how aliens are to behave themselves in it; one group with citizenship in heaven as well as on earth and aliens are not citizens of it but are of this earth only (Phil. 3:20); one church purchased by His blood and the world is not purchased by His blood (Acts 20:28); one kingdom of the born again, but the world lieth in the evil one (Matt. 4:8-9; 1 John 5:19; Col. 1:13); more than one rule for He rules earthly states with a law which differs in at least some things from the law by which He rules the church; and one yoke of Christ (Matt. 11:28-30) which aliens are not under for in such cases it would be impossible for Christians to cease to be yoked with unbelievers and to come out from them (2 Cor. 6:14-17).

XI. GUILTY OF BIFURCATION? To Deaver's charge that I bifurcate (divide) the one gospel. My reply: "Wherefore thou art without excuse, O Deaver . . . you . . . that judgest: for wherein thou judgest another as guilty of bifurcation (and of false doctrine because one bifurcates), thou condemnest thyself; for thou that judgest dost teach and practice the same thing." (This is the application of the general law of Romans 2:1 to a particular case—Deaver.) Bifurcation (IN1) is the same as the error of Garrett and Ketcherside (IN7). Deaver bifurcates by dividing the New Testament message (gospel, *Your*, p. 367) into: (1) What can be learned from general revelation (Rom. 1:18-2:15), which he now repudiates, and what must be learned from special revelation. Surely he still accepts Rom. 1:19-20 (what is taught by creation) and what is taught only by inspired prophets. (2) The law of pardon to the alien (Acts 2:38) and the law of pardon (8:22) to the Christian. (3) The part that an alien cannot obey (Acts 8:22) and the part the Christian has obeyed but cannot now obey (2:38). (4) The part which the alien is both obligated to and qualified for, and the part he is obligated (and promises to do later) to but for which he is not qualified. (5) The basic and the non-basic (which does not have to be taught an alien). (6) The part

Deaver must teach the alien and the part that does not *have to be taught* until after the alien becomes a Christian. (7) Several times Deaver "stressed" that there are "special . . . obligations" for Christians that do not exist for aliens (IN3,4,8,9,12,21; Chart #8, 10). (8) Relationships bring obligations and Deaver stresses that Christians have some relationships aliens do not have (IN8,9,12,21). Some Christians have relationships (and therefore obligations) that some other Christians do not have. If all applies to all, there are no special obligations and relationships for Christians. (9) Christ is high priest for Christians but not for aliens (IN12). (10) Deaver agrees there are external laws (Acts 2:38) applying to aliens and internal laws (8:22) applying to Christians. (11) I assume Deaver knows there are laws applying to men, women, and children which do not apply to everyone (IN1), but he obliterates it by his "one gospel" (entire New Testament message) binding on all. He obliterates the distinction between internal and external laws, but he will not obliterate it in practice. (12) Lanier agrees that: "Aliens are not under the new covenant law to the church requiring them to . . . take the Lord's supper, etc." (FF, Nov. 20, 1979, p. 745). The *Gospel Advocate* and all conscientious objectors teach that certain things are required of Christians that are not required of aliens, i.e., to bear arms. (13) Will Deaver cite a passage saying aliens are under the covenant? (14) Deaver bifurcates the "gospel" by saying "that not every teaching of the Christ pertains in the same way to everybody" (IN7). (15) He bifurcates the gospel into "the 'teaching' in Matthew 28:20 by means of which one *becomes* a Christian" and the "much teaching (which, JDB) comes after one has been baptized" (DIV, A, Chart #32). This concedes that the entire New Testament message is not preached to and bound on aliens. He divides the gospel into things "necessary for one to become a Christian" and things "necessary for one to live the Christian life (DI,A,Q. for Dr. Bales)." (16) He quoted Warren's bifurcation of the gospel into the gospel which is preached to aliens and "the specific details of every individual or particular instruction in the gospel" (*Lock*, p. 125; DII,A,24,3) which does not have to be preached to aliens. This is then contradicted by the statement that "Bales cannot know that the details of the law (gospel) of Christ are not addressed to the non-Christian" (*Lock*, p. 294) including instrumental music (p. 307). How, then, does Warren know all details are not preached (p. 125)?

XII. DEAVER IS GUILTY OF TRIFURCATION (DIVIDING THE GOSPEL INTO THREE PARTS). (1) That part (Eph. 6:1) to

which small children are obligated without being obligated to the entire New Testament message. (2) That part which applies to them when they are older and are qualified to become Christians, and obligated but not qualified for some other things. (3) That part to which they are qualified after they fulfill the requirement of their obligation to qualify. Deaver does not believe that little children or alien sinners should bring their disputes before the church.

XIII. WHO IS UNDER THE COVENANT, IN DEAVER'S SENSE OF UNDER, IS ABSOLUTELY UNRELATED TO THE MEANING OF 1 CORINTHIANS 7:10-11,12-15. Men and women are under (in) the covenant but men are not amenable to: "I desire therefore that the younger marry, *bear children*" (1 Tim. 5:15). Deaver, are you obligated but not qualified? Are you obligated to qualify? Do you understand the difference between teaching something to someone to whom it applies without being obligated to do the thing yourself? Unless you can harmonize your answer to these questions with your position that all Christians are obligated to obey all commands, my suggestion to you is to quietly drop the position even if you do not openly repudiate it. If aliens are under the covenant, it does not mean all commands are bound on aliens, and Deaver implicitly admits this when he affirms aliens cannot obey some commands. If they know these commands and as aliens cannot obey these commands, it follows that these commands are not addressed to aliens.

(1) Paul said Christ did not speak to marriages involving aliens (1 Cor. 7:12-15); therefore, such marriages are not bound by Matthew 19:9. Christ applied Matthew 19:9 to all marriages to whom it applied, and even Deaver admits Christ did not apply it to mixed marriages. Therefore, even if aliens are under the covenant in Deaver's sense, Matthew 19:9 is not applied to them for Paul applied a different law to them. If they are not content to dwell, they can divorce and the Christian is freed from the bondage the Christian was under before the unbeliever departed. *The Christian was once under bondage to the unbeliever but now is not.* John Waddey is right when he said in the Denton Lectures: "1. That which the Lord said while here on earth (7:10). 2. That which the Lord did not speak to, but which the Holy Spirit had given to Paul as a divine commandment (7:12)" (*Studies*, p. 303). Deaver insists that the Lord spoke to, and thereby bound, all cases of marriage with Matthew 19:9, but Paul said He did not. The contradiction between Paul and Deaver is clear. Paul gave a law which differed from Christ's law which regulated marriages between Christians. Jack G.

Sheppard (I do not know whether he saw the conclusion which flows from the following quotation) said: "Looking carefully at the context, verses 10-11 tell married Christians to stay together and not to separate and remarry. Jesus himself spoke on this subject while on earth (Matt. 5:32 and 19:9). Conversely, verses 12ff give instructions to those who became Christians, but whose spouses do not. As far as I know, Jesus never discussed this subject himself. However, the fact that Jesus did not discuss the subject does not prevent Paul from having inspiration from the Holy Spirit on the subject. Thus, Paul could emphasize his message to married Christians by citing Jesus' (the Lord's) personal teachings. Where Jesus had not taught, Paul fell back to his status as an inspired apostle and continued with the message they needed" (FF, 9-21-82, p. 598). Therefore, Christ did not teach (legislate) on divorce in marriages involving aliens. We do not know whether one of the spouses became a Christian and the other did not or whether a Christian married an alien. Likely both happened, but Paul did not say when the marriages of 7:12 took place. Brother Raymond Kelcy was right in stressing that there are contrasts between the speakers (7:10,12), the two groups addressed (7:10,12), between what is said to each group, and between "the resultant state and duties. . . . The contrast is marked and emphatic" (*Studies*, pp. 368-370).

Lanier: "As Moses made some regulations concerning marriage (Ex. 21:10; Deut. 21:10-14) which were not binding upon Gentiles not under the law given by Moses, so Jesus, through the apostles, has made some regulations concerning marriage which are binding upon Christians, but are not binding upon aliens. For instance, the Christian widow is told that if she wishes to marry, she is to marry 'only in the Lord' (1 Cor. 7:39). The alien widow is not under this regulation, but this does not mean that she is not under a marriage law, or that aliens are not joined in marriage by the Lord" (FF, Jan. 16, 1968, p. 41). Lanier did not agree with me on 1 Corinthians 7:15.

XIV. "IS THERE ANYTHING IN THE NEW COVENANT WHICH SPEAKS TO CHILDREN WHO ARE NOT CHRISTIANS?" (Deaver, IN1). Thank you, brother Deaver. (1) Ephesians is addressed to saints (Eph. 1:1). Surely some of the children were saints (Eph. 6:1-2). (2) The children to whom Ephesians 6:2-3 (land/promise) was originally addressed were in the old covenant. The children to whom Paul spoke were old enough to understand that he taught them to obey and that honoring one's parents was the first command with promise in the decalogue. (3) General revelation teaches them to obey ("this is right," Eph. 6:1) for it teaches natural

affection and obedience to parents (Rom. 1:30-31). This obedience is due to a natural relationship, not to covenant relationship. Paul had as much right to address children who were not Christians as he had to tell the jailor not to harm himself (Acts 16:28) and to command spirits (16:18). I have no more difficulty with reference to Paul speaking to children, than Peter telling aliens to be baptized (Acts 2:38). (4) Deaver has raised a question which devastates his doctrine that the person to whom any of the gospel is preached (the entire New Testament message) is obligated to the entire message. Amenability to one point spells amenability to all. If any is taught, all is binding. Brother Deaver, at what age did you teach your children: (a) Obedience to parents? (b) Obedience to other authorities? (c) To pray through Jesus? (d) That Jesus loves the little children of the world—red and yellow, black and white, they are precious in His sight? (e) To love Jesus (John 14:15)? (f) To love one another (John 15:12)? (g) To give? Did he not realize that, according to his doctrine, this made them obligated (but not qualified) to observe the Lord's supper? The very moment Deaver taught amenability to any of the above, or taught them without saying they were amenable, he obligated them to all, for if any is taught all is binding. Poor kids. When they dropped their first nickel into the collection plate, they were obligated to be baptized. Deaver has them reaching the age of accountability to the entire gospel when they are taught Ephesians 6:1. Since one should begin to teach, by word and deed, obedience before a child is a year old, Deaver is implicitly teaching baby baptism. (h) When did Deaver teach his children to ask for forgiveness (either of parents or of God)? Did he apply Acts 8:22 or 2:38 to them then? (5) Deaver believes that all children, whether they have heard of Christ, are obligated to Ephesians 6:1-2. This qualifies them for baptism, and obligates but does not qualify them for the Lord's supper; but they are obligated to qualify. (6) It has always been right to obey parents (compare *Lock*, pp. 275-276) although the New Testament gives us the highest motivation to do it. (7) Can Deaver answer these things without bifurcating the "one gospel" and rejecting the position that if any is taught all is bound on that person?

XV. ALIEN ROBBING GOD. (1) Deaver's theory, not God's will, places on the alien the obligation to support the church financially, but Deaver says the alien cannot give acceptably (IN27). How can God demand an alien give when God says, according to Deaver, the alien cannot give? Mac Deaver: "God does not require the impossible" (*Defender*, June 1980, p. 51). Roy Deaver then switches and

says implicitly the alien is not obligated to give but is obligated to qualify to give. These are two different things. Deaver has aliens obligated to obey Acts 8:22. (2) I helped Deaver with the problem of the Christian who robbed God, but he forgot it (Bales, II, N, XXVII). (3) John H. Parker: the thief "must return the money. . . . If . . . he does not return the money, he has not repented, and does not obtain God's forgiveness" (*Your*, p. 589). Warren: he cannot keep it (*Lock*, p. 241). Therefore, the alien must pay, even if it breaks his bank account or he has to do it by installments. Have they ever refused to baptize a person because he did not pay what he had robbed God of? How do they know he was penitent, if he does not repent and bring forth fruit of repentance? How many baptisms have been invalid because these brethren have baptized impenitent robbers? (4) Deaver: Christians who do not give must be disfellowshipped (BN, July 1981, p. 42). Why does he not disfellowship those who are robbing God by not giving as they have prospered? Why does he not disfellowship the alien for not giving? Deaver is not qualified to do this (1 Cor. 5:9-13), and the alien is not qualified to be disfellowshipped, but is he obligated to qualify? Deaver refuses to apply the one law (gospel) to the alien (Deaver, II, A, II, 9). (5) Deaver: "Just exactly how much money the Lord would demand of this man I do not know" (IN27). He spoke of a Christian who had been out of duty for forty years and who had made \$100,000.00 a year. How, then, can he teach the man what repentance involves? Should he not restore, letting him do the figuring, how much he would have given if he had given all these years as he had been prospered? How many people have these brethren demanded pay even anything on being baptized or being restored? They call on the alien to return the wife he did not steal and to one who does not want her. It may have been that this wife was never married to anyone else. They insist marriages be broken up but do not touch bank accounts, unless they have started doing it since I have pressed them. (6) It does not make sense or scripture to me when Deaver says: "I am constantly urging on the world the obligation to contribute on the first day of every week, but I am not urging them to do this while they are still in the world" (IN31). He is saying that aliens are not obligated to give, but must cease to be aliens before they are obligated. He also says "that in the very process of enabling men to become disciples they are to be taught to observe all things which the Lord has commanded men to observe" (IN, Chart #8). But Deaver does not teach them that as alien men they are obligated to observe it, but as Christians. How does he know they have repented prior to baptism unless prior to baptism they restore what they have stolen?

XVI. GENTILES EXIST TODAY: If everyone is under the covenant, there are no strangers from the covenants of promise as there were in the old covenant days (Eph. 2:11-12). (1) The church is spiritual Israel (Matt. 21:43; 1 Pet. 2:9-10; Gal. 6:16) over which the apostles rule (Matt. 19:28). The kingdom was given to them and to the church (Lk. 22:29-30), not to the world. (2) There is still a without and a within (Eph. 2:11-12, 19-20; 1 Cor. 5:12-13; Col. 4:5). Those who are without are Gentiles or aliens (Matt. 5:47; 18:17; 1 Cor. 5:1; 10:32; 12:2; Eph. 4:17-18; 1 Pet. 2:11-12; 4:3; 1 Thess. 4:5; 3 John 7; 1 Pet. 1:1; Jas. 1:1). (3) There is one temple of God today, the church (Eph. 2:19-22). The temple of God, the altar, and they "that worship therein" are measured but "the court which is without the temple leave without, and measure it not; for it hath been given unto the nations" (Gentiles, Rev. 11:1-2). Deaver measures both inside and out. (4) Christ is high priest over the house of God (Heb. 3:6; 4:14). Deaver admits that Christ is not high priest for those outside the covenant (IN12). Why not, if all commands apply to all (Heb. 4:14-16)? (5) Lanier: "If the alien is not in the covenant, he is not bound by the laws, rules of life, set forth in the covenant . . . (Rom. 3:19) . . . this is obviously true . . ." (FF, 4-27-65, p. 265). However, Lanier recognized the aliens were under moral law, including marriage, during the time of the old covenant and of the new (p. 265). It is still true that general revelation exists and Gentiles have "sinned without the law," but do at times "by nature the things of the law," these "not having the law" "show the work of the law written in their hearts" (Rom. 2:12-15). This does not mean that everything in special revelation is in general revelation, but the things that have always been in general revelation are still there, and these things are also contained in the special revelation today in the new covenant. (6) Although Gentiles still exist, there is the vast difference that under the new covenant spiritual Israel (not Gentiles) are under the great commission to take the gospel to spiritual Gentiles. (7) Aliens did not have to be in covenant relationship in order to sin (Rom. 1:18-2:15; 11:30-31). "The truth is, all people are, and have always been, under God's eternal moral law, a law inherent in the nature of our relations to one another. The Gentiles, in disobeying this moral law, had sinned against God. For a list of their sinful practices see Romans 1:18-32" (Whiteside, *Romans*, pp. 242-243). (8) The faith has been committed to the church (Jude 3) as the oracles of God in the old covenant were intrusted to Israel (Rom. 3:1-2). (9) New covenant is made only with spiritual Israel (Jer. 31:31-34; Heb. 8:8-10; 9:11-17; 10:9; 10:16-20; Rom. 11:26-27). Those under the first covenant were those "who are Israelites; whose

is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9:4). Those under the new covenant are the Israelites (Matt. 21:43; 1 Pet. 2:5-9; Gal. 6:16), whose is the adoption (Gal. 3:26-29), and the glory, and the covenants (Gal. 3:15-18; Heb. 8:5-13), and the giving of the law of Christ (1 Cor. 9:21; Heb. 1:1-2), and the service of God (Heb. 13:10-18, etc.), and the promises. Aliens are no more under the internal laws of the covenant than Canaanites were under the internal laws of the law of Moses. Deaver admits aliens are not under the blood (IN14).

XVII. ONE PASSAGE SUFFICIENT? Deaver: "It is patently absurd for brother Bales to hold that Matthew 19:9 has nothing to do with the meaning of 1 Corinthians 7:10-15. According to the Bales doctrine it is absolutely impossible for one to determine—by a careful, thorough study of Matthew 19:9—what Christ's law on marriage really is. And, if this is the case, then it is impossible for any person to determine from *any single passage or statement* what the law of Christ is on ANY SUBJECT! No one can tell from his study of John 3:5 alone whether or not baptism is essential to one's salvation (i.e., according to brother Bales' position)" (IN6). (1) First Corinthians 7:10-15 shows that Matthew 19:9 is limited to two Christians (7:10-11,12-15). These passages are vitally related. (2) What would Deaver say to a Baptist who said Romans 5:1 is the condition of salvation? Would Deaver go to other passages? When I go to other passages Deaver calls it "mighty peculiar hermeneutics" (IN16). (3) I have a letter from a schoolmate concerning my change from being a c.o. Will Deaver reply to it and stay in one context (Matt. 5:38-48 or John 18:36)? (4) Matthew 19:9 does not tell you the scope of "whosoever," just as John 3:5 does not reveal the scope of "one" (John 3:3,5). "One" is indefinite and can mean anyone, i.e., man, woman, child, infant. *The Doctrines and Discipline of the Methodist Church* justified infant baptism because "Christ said, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (NY: Eaton & Mains, 1904, p. 291. Section 442). Will Deaver practice "mighty peculiar hermeneutics" and go to other passages? (5) What would Deaver say to the man who told me that John 3:5 was sufficient to enter heaven? When I said one must live by other words, too, he replied: Do you think the Lord would confuse me with additional demands? (6) With just Matthew 19:9 Deaver cannot justify a woman divorcing. Especially in view of the fact that by implication they use the argument on the exceptive sentence (which deals with the *ground* of divorce, *Studies*, p. 388),

to prove that "whosoever" (dealing with *who* can divorce) cannot be limited by other passages. (7) When Deaver proved Matthew 19:9 was in force after the cross, he went to other passages (*Your*, pp. 76-78). (8) Deaver thinks Matthew 19:9 limits 1 Corinthians 6:1-8 and authorizes a Christian to go to law before unbelievers. (9) Why can I not argue that 1 Corinthians 7:12-15 is the Lord's total law on divorce? (10) When they are not debating with me, these brethren realize that the total truth on a certain subject cannot be determined from one passage if other passages teach on it also. "... one must (1) recognize the evidence to include (or possibly include): (a) the specific statement under consideration, (b) the immediate context of that specific statement (a, b, c comprising 'the total context'), and (2) reason correctly about that evidence, drawing only such conclusions as are warranted by the totality of that evidence" (Warren, *When Is An 'Example' Binding?*, p. 44; Lipe, *Your*, p. 79) (a) One must go to other passages to determine who is included in the "one" (John 3:3,5) and "whosoever" (Matt. 19:9). (b) The immediate context of Matthew 19:9 shows that they are not discussing divorce among aliens. (c) The remote context shows that Jesus did not speak of marriages involving aliens (1 Cor. 7:10-11,12-15). (d) One is not reasoning correctly when he uses a statement concerning the ground of divorce (except) to govern the scope of the "whosoever" or "one" (John 3:3,5). (11) Why did Warren, in speaking concerning Paul's instruction to a *believer* not to depart from a *believer* (1 Cor. 7:10) say "*unless*—her life or well-being is endangered by remaining (e.g., by a wife-beating drunkard)—Matthew 22:39" (*Charts*, p. 213). Deaver, is this "mighty peculiar hermeneutics" (IN16)?

CHART #1

XVIII. LAW IN THE HEART • Warren: "God reveals himself to man" through " 'general' revelation (the world. Man)" as well as through " 'special' revelation" today (Matson, pp. 273-274). Wherever man exists today, God speaks to him and holds him accountable for the truths in general revelation. Christ also holds man accountable for the truths in general revelation, and God and Christ have the authority to command man because of who They are, not because of a covenant. As a child of God by creation, man has certain obligations to God and man (Acts 17:26). R. L. Whiteside: "The truth is, all people are, and have always been, under God's eternal moral law, a law inherent in the nature of our relations to one another" (*Romans*, pp. 242-243). Jack Hendry: "the Gentile is still accountable to the law written upon the heart" (*God's Law to Gentiles*, p. 81). Guy N. Woods: "from Sinai to the cross . . . (some, J.D.B.) moral law was written in their consciences and exhibited in their lives" (Q&A, 64). He cited, among other passages, Romans 1:18, 19, 28-32 to prove "moral law is applicable" to aliens (*Home As God Would Have It*, p. 191). Maurice W. Lusk, III: "a universal moral law of God . . . man, created in the image of God, has a sense of morality within him which is a part of his very nature. . . . In Romans 1:18-32 he argues that all men, from creation forward, can know that God must of necessity exist and that certain things are right and certain things are wrong. This renders them 'without excuse' " (*The Living Messages of the Books of the Old Testament*, p. 380. Carefully edited by Warren and Elkins). Hugh Fulford: "God has two books of revelation. Nature is his book of general revelation" (GA, Jan. 25, 1979, p. 1). Rubel Shelly: "natural revelation," "natural . . . law," some violations of moral law "would have been regarded as evil by pagans who had reflected on natural revelation" (*Your*, p. 50). Shelly wrote on: "Without Natural Affection" (Rom. 1:31; *Your*, p. 627). Pat McGree in the *Spiritual Sword*, carefully edited by Warren and Elkins, argued that Romans 1:18-20 proves heathen today are lost (July 1974, p. 2). Deaver endorsed Warren's position that "even atheists, Romans 1:18-32" cannot defeat God's ultimate will (SS, Oct. 1979, p. 29). Gary Ealy argued that Warren's "most devastating argument" in the Flew debate "was that of moral value," i.e., moral law which Nazis transgressed (GA, 11-4-76, p. 712). J. D. Thomas in a comment on Romans 2:12-16 said: "No man is without some kind of law in God's sight" (*Divorce and Remarriage*, p. 14). Burton Coffman: "there was always, of course, everywhere, such witnesses of the glory and power of God as provided by natural creation and the moral law within men themselves" (*Romans*, pp. 36-37). Alexander Campbell: "Moral precepts are such as respect our duty to our fellow creatures, and are, in some degree, more or less discernible by mankind even now, and were perfectly so previous to the fall, merely in the light of nature" (*Campbell-Walker Debate*, pp. 45-50; R. Humbert, *Compend of Alexander Campbell's Theology*, p. 241). "Whatever the natural rights of men are, they belong to all men naturally; consequently the natural rights of men are equal rights. . . . To give to others what belongs to them, is a duty we owe them; to withhold from them what belongs to them, is a sin" (*Christian Baptist*, 1829, p. 569; Humbert, p. 242). George B. Curtis: "There were certain right principles written in their hearts, certain standards of right and wrong" (*Roman Letter*, p. 14). Moses E. Lard thought they had some special revelation which had lingered on, but he said: "Nature was their guide, not revelation" (*Romans*, p. 87).

Deaver endorsed Lock (SS, Oct. 198__, pp. 4, 5, 7). Warren said "conscience is God-given" and "ought (conscience) . . . the sense of oughtness cannot be taught or learned"

(Lock, p. 292). "Then, using his powers of ratiocination (reasoning), he can determine some definite things which he ought to do and some definite things which he ought not to do . . . he further realizes the value of neighbor and something—not everything—of how he should treat his neighbor" (p. 292). The fact that special revelation includes all that is included in natural revelation no more abolishes natural or general revelation today than it did in the days of Moses' law. Deaver moderated for and endorsed similar arguments of Warren in the Matson debate (pp. 194, 216, 268, 273, 274, 193, 284-291, 304-308, 310-312; SS, April 1980, pp. 39-43). Since God's nature never changes, general revelation reveals today what it did before the cross. Sophocles agreed: "The unwritten laws of God that know not change; they are not of today nor yesterday, but live forever" (quoted by F. G. Smith in Riggle, *Christ's Kingdom and Reign*, p. 262). Deaver: "Creation says God" (Tape, Muskogee, OK, 1979). Warren: "The Gentiles who lived before the Gospel dispensation will be judged by the law written in their hearts" (W-F, p. 147). Deaver said the same in 1974 at the Freed-Hardeman Lectures, where Deaver also said the moral law "is imbedded in the very nature of every human being" (pp. 283-284). "That to which Gentiles were obligated is dealt with in 1:18-23" (p. 283).

Warren says I view the law in the heart as "something *different from* and other *than* the New Covenant" (*Studies*, p. 446). It is just as different and other than as it was in the time of the old covenant, though the old covenant embraced all (and more) that was in general revelation. When Warren debates atheists he makes it "*different from* and *other than*" the New Covenant. (1) It is different in that general revelation is through "the world" and "man" that God *speaks*, but in special revelation God speaks through "the Bible" and "Jesus Christ" (Matson, p. 273). (2) It is different in that general revelation (through which comes the law in the heart) can be appealed to without appealing to the Bible. "We could prove that the Bible itself, simply as a phenomenon, proves the existence of God. But this is *not* our approach in this discussion. I showed that I have *deduced*, from man himself, the existence of God" (p. 274). These things mean there are two revelations conveying two laws though the two laws overlap. Why are these things more difficult to accept today than before the cross? The cross did not abolish general revelation, the nature of God, the nature of morality, or the nature of man (Bales, IA, Chart #14).

Although my case does not rest on general revelation but on 1 Corinthians 7:10-11, 12-15, Deaver illogically assumes (in my opinion) he must abandon general revelation in order to defeat my position; so he abandons general revelation and says he never held to it. He now says man is a moral being with a moral nature (IN, Chart #8) but man can learn nothing definite about what is right or wrong from general revelation, which includes man's nature. Moral laws cannot be learned from general revelation. "Then, as now, the only way God's divine law is written in any human heart is through the human's careful study of God's revealed will." He was speaking of the "written word, or by the words spoken directly, or by both" (IN, Chart #8), and not by general revelation. In other words, there has never been any general revelation which revealed anything to man involving the duty of man to God or to man. Did Deaver understand Warren's arguments in the Matson debate for which he moderated and endorsed the arguments (SS, April 1980, pp. 39-43)? Deaver again denied the existence of general revelation when he said: "In the New Testament (Heb. 8:10; 10:16) the 'laws on their heart' is the gospel of Christ. But in the Bales doctrine the 'law written on the heart' is clearly distinguished from the gospel" (IN, Chart #8, point no. 7). Yes, just as clearly as it was distinguished from the law of Moses. General revelation contains truth contained in special revelation, but general revelation says nothing about the death, burial, and resurrection which is the gospel which saves us. Where is this found in

Romans 1:18-2:15? The truths about God and moral law which Paul says are revealed through general revelation, and which Warren argues when debating atheists, are not the truths which constitute the ground of our salvation and the distinctive characteristics of the gospel of God's grace which saves sinners.

Deaver again denies general revelation: "The alien who has never heard of the Bible and . . . Christ . . . has no law from God written in his heart. According to Hebrews 8:10 and 10:16 the 'laws on their hearts' is the gospel of Christ. The only way the gospel of Christ is written in (on) the heart of anybody is through diligent, honest study and learning" (IN, Chart #9, 3). In other words, through special revelation. But Lusk is right, unless man can know something of moral law without special revelation "the very concept of the justice of God becomes totally unintelligible" (*Living Messages*, pp. 380-381). Deaver denies Warren's position that without special revelation man can discern certain things that are right and certain that are wrong (Matson, p. 286). Homosexual practices are still against nature (Rom. 1:26-27), as well as still against special revelation. Have they ceased to be against nature and now are against special revelation only? The oracles of God were given to Israel (Rom. 3:12) in the old covenant and to spiritual Israel in the new (Jude 3). Paul expressly said Gentiles did not learn truth from special revelation (Rom. 2:12-15).

What did Deaver mean by speaking of "whatever principles there are in extra-Biblical revelation which relate to man's responsibility to God and His will are inculcated in the gospel of Jesus Christ" (IN, Chart #9, 4)? Surely he did not mean general revelation which he repudiates.

Deaver says there was no law written in their hearts, but the work of the law (Rom. 2:15). "But, this writing was the consequence of their *learning*" (IN, Chart #9, 5). Learning from what? General or special revelation? If learning was involved, surely some specific laws were on their heart. The work of the law referred to the things of the law which these Gentiles did by nature (Rom. 2:14) in fulfilling some things of the law (Rom. 2:27). Unless they were some specific laws, how could they be a law unto themselves doing "by nature the *things* of the law . . . not having the law" (Rom. 2:14)? They did things contained in the law which law the Jews had by special revelation also. I have discussed and documented in detail the meaning of law in the heart in my book *The Law in the Heart* (pp. 106-147), and have shown from pagan sources everything Paul said aliens could learn from general revelation (Rom. 1:18-2:15; 69-105).

Since Deaver realizes that the cross did not abolish the nature of creation, including the nature of man (IN, Chart #9, 5), general revelation still exists and still teaches what it taught before the cross (Rom. 1:18-2:15).

CHART #2

XIX. MATTHEW 28:19-20: "The things 'commanded' as referred to in Matthew 28:20 are to be spoken to *aliens*, in the very process of enabling *them* to become Christians" (IN16). In discussing this passage Warren said the gospel (*Studies*, p. 454) which is the entire New Testament message (*Your*, p. 367) must be preached to the alien; they must be taught to observe all Christ commanded including Matthew 19:9 (*Studies*, p. 457). Warren said aliens are made disciples (Christians) "by 'teaching them (alien sinners, TBW) to observe all things whatsoever I have commanded you'

and 'baptizing them (alien sinners, TBW). . . . Note this illustration of the point (which Bales has already seen but has ignored): suppose a man says . . . 'Go, beautify the barn, cleaning and painting it.' . . . This means that the *cleaning* and *painting* are things which occur in *bringing* the action of the main verb (the beautification) to fruition: they are *not* things which come to pass *after* the beautification has already occurred." Teaching them to observe, and baptizing come before one becomes a disciple (Christian, *Studies*, p. 456). (1) I did not ignore the illustration (*Scope*, p. 414). (2) The first participle "cleaning" corresponds in Matthew 28 to "baptizing" and painting to "teaching." Lenski used the participle argument to justify infant baptism for the word order in Matthew has baptizing before teaching. Obviously the teaching and baptizing cannot take place at the same moment. John Lightfoot agrees with Lenski (II, p. 379). Warren avoided this by manipulating the word order. Without telling us why, he inserted verse 20 into verse 19 and put teaching before baptism. I want to know why. Surely, as Deaver says about Matthew 19:9, the truth can be learned from one passage and Warren has no right to go to another passage to establish that teaching precedes baptism. Why do they rebuke Baptists for changing the word order and placing: (a) saved before baptism (Mk. 16:16) and remission before baptism (Acts 2:38)? (3) They abandon their argument. Jesus said teaching them *to observe* (and Warren says this is prerequisite to becoming a Christian), not teaching them *to promise* to observe after they become Christians. To observe, not just teach them *to believe* they are to observe after they become Christians. They say an alien cannot observe some commands (*Your*, p. 365; *Lock*, p. 248). (4) Jesus said to teach them to observe all commands, but both Deaver and Warren reduce it to some commands. He can be taught others after he is a Christian. This means they do not preach the full gospel, according to their definition of the gospel. What would they have to do to teach them to observe all Christ's commands according to their own discussions on the subject? The entire New Testament message would include all the Spirit bound and loosed (Mt. 16:19). Deaver said, "if you do not know how God authorizes, then you could not be sure of anything" (*Harding Graduate School Lectures*, 1971, p. 207). Therefore the alien must be taught how God authorizes commands, for Deaver said the teacher must see to it that the alien *knows* and *believes* the entire New Testament message (D,II,A,24,2; *Your*, p. 367). (a) It "is imperative that we realize" the three dispensations, i.e., patriarchy, Mosaic, and Christianity (pp. 210-211). (b) ". . . it is necessary that we distinguish between the temporary and the permanent" (p. 212), "circumstances and conditions" (p. 213), "the incidental and the essential" (p. 214), "between means and principle" (p. 214), and "between human custom and divine law" (p. 216). These are involved in learning "our duties, responsibilities, obligations" (p. 213). (c) "This basic *obligation* (italics by J.D.B.) of saving souls involves our subordinate *general* obligation of (1) carrying the gospel to the world, (2) helping the needy, and (3) edifying the church. Carrying out these subordinate general obligations involves multitudinous specific tasks" (p. 217). Would it involve the truth about church cooperation? (d) "How is authority established with reference to *how* we are to meet these obligations?" "When does the Bible *account* of an *action* constitute an example?" (p. 217)—which binds in the sense of demanding, and those which are not required (one may or may not do them, p. 217)? One must distinguish between actions which were right at a certain time in the church but wrong if done today (p. 219), actions which were temporary and obligatory, those temporary and optional, those permanent and optional, and those permanent and obligatory (p. 219). (e) "Authority is established by implication" (pp. 220-221). (f) "Authority is established by direct statement" (p. 221). Statements may be declarative, interrogative, hortatory, conditional, prohibitory, mandatory-permissive, mandatory, or may simply express desire or wish

(p. 222). "The word 'command' relates to an area in which there are (as to nature) *eight* different kinds of statements, and it covers only *one out of the eight*" (p. 222). Remember, the alien must be taught all Christ commanded. (g) "Authority is established by expediency" (pp. 222-223). Has Deaver obligated himself, in instructing aliens, to do something some Christians are not yet qualified to do, and which he does not take time to do? If he did this, every convert he makes would be qualified to teach others all Christ commanded. There would be no commands left to learn after he becomes a Christian. Please do not criticize me for spelling out what Deaver says one must teach the alien in order to make him a Christian. Give the criticism to them. (h) Of course, this would include the responsibilities (obligations) in every relationship in life for everyone, since all are amenable to all (the husband amenable to what the Bible commands the wife to do, etc.). This includes one's responsibilities and duties toward himself, all express authorizations, all express prohibitions, all general principles, and all areas of freedom.

(5) Warren's *When Is an "Example" Binding?* binds him to all Deaver mentioned (pp. 57, 87-102, 105, 44, 110, 61, 69) including that "the principles set forth in the Old Testament are binding on men living today" (p. 110). They have made the key of knowledge (Lk. 11:52) so big that they never supply it to any alien. (6) Since Deaver has not answered my arguments against his use of Matthew 28:20, I shall let him refute it himself by showing why all these things do not follow in teaching an alien all Christ's commands. (7) When they get through they will discover that just as husbands are not to submit to their wives as the head, just so Christ did not command marriages involving aliens in Matthew 19:9. (8) They have never practiced what they preach. When this is pointed out, they deny they preach it. (9) The command to make disciples is not bound on aliens. (10) If Deaver is right, aliens were not taught for ten years that they were *obligated* to take the gospel to the Gentiles (HGSL, 1971, p. 213). If this is true, the entire New Testament message was not preached to aliens. (11) They have the alien not only pledging that in the future he will observe Matthew 19:9 (*Studies*, p. 456) but that he has already obeyed it at all times in the past. These are two different things (*Lock*, p. 125). (12) Connally baptized a man without teaching him to pledge to observe all things for "it was evident this man was not going to leave the Methodist Church" (*The Christian Journal*, June 1979). (13) Warren recognizes that he does not know everything about the Bible (*Your*, p. 337), therefore he should realize that it is not necessary to preach the entire New Testament message to aliens (*Your*, p. 367). (14) Warren thinks Matthew 28:18-20 teaches that 19:9 was preached "from Pentecost on" (*Lock*, pp. 318-319). If so, it was bound on those to whom it was preached, but Warren says it was not bound on marriages entered before Pentecost by either Jews or Gentiles (*Lock*, pp. 270-271; *Charts*, pp. 240-244). Mac Deaver said marriages entered before they heard the gospel up until A.D. 62 or 63 were exempt (*Defender*, June 1980). Therefore, it follows that because something was preached to one it did not automatically bind one. (15) Warren does not believe the entire New Testament was preached on Pentecost, for neither he (*Lock*, p. 319) nor Deaver think it was all revealed on Pentecost (HGSL, 1971, pp. 213, 219). (16) Just as Paul made clear that Matthew 5:38-48 and John 18:36 did not regulate civil government (Rom. 13:1-7), so he made clear Matthew 19:9 did not regulate marriages involving aliens (1 Cor. 7:10-11, 12-15). (17) Let us again illustrate how Deaver switches from one position to another. He says it is "a flagrant disregard for the truth" (IN19) which says that Matthew 28:20 means "all Jesus commanded *converts* to do" (IN16) for "all men are amenable to all the gospel of Christ" (IN15). By amenable he means obligated to obey. In the process of becoming a Christian "*aliens* are to be taught to observe all things which He has commanded men to observe, including the teaching of Matthew

19:9" (IN16, 5). He teaches that the alien must have already obeyed Matthew 19:9 or break up his marriage. Why, then, does he deny the alien must observe the Lord's supper which he says the alien is obligated to do (IN16)? Amenable means amenable to obey (IN15, 7) and that an alien (even one who has not heard the gospel) sins because he violates the law of Christ in not observing it (IN16). He takes it back and says he is not obligated to observe it until he becomes a Christian. "Deaver is saying exactly what the Lord said: that is, in the very process of enabling a man to become a Christian that man—that alien—is to be taught *that upon his becoming a Christian he is obligated to observe all things which the Lord has commanded men to observe*" (IN16, italics by Bales). This is what I believe, i.e., that from the time he becomes a Christian (not while he was an alien) he will observe Matthew 19:9, etc. I appreciate Deaver for conceding my case, even if he takes it back immediately. (18) When Deaver admitted that there is much to be taught after baptism, he admitted that there is much of the New Testament message which does not have to be taught before baptism. Therefore, the gospel preached to aliens is not the entire New Testament message. (19) The apostles understood what had to be taught converts, for the Spirit enabled them to convert people on Pentecost. (a) Aliens must know that the Lord Jesus is Savior (Acts 2:21). (b) That they are lost sinners. (c) What they must do to be saved (Mk. 16:15-16; Acts 2:36-41). As Christians, not as aliens, they are to continue steadfastly in the apostles' doctrine (Acts 2:42). If the apostles had continued steadfastly in what Deaver teaches on Matthew 28:19-20 it would have taken them much longer to have instructed these aliens than it did. In fact, they could not have told aliens what to do to be saved because the entire New Testament message had not then been revealed. (20) These brethren realize that it is not complicated when they forget they are debating on the divorce question.

(a) Deaver: "These conditions were (and are) simple, plain, clear, and altogether essential.

"In Apostolic days the conditions of salvation were as follows: (1) There was preaching of the facts of the Lord's death, burial and resurrection—His Messiahship (Acts 2:14-36; 3:13-26; 5:42; 13:16-41; 1 Cor. 15:1-4). (2) This preaching was designed to produce faith (Lk. 8:12; Acts 15:7; Rom. 10:14-17). (3) This faith led men to repentance (Acts 2:38; 3:19; 17:30). (4) This faith led men to confession of their faith in Jesus (Mt. 10:32; Lk. 12:8; Acts 8:37; Rom. 10:9,10; 1 Tim. 6:12,13). (5) This faith led men to be baptized for remission of sins (Mt. 28:18-20; Mark 16:15,16; Acts 2:38; 22:16; 1 Pet. 3:21). (6) This baptism put one *into* the Christ, into His body, into His church (Col. 1:18; Rom. 6:3,4; Gal. 3:26,27)" (BN, Dec. 1982, p. 117). If Deaver says repentance necessitated breaking up of marriages formed on a lower level than Matthew 19:9, I remind the reader that repentance which began to be preached on Pentecost (Lk. 24:47), according to Warren and Deaver, did not require it on Pentecost (*Charts*, pp. 240-244; *Lock*, pp. 270).

(b) Warren in essence says the same thing. He also leaves much to be taught after baptism, when he temporarily forgets that his "logic" binds him to teach all aliens all Christ's commands before baptism. The one being baptized must have made up his mind he will do "every thing which he learns to be the will of Christ for him" (*Studies*, p. 456). Of course, 1 Corinthians 7:10-11,12-15 will show that the will of Christ for *him* says that Matthew 19:9 did not cover his divorce and remarriage on a lower level than Matthew 19:9, just as it shows a man who has no parents that he is not obligated to obey his parents; or a woman that she is not commanded to be the head of the husband. ". . . from henceforth I will do my very best at all times to 'observe all things' which Jesus commands me to do" (p. 457). Note: "*from henceforth*" and "commands *me* to do"; not as Deaver says that one is amenable to every command of Christ.

(21) Though Christ teaches moral principles, the gospel which saves one from the guilt of immorality is not a moral principle. (22) Since an alien must be taught before baptism (and therefore is a learner or disciple before baptism), and since there is much teaching after baptism (one does not cease to be a disciple immediately after baptism), if Warren's argument on participles is right, all it proves is that the making of a disciple does not stop at baptism but is a maturing process which continues through life *as one learns more of the will of Christ for him* (Scope, pp. 422-424, 412-421). (23) If "teaching them to observe all things" (Mt. 28:20), is teaching them what they must *observe* in order to become Christians, the commands refer to the, as Deaver puts it, "simple, plain, clear" plan outlined by Deaver in point (19) above and not to the entire New Testament message and all commands contained therein. There is a without and a within and commands which must be obeyed by those who are without in order to come in are not, in everything, required of one once he is within (1 Cor. 5:12-13; 6:1-5; 7:10-11,12-15). There are things taught and bound in *every church* which are not bound outside of every church (1 Cor. 4:17; 1 Tim. 3:14-15). Even Deaver realizes that: "It is the church which is to uphold, teach, preach, proclaim, live in harmony with, and contend earnestly for the gospel" (SS, Dec. 1970, 5; IN25). (24) I repeat: Deaver and Warren say that one is made a disciple (a Christian) by being taught to observe all Jesus commanded and by being baptized into Christ. Since these are but different ways of saying the same thing (how one becomes a Christian), when one is baptized into Christ he has at that time done (observed) all Jesus said is necessary to become a Christian. He has not just pledged to observe in the future faith, repentance, confession and baptism, but has actually done it. In doing this he becomes a disciple, therefore in doing these he has *observed all Jesus commanded* one to do in order to become a disciple. Even if Deaver and Warren are justified in switching the word order (placing verse 20 before baptism), their contention that it involves teaching them all Jesus commanded both aliens and Christians to do does not follow. They say I misrepresent them in saying the entire New Testament message must be taught and that what they mean is one must believe, repent, confess Jesus as Lord and be baptized. So be it, but in taking this position they surrender the foundation of their argument that Matthew 19:9 is taught to and bound on aliens. They want to have their cake and eat it too, but logic forbids and surely they are not going to turn against logic just because logic is against them! All Jesus commanded must be observed in order to be a disciple, and faith, repentance, confession, and baptism make one a disciple, therefore this is all Jesus authorizes us to teach and aliens to obey (observe, do) in order to become disciples. (25) Warren said we cannot "cite a passage in the New Testament in which the present participle indicates action which is subsequent to the action of the main verb in the sentence" (Letter, 12-28-82). Both *teaching them to observe* all of Jesus' commands, and baptizing them (taking Warren's rearrangement of the word order) are actions that must take place before one is made a disciple. This means that one must teach the alien to *observe all Jesus' commands* prior to becoming a disciple, or at least in order to become a disciple. Warren does not believe one has to teach every command of Christ to the alien, therefore Warren does not believe his own argument. Further, Warren does not believe the alien has to be taught to observe all commands. He is to be taught to observe some, but others he cannot observe as an alien. Warren will not abide by his own argument. He teaches the alien to observe a very few commands (believe, repent, confess, be baptized) and to promise to observe others (including others he does not yet know about but pledges to observe when he learns them in the future) later after he becomes a Christian. Deaver: "The participle has no time of its own, but gets its time from that of the leading verb. Present participle denotes action *contemporary* with that of the leading verb" (SS, Jan., 1980, p. 23). It would be

foolish to say that the teaching and baptizing take place at the same time. How would you teach someone while placing him under the water (*Scope*, pp. 93-95)? Becoming a Christian involves a process in which some things have to be done before other things can be done. One has to teach a person before they can believe, one must believe Christ commands repentance before he can see that repentance is a requirement, and one must confess before baptism, then one must be baptized as the culminating act in becoming a disciple (Christian). The teaching does not take place at the moment one becomes a Christian, *but precedes it*. A process is involved regardless of whether the teaching is implied but not stated before "baptizing" or whether one arbitrarily places verse twenty in verse 19 just before "baptizing." If verse 20 is in the proper word order, and I have seen no one attempt to prove it is not, although Deaver assumes it is not, teaching them to observe all Jesus commanded refers to the process of making mature disciples (Christians). Either way, Deaver's argument by which he binds Matthew 19:9 does not work. It does not work even if he is right on Matthew 28:19-20 for Paul taught that Jesus did not include marriages involving aliens in His teaching in Matthew 19:9. The participles cannot tell how long is the process. (26) Deaver's argument (though he repudiates it) says that aliens are to be taught *to observe* the Lord's supper, but they admit they cannot (*Your*, p. 364). I remind them that a position which implies a false doctrine is false. (27) Deaver says it is a "flagrant disregard for the truth" to say that Matthew 28:20 refers to teaching *converts* what to observe. It refers to *aliens* (IN19, 16). So be it. Therefore, Deaver surrenders his position that it includes teaching aliens what converts are to observe. If Deaver is right, it must mean teaching aliens what aliens must do to become Christians (i.e., to be made disciples) and as he says that involves what is plain and simple (19 above). Deaver implicitly teaches that he flagrantly disregards the truth in Matthew 28:20 when he says that the teaching includes everything a Christian is to do in addition to what an alien is to do to be saved. (28) Deaver, are you trying to teach me in this debate what an alien should know in order to be baptized?

CHART #3

XX. OBLIGATED BUT NOT QUALIFIED? (1) Commands which are addressed to Christians only cannot be binding on aliens. Deaver admits one cannot obey a law which is not addressed to one (DIII,A,III; W-F, p. 149). Aliens are not in the covenant and are not obligated to obey 1 Corinthians 5:9-13. (2) If an alien has the obligation to qualify (IN13,14) he has no obligation to *do* that thing before he is qualified. (3) Deaver admits there are special obligations and relationships which Christians have which aliens do not (IN8,9,12,21) and that baptism brings one into a different relationship to Christ (IN16). How can an alien be obligated to duties in this new relationship, and to the special obligations binding on Christians only? To admit that only a Christian can do certain things means only a Christian is obligated to do them. Mac Deaver said, "God does not require the impossible" (*Defender*, June 1980, p. 51). Roy Deaver believes He does. Things required only of those in the covenant cannot be required of those outside the covenant. To teach otherwise violates rationality and the Bible. A marriage proposal is not the same as being under the obligations of marriage. (4) Deaver teaches *all are amenable to obey all commands*. "Brother Bales distinguish-

es between laws of Christ which are addressed to an alien, and laws of Christ which are not addressed to an alien. He distinguishes between 'internal laws of the covenant,' and non-internal laws of the covenant. He distinguishes between laws which *some* Christians must obey and laws which some *other* Christians are not to obey. In these distinctions he is emphasizing a non-Biblical concept. The Bible makes no such distinctions" (IN7). (a) Deaver makes the distinction between internal (Acts 8:22) and external (2:38) laws. He refuses to practice what he preaches. (b) When has Deaver taught a husband to be in subjection to his wife (Eph. 5:23-24), or children to bring up their parents? Deaver practices what I preach, not what he preaches, for he does not teach husbands to *obey* their wives. His failure to distinguish between internal and external commands, and different commands addressed to different people in the church, forces him to the conclusion that all must obey all commands. The above quotation shows that by amenable Deaver means one is under obligation to *obey*. How does a husband qualify to obey submission to the husband? Deaver has the husband obligated, unqualified, and unqualifiable. The obligation to teach submission to one's husband is an entirely different thing than the obligation to submit to one's husband. (5) Acts 17:30 (IN1,16,27). I answered this (Bales' First Negative, XIV;BII,N,XXI). (6) Obligated not qualified is a home-made "scripture" used to justify the failure of a home-made "scripture" that all are obligated to obey all.

CHART #4

XXI. ACCOUNTABLE PEOPLE NOT ALL IN SAME PLACE. If Deaver is right, all accountable people are in the same place, i.e., under the law of Christ. The Bible says they are not in one place. They are under law or under grace. Christians are not under law but under grace (Rom. 6:14). The world is condemned under law. At least two words are translated *under*. (1) *En* which means in the sphere of something (Rom. 3:19). (2) In Romans 6:14 another word is used. Here it means under, below, and answers the question "where." It means under the power, rule, sovereignty or authority of someone or something. Those *en* law in Romans 3:19 were under the rule of law. I see no basic difference in the two words translated *under* at least in Romans 3:19 and 6:14.

1. UNDER LAW. To be under the principle of law for justification is to be under sin and condemnation. It would mean we had to earn salvation through deeds which merited salvation because we never sin. When the law is the means of one's justification, one cannot stand just and guiltless unless he is just and guiltless. One must do all the law requires and do it all the time (Gal. 3:10). Lanier: Law "exposes and convicts of sin" (Rom. 7:9-13; 4:15) and "gives sin (Satan) the advantage" (Rom. 7:9-13; 4:15) (*Romans*, p. 41). Law as a means of justification ("devoid of God's mercy") "blessed only those who kept it perfectly. This principle was true and is true today whenever one relies on law itself rather than on God's grace *through* his word" (Gordon Ferguson, "*Fort Worth Lectures*," p. 171, Conducted by the Brown Trail church, 1981). Lanier: "Justification by law permits of no mistakes. There is no grace; there is no mercy in the system of justification by law. Death is the penalty for sin; so it is the

law of sin and of death" (p. 185). One does not have to accept Lanier's explanation of the law of sin and of death in order to know that regardless of what it is, one comes under it by violating law as the principle of justification. Deaver was not born under the law of sin and death. "From birth to age of accountability the child is not under law. . . . When the child becomes accountable to law he soon violates it" (Lanier, p. 182). He is then under law and under condemnation by the law. This is true concerning the law principle, by which one seeks justification, whether one is under general or special revelation. The alien could no more be justified by perfectly keeping general revelation than the Jew could by keeping special revelation. Aliens were under (and still are) moral law and having sinned no alien can be justified by the law principle. All are under sin (Rom. 3:9).

2. UNDER GRACE: To be under law is to be under condemnation. Mercy is preached to aliens, but they are not under grace and mercy until they respond to the call of the gospel (2 Thess. 2:13) in faith. We then have "access by faith into this grace wherein we stand" (Rom. 5:2). We are then under grace, not under law (Rom. 6:14). ". . . who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy" (1 Pet. 2:9-10). God makes His covenant with a person when the individual responds to the gospel and is forgiven. That which brings one into the covenant brings one into forgiveness. "And *this is my covenant* unto them, *when I shall take away their sins*" (Rom. 11:27). When this is done, these sins and iniquities are remembered no more (Heb. 8:12).

3. TO WHAT LAW DID DEAVER DIE WHEN HE BECAME A CHRISTIAN? Deaver maintains that all accountable persons are under Christ's one, undividable, law, faith, covenant, gospel. He then implicitly divides it into the grace which forgives and the law which condemns. One under law and under grace is in the same place, i.e., under Christ's gospel of grace! He came under the law of sin and death when he transgressed the law of Christ and when he obeyed the law of Christ he was no longer under law but under grace. Why did not the law of Christ keep him delivered from the law of sin and death when he was an alien as it does now he is a Christian? Why was there condemnation to the alien, but not to the Christian (Rom. 8:1)? Also, why did the alien have a different law of pardon in the unbifurcated gospel (Acts 2:38) than the Christian (8:22)? Did the same law which delivered him over to the law of sin and death deliver him from it also? If he was under the law of Christ, condemned by it, when he came under grace he was no longer where he once was. He was no longer under the law of Christ. How can this be since Christ's law is the law of grace? To be under law is to be condemned. To be under grace is to be free from condemnation. Therefore when Deaver was condemned he was not under grace. He could not be under freedom by the Spirit of life in Christ Jesus and at the same time be under the law of sin and death, no matter how he defines that law of sin and death (Rom. 8:1-2).

4. CONDEMNED BY ONE AND SAVED BY THE OTHER. (1) Deaver believes those saved on Pentecost, and at the household of Cornelius, were lost under one law and saved by a different one. (2) Sin has dominion over the world, therefore it is not under the grace which frees. Christ died because men are lost, men are not lost because He died. The gospel did not cause man's condition. If one rejects pardon, he is not condemned because he refused pardon, but continues in the condemnation he was already in. The gospel is not the *ground* of our condemnation.

CHART #5

XXII. (1) INVITED INTO THE KINGDOM BUT MUST OBEY COMMANDS TO COMPLY WITH THE TERMS OF THE INVITATION: Christ "invites you into His kingdom" (BN, March 1980, p. 164; Robert R. Taylor, Jr., SS, July 1978, p. 1). (1) An invitation to rest is not the same as being in rest (Mt. 11:28). (2) To be invited under His wing is not the same as being under His wing (Mt. 23:37). (3) Being invited to take His yoke (Mt. 11:29) is not the same as being under the yoke. If it were, Christians and aliens are yoked together and Christians could not come out from such a yoking (2 Cor. 6:17). (4) He who invites has the authority to lay down the conditions. (5) Christ as universal Lord has authority to command all men. This authority is not based on a covenant but on His nature and authority. Paul commanded spirits (Acts 16:18). Were they amenable to the Lord's supper? to "God's Financial Plan for His Church" (Deaver, *Studies*, p. 263)? (5) To be invited into the house of God is not the same as being in it and under its obligations and privileges (1 Tim. 3:15; Heb. 3:6).

(2) TO BE CALLED TO LIBERTY IS NOT THE SAME AS ALREADY BEING UNDER LIBERTY: Jews who on Pentecost had already sinned under the law of Moses, "were called for freedom" (Gal. 5:13). This did not mean they were under freedom before and even when they were first called.

(3) THE CALL THROUGH THE GOSPEL TO ENTER THE KINGDOM DOES NOT MEAN ONE IS ALREADY UNDER THE INTERNAL LAWS OF THE KINGDOM: (1) Deaver implicitly acknowledges this for he says they cannot obey some laws until they are born into the kingdom. (2) "God, who called you *into his own kingdom and glory*" (1 Thess. 2:12). "He called you through our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2:13). "Called us by his own glory and virtue" (2 Pet. 1:3), but we were not under His glory and virtue until we obeyed the call. "Who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy" (1 Pet. 1:9-10). When called they were under darkness, not light; were not God's people and had not obtained mercy, i.e., were not under grace. One must respond to the call in order to be delivered "out of the power of darkness, and translated . . . into the kingdom . . . in whom we have our redemption" (Col. 1:13-14). How could we be under the kingdom while we were under the power of darkness? We must be born again to be a part of the people of God (John 3:3-5; 1 Pet. 1:9-10). To be in the kingdom is to be in Christ (Col. 1:13-14), and Deaver knows that *under* means *in* (IN18).

CHART #6

XXIII. DAMNATION IS UNIVERSAL IF MY POSITION IS CORRECT? (Lock, pp. 131-132; GA, 12-2-82, p. 713; *Your*, p. 367; Deaver, IV, A, II, Charts #19, 20, 24, 25, 26, 27, 28). (1) These brethren realize that Gentiles did not have to be under the old covenant in order for God to have the authority to speak to them. Christ's authority is wider than His rule over His people in His kingdom. He has the right to speak authoritatively to angels, spirits, Christians and aliens. It is false to assume that unless Christ rules over all men today through the internal laws of the covenant that men are

not obligated to obey Christ in order to be saved. Christ does not govern aliens, with reference to remission of sins, through the same law by which he governs Christians (Acts 2:38; 8:22). These brethren, not Bales or the Bible, maintain that one must be under (and I use *under* in the sense of *in* and so did Deaver in IN18) the covenant in order to be obligated to obey the gospel in order to come into Christ. They adopted a different definition of under than that used by the Bible and Bales, and then bring all sorts of charges against me on the basis of their definition. I made my position on *under* clear in my correspondence concerning the debate (June 10, 1980), in my negatives and in my first affirmative. There is no logical connection between my position that aliens are not under the internal laws of the covenant (and they admit this when they say an alien cannot obey some of these laws) and their conclusion that I teach that aliens are not amenable to the gospel and that Christ cannot command aliens. Can Christ require baptism of an alien and not require the Lord's supper? (2) The gospel which is preached to aliens is not the cause of the aliens being lost. (3) Deaver admits that on Pentecost the gospel by which they were saved was not that which they had disobeyed in the past and caused them to be lost. The gospel was not retroactive on Pentecost (Lock, pp. 270-271; Charts, pp. 240-244). (4) The proposition that Christians only are under the internal laws of the covenant *explains what I meant by the proposition that the church only is under (in) the covenant*. (5) Warren teaches that God reveals Himself today by general revelation (Deaver taught it until his first negative). This being the case it is possible to sin against the truth revealed through general revelation, and sinners need the gospel. The law which condemns the sinners is not the law (Christ's death, burial and resurrection) which saves the sinner (Scope, p. 312). (6) Deaver teaches that there are obligations which are "very special" to those in the kingdom (IN8, etc.). This admits aliens are not obligated to obligations which are for Christians, not for them.

THESE BRETHREN ARE THE ONES WHOSE TEACHING MAKES SALVATION IMPOSSIBLE: Their two basic arguments are: (1) They teach that the entire New Testament message is the gospel, which cannot be bifurcated, which must be preached to aliens (Your, p. 367; Lock, pp. 51-69). They have never preached the entire New Testament message to an alien prior to baptism (they do not understand the entire message of the New Testament), therefore an alien cannot be saved for the one, unbifurcatable, gospel has never been preached to him so how can he believe this one gospel, the faith, etc. They then back off of their major premise (Lock, p. 125; Studies, p. 456), *while holding to the conclusion to be used against me*. (2) Deaver: "I must see to it that he knows and believes the message of Matthew, Mark, Luke, and John . . . Acts, etc." (D,II,A,24,2). (a) Deaver has never taught the alien the entire message. (b) He has never ascertained that the alien *knows* and *believes* the message of each book in the Bible. How, then, can aliens be saved? They will repudiate this in order to save the alien, but affirm it in debating me. (3) They teach that prior to baptism an alien must be taught to observe all of Christ's commands (Mt. 28:20; Lock, pp. 3, 55-56, 125, 50, 164, 167, 177; Studies, p. 456). They then say he cannot obey all of them (Your, p. 364), and does not have to know all of them (Studies, p. 356). They do not teach the alien to observe all the commands, but say they are to teach him that he is to observe many of them as he learns more after he becomes a Christian. To be consistent, they would have to take the alien through *When Is An "Example" Binding?* See my discussion under Matthew 28:19-20 (Scope, pp. 412-426).

XXIIIa. LAW OF MOSES IN FORCE TODAY? "I have in my possession brother Bales' own statement which reads as follows: 'There is enough truth in the Old Testament today to condemn the Jew. He has not lived by the light and truth which he has.' Let brother Bales explain why it is (and how it is) that in this statement he is not saying

that the Law of Moses is still in force today' " (IN17). (1) Very simple. It does not take a hundred transgressions of a hundred different laws to condemn one. One transgression can do it, i.e., Adam and Eve. The light the Jew has from general revelation today is also contained in the Old Testament. From a study of the Old Testament the Jew can learn *moral principles which are still in force*. Warren teaches this (*Lock*, p. 275) and Deaver endorsed *Lock*, pp. 1-5. Lindsey D. Warren: "the *principles*—but not the *details*—of the Old Testament are binding on men today" (*Your*, p. 53). Although these principles are revealed in their greatest height, depth, and breadth in the New, the principles the Jew learns from the Old Testament have been transgressed by the Jew and they condemn him. Deaver once believed that these moral principles were imbedded "in the very nature of every human being" (1974 F-H Lectures, pp. 283-284). He implies that the cross abolished this aspect of human nature. Does he think the Old Testament does not teach any moral principles which a Jew can transgress today? (2) It will be far more difficult for Deaver to explain Mac Deaver's position that even after Acts 10 and 15 the apostles thought Jewish Christians were *obligated* both to Moses and to Christ (*Defender*, July 1980, pp. 56-57). He said Galatians was written "about 56 or 57 A.D. in the period covered by Acts 20:1-3," and the Holy Spirit intended it to "entail both Jews and Gentiles," but "Paul in his own mind understood it to apply to Gentiles only" (p. 57). He thought "it may be that five or six years after the Acts 21 incident, Paul already had had clarification on this matter . . ." (pp. 57-58). I hope Deaver will deal gently with Mac. They have been on the same faculty. Since Mac Deaver covers the time span within which Roy Deaver says 1 Corinthians was written (IN17), does Mac think 1 Corinthians 9:20-21 meant that both Jews and Paul thought Jews were then under the law? (3) How does Deaver deal with Mac's position that marriages of Jews and Gentiles were judged by Deuteronomy and by whatever laws Gentiles were under instead of by Matthew 19:9 until they heard the gospel up until A.D. 62-63 (*Defender*, June, July 1980). (4) Deaver believes there was a patriarchal dispensation which ended at the household of Cornelius. He quoted without dissent brother Guy N. Woods' statement that Cornelius was worshipping under patriarchy (Q&A, 63; BN, Feb. 1982, p. 148). Woods said patriarchy "which would have terminated at the cross but was extended to the house of Cornelius because of the short-sightedness of the Jews touching the inclusion of the Gentiles in Christ's redemptive plan" (p. 64). Since the law was abolished at Pentecost, will Deaver explain how long afterwards Paul *kept* the law (Deaver, *Harding Graduate School Lectures*, 1971, p. 219).

CHART #7

XXIV. FELLOWSHIP. Whether Deaver meant it that way or not, I view his remarks on fellowship as an effort to get me to draw the line which I refuse to do (IN30). He said he had never dealt with a doctrine which "is more devastating to the pure gospel of Christ than is this doctrine espoused by brother Bales" (BN, May 1980, p. 9; *Lock*, p. 2). In Nesbit, Mississippi in 1981 Deaver said this was "a serious and heartbreaking question. . . . I maintain brother Bales is teaching false doctrine and leading others into false doctrine, and therefore should be disfellowshipped by the local congregation where he is. . . . His membership is not here." The church in Nesbit "can

mark him" (Tape). The war question is more serious than the divorce question, but Deaver does not disfellowship on it, nor will he disfellowship all with whom he disagrees on divorce. Consider some disagreements: (1) Reuel Lemmons: "We may be on unsafe ground when we deal with the right of the 'innocent party' " (FF, 9-14-82, p. 578). (2) Guy N. Woods teaches that if a man puts away his wife unscripturally and later marries, his wife is free to marry (GA, 12-7-78, p. 771). Ira Y. Rice, Jr. says one who teaches this is a false teacher (*Contending For the Faith*, July 1982, p. 15). If Rice is right, Woods sanctions adulterous marriages. With whom does Deaver agree? If with Woods, Ira is saying Deaver is a false teacher. (3) Rice: One who was put away cannot marry if the one who put one away dies. "Had there been no divorce involved, then death would free the person to remarry" (*Contending*, Jan. 1983, p. 13). Rice's reason included any put away person whether justly or unjustly. Does Deaver believe if the put away one married after the spouse died that they would be in adultery? (4) Robert R. Taylor, Jr.: "The guilty one, while the former mate lives, DOES NOT have the right of a second marriage. All others who have divorced for grounds other than for the fornication mentioned in Matthew 19:9 have NO right for a second marriage while the former mate yet lives" (*Your*, p. 523). Ask Ira if he fellowships Taylor or Woods? (5) Mac Deaver: An unscriptural marriage, after an unscriptural divorce, becomes scriptural if the put-away spouse dies (*Defender*, July 1980, p. 58). Roy, did this marriage cease to be adulterous because of the death? If not, do you fellowship Mac? (6) "To marry for social or financial gain, or with a view to physical enjoyment for a few years, is no marriage in God's sight. The union is to be taken seriously and with a view to the accomplishment of God's purposes when he instituted marriage" (*Your*, pp. 89-90; H. Leo Boles, *Divorce and Remarriage*, pp. 11-16). This means most marriages in the world and some in the church are adulterous. Does Deaver baptize such without demanding they either separate or break up? Does Deaver believe that a person, who says they did not marry to fulfil God's purposes for marriage, is in adultery and can quit that "marriage" and be free to marry? If not, why not? If they say they did not marry for the right reasons, could you deny it? As I pointed out in *Divorce Dilemma Dissolved??*, this could become the most popular ground of "divorce" (a legal divorce that broke up a non-marriage) freeing both to marry. (7) Did he mark N. B. Hardeman who said: "I know of no scripture having to do with marriage apart from the church. In practically every statement I agree with Bro. Fuqua for whose judgment on Bible issues, I have the highest regard" (SWS?, 86). (8) Did he mark Gus Nichols who taught the guilty party can marry. Warren praised Nichols as "a defender of the faith" (SS, Jan. 1974). (9) Guy N. Woods said it was scriptural to fellowship in spite of differing views on marriage, divorce and remarriage (GA, 2-4-82, pp. 86-87). (10) Some brethren say a man can marry the woman whom he put away for fornication. Deaver says it is wrong (adultery. Tape, April 19, 1977). Does Deaver fellowship those who teach this? (11) Lipscomb was inclined to believe 1 Corinthians 7:15 freed the Christian to marry (Kurfees, Editor, *Questions Answered*, p. 426). (12) Foy E. Wallace, Jr. agreed with *Not Under Bondage* (SWS?, pp. 68-70, 115-116). (12) R. N. Hogan and most black brethren agree with my position on 1 Corinthians 7:10-11, 12-15. (13) Deaver and Warren knew Nichols' position. Deaver debated Nichols Nov. 7, 1973 and Warren was there. (14) For other brethren who hold different positions on divorce and remarriage see *Shall We Splinter?* (15) Does Deaver have a form of unity-in-diversity because he does not disfellowship most of the above? (16) Does Deaver fellowship a couple who live under the same roof as if they were married when they are not married?

CHART #8

XXV. DEEVER APPEALS TO ME TO RESPECT THE LAW OF RATIONALITY (IN, Chart #11). I accept it, and 1 Thessalonians 5:21 (IN, 3; Chart #11). I wish Deaver would set a better example of respect for them. Does 1 Thessalonians 5:21 and the law of rationality authorize the following? (1) All Christians must *obey* any and all laws any other Christian has to obey (IN7). (2) “. . . every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*” (IN7). How can a man *obey* the *command* “wives, be in subjection unto your own husbands, as unto the Lord”? How can the wife be “the head” of the husband (Eph. 2:2-23)? But Deaver thinks they can, for he denies that there are “laws which *some* Christians must obey and laws which *some other* Christians are not to obey” (IN7). How can an alien obey Acts 8:22 or a Christian Acts 2:38? (3) Aliens sin if they do not observe the Lord’s supper but sin if they do it. (4) The entire New Testament message is to be preached to aliens (*Your*, p. 367), but Deaver has never done it. (5) The gospel preached to aliens is the entire New Testament message, but an alien can be saved even if the entire gospel is not preached to him. (6) Atheists are commanded to be baptized, but Christians are authorized to baptize believers, not atheists. Does this mean atheists should baptize atheists? If it does, is not this a bifurcated gospel? Deaver has never told an atheist to arise and be baptized (Acts 22:16). (6) It is not logical to take the exceptive clause with reference to the *ground* for divorce and use it as the ground for determining the extent of a different subject (the “whosoever”). (7) It is not logical to say the exceptive clause limits the “whosoever” (Mt. 19:9) and then expand that “whosoever” to include women who were not authorized to divorce in *this* passage. (8) It is illogical to maintain that “except for fornication” and “teaching them to observe all things” must be preached because they are words of “the gospel” (entire New Testament message), and then maintain there are other words which do not have to be preached (*Studies*, p. 456). On what basis do they bifurcate the gospel into words which must be preached and words which do not have to be preached to aliens? (9) It is illogical to say that “I must see to it” that the alien “knows and believes the message of Matthew, Mark, Luke, and John . . . of Acts, etc.” (Deaver, IIA, 24, 2) and then refuse to do it. (10) It is illogical to teach the alien to observe all Christ’s commands and then tell him he cannot for it is impossible for an alien to do it. (11) It is illogical to bind Matthew 19:9 on aliens on the basis that it is a part of the entire New Testament message, and then say one does not have to preach it all but then fail to prove Matthew 19:9 is a part of that which must be preached.

I hope brother Deaver’s work load permits him to get a reply within one month rather than six (his fourth affirmative) or five (his first negative).

CHART #9

XXVI. “QUESTIONS FOR DR. BALES” (IN). (1) The gospel preached to aliens does not include all of Christ’s commands. I agree with your statement in *Biblical Notes*, Dec. 1982, p. 117. If the commands of Matthew 28:20 refer to what the alien does, I say it is the way he obeys the gospel. Deaver, can every word in the New Testament message be called the gospel? (a) Have you preached *every* command to aliens? (b) Have you preached every word? Warren says “that *every word of the gospel*” does not have to be preached to aliens (*Studies*, p. 456). Is this not preaching a bifurcated gospel on your definition of the gospel?

(2) Deaver says the Lord's supper is not commanded to be observed by an alien, but only by Christians. Therefore, Deaver says there are commands addressed to Christians which are not addressed to aliens. Not being addressed to aliens, he does not sin by not observing the Lord's supper. Does an alien sin by observing the Lord's supper in an effort to avoid sinning by not observing it? Does an alien sin by not observing Acts 8:22 instead of 2:38? Does a Christian?

(3) Jesus commands us to tell aliens they must be born again—whether you put it in the language of John 3:3-5; Mark 16:15-16; or Acts 2:38. Do you teach aliens to obey Acts 8:22? Would it be in harmony with Christ's will to do it? Christ told the devil to get thee hence (Mt. 4:10), did this obligate the devil to all the commands of Christ?

(4) Since aliens can be tried for violating the laws of Texas, could this alien be tried and disfellowshipped for violating laws of Christ (1 Cor. 5:9-13)? Since Deaver says there is much teaching which comes after baptism, and since he says the alien is obligated to all of it, why is not Deaver obligated to teach him all before baptism? Christ's authority is wider than His rule in the covenant, therefore when He who has all authority commands a believing penitent to be baptized into the kingdom, that person is obligated to do it.

(5) You would not be guilty of sin if you argued with an atheist that the Bible is one proof of the existence of God. You would not sin by debating an alien on the millennial issue. You would be wrong in telling the alien that he is bound by the rules which bind those who are in the house of God, that he can approach God through Jesus the high priest in prayer, and that he is obligated to be a part of the pillar and support of the truth while an alien, and that Christ bound Matthew 19:9 on aliens (1 Cor. 7:10-11, 12-15). One could discuss the spirits in prison (1 Pet. 3:19) without implying that he had to understand this part of the entire New Testament message (gospel) in order to qualify for baptism.

No one who does not believe Christ died for his sins, was buried, and raised, is commanded to be baptized. If they were, it would be our obligation to assist them and their obligation to obey while not believing in this gospel. The Lord commands believing penitents to be baptized. Who else does Deaver command to be baptized? He can as scripturally require an infant to be baptized as to require an atheist. No such command is directed to either. Neither can be baptized.

XXVII. QUESTIONS FOR BROTHER DEAYER. (1) Could an alien, before the cross, enter the old covenant without being amenable to all the regulations in the covenant before he entered the covenant? (2) Since you believe it is impossible for aliens to learn, and sin against, any truth from general revelation (as distinct from special revelation) today, why did you not stop brother Warren in the Matson debate when he argued that general revelation, without an appeal to the Bible, teaches truth that can be sinned against and the Nazis did sin against it (pp. 273-274, 286-287)? (3) On what grounds do you place Matthew 28:20 in verse 19 (just before "baptizing them")? (4) Where did Christ apply what you call His general law of marriage and divorce to: (a) marriages involving two Christians, and (b) marriages involving one or two aliens? (5) Paul said: "For what have I to do with judging them that are without? . . . them that are without God judgeth" (1 Cor. 5:12-13). Where did you get the authority to do, what Paul did not do, to judge them that are without by all the regulations concerning behavior in the house of God? God did not give that authority to Paul, where did He give it to you?

NOTE: The quotation made by Deaver from me (IN15) did not commit me to the position that the so-called patriarchal dispensation ended at the cross. I was giving different positions of different people on the law which operated between the cross and Pentecost (*The Kingdom: P&E*, p. 181).

DEAVER'S SECOND NEGATIVE

1. Brother Bales says: "God's divorce law for aliens is similar to Deuteronomy 24:1-4, i.e., if he is not content to dwell (1 Cor. 7:12) he may divorce (7:15)." Response: (1) I remind brother Bales that (according to verses 10 and 11 of 1 Cor. 7) both Paul and the Lord—with reference to "the married"—gave charge: "Let not the wife depart from her husband" and ". . . that the husband leave not his wife." This is the great general law of God—has always been, is now, and will continue to be as long as the world stands—that there be *no departure, no leaving, no rupture* in the marriage. This is the same great basic law stressed by the Lord as recorded in Matthew 19:6—"What therefore God hath joined together, let not man put asunder." These verses (Mt. 19:6 and 1 Cor. 7:10,11) use the Greek word *choridzo*—It is God's plan that there be no departure in scriptural marriages. (2) The Corinthian brethren had asked: "But what about the case in which a Christian is married to a non-Christian, and the non-Christian is content to dwell with the Christian? Does this law of God (set forth in verses 10 and 11) apply to such cases? Paul answers: Certainly so! Under no circumstance—if the unbeliever is content to dwell with the Christian—is the Christian to take it upon *himself* or *herself* to dissolve the marriage. (3) But, what about the case in which the non-Christian is "not content to dwell" with the Christian? Do verses 10 and 11, as well as Matthew 19:6, have anything to say to such a situation? I insist that these verses *do speak* to such cases—that it is still God's will that there be *no rupture* in the marriage, and that whoever is responsible for any such rupture is in violation of God's law. But, if the unbeliever is "not content to dwell" with the Christian, then the Christian would have the right to do something. There could be the leaving (the Greek *aphiemi*). Brother Bales also cites 1 Corinthians 7:15 and says (with regard to the unbeliever) that "he may divorce." I hasten to note, however, that the injunction ". . . let him depart" does not mean that such a departure is with God's approval. (4) We point out

in this connection that in the discussion recorded in 1 Corinthians 7:10-15, Paul (the Holy Spirit) uses the words *choridzo* and *aphiemi*. He *does not* use the word *apoluo*, which is the word used by the Lord in *Matthew 19:9*. It is significant that neither the KING JAMES VERSION nor the AMERICAN STANDARD VERSION uses the word "divorce" in 1 Corinthians 7:10-15. There can be *departure* and there can be *leaving* without necessitating *divorce*. And, even if it could be established that *choridzo* and/or *aphiemi* can mean "divorce," it would not follow that either of these words could mean "divorce" in a sense which would allow for scriptural remarriage. The only word used in Scripture which allows for "putting away" and "remarriage" (because of fornication) is the word *apoluo*, though *apoluo*, obviously, can refer to a "putting away" in which there can be no scriptural remarriage. (5) It must be noted that *Matthew 19:9* discusses *fornication*, *putting away*, (the Greek *apoluo*), and *remarriage*. In 1 Corinthians 7:10-15 there is *no fornication*, *no putting away* (in the sense of *apoluo*), and *no remarriage*. Obviously, these Scripture sections are not discussing the same thing! (6) As we glance at 1 Corinthians 7:11,12 let me stress again that brother Bales contends that *Matthew 19:9* has *nothing* to say to the case in which a *Christian* is married to a *non-Christian*. He says that *Matthew 19:9* applies *only* to the case in which a *Christian* is married to a *Christian*. I want brother Bales to consider the following case (an actual case).

Here is a man who is a Christian, who is married to a woman who is *not* a Christian. The man is a good businessman, one of excellent reputation in the church. This woman is eagerly "content to dwell with" him, but she has become an ordinary prostitute, who spends much of her time in another city. Since this woman is not a Christian, and since she is "content" to dwell with him—i.e., she does not want to sever the marriage—and since 1 Corinthians 7:12 says "let him not leave her," and since *Matthew 19:9* (according to the Bales doctrine) does not apply to this situation, the man has *no recourse*! There is nothing he can do! Thus, the Bales doctrine would—in this and similar cases—force a Christian to have to live with a fornicator. Any doctrine which would compel a Christian to have to live with a fornicator is a false doctrine.

Here is another actual case which I would like for brother Bales to consider. A man who is a Christian is married to a woman who is not a Christian. This woman (this wife) wanted desperately to have a baby, but her husband was not ready to begin having their children. The woman deliberately planned and allowed herself to become pregnant by another man. But, she very much wants to remain with

her husband—she “is content to dwell” with him. According to the Bales doctrine, Matthew 19:9 has nothing to say with regard to this marriage, and the husband has no recourse—he cannot put her away because of her fornication! We stress again: Any doctrine which forces a Christian to have to live with a fornicator is a false doctrine!

(6) Please note again brother Bales’ statement: “God’s divorce law for aliens is similar to Deuteronomy 21:14, i.e., if he is not content to dwell (1 Corinthians 7:12) he may divorce (7:15).” This “is” means *now*. The “he” refers to an alien, a non-Christian. According to this statement, God *now* has a *divorce law* which is addressed to *aliens*! Bales is talking about God’s divorce law set out in 1 Corinthians 7:12-15. Is 1 Corinthians 7:12 a part of the gospel? Is 1 Corinthians 7:15 a part of the gospel? Here we have (admitted by brother Bales) at least a *part* of the gospel (which is not “invitation”) addressed to the alien! A part of God’s law on marriage addressed to the alien! How does brother Bales decide that 1 Corinthians 7:12 and 1 Corinthians 7:15 *are* a part of God’s law on marriage which *are* addressed to the *alien*, but that Matthew 19:9 is a part of God’s law on marriage which is *not* addressed to the *alien* (as well as to Christians)? How does he decide that Matthew 19:9 is “covenant legislation” but that 1 Corinthians 7:12 and 7:15 are *not* “covenant legislation”? If, as he claims, 1 Corinthians 7:12 and 7:15 set forth “God’s divorce law for aliens,” then how is it that brother Bales declares that “Paul did not even legislate for the unbeliever in the mixed marriage” (NUB, p. 64)? How is it that he says: “Paul legislated for believers, not the unbelievers, in mixed marriages (7:12-15)” (NUB, p. 138). In all this, brother Bales makes a very significant admission—an admission fatal to his position in this debate. He admits that at least a part of the gospel (other than or in addition to “invitation”) is addressed to *aliens* (to non-Christians).

2. Brother Bales says that he *does not* teach that no alien is amenable to the gospel, and that he *does* teach that an alien is *not amenable* to the entire New Testament. Response: (1) Well, this (his own statement of his position) is exactly what I say he says. He says it is *not* the case that *all men* (all accountable persons) are amenable to *all the gospel* of Christ. My position is (and has been proved) that it is the case that all accountable persons are amenable to all the gospel. (2) Is “the entire New Testament message” the gospel? He says an alien is not amenable to the entire New Testament message. Brother Bales bifurcates the gospel: i.e., he divides the gospel into an “invitational” aspect, and a “non-invitational” aspect. He teaches that the alien is amenable only to the “invitation” aspect of the

gospel. Yet, as shown in the previous point, he recognizes a law of God, on the subject of *divorce*, addressed to the *alien*. "The gospel" is *the gospel*—not a *part* of the gospel, not just an invitation. The New Testament talks about "the gospel," "the faith," "the doctrine," "the Way," "the truth," etc. Brother Bales talks about the "internal laws of the covenant" and (by implication) the non-internal laws of the covenant. "The gospel" is *the gospel* in all its parts!

3. Brother Bales says: ". . . and Deaver in practice and implicitly agrees with me that aliens are not amenable to all the New Testament message. . . ." Response: This is completely false, and he knows it is false! How can the man make any such statement? He knows that throughout this debate I have affirmed, I have argued, and I have proved that "all accountable persons everywhere are amenable to all the New Covenant (the gospel, the faith, the truth, the doctrine). Let him read again my first negative, point #7.

4. The first proposition which brother Bales submitted to me was: "The church only is under the New Covenant." I did not sign this proposition because I knew that he himself did not (and does not) believe it. He holds that Matthew 19:9 is "covenant legislation" (and is thus a part of what he calls the "internal laws" of the covenant) and applies *only* to the case in which a *Christian* is married to a *Christian*—that it *does not* apply to the *Christian* (one who is in the Covenant and thus "under" the covenant) who is married to a non-Christian. I wanted him to explain this matter further.

He sent to me another proposition—the one which he is now affirming—" . . . only those who are in the covenant are under the internal laws of the covenant." He mentions in this present affirmation that *proposition #2 explains proposition #1*. This is the way I took proposition #2—as explaining #1, and as being identical in meaning with proposition #1.

Note carefully: (1) "the church only" is the same as "those who are in the covenant." (2) "Is" of proposition #1 is the "are" of proposition #2. (3) "Under" of proposition #1 is "under" of proposition #2. (4) "the new covenant" of proposition #1 is intended (by Bales) to be the same as "the internal laws of the covenant" of proposition #2.

But, brother Bales constantly writes about "the internal laws of the covenant," which very terminology *implies* the existence of non-internal laws of the covenant. Thus, when brother Bales speaks of "the new covenant" (at least so far as concerns the matters at hand) he does not want me to think of "the new covenant," but, rather, he wants me to think of a *part* of the new covenant—which part he calls the "internal laws" of the covenant.

I do not intend to allow brother Bales to “get by” with speaking of “the new covenant” when he actually means only a *part* of the new covenant. Speakers and writers are *obligated* to use words in their commonly accepted senses. Otherwise, there can be no meaningful communication. The man who explained to his wife that when he called her a “monster” he would really mean “darling” did not get very far with his plans.

Brother Bales knows that “the new covenant” is “the gospel.” He knows that Matthew 19:19 is a part of the New Covenant (at least he has admitted this in times past). He knows that the Lord has commanded that the gospel be preached to every creature. And, he knows that a man is amenable to that which the Lord has commanded to be preached to him (Rom. 3:19). But, brother Bales persists in asserting that Matthew 19:9 has nothing to say to the alien.

Both propositions (#1 and #2) mean that brother Bales *denies* that *all* accountable persons are amenable to *all* the gospel.

Further, if proposition #2 explains (as he says) proposition #1, then “the new covenant” of proposition #1 is identical in meaning with “the internal laws of the covenant” of proposition #2. But, “internal laws of the covenant” are not *all* the new covenant, but only a *part* of the new covenant. In which case, brother Bales ought to have stated (in proposition #1) that “the church only is under a part of the new covenant.” The fact is that he does not believe that *all* who are Christians are *amenable* to *all* of what he calls the “internal laws of the covenant.” For example, he does not believe that all Christians are *amenable* to new covenant teaching about elders. My position is that all persons are amenable to the New Testament teaching about elders. The fact that a woman can not be an elder does not mean that, therefore, she has no amenability to the Bible teaching about the eldership. The fact that a *man* can not be a wife does not mean that, therefore, the man has no amenability to the teachings in Ephesians 5:22,23. Brother Bales and I have entirely different concepts of the meaning of “amenability”—a matter with which I dealt in my second affirmative. Under Roman Numeral III, point #3, I wrote as follows: “To be *amenable* to means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account. And all accountable persons are amenable to all the law of Christ.”

Further, brother Bales explains over and over that to be *in* the covenant is to be *under* the covenant—that only those who are *in* the covenant are *under* the covenant. The person who is “under” the covenant is *amenable* to the covenant. But, brother Bales admits that the alien can *obey* the gospel. He knows that a person can not

obey a law which is not addressed to him. Therefore, according to brother Bales, the alien who can *obey* the gospel must be "under" the covenant—at least to some extent. Therefore, in Bales' proposition #1 ("The church only is under the new covenant") "under" does not mean "under."

So, we have: (1) "church" does not mean "church"; (2) "only" does not mean "only"; (3) "under" does not mean "under"; and (4) "the new covenant" does not mean "the new covenant." Yes, it is a good thing that brother Bales took the time to explain to me what he meant when he wrote: "The church only is under the new covenant." I just never would have understood it! No wonder I have so much difficulty trying to figure out what he has said when I study what I thought he said!

In light of his proposition #1, and in view of what he actually believes and teaches, brother Bales ought to have affirmed: "The Scriptures teach (1) that at all times at least *some* who are in the covenant are *under* a *part* of the covenant; and (2) that at all times the *alien* is *under*—is amenable to—only the *invitational* aspect of the covenant; and (3) that at no time and under no circumstance is the *alien* under—amenable to—the non-invitational laws of the covenant; and (4) that, more specifically, at no time and under no circumstance is the *alien* subject to the Lord's teaching on marriage, divorce, and remarriage, as recorded in *Matthew 19:9*."

Brother Bales made a mistake, a serious mistake, when he prepared and signed the proposition, "The church only is under the new covenant." Why does he not simply admit his mistake, and be done with it!

5. Brother Bales emphatically *denies* that it is his position that "no alien has any responsibility to obey the gospel when it is preached to him." Observe carefully: (1) He admits that there is set out in Scripture a body of doctrine which is called "the gospel." (2) He admits that this body of doctrine—the gospel (not just a part of it) is to be preached even to the *alien*. (3) He knows that a person is *amenable* to that which the Lord has commanded to be preached to him (Rom. 3:19). (4) Therefore, he *admits* that the *alien* is amenable to *the gospel*—not just to a *part* of it. (5) But, brother Bales knows that Matthew 19:9 is a part of the gospel. (6) Therefore, he *admits* that the *alien* is *amenable* to the teachings of Matthew 19:9. He thus actually *gives up* his position, *admits* my position, and *surrenders* the debate!

But, he does not believe what he has admitted in this denial. He does not believe that the alien is amenable to *all* the gospel, but only to a *part* of it. His inconsistency between the implications of his

denial and his actual position should be obvious to all.

Questions for brother Bales: (1) Is it the case that the Lord commands that "the gospel" be preached to every creature? (2) Is it the case that "the gospel" (in Mk. 16:15) is *the* gospel—all of it, not just a *part* of it? (3) Is it the case that *you* do not believe and do not teach that *the* gospel—all of it—is to be preached to the *alien*? (4) Is it the case that a person (accountable person) is amenable to that which the Lord has commanded to be preached to him? (5) Is it the case that Matthew 19:9 is a part of the gospel?

6. Brother Bales says with regard to himself: "I preach that men must be taught that Jesus is Savior and Lord, that they must realize they are sinners in need of salvation, and what they must do in order to be saved, i.e., pardoned for their past sins."

But, according to brother Bales, these to whom he thus preaches—these aliens—did not get to be sinners because of their transgression of the law of Christ, the gospel. Somehow, he must impress upon these sinners that they got to be sinners by violating a "law written on their hearts." If these sinners—these aliens—are fornicators, idolaters, adulterers, homosexuals, thieves, covetous, drunkards, revilers, extortioners (cf. 1 Cor. 6:9,10) they are not transgressors of the law of Christ (according to Bales), but they are transgressors of a "law written on their hearts."

Does brother Bales preach to these sinners about repentance? Does he explain to these aliens that genuine repentance does not allow one to stay in a sinful relationship or sinful situation? Does he tell the Mormon (who has seven wives, and who wants to become a Christian, and who has *legally and according to the law written in his heart* married these women) that he must *get out of* his polygamy? Or, does he explain to this Mormon with these seven wives that 1 Corinthians 7:2 (each *man*, own *wife*, as Bales stresses it) is a part of God's law on marriage which *does* apply to marriages formed (entered into) by aliens, while Matthew 19:9 is a part of God's law on marriage which *does not* apply to marriages formed (entered into) by aliens? Does brother Bales explain to sinners that God's law on marriage (as, Mt. 19:9) is *not* retroactive (to apply to marriages formed by aliens) but that God's law on marriage (as, 1 Cor. 7:2) *is* retroactive (to apply to marriages formed by aliens)?

7. Yes, I am sure that I have baptized persons who have never heard of *many* things (including many false doctrines) which have troubled (and which do trouble) brethren. I have baptized many people who have never heard of the Bales doctrine that God's law on marriage, as set forth in Matthew 19:9, does not apply to the non-Christian. I have baptized many people who have never heard of the

Bales doctrine that the guilty fornicator can (with God's approval) remarry. But, I have never baptized a person who had not been taught that he was *amenable* to *all* the gospel, and that in his confession he was making a commitment to live according to the demands of that gospel.

8. Brother Bales says: "Deaver now understands what I mean by the church only is under the new covenant." Yes, Deaver understands what brother Bales *says* he means, but Deaver is not at all sure that brother Bales understands what he (Bales) says he means! He claims that this statement does not have its obvious import—it does not mean what it actually says. It has to be explained. It has to be interpreted. When he gets through explaining it, "the church" does not mean "the church," but means a *part* of the church. "The new covenant" does not really mean "the new covenant," but means *some* of the new covenant. Brother Bales (as noted previously) does not believe that *all* the church is under (is amenable to) *all* the new covenant. Further, when he gets through explaining, "only" does not really mean "only," but allows that even the *alien* is under (is amenable to) the *invitational* aspect of the new covenant.

Brethren, if "church" does not mean "church," and "new covenant" does not mean "the new covenant," and "only" does not mean "only," and "under" does not mean "under"—why did he write and sign this proposition? Why does he not simply admit his mistake, and move on? The plain fact of the matter is: he himself did not realize the consequences of what he had affirmed in *that proposition* until he was made to realize that it forced the doctrine of *universal damnation* (as explained in detail in my affirmative material, and as is dealt with thoroughly by brother Thomas Warren in *Keeping the Lock in Wedlock*, pp. 131-133).

After our discussion at Harding University, April 19, 1977, I saw clearly that brother Bales would be forced to the position that a *part* of God's law on marriage (as, 1 Cor. 7:2) *does* apply to the alien, but another part of God's law on marriage (Mt. 19:9) *does not* apply to the alien. But this is in complete contradiction to his original position that "the church only is under the new covenant." I told him so upon that occasion.

9. Brother Bales says: Deaver ". . . overlooks the fact that certain things are not preached to and bound on aliens, just as he overlooks the fact that not every Christian is the object of every teaching in the faith. . . ." It is *the Lord* who commands that *the gospel* be preached to every creature. It is Bales who adds: ". . . but do not preach *all* of the gospel to *aliens*." It is *Paul* who teaches that every person is amenable to that which God has commanded to be

preached to him (Rom. 3:19). It is Bales who says: “. . . but the alien is not amenable to all the gospel.” It was Paul who said to the *saints* in Rome, “I am ready to preach *the gospel* to you also that are in Rome” (Rom. 1:15). It is Bales who says: “But not all Christians are amenable to all the gospel.”

It is in this connection that brother Bales says: “Deaver is not qualified and cannot qualify for 1 Timothy 5:14.” Well, Deaver is not arguing that he is qualified or can qualify with regard to the functions indicated in 1 Timothy 5:14. Just how brother Bales can miss the point *so far*, I am at a loss to understand. Brother Deaver is arguing (and brother Deaver has proved) that brother Deaver is *amenable* to the teachings of 1 Timothy 5:14, and to every other teaching of the new covenant. I must believe it, respect it, help others to understand it. Deaver might not qualify to be an elder in the Lord’s church (I have served as an elder for approximately twenty years), but Deaver is *amenable* to the New Testament teaching on the eldership. I here repeat a statement from my first negative: “To be ‘amenable to’ means: to be answerable to, to be responsible to, to be accountable to and for, to be liable to be called into account. And the simple, plain fact is that all responsible (intellectually accountable) human beings are amenable to the gospel of Christ.” The fact that a *man* cannot function as a *wife* does not mean that therefore, *men* have no amenability to the Bible teaching about wives.

10. Brother Bales states that “God gave the new covenant to spiritual Israel,” and he proceeds to try to prove that, therefore, the alien is not amenable to the new covenant. This was a major point in his first affirmative, and to which I responded in my first negative. The fact that those in the kingdom have special blessings, privileges, obligations, opportunities, and relationships does not prove that therefore the alien has no amenability to the gospel of Christ. The Lord has “all authority . . . in heaven and on earth” (Mt. 28:18). His authority is not limited to Spiritual Israel. He is “the King of kings and Lord of lords” (1 Tim. 6:15). God put “all things in subjection under His feet” (Eph. 1:22). He is “far above all rule, and authority, and power, and dominion. . .” (Eph. 1:21).

Brother Bales knows these things, but he writes as if he did not know them. In *The Kingdom: Prophesied and Established*, p. 181, he says: “. . . but the gospel dispensation was for all mankind.” In the very section of his second affirmative with which I am now working, he says: “. . . aliens can enter the new covenant through obeying the gospel.” Aliens can obey *the gospel*! He knows that the gospel is the new covenant. He also knows that no man can obey or disobey a law which is not addressed to him (Rom. 3:19). He cannot

and he will not deny that at least a part of the new covenant is addressed to the alien. Thus, all his lengthy quotations from Kittel and others amounts to *nothing*, so far as concerns the point at hand.

11. Brother Bales says: “. . . and only those who accept the covenant are regulated by it.” My response is: (1) All men are amenable to the new covenant—the gospel—whether or not they agree with it or accept it. (2) Brother Bales admits that the alien is amenable to the invitational aspect of the new covenant, whether or not the alien agrees with it. (3) There is a difference in being “regulated by” and in being “amenable to.” Many of those who are “in the covenant” (as brother Bales uses these words) refuse to be regulated by it. But they are still *amenable* to it.

12. Brother Bales writes about laws and promises. If all men are under the laws (of the new covenant) why are they not under all the promises? Answer: When men obey God’s laws, God will grant the promises conditioned upon this obedience. But, all men are amenable to the new covenant laws based upon which God has promised certain things. “Let us *hold fast* the confession of our hope, that it waver not; for he is faithful that *promised*” (Heb. 10:23). God promises *salvation* to those who *obey* Him (Heb. 5:9). But, the *alien* (as brother Bales admits) is obligated to *obey* the gospel. I could ask brother Bales: If the alien has the *obligation*, why does he not have the *promise*?

13. Brother Bales says: “There is a vast difference between being invited to come under His wing and being under His wing.” Response: (1) Is there no *obligation* for the hearer to make proper response to the invitation? (2) Brother Bales cites (in this connection) Matthew 11:28-30. Does not the Lord, in Matthew 11:28, say, “Come”? Does not brother Bales know that this is an *imperative*—not just a suggestion, involving no obligatory response? (3) Does brother Bales fail to recognize that the “invitation” for one to come into the kingdom is a *part of the gospel*? Men are “called” through the gospel (2 Thess. 2:14). This sacred call is a part of the gospel, and implies *obligation* upon the part of the ones to whom the call is extended. It is unscriptural for brother Bales to try to separate the *invitation* from the *gospel*. It is wrong for brother Bales to try to indicate that the *invitation* does not imply *obligation*.

14. Brother Bales says: “If aliens are in the covenant, it is still true that Paul said Christ did not deal with marriages involving aliens (1 Cor. 7:10-15).” Response: (1) Brother Bales thus admits at least a possibility that aliens may be amenable to the covenant *generally*. But, he says, even so, the alien is not amenable to the teachings of Matthew 19:9. Why is this the case? Because, Bales claims, Paul says

in 1 Corinthians 7:10-15 that Christ did not (in Mt. 19:9) talk about marriages involving aliens. But, this is brother Bales' *assumption* and *assertion*—it is *not at all* what Paul says in 1 Corinthians 7:10-15. (2) Paul says, in fact, that in the very writing he was doing (in 1 Cor. 7:10,11) both *he and the Lord* were at that time and in that way *giving charge* “unto the married.” Unto *what* married? Answer: “the married”! *All the married!* The Christian married to a Christian; the Christian married to a non-Christian; the non-Christian married to a non-Christian. Both Paul and the Lord (in 1 Cor. 7:10,11) give charge that “the wife depart not from her husband” and that “the husband leave not his wife.” Both Paul and the Lord charge that there is to be no rupture in the marriage. This is the same great basic marriage law stressed by the Lord in Matthew 19:6—“What therefore God hath joined together, let not man put asunder.” This law, as Paul emphasizes, applies to *all* the married. *Bales is wrong in asserting* that Paul says that Christ did not deal with marriages involving aliens. And, brother Bales' case—his whole case—depends upon *this unfounded assumption and assertion!* This is where Bales claims that he learns that Matthew 19:9 never was intended to apply to the marriage of a Christian to a non-Christian, or to the marriage of a non-Christian to a non-Christian. He claims that Paul teaches (in 1 Cor. 7:10-13) that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian. He *assumes* that 1 Corinthians 7:10,11 is a reference to Matthew 19:9. The plain fact is: 1 Corinthians 7:10,11 is an inspired statement of *the same marriage law stressed by the Lord in Matthew 19:6—not Matthew 19:9!* (3) Brother Bales thinks that the marriages of 1 Corinthians 7:12,13 must be clearly *distinguished from* the marriages talked about in 1 Corinthians 7:10,11. He concludes that since the marriages of verses 12 and 13 are *mixed* marriages, and that since these must be *distinguished from* those marriages of verses 10 and 11, and that since the Lord *did not* (as Bales claims) talk about the marriages discussed in verses 12 and 13, but *did* talk about the marriages discussed in verses 10 and 11—that, therefore, the marriages discussed in verses 10 and 11 are marriages of Christians to Christians, exclusively. (4) But, he *assumes* his case, because he *cannot* prove his case. In truth, the marriages of verses 12 and 13 are *not to be distinguished from*, but are included in, those mentioned in verses 10 and 11—“the married” (*all the married*). Paul (and the Lord) give charge to “the married”—to *all* the married, including the kind considered in verses 12 and 13.

(5) What the Lord says through Paul, by the Holy Spirit, obviously, the *Lord says*. Both Paul and the Lord said what is recorded in

verses 12 and 13. But, the passage says: "But to the rest say I, not the Lord. . . ." "The rest" refers to the rest of the questions, and the rest of the *cases* about which the Corinthian brethren had asked. "Not the Lord" simply means that the Lord, during His personal ministry, *did not deal specifically with these questions, these cases*. He *did deal* with the law which *does apply* to these and to all scriptural marriages. (6) Brother Bales is now in the affirmative, with all the rights and privileges and responsibilities attendant therewith. I want *him* to set out his argument—a sound argument—with regard to 1 Corinthians 7:10-13, which *demand*s the conclusion: therefore, it is the case that Matthew 19:9 applies exclusively to the case in which a Christian is married to a Christian. He claims he learns it here (in 1 Cor. 7:10-13). If he does not learn it here, he does not learn it, period! It is *his* responsibility to make his argument. I want him to do so. If he refuses to do so, I will set out his argument, and I will show what is wrong with it! (6) Please keep in mind that brother Bales says that it is here—right here, in 1 Corinthians 7:10-13—that he learns, through Paul, that the Lord never intended for Matthew 19:9 to apply to any marriage situation excepting that of a Christian to a Christian. Nowhere else in the Scriptures is this matter explained! The New Covenant, with all its parts, became effective when the Lord became King and Priest. The New High Priest made necessary a new covenant (Heb. 7:12). Whatever Matthew 19:9 says, it is a part of the new covenant. It became effective when the Lord became King and Priest. Matthew 19:9 became effective upon Pentecost of Acts 2. Brother Bales is thus in the position of claiming that from Pentecost of Acts 2 to the writing of 1 Corinthians 7:10-13—a period of at least twenty-four years—no apostle and no other inspired person ever applied the teachings of Matthew 19:9 to a non-Christian, and that if any apostle or other inspired teacher *ever did* apply the teachings of Matthew 19:9 to a non-Christian that that apostle or that other inspired teacher was guilty of teaching FALSE DOCTRINE! (7) Further, let it be noted that Brother Bales is claiming that the Holy Spirit guided the apostles into some areas of doctrine which had not been spoken of by the Lord in His public ministry. This is contrary to the Lord's teaching in Matthew 16:18,19 and John 14:26.

15. Brother Bales again enters into his arbitrary and unnecessary distinction between "in" and "under" with regard to the covenant (the New Testament). By "the covenant" (in this context) he means the gospel. He says "under the covenant does mean in the covenant." So, the person in the covenant (according to Bales) is *under* the covenant, and the person who is *under* the covenant is *in* the covenant.

But, Bales knows (admits) that the new covenant is the gospel. He knows that the gospel is to be preached even to the alien. He also knows that a man is *amenable* to that which is to be preached to him. He also knows that at least in *some* sense a person who is *amenable* to the covenant is *under* the covenant. In this case, the *alien* would be *under* the new covenant, at least in some sense. But, brother Bales *does not think* that the alien, who at least in some sense is *under* the new covenant, is *in* the covenant. I say that his lengthy meanderings in this regard are completely unnecessary because they are beside the point. The fact remains that the alien is amenable to the gospel of Christ—all accountable (responsible) persons are amenable to the gospel.

Brother Bales asks: "Is there any difference between being under grace and being required to meet conditions in order to come under grace?" Response: (1) Brother Bales overlooks the fact that "being required to meet conditions in order to come under grace" is itself a matter of God's grace. "For the grace of God hath appeared, bringing salvation to all men. . ." (Titus 2:11); "(by grace have ye been saved)" (Eph. 2:5); and through Christ ". . . we have had our *access* by faith into this grace wherein we stand; . . ." (Rom. 5:2). It is by God's grace that one is enabled to *stand* in grace. The "conditions to be met" are a part of God's grace. The very "invitation" for one to come into Christ is a part of God's grace. (2) Let it be noted here that brother Bales recognizes that one is "*required* to meet conditions in order to (as he says) come under grace." So, the "invitation" which is extended to the alien is *not just an invitation*. It is a *requirement*. But, this "requirement" implies law—God's law. And, the law of God is a part of the gospel, and is addressed to the *alien*, and to it the *alien* is amenable. *All* men are amenable to *all* the gospel of Christ. (3) Brother Bales says: "Deaver now agrees with me that aliens are not under the covenant." This is the kind of absurdity that I have come to expect from brother Bales. Not only does Deaver *not* agree with Bales that aliens are not under the covenant, but Bales does not even agree with himself! He knows (and he admits) that the alien is *required* to obey the gospel, and he knows that the gospel is the new covenant.

16. In my first negative I mentioned that brother Bales recognizes that "the gospel dispensation was for all mankind" and that "the new covenant is the faith." I cited his books (*The Kingdom: Prophe-sied and Established*, p. 181, and *Was Christ a Christian?*, p. 18). Bales responded: "The gospel and the new covenant are for all, but this does not mean all have accepted it, are saved by it, and regulated by the internal laws of the kingdom." He says further: "I did not

say the new covenant was once for all delivered to the aliens, but 'the new covenant is the faith which has once for all been delivered to the saints.' " He says also: "God has one plan of salvation, but this does not prove aliens are under the covenant and regulated by its internal laws." Response: (1) Bales knows (and admits) that the gospel dispensation is for all men. He knows (and admits) that the new covenant is the faith. He knows (and admits) that the new covenant is the gospel, and that the gospel (the new covenant) is for all. He knows (and admits) that the gospel is to be preached even to aliens, and that a person is amenable to that which the Lord has commanded to be preached to him. I am not arguing at all that all have *accepted* it, or that all are saved by it, or that all are regulated by it! The fact is that many who are *in* the kingdom refuse to be *regulated* by the laws of the King. (2) Brother Bales talks about "internal laws of the kingdom." Such terminology implies "external laws of the kingdom." The Bible uses no such terminology, and sets forth no teaching which would justify any such terminology. I read about "the gospel," "the way," "the faith," "the doctrine," "the sound doctrine," "the truth," etc., but I do not read about "internal laws" and "external laws."

17. Brother Bales says: " 'Except for fornication' is a part of the total message of the New Testament, but in these words there is not one atom (or electron or proton) of the gospel of God's redeeming grace (Christ's death for our sins, His burial, and His resurrection)." Response: (1) Observe carefully that according to brother Bales the "total message of the New Testament" is one thing, and "the gospel of God's redeeming grace" is something else entirely. Observe also that Matthew 19:9 is a part of the "total message of the New Testament," but Matthew 19:9 is *not* a part of "the gospel of God's redeeming grace." Observe also that those who have thought and who now think that "the total message of the New Testament" is identical with "the gospel of God's redeeming grace" are—according to brother Bales—wrong! We observe further that (according to brother Bales) "the gospel of God's redeeming grace" is identified (by brother Bales) as being "Christ's death for our sins, His burial, and His resurrection." Here is perhaps his clearest outright denial that Matthew 19:9 is a part of "the gospel of God's redeeming grace." Here is a clear statement of his concept that the *gospel* is one thing and what is to be *taught to Christians* is something else. It is in *this* concept—a concept which is wrong—that Bales joins Garrett, Ketcherside, and Company. And, in this statement, brother Bales contradicts his previous admission that Matthew 19:9 is a part of the gospel. In his first Negative he said: ". . . 'the gospel,' 'the word,'

'the faith,' 'the law of Christ,' and 'the new covenant' can be used interchangeably." He thus admits that "the gospel" and "the faith" are the same. Then, he says: "The faith itself in 1 Corinthians 7:10-15 proves that another part of the faith (Matthew 19:9) is not universal." He thus admits that Matthew 19:9 is a part of "the faith," and is thus a part of "the gospel." But, now, he is distinguishing between "the total message of the New Testament" and "the gospel of God's redeeming Grace."

I remind brother Bales that his statement here about Matthew 19:9 is strikingly similar to Martin Luther's statement about the book of James. Luther said: "If one wants to preach the gospel, it must, in short, be on the resurrection of Christ. He who does not do that is no apostle; for this is the main part of the gospel. And those are the right, noblest books, which teach and impress this, as stated above. Hence one can well feel that the Epistle of James is no right apostolic epistle, for there is hardly a thing of this in it." Luther rejected the book of James, and brother Bales rejects the idea that Matthew 19:9 is a part of "the gospel of God's redeeming grace." And Bales has no more authority to make such distinctions and rejections than did Luther!

(2) Does "Except for fornication" have anything to do with man's righteous living? Is it the case that God's redeeming plan is in fact God's plan for man's righteousness? Is it the case that according to New Testament teaching (for example, Romans 1:16,17; 3:21,22) God's plan for man's righteousness *is the gospel*? I answer each of these questions with an emphatic "yes." Matthew 19:9 is a part of the gospel. The gospel is God's only plan for man's righteousness. This plan—this gospel—is commanded to be preached to every creature, and every person is amenable to that which God has commanded to be preached to him. But, brother Bales' position is clear: Matthew 19:9 is *not* a part of "the gospel of God's redeeming grace." Blasphemy, I call it—for what is blasphemy to be called but "blasphemy"? According to Bales, in these words—spoken by the Lord, and recorded by an inspired apostle—there is not one atom (electron or proton) of the gospel of God's redeeming grace. I pray God that brother Bales will ponder carefully what he has written. He will face it in judgment!

(3) It should be noted further that if (as Bales contends) "the gospel of God's redeeming grace" means "Christ's death for our sins, His burial, and His resurrection," then there is an awful lot of "the total message of the New Testament" in which there is not one atom (electron or proton) of the gospel of God's redeeming grace! According to brother Bales, the "total message of the New Testament" is

made up of two basic parts: "the gospel of God's redeeming grace (Christ's death for our sins, His burial, and His resurrection)" and that part of the total message which is *not* the gospel of God's redeeming grace. It would be a real service (?) to the brotherhood and to the world if brother Bales would go through the New Testament and identify clearly those parts which are NOT a part of "the gospel of God's redeeming grace" and those parts which ARE a part of "the gospel of God's redeeming grace." Perhaps he could have those parts which ARE to be printed in *red*—a special red-letter edition of the New Testament.

18. Brother Bales says: "God has one plan of salvation but one law of pardon for the alien (Acts 2:38) and another for the Christian (Acts 8:22)." Response: (1) He recognizes that God has one plan of salvation, but he steadfastly denies that all men are amenable to all the gospel. (2) It is true that different parts of *the gospel* apply in different ways to different persons, but the fact remains that all men are *amenable* to all the parts. The gospel is the gospel with all its parts. If a man is amenable to the gospel, then he is amenable to all its parts. The fact that I am a Christian does not prove (as brother Bales thinks) that, therefore, I am not amenable to the teachings of Acts 2:38. I must believe, respect, teach, and cause others to understand this teaching. The fact that one is an alien does not prove that therefore, he has no responsibility (amenability) to the teachings of Acts 8:22. I have pointed out previously that if the command for one to observe the Lord's Supper proves that the *alien* is not amenable to the gospel of Christ, then the command for one to be baptized proves that the *Christian* is not amenable to the gospel of Christ, and in which case *no one* is amenable to the gospel! God commands all men everywhere to repent (Acts 17:30). But, no man can repent until he is brought to *believe* in Christ. So, even the man who does not at this moment believe in Christ is, nonetheless, commanded to repent. He is *amenable* to the command to repent, but this is a command with which he cannot comply until he is *qualified* to repent. But, he is obligated to *qualify*.

19. In this connection, brother Bales says: "Christians were told not to depart (1 Cor. 7:10,11), aliens were permitted to depart if they were not content to dwell in the marriage bond (1 Cor. 7:12,15) . . . The Christian was under bondage until the alien departed, but was freed from the time the alien departed." Response: (1) The plain, simple fact is that both Christians *and* aliens were told not to depart. Both Paul and the Lord gave "charge" that "the wife depart not from her husband" and that "the husband leave not his wife" (1 Cor. 7:10,11). This "charge" Paul

and the Lord and the Holy Spirit gave "unto the married." That is, to *all the married*! Nobody has a right to change "the married" to *some* of the married! When somebody departs or leaves—whether Christian or non-Christian—that somebody sins! (2) The fact that an alien could or would depart does not mean (and does not prove) that he would do so without violating God's law—that he would do so *with* God's approval. (3) The fact is that the Christian contemplated in 1 Corinthians 7:15 *was not* (at the time of the departure of the alien) and *never had been* under the kind of *bondage* indicated by the Greek word *dedouletai*. There is no reference in *this word* to the *marriage bond*.

20. In my first negative I made reference to a Texas trial in which illegal aliens would be tried for rape and murder. They would be tried *according to the laws of the state of Texas*. The obvious point was: it is possible for a person who is not a citizen of the state of Texas to be *amenable* to the laws of the state of Texas. Though these persons were not *in* the state in the sense of being *citizens* of it, they were *under* (were amenable to) the laws of the state. Brother Bales writes a great deal about this, but he does not (and he cannot) refute the point made. Deaver never said that someone could *slip into* the church, or that one could be in the church *illegally*. Deaver did stress: that God has but one saving plan for all men; that this plan is *the gospel*; that the gospel is the gospel with all its parts; that this gospel is to and for all men; and that all men are amenable to this gospel. Ultimately, all men now living—citizens and non-citizens—will be judged by this law of Christ. It must be kept in mind that the Christ is not only the head of the church—the King over His kingdom—but that He is "King of Kings and Lord of Lords." He is "far above all rule, and authority, and power, and dominion" (Eph. 1:21).

A WORD ABOUT CHARTS: It never occurred to me that in the "preliminary considerations" I would need to discuss with brother Bales what a "chart" is. We agreed that each disputant (with each installment) would be allowed fifteen charts. Instead of using actual "charts" designed to prove, to explain, to illustrate, to simplify material contained in his actual text, brother Bales has continued simply to write out additional material (often single-spaced material) and to call these "charts." I have no recourse but to reciprocate in kind.

CHART #1

ITEM 21. Brother Bales quoted my statement that "Deaver never said 'the church only is under the new covenant.' Bales said that!" Then he adds: "Deaver will want to say it also when he recalls that under means in." Response: (1) Bales is wrong. Deaver will never want to make any such ridiculous statement—a statement that *implies* universal damnation. And, it is Deaver's opinion that brother Bales regrets that he ever made the statement or ever prepared and signed that proposition. He himself does not believe it. He himself will not accept it—until he has laboriously explained that "church" does not mean "church"; "only" does not mean "only"; "under" does not mean "under"; and "new covenant" does not mean "new covenant." (2) Deaver does not agree that "under" means "in." When I get *in* the bed, I do not get *under* the bed. When I go *in* the house, I do not go *under* the house. When I get *in* the car, I do not get *under* the car. When I get *in* the chair, I do not get *under* the chair. A person can be *under* (in the sense of being *amenable* to) the laws of Christ without being *in* the kingdom, as is clearly seen in consideration of *Acts 17:30*. The *alien* (who, obviously, is not *in* the kingdom) is *under* (is amenable to) the law of the Christ to repent.

ITEM 22. Brother Bales says: "God's right to tell aliens how to enter the old covenant no more put aliens under it than Christ's right to tell aliens how to enter the new covenant places them under the covenant." Response: (1) Brother Bales thinks he has a parallel to the new covenant situation, but he does not. During the time of the Mosaic law God also had a law for the Gentiles. No Gentile was required by God to enter the Mosaic system. The Gentile *could* become a proselyte, but he was not required to do so. *Both Jew and Gentile were amenable to the divine law which God gave to him.* Now, the situation is different. God has *one* law—one plan—for *all* men, and to which plan *all* men are amenable. (2) Again, brother Bales makes his basic position clear—that aliens are not *under* (i.e., not amenable to) the new covenant. The Baptist preacher does not sin (by violating the law of Christ) when he teaches salvation by faith only, impossibility of apostasy, rejection of the Lord's church, etc. The Christian church preacher does not sin (by violating the law of Christ) when he uses and encourages others to use mechanical instrumental music in worship. The alien does not sin (by violating the law of Christ) when he is guilty of fornication, rape, murder, idolatry, etc.

Brother Bales holds that men do not sin (by violating the law of Christ)—(1) When they establish or enter or support any religious institution not authorized by the New Covenant (the law of Christ); (2) when they teach and/or support the teaching that men must reject the gospel plan of salvation and accept the Baptist doctrine that alien sinners (non-Christians) are saved at the point of faith in Christ before and without being baptized in the name of Christ; (3) when they teach and/or support the teaching that men ought to reject the church which was purchased by the blood of Christ and enter the Baptist church and remain in it until death; (4) when they teach and/or support the teaching that men ought to reject the worship authorized by the New Covenant and to worship God by singing with the accompaniment of mechanical instrumental music; (5) when they teach and/or support the teaching that men ought to reject the way of life authorized and demanded by the law of Christ and to accept the view that no sin from murder to idolatry can endanger the salvation of one who has been born again.

CHART #2

ITEM 23. Brother Bales says: "The covenant teaches about God, Christ, the Spirit, devil, demons, angels, disembodied spirits, infants, the church, and the world, but they are not all under and regulated by the covenant." Response: this statement has nothing to do with the debate at hand. We are dealing with *men*—accountable, responsible human beings. I am affirming that all accountable persons are amenable to all the gospel of Christ. Brother Bales says that this is not the case at all. The fact is, he does not believe that all persons who are in the covenant (as he speaks of the situation) are amenable to all the covenant.

ITEM 24. Brother Bales says: "Deaver says one comes under all the laws of the covenant when one first sins." Response: *When did Deaver say this? Where did Deaver say this?* Deaver knows and teaches that "sin" relates to accountable human beings—not to the non-accountable. Only the accountable—the responsible—can transgress God's law. But, all accountable human beings *do* transgress God's law (cf. 1 John 1:8-10). One becomes amenable to all the gospel when one becomes an accountable person. Exactly when does this occur? I will let brother Bales set out the specifics.

ITEM 25. At this point in my second negative I am pretty far along in dealing with brother Bales' *second affirmative*. He is *now* in the *affirmative*! He now has all the rights and responsibilities inherent in his being in the affirmative. But, he continues to proceed as if he were in the *negative*. He is constantly referring to what Deaver has said (and to what others have said) and then responding accordingly. This is *negative* procedure. *Where is his affirmative?* His proposition is: "The Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." Let him prove *his proposition*. Let him make a sound argument the conclusion of which is: "Therefore, it is the case that there are internal laws of the kingdom and there are non-internal laws of the kingdom." Let him make a sound argument which forces the conclusion: "Therefore, it is the case that only those who are in the covenant are under the internal laws of the covenant." We stress again that he himself does not believe this proposition. That is, he does not believe that all who are (as he says) *in* the covenant are *under* all (as he says) the internal laws of the covenant! He believes and stresses that Matthew 19:9 is (as he says) "covenant legislation"—is included in the *internal laws* of the covenant. But, he does not believe that *Matthew 19:9* has anything to say to the *Christian* (one who is *in* the covenant and *under* the covenant—as Bales uses these terms) who is married to a non-Christian. The Christian whose non-Christian companion is guilty of fornication has no rights set out in Matthew 19:9, for—according to Bales—Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian. Let brother Bales set out the sound argument which forces the conclusion that 1 Corinthians 17:10-13 *proves* that "Therefore, it is the case that Matthew 19:9 applies only to the case in which a Christian is married to a Christian." Let him set out the sound argument which forces the conclusion: "Therefore, it is the case that the Baptist preacher does not sin—by violating the law of Christ—when he teaches (1) salvation by faith only, (2) impossibility of apostasy, (3) rejection of the gospel plan of salvation, (4) mechanical instrumental music in worship, (5) etc.

My point is: *he is in the affirmative*. Let him set out his arguments. Baseless assertions and groundless assumptions do not *provel*

ITEM 26. Brother Bales again (as he has done so often) makes reference to the special blessings and privileges and opportunities and responsibilities and relationships that

are experienced by those who are in Christ. But, I remind brother Bales that such does not prove that "Therefore, the non-Christian is not amenable to the gospel."

ITEM 27. Brother Bales makes reference to the apostles and their rule over the twelve tribes of Israel. Then, he says: "Deaver says they also rule the aliens with the internal laws of the kingdom." I am amazed, amused, sometimes exasperated—at brother Bales' "Deaver says" and "Deaver said" statements. *Where* did Deaver say any such? What Deaver says (and what he has proved) is: all accountable persons are *amenable* to all the gospel of Christ. The fact is, there are many who are *in* the kingdom (in the covenant) who refuse to be ruled by the laws of the covenant. But, their refusal does not preclude their amenability.

CHART #3

ITEM 28. Brother Bales says: "Deaver must prove that aliens are bound by Matthew 19:9. . . ." Response: (1) Brother Bales is supposed to be in the *proving* business *now*. He is the one who is in the *affirmative*. (2) Deaver has already proved that "aliens are bound by Matthew 19:9," but since brother Bales apparently missed it, let me go over it again.

1. If (A) it is the case that God has but one plan for all men; and if (B) it is the case that this plan is identified in Scripture as being "the gospel," "the faith," "the doctrine," etc.; and if (C) it is the case that God has commanded that this gospel be preached to every accountable person in all the world; and if (D) it is the case that a person is amenable to that which God has commanded to be preached to him; and if (E) it is the case that Matthew 19:9 is a part of the gospel—then (F) it is the case that all men are amenable to the teachings of Matthew 19:9.

NOTE: I am arguing that the conjunction of A and B and C and D and E implies F.

2. We affirm A. Cf. Romans 1:16.
3. We affirm B. Cf. Romans 1:16; Jude 3; Titus 2:10.
4. We affirm C. Cf. Mark 16:15.
5. We affirm D. Cf. Romans 3:19.
6. We affirm E. This was admitted by Bales in his first negative. It is obviously a part of the New Testament message, spoken by the Lord, recorded by an inspired apostle.
7. So, we have the conjunction: (A·B·C·D·E).
8. Therefore, F—It is the case that all men are amenable to the teachings of Matthew 19:9. This argument is *valid* in its form, and its premises are *true*. It is *sound*. And, nobody can refute a sound argument!

(3) Furthermore, in this connection, let me remind brother Bales that I have set out an irrefutable argument with regard to the Great Commission. I review it for him here.

1. If (A) it is the case that in the very process of *enabling one to become a* Christian that one is to be taught to observe all things which the Lord has commanded; and if (B) it is the case that Matthew 19:9 is a part of all things which the Lord has commanded; then (C) it is the case that in the very process of enabling one to become a Christian that one must be taught the teachings of Matthew 19:9.

NOTE: I am arguing that the conjunction of A and B implies C.

2. We affirm A. We have discussed thoroughly the Great Commission, and have shown irrefutably the force of the present participles.
3. We affirm B. The Lord spoke it, and an inspired apostle wrote it down.
4. Thus, we have the conjunction (A·B).
5. Therefore, C. It IS the case that in the very process of enabling one to become a Christian that one must be taught the teachings of Matthew 19:9.
This argument is *valid*; the premises making up the conjunction are *true*. The argument is *sound*.

CHART #4

ITEM 29. Brother Bales says: "Deaver must prove that aliens are bound by Matthew 19:9. . . ." Consider carefully the following: "But after certain days, Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and self-control, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me" (Acts 24:24,25).

1. Did Paul preach to Felix?
2. Was Felix an alien?
3. Did Paul preach to Felix concerning "the faith"?
4. Is "the faith" the same thing as "the gospel"?
5. Did Paul, upon this occasion, preach "the gospel" to an alien?
6. Did "the gospel" ("the faith") which Paul preached to Felix include: (1) reasoning about *righteousness*? (2) reasoning about *self-control*? (3) reasoning about *the judgment to come*?
7. Is it the case that Paul's preaching "the faith" ("the gospel") to Felix was *not* just a matter of explaining to Felix the "invitation"?
8. Is it the case that a man is amenable to the preaching which God causes an inspired apostle to preach to him?
9. Is it the case that Felix, an alien, was amenable to the New Testament teaching about (1) righteousness, (2) self-control, and (3) the judgment?
10. Is it the case that all accountable persons, including aliens, are amenable to the New Testament teaching about (1) righteousness, (2) self-control, and (3) the judgment?

The argument:

1. If (A) it is the case that Paul preached to Felix; and if (B) it is the case that Felix was an alien; and if (C) it is the case that Paul preached to Felix concerning "the faith"; and if (D) it is the case that "the faith" is the same as "the gospel"; and if (E) it is therefore the case that Paul, upon this occasion, preached the gospel to an alien; and if (F) it is the case that "the faith" ("the gospel") which Paul preached to Felix included reasoning about righteousness, self-control, and the judgment to come; and if (G) it is the case that "the faith" ("the gospel") which Paul preached to Felix was not just a matter of explaining to him the invitation; and if (H) it is the case that a man is amenable to that which God has caused an inspired apostle to preach to him; and if (I) it is the case that, therefore, Felix—an alien—was

amenable to the New Testament teaching about righteousness, self-control, and the judgment; then (J) it is the case that all accountable persons, including aliens, are amenable to the New Testament teaching about righteousness, self-control, and the judgment—and are not just amenable to the invitational aspect of the gospel.

NOTE: I am arguing that the conjunction of A and B and C and D and E and F and G and H and I implies J.

2. We affirm (in the light of Acts 24:24,25) each of these conjuncts of this conjunction. The truthfulness of each conjunct is clearly set out. Hence, we have the truthfulness of the conjunction.
3. Therefore, we have J. It IS the case that all accountable persons, including aliens, are amenable to the New Testament teaching about righteousness, self-control, and the judgment—and are not just amenable to the invitational aspect of the gospel.

We note further:

1. If (A) it is the case that all accountable persons, including aliens, are amenable to the New Testament teaching about righteousness, self-control, and the judgment; and if (B) it is the case that the New Testament teaching about righteousness, self-control, and the judgment includes the Lord's teaching in Matthew 19:9; then (C) it is the case that all accountable persons, including aliens, are amenable to the teachings of Matthew 19:9.
2. We affirm A. This is point J, proved in the preceding syllogism.
3. We affirm B. Proved in the preceding syllogism.
4. Thus, we have the conjunction made up of the conjuncts A and B.
5. Therefore, we have C. It IS the case that all accountable persons, including aliens, are amenable to the teachings of Matthew 19:9.

CHART #5

ITEM 30. Brother Bales says: "Deaver must prove that aliens are bound by Matthew 19:9. . . ." Consider carefully what is recorded in Acts 13:6-12. Questions:

1. Did Sergius Paulus want to hear from Saul and Barnabas "the word of God"?
2. Is "the word of God" the same as "the gospel"?
3. Was Sergius Paulus an alien?
4. Did Saul (Paul) preach "the word of God" to Sergius Paulus?
5. Is "the word of God" (of verse 7) the same as "the faith" (of verse 8)?
6. Is "the word of God," "the gospel," and "the faith" all the same thing?
7. Did Saul (Paul) preach to Sergius Paulus anything about "the right ways of the Lord"?
8. Is "the right ways of the Lord" the same as "the word of God," "the gospel," and "the faith"?
9. Was Sergius Paulus "astonished at the teaching of the Lord"?
10. Is the word "teaching" of the Lord the same as the "doctrine" of the Lord?
11. Is it the case that "the word of God," "the gospel," "the faith," "the right ways of the Lord," "the teaching of the Lord," and "the doctrine of the Lord" are all the same thing?

12. Is it the case that a person is amenable to the preaching which God has caused an inspired apostle to preach to him?
13. Is it the case that Sergius Paulus, an alien, was amenable to "the word of God," "the gospel," "the faith," "the right ways of the Lord," "the teaching of the Lord," "the doctrine of the Lord," and not just to an invitational aspect of the gospel?

The Argument:

1. If (A) it is the case that all accountable persons, including aliens, are amenable to "the word of God," "the gospel," "the faith," "the right ways of the Lord," "the teaching of the Lord," "the doctrine of the Lord"; and if (B) it is the case that "the word of God," "the gospel," "the faith," "the right ways of the Lord," "the teaching of the Lord," "the doctrine of the Lord" includes the Lord's teaching recorded in Matthew 19:9; then (C) it is the case that all accountable persons, including aliens, are amenable to the teachings of Matthew 19:9.

NOTE: I am arguing that the conjunction made up of the conjuncts A and B implies C.

2. We affirm A. This is proved in Acts 13:6-12.
3. We affirm B. This is proved in Acts 13:6-12.
4. Thus, we have the conjunction (A B).
5. Therefore, C. It IS the case that all accountable persons, including aliens, are amenable to the teachings of Matthew 19:9.

The argument is valid in form. The conjuncts making up the conjunction are *true*. Thus, the conjunction is true. Therefore, the conclusion is *demand*ed. The argument is *sound*.

How would brother Bales respond to these two arguments (about Felix and Sergius Paulus)? He has seen clearly that if he allows that Matthew 19:9 is a part of "the gospel" (which point he clearly admitted in his first negative) that there is no way he can attempt to refute the fact that Felix and Sergius Paulus were indeed amenable to the teachings of Matthew 19:9. Therefore, he *must deny* that the teachings of Matthew 19:9 come within the scope of the New Testament about righteousness, self-control, and the judgment; he *must deny* that the Lord's teaching recorded in Matthew 19:9 is included in "the word of God," "the gospel," "the faith," "the right ways of the Lord," "the teaching of the Lord," "the doctrine of the Lord." It is no wonder that he now says that Matthew 19:9 is not a part (not an atom or electron or proton) of "the gospel of God's redeeming grace"!

CHART #6

ITEM 31. "Deaver admits he does not teach aliens to give while they are aliens." So writes brother Bales. Why can't the man at least try to be fair, honest, and accurate? Bales knows well that Deaver teaches the alien (while he is an alien) that he (the alien) has a responsibility to (an amenability to) God's law on giving, but that he (the alien) cannot "give" acceptably to God until he (the alien) becomes a Christian. Deaver teaches that even the alien is amenable to God's law on giving. Bales teaches that the alien IS NOT amenable to God's law on giving. Deaver teaches the alien (while he is an alien) that he (the alien) has a responsibility to (an amenability to) God's law on the

Lord's Supper, but that he (the alien) cannot "observe the Lord's Supper" acceptably to God until he (the alien) becomes a Christian. Deaver teaches that even the alien is amenable to God's law on the Lord's Supper. Bales teaches that the *alien* is *not* amenable to God's law on the Lord's Supper. This is the difference between us, and *this* is the debate now in progress.

What passage would brother Bales use, in talking to an *alien*, in trying to teach the *alien* that he (*the alien*) had no responsibility to God's law on giving? What passage or passages would brother Bales use in talking to an *alien*, in trying to teach the *alien* that he (*the alien*) has a responsibility to the command to be baptized, but that he has no responsibility to God's law on giving? What passage or passages would brother Bales use in talking to an *alien*, in trying to teach the *alien* that he (*the alien*) is not amenable to the gospel (the law of Christ)?

ITEM 32. Brother Bales says: "Christ's universal authority permits Him to teach through later revelation that Matthew 19:9 does not cover marriages involving aliens" (1 Cor. 7:10-11,12-15). Response: (1) Bales recognizes that the Christ has *universal authority*, but he persists in denying that *all* men are amenable to *all* the gospel of Christ. He persists in denying that Matthew 19:9 has anything to say to the non-Christian, or even to the *Christian* who is married to a non-Christian. (2) Bales comes now to a very crucial point in his doctrine—his doctrine of "later revelation," as pertains to 1 Corinthians 7:10-13 and Matthew 19:9. He *assumes* and he *asserts* that 1 Corinthians 7:10-13 is revelation which was given *after* Matthew 19:9. I stress that he *assumes* this—he does not prove it. He seems to overlook the fact that Matthew 19:9 is a part of the New Covenant, and that it became effective upon Pentecost of Acts 2 (as a part of the new law). He seems to overlook the fact that the book of Matthew was written *after* Pentecost. The information which I have on the matter forces me to conclude that the book of *Matthew* was written *after* Paul wrote 1 Corinthians. Brother thinks that at least twenty-four years after Pentecost God made it clear—through Paul—that Matthew 19:9 never was intended to apply to any marriage situation excepting that of a Christian to a Christian. Nobody knew this for twenty-four years! (3) Brother Bales claims that the Holy Spirit guided Paul, in 1 Corinthians 7:12, to reveal something which the Lord had not taught in His public ministry. This claim (of brother Bales) completely disregards the very nature of divine revelation. In Matthew 28:20 the Lord said: ". . . teaching them to observe all things whatsoever I have commanded you." Note carefully the "*I have commanded you*." As recorded in Matthew 16:19, the Lord said: ". . . and whatsoever thou shalt bind upon the earth shall already have been bound in heaven, and whatsoever thou shalt loose upon the earth shall already have been loosed in heaven." NOTE: "Shall already have been bound in heaven"; "shall already have been loosed in heaven." As recorded in John 16:13, the Lord said of the Spirit: ". . . he shall guide you into all the truth . . . he shall declare unto you the things that are to come." Question: Would the Spirit guide the apostles into new truth (truth which the Lord had not taught)? Or, would the spirit guide by clarifying, explaining, and elaborating upon *the truth* which the Lord had taught? Question: Is there any example or instance in the New Testament of the Spirit's guiding the apostles into truth which *had not been set out in principle by the Lord*? Note: "These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and *bring to your remembrance all that I said unto you*" (John 14:25,26).

For example: the Lord had commanded that His message be preached to every creature in all the nations. He stressed this point in His public ministry. The Lord, by the Holy Spirit, elaborated upon this (that is, He explained it and emphasized it) with

regard to (1) the Jews, Acts 2; (2) the Samaritans, Acts 8; and (3) the uncircumcised Gentiles (Acts 10, 11, and 15).

Another illustration: In Matthew 19:6 the Lord had emphasized the divine law on marriage—that there be no rupture in divinely authorized marriages. In 1 Corinthians 7:10,11 Paul makes specific reference to *this divine law*, and then—in verses 12-15—applies this law to three questions (or three cases) the Corinthian brethren had asked about: (1) What if *departure* does take place? (2) Should the Christian who is married to a non-Christian, and the non-Christian is *content* to dwell with the Christian, depart from (or leave) the non-Christian companion? (3) What if the unbeliever—not being content to dwell with the Christian—departs from the Christian? In each of these instances, the Holy Spirit (as promised) guides Paul in making clear just how the divine law (which had been taught by the Lord Himself, in His personal ministry) applied to the specific cases and questions asked about by the Corinthian brethren. There was no guidance into truth about which the Lord had not spoken in principle!

Another illustration: In fact, we have this same type of situation in Matthew 19:6 and Matthew 19:9. In verse 6 the Lord set forth the divine law (that there be no rupture in the divinely authorized marriage). In verse 9 He actually sets forth another law which steps in and becomes effective when the 19:6 law has been violated. But, verse 9 does not cancel out verse 6.

Another illustration of this principle: “And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because *it was not declared* what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp” (Num. 15:32-35). The Sabbath Law (Remember the sabbath day, to keep it holy) had been given. But, exactly how does this law relate to this specific situation? What penalty is required? How is the punishment to be administered? By whom? God declared what should be done. God explained His basic sabbath law was to be upheld in this specific case.

It is not the case at all that God, in 1 Corinthians 7:10-13, through Paul, revealed a marriage law with which the Lord had not dealt in principle.

CHART #7

Regarding My Questions to Brother Bales

1. I made reference to Matthew 28:20, the Lord's statement “. . . teaching them to observe all things whatsoever I commanded you. . . .” I asked: “Am I speaking in harmony with the Scriptures if I apply the word ‘gospel’ to the words ‘all things whatsoever I commanded you?’” Bales answered: “The gospel preached to aliens does not include all Christ's commands.” To Bales, there is (1) the gospel which is to be preached to aliens, and (2) the gospel which is to be preached to Christians. To the Lord, and to the New Testament, there is simply “the gospel,” which is to be preached

to "every creature" in all the world. I have already shown (and have proved) that the Lord said (in giving the Great Commission) that in the very process of enabling one to become a Christian that one (that alien) is to be taught "... to observe all things whatsoever I commanded you." This is exactly what Mark (the Holy Spirit) calls "the gospel" (Mk. 16:15). The Lord says that "the gospel"—*all* the gospel, the gospel in all its parts—is to be preached to the alien. Bales says this is not the case at all! Bales says: "Deaver, can every word in the New Testament message be called the gospel?" Answer: Every word in the New Testament is a component part of "the gospel," and it is "the gospel" which the Lord commanded to be preached to "every creature," and every person is amenable to that which the Lord has commanded to be preached to him."

2. I asked: "So far as concerns the Lord's Supper—when the *alien* does not observe the Lord's Supper on the first day of the week does he sin by violating the 'law written on the heart'?" Bales answered: the command to observe the Lord's Supper "... not being addressed to aliens, he does not sin by not observing the Lord's Supper." Brother Bales is tremendously "gifted" (?) (1) in steadfastly refusing to give a simple, straightforward answer to a simple question; (2) in attempting to answer a question by asking his opponent a series of questions; (3) by attempting to answer a question which has not been asked! The command to observe the Lord's Supper is a part of the Law of Christ. Bales holds that the Law of Christ is not addressed to the alien. Therefore, he holds that the alien does not sin (by violating the Law of Christ) when he does not observe the Lord's Supper. So, I DID NOT ASK HIM ABOUT THIS! He says, however, that the alien (somehow) does become a sinner. He becomes a sinner, not by violating the Law of Christ, but by violating a "law written on the heart" which is *not* the gospel, and which is clearly *distinguished from* the gospel. Therefore, my question was (and is): When the alien does not observe the Lord's Supper on the first day of the week does he sin *by violating the "law written on the heart"*? Is there something in Bales' "law on the heart" which requires one (even an alien) to observe the Lord's Supper? Or, does Bales hold that in not observing the Lord's Supper the alien does not sin, period!

3. I asked brother Bales: "Is it in harmony with the law of Christ for me to read John 3:5 to an *alien*? Can I use this passage (in studying with an alien) to prove to that *alien* that he has an *obligation* to enter the kingdom of Christ?" Bales responded: "Jesus commands us to tell aliens they must be born again—whether you put it in the language of John 3:3-5; Mark 16:15,16; or Acts 2:38." I take it that brother Bales is saying, "Yes, it is right for me to use John 3:5, in studying with an alien, to prove to that *alien* that he is *obligated* to enter the kingdom of Christ." I observe: (1) John 3:5 is addressed to (does have something to say to) the alien; (2) The alien has a *responsibility* in relationship to John 3:5; (3) John 3:5 is a part of the Law of Christ; (4) I am right in using John 3:5 to help the alien to understand his obligation to enter into the kingdom; (5) The alien, according to John 3:5, does have an *obligation* to enter into the kingdom—an obligation which he cannot meet until he qualifies himself to be baptized into the Christ.

4. I asked brother Bales: "Does this alien (of #3) have an *obligation* to enter the kingdom?" His answer: "... therefore when He who has all authority commands a believing penitent to be baptized into the kingdom, that person is obligated to do it." So, brother Bales recognizes that this alien (of #3), in the light of John 3:5, does have an *obligation* to enter into the kingdom. I can use (with God's approval) John 3:5 to help the alien to understand that he does have this obligation. But, brother Bales also recognizes that only the penitent believer can be baptized into the Kingdom. He thus recognizes (and admits) that the alien does in fact have an *obligation* (to enter into the

Kingdom) which he cannot meet until he *qualifies* himself (by his faith and his repentance) to be baptized.

5. I asked brother Bales "If, in trying to teach a non-Christian about the church of our Lord, I should discuss with him 1 Timothy 3:14,15—would I be guilty of sin?" Among other things, brother Bales said: "You would not be guilty of sin if you argued with an atheist that the Bible is one proof of the existence of God. You would not sin by debating an alien on the millennial issue." I take it that this means that I would not be guilty of sin (according to Bales) in using 1 Timothy 3:14,15 to try to help even an alien to understand better the nature of the church. Bales thus admits that, Yes, there is a message, even to the alien, in 1 Timothy 3:14,15. Is the alien *amenable* to this message, to him, contained in 1 Timothy 3:14,15? Does brother Bales see this message as being a part of the "invitation" to the alien to come into the kingdom?

CHART #8

True/False Questions for Brother Bales

True	False	
☐	☐	God has but one saving plan for all men (i.e., for all accountable persons) living today.
☐	☐	God's saving plan for all accountable persons living today is identified in Scripture as being "the gospel," "the faith," "the truth," "the doctrine," "the sound doctrine," "the Way," etc.
☐	☐	This saving plan is commanded by the Lord to be preached to every creature in all the world.
☐	☐	A person is amenable to (is responsible to) that which the Lord has commanded to be preached to him.
☐	☐	Matthew 19:9 is a part of the gospel of Jesus Christ.

BALES' THIRD AFFIRMATIVE

I. PROPOSITION: "Resolved that the Scriptures teach that only those who are in the covenant are under the internal laws of the covenant."

(1) This is not primarily about the divorce question but deals with the nature and scope of the new covenant. When Deaver affirmed a *different* proposition, I denied his proposition that Mt. 19:9 is universal legislation.

(2) One can believe that Mt. 19:9 is universal legislation without denying my affirmative.

(3) One can believe everyone is under the covenant without believing that Mt. 19:9 applies to marriages involving unbelievers (1 Cor. 7:12-15).

(4) Deaver knows my proposition is much broader. "Bales teaches that the *alien is not* amenable to God's law on the Lord's Supper. This is the difference between us, and *this is* the debate now in progress." (II,N, 31) Although Deaver believes the unbeliever is obligated and qualified to observe Mt. 19:9, he believes the alien is obligated but "cannot 'observe the Lord's supper' acceptably to God until he (the alien) becomes a Christian" (II,N,31). This implicitly binds only the Christian to *observe (obey)* it.

(5) Deaver did not sign this proposition until he "was absolutely certain as to what brother Bales means by it." Think of it, Deaver is denying all the following! "Brother Bales holds: (a) one is not included in the testament unless one is a child of God; (b) God does not dispose of His goods to those outside the family; (c) the kingdom is given to the apostles, to the little flock, to Christians, but not to the world; (d) the covenant is appointed only for spiritual Israel, the church; (e) no one is under the covenant unless he is in the covenant." (I,N,1) By *under* I mean *in*. Deaver implicitly says that he denies all five of these items in denying my proposition. *Do you know of any other gospel preacher who denies all these?* I know only of one other. Surely when Deaver's confusion clears he will realize he agrees with the first four (at least I think he does), and having accepted four-fifths

of what he says my proposition involves, perhaps he can be persuaded to accept the other fifth.

(6) How can I admit I made a mistake in saying the church only is under (in) the new covenant? The new covenant is made with the church, not the world. Why should I say it was made with the world? Is the world the world of the covenant as the church is the church of the covenant? If it is, it is both obligated and qualified to observe the Supper.

(7) Because the covenant says something about, or to, God, the devil, spirits, infants, the world, does not mean they are "under and regulated by the covenant." Deaver said: "This statement has nothing to do with the debate at hand. We are dealing with *men* accountable, responsible human beings." (II,N,23). Answer: (a) The proposition says nothing about *men only*, but "that only those who are in the covenant are under. . . ." Christ's universal authority conveys the right to command angels, spirits, and men, but proves nothing as to who is regulated by its internal laws. (b) Deaver says if any of the New Testament message is preached to one, all is bound. Paul "said to the spirit, I charge thee *in the name of Jesus Christ* to come out of her. And it came out that very hour" (Acts 16:18). Was this spirit obligated to prophesy in the assembly but not yet qualified until baptized? Is it regulated by the covenant? Is Deaver amenable to observe (obey) the command "to come out of her?"

II. A MEDLEY OF MATTERS. (1) Deaver's schedule has caused him to be around 7 months on one reply and around 10 on another, instead of mailing a reply back within a month from the time received an exchange. I was two months late one time and around three weeks another time. I hope we can complete the debate soon.

(2) If Deaver does not reply to arguments he overlooked in the next exchange, he will be unable to introduce new material in his fourth negative.

(3) I stated most of my affirmative arguments in my first affirmative, and am now endeavoring to defend them as well as present additional material. Deaver said Bales "continues to proceed as if he were in the negative. . . . *Where is his affirmative?*" (II,N,25) I regret what I thought was my affirmative does not seem so to Deaver. To what does he think he has been endeavoring to reply? One in the affirmative usually finds himself affirming and denying.

(4) Deaver: "Faith comes by hearing God's word, and as long as I am determined to listen carefully to God's word, and to be governed by it, I cannot go wrong or be wrong!" (BN, Feb., 1983, p. 148). Does this mean Deaver cannot be wrong on this proposition and on his

arguments? Integrity and industry are essential, but one can overlook something for a long time. I am trying to keep open to Deaver and to the Word; but I think he is not hearing the Word on this subject, and he thinks the same about me. Why one of us does not hear, I leave to the Lord.

(5) Deaver thinks I have surrendered the debate (II,N,5). Since I do not realize it, I shall not drop out!

(6) Deaver still extends an invitation instead of calling it an imperative!

(7) He implies that Christ's yoke is not forced on us, and that there is *learning* to do after the yoke is voluntarily taken (SS, January 1984, p. 48).

(8) I said: "there is a vast difference between being invited to come under His wing and being under His wing." Deaver missed the point, and said there is an obligation to accept the invitation (II,N,13). I know the alien must obey the gospel. (*Nub*, 49), but an invitation does not by itself place one under His wing. A proposal does not automatically place one under the law of the husband (Rom. 7:2; Eph. 5:22-24).

(9) Since the covenant is not unilaterally imposed, the alien does have the promises because he is not where they are, i.e., in the covenant (II,N,12).

(10) It is too bad that brethren cannot invite Deaver to preach *one gospel* sermon without Deaver being obligated to preach every word of the New Testament, or the entire New Testament message. If it is a morning service, the audience would be well advised to bring lunch and supper.

III. WHAT MEANETH THESE? (1) "I am persuaded that Dr. Bales is not nearly as concerned about the teaching of Mt. 19:9 as I had thought that he was. Instead, I think that he is using this matter to press the 'let-there-be-no-disfellowship-for-any-cause' doctrine." (BN, July 1981, p. 39) There are causes for disfellowship. I did not think of disfellowship in connection with our discussion until Deaver raised it in Searcy, April 19, 1977.

(2) If Deaver did not sign the first proposition "because I knew that he himself did not (and does not) believe it," why did he sign the second which he says is "identical in meaning with proposition #1" (II,N,4 and 21)? I believe both of them.

(3) Unless I had explained the first proposition he "just never would have understood it!" (II,N,4) How, then, did he know I did not believe it?

(4) Deaver said I now realize I signed a proposition which I cannot

defend, and Bales should "simply admit his mistake, and move on" (II,N,8). How can I admit a mistake I did not make?

(5) Deaver calls my arguments "baseless assertions and groundless assumptions" and asks me to "set out" my arguments (II,N,25). I have no arguments which some cannot call baseless, even though they do not disprove them.

(6) "This is the kind of absurdity that I have come to expect from brother Bales." (II,N,15). He was commenting on my statement that: "Deaver now agrees with me aliens are not under the covenant." (II,A,III) I drew this conclusion in part from Deaver's statment on Rom. 3:19: "the law says, to the in-the-law-ones it speaks" is the literal translation. "The text actually has 'in,' not 'under.' " (I,N,18). This is one of the passages I used to prove *under* means *in*. And Deaver grants this is its meaning.

(7) I said: "Deaver in practice and implicitly agrees with me that aliens are not amenable to all the New Testament message." He said: "This is completely false, and he knows it is false!" (II,N,3). (A) He agreed in practice: He does not teach the entire New Testament message to an alien prior to baptism. (B) He agreed implicitly: (a) God's financial plan is "for his (God's) churches" (*Studies*, 264). The *order* was given to "churches" (266). Aliens are not in the church. He says aliens "cannot 'give' acceptably" (II,N,31), therefore unless God commanded them to give unacceptably they are not commanded to give while aliens. (b) He says the same thing about the Lord's Supper (II,N,31).

(8) Deaver denied that he says the apostles rule the aliens with the internal laws of the kingdom. This type of statement "amazed, amused, sometimes exasperated" him. He said some in the kingdom refuse to be ruled by some of its laws (II,N, 27). Answer: (a) This logic says Christ cannot have universal rule, or rule the church, because some disobey. (b) I referred to laws which Deaver says are laid down for aliens. I was not talking about the fact one can refuse.

(9) "Why can't the man at least try to be fair, honest, and accurate?" (II,N,31). I do not understand any such statements as being tributes to my integrity.

IV. THE NATURE OF THE COVENANT, INCLUDING ITS SCOPE, IS VITAL. (1) D.R. Dungan well said: "So it is with all the covenants that God has ever made with man — each covenant is for the man, or the men, to whom it was given, and for whom it was intended. It belongs to no other man, or men, except as extended to them by its Author. In all the individual contracts that God made with the Patriarchs, the demands, duties and blessings were peculiarly the

property of the men to whom the covenant belonged." (*Hermeneutics*, 106). In effect, Max R. Miller says the same thing (Beacon, 1-26-84, p. 14). "*Each covenant that God has made with men may have many things in common with all the others, and yet be distinct. There is nothing more common than to mistake similarity for identity.*" (108)

(2) If all men are under the covenant, the covenant is not binding because it is *preached to them*, but because it is unilaterally imposed on all. Some have never heard of it. If unilaterally imposed, all are in it and there are no aliens. It is made with all. Therefore, all know the Lord, all have His laws in their mind, all are His people, none need to be taught to know the Lord, all have their sins forgiven, and all are Israel (Heb. 8:8-12) But Deaver brushed off the nature of the covenant as amounting to nothing (II,N,10). Keep in mind that the covenant is also a testament, and only fellow-heirs are under it.

(3) The covenant is made only with those whose sins are forgiven (Rom. 11:27; Heb. 8:12).

(4) Deaver realized Gentiles were not under the old covenant for it was for Israel. "God prepared it for them, gave it to them, and they were amenable to it" (I,N,1). The old was made with physical Israel (Deut. 5:2; 1 Kings 8:9; Jer. 31:32), not with other nations (Psa. 147:19-20). The new was prepared for, and given to, spiritual Israel and Judah. "I will *make* a new covenant *with* (the world, no — J.D.B.) . . . Israel . . . Judah" (Jer. 31:31). It has been made (Heb. 8:5-13), and is made with all whose sins are forgiven (Rom. 11:27; Acts 2:38). Those under it are amenable to its internal laws. There is no scripture justifying the position that it is made with the world. Deaver has aliens amenable to the internal laws by which the apostles rule the twelve tribes of Israel (Matt. 19:28). To show Christ's authority is "not limited to Spiritual Israel" Deaver quoted Eph. 1:21-22; 1 Tim. 6:15; II,N,10). My point is that His authority not being limited to spiritual Israel proves nothing with reference to whether aliens are amenable to obey the internal laws. To quote such passages in rebuttal *implies all rule is covenant rule*. But Christ's universal authority over heaven, all the earth, the devil and demons, disembodied spirits, angels, infants, and all men does not mean all are governed by the internal laws of the covenant.

(5) The church is God's temple (Eph. 2:13-22) and there are temple regulations which do not apply to Gentiles today just as there were those that did not apply to Gentiles in the days of the old covenant. (a) Then and now there was a without and a within (1 Cor. 3:16-17; 5:12-13; Col. 4:5). "And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar,

and *them that worship therein*. And the court which is *without* the temple leave without, and measure it not; for it hath been given unto the nations (Gentiles): and the holy city shall they tread under foot forty and two months . . ." (Rev. 11:1-2). These brethren place Gentiles within the "temple land" instead of leaving them without. (b) They measure with the reed those who are without where God said "measure it not" (Lock, 294-295). (c) Those in the temple are acceptable worshippers (d) The Gentiles are those who are not of God's nation (1 Pet. 2:5-10). (e) A spiritual temple could be measured only by a spiritual reed, i.e., the word of God. (f) The temple is not built on a literal piece of land, therefore there is no temple land in which aliens can live and be regulated by the internal laws which govern the temple.

V. UNDER THE COVENANT MEANS IN THE COVENANT:

Deaver thinks I regretted having signed the statement (the church only is under the new covenant), and that: "He himself does not believe it." (II,N,21). Answer: (1) I shall not swap the scriptural meaning of under (in) for the meaning in Deaver's *human* illustrations. *Under* does not have to be *in* in every context to mean it in some contexts. The law spoke to those "under (*en*) the law" (Rom. 3:19). They "sinned under (*en*) law" and "shall be judged by the law" (Rom. 2:12). "Kept in ward under (*hupo*) the law" (Gal. 3:32). Christ was born under (*hupo*) the law" (Gal. 4:4) that "he might redeem them that were under (*hupo*) the law" (Gal. 4:5). Certain misguided Christians desired "to be under the law" (Gal. 5:21), but those "led by the Spirit, ye are not under (*hupo*) the law" (Gal. 5:18). To be "under (*hupo*) sin" (Rom. 3:9) was to be in sin. "Under (*hupo*) the yoke" (1 Tim. 6:1) was to be in bondage. "Under (*hupo*) darkness" (Jude 6) was in darkness. Paul being under (*ennomos*) law to Christ (1 Cor. 9:21) was to be in the new covenant of which he was a minister (2 Cor. 3:6). Not under (*hupo*) law means one is not in the law (Rom. 6:14) and under (*hupo*) grace means one is in grace (Rom. 6:14). Does Deaver think that to be under grace means in the place below grace (where one would be in the light of Deaver's statement that he is not under the bed, house, car, or chair when he is in them)? Regardless of where the alien is, Deaver will not tell him to observe the Lord's supper or to give *while in the world*.

(2) The covenant is the covenant of grace which involves the blood of Christ (Heb. 9:15-17). "This cup is the new covenant in my blood, that which is poured out for you" (Lk. 22:20). Jerry Moffitt said: "To put it another way, it is the blood with the new covenant in it" (*Sound Doctrine*, San Marcos, Texas 78666, April 1979, p. 7). I think the blood

dedicated the covenant. If one is under the covenant one is under the blood. Is there any difference between being under grace and being required to meet conditions in order to come under grace? Deaver replied that being required to meet conditions is "itself a matter of God's grace" (Titus 2:11; Eph. 2:5; Rom. 5:2; II,N,15). I know that "we have had our access by faith into this grace wherein we stand" (Rom. 5:2), but the offer of salvation for all (Titus 2:11) does not mean all are saved. Deaver did not answer my question. Those who have not entered the covenant are not under grace but under condemnation (Rom. 6:14). There is a difference in standing condemned under law and standing free from sin's dominion under grace (Rom. 6:14). There is a difference between an offer of grace and being under grace. Furthermore, the condition (John 3:5) of coming under grace is not the same as the condition of continuing under grace.

(3) The devil does not have to be under the covenant in order for it to be wrong to deceive (John 8:44; Rev. 12:9; 2 Cor. 11:3,14-15). Denominationalists do not have to be under the covenant in order for it to be wrong to misrepresent God's word on any subject (II,N,22; Bales I,A,XIX,XX; Bales III,N,V). Deaver is mistaken when he says, "Brother Bales holds that men do not sin . . ." (II,N,22). Is a "Christian church preacher" who obeyed Acts 2:38 in the covenant (II,N,22-2)?

(4) The alien is not in the covenant in any sense (contrast II,N,15). That Christ has authority to command the alien does not prove the alien is regulated by the internal laws of the covenant. If the alien were amenable to Mt. 19:9, he would be amenable only *to teach it* to two Christians (1 Cor. 7:10-11,12-15), like Deaver says he is amenable to 1 Tim. 5:14.

(5) The church is not co-extensive with the world. As Guy N. Woods said: "*The church is (a) a body (b) of baptized believers (c) called out from the world (d) over which Christ reigns as head (e) directed by the Holy Spirit through the word of truth.*" (Q&A,204). This does not describe Christ's rule over the world, or suggest that He rules aliens by its internal laws. To understand the Bible we must consider to whom and of whom something is said. Deaver has failed to distinguish what Christ says to the world and what He says to the church.

(6) Teaching aliens about the church (II,N,Chart #7-5). (a) Christ taught the devil the word of God, though the devil (not being a man) does not eat bread (Matt. 4:4). It was right to quote scripture to meet the devil's temptation. It was right for Christ to say: "Get thee hence, Satan (Matt. 4:9-10), but none of this meant the devil was under any covenant. (b) It was right to command the spirit in the name of Jesus (Acts 16:16-18). But this did not place it under (in) the covenant. (c)

Paul warned against ministers of the devil who were false apostles (2 Cor. 11:12-15), but they were not under the commission to preach the gospel. (d) It was right to appeal, as Warren did, to general revelation (and not to the law of Christ) in debating atheists. Deaver moderated for this debate (Warren-Matson) but did not rebuke Warren for failing to appeal to Christ's new covenant law revealed in special revelation. *How could Warren do this if Christ's law is the only law today?* (e) When Deaver teaches a child anything in the law of Christ, in response to his duty as a Christian, he binds the entire law of Christ on that child. (f) One cannot teach an alien how aliens "ought to behave themselves in the house of God" (1 Tim. 3:16). No alien can behave in any way in God's house. There is no instruction to aliens as to how aliens are to behave in God's house, therefore there is no obligation for aliens to behave themselves in the house of God. To teach the alien how the redeemed conduct themselves in the house of the redeemed does not bind the alien to partake of the Lord's Supper. The internal duties are not a part of that which the alien must do in order to enter the covenant. (g) There is a difference between a marriage proposal and being bound by duties of marriage before the proposal has been accepted and the marriage taken place. We are married to Christ. Deaver places aliens under the duties of the bride.

(7) Deaver has a man tried by the laws of Texas when he has never been there.

VI. TO WHAT LAW DID DEAVER DIE WHEN HE BECAME A CHRISTIAN? Deaver: "An alien, in becoming a Christian, dies to the law of sin discussed by Paul in Rom. 7:23 and 8:2." (I,N, Chart #9-2). Consider:

(1) Deaver and Warren believe all men are under but one law, i.e., the law of Christ (*Lock*, 51-69). "The law of the Spirit of life" is the law of Christ (*Lock*, 62). If aliens are under "the law of the Spirit of life" they are already "free from the law of sin and of death" (Rom. 8:2).

(2) Sin has dominion over one who is under law, but not over one who is under grace. The alien is under law and the Christian is under grace.

(3) Since the law of Christ frees one from the law of sin, the alien while under the law of sin was not under the law "of the Spirit of life." The law under which the alien stands condemned cannot be the same law (of Christ) which delivers him from condemnation. While under the law of sin and death we are in the devil's kingdom. When under the law of the Spirit of life, we are in Christ's kingdom.

(4) Deaver has the alien under two laws at the same time: (a) The

law of Christ. (b) The law of sin and death. But Paul said you are free from the law of sin when you come under the law of Christ.

(5) Since the law of sin is that which condemns the alien, when he is under the law of sin he is not under the law of Christ since the law of Christ frees him from the law of sin.

(6) Because of what Christ did for us, the sinner, contrary to Warren's book (*Your*, 593), does not have to be punished.

VII. WHEN DOES ONE COME UNDER THE LAW OF CHRIST?

Deaver: "The Great Commission relates to man's salvation . . . Man stands in need of salvation. The Commission sets forth the . . . sacred scheme by means of which human beings may attain unto and rejoice in actual forgiveness of sins." (SS, Dec. 1970, p.4) "*He* is the one — the only one — who has the authority and power to deal with the problem of human sins. The Lord said to the disciples: 'Go ye therefore . . . ' The 'therefore' relates to the authority which He had just affirmed to be His." (4). "Whenever an accountable person . . . yields to temptation and transgresses God's law, *he thereby becomes a sinner.*" (4, Italics by Bales) Before man sins he is not a sinner. The great commission says to preach the gospel to sinners. It deals "with the problem of human sin." Therefore, the gospel is the saving message for sinners and not for accountable persons who have not yet sinned. The accountable person who has not yet sinned stands in no need of the law of the Spirit of life, for he has not come under the law of sin and death. Deaver said that "Brother Bales says: 'Deaver says one comes under all the laws of the covenant when one first sins.'" (II, N, Chart #2-24)

(1) Check the context, and also the statements just quoted from Deaver.

(2) The innocent, who are not accountable, are not under Christ's law.

(3) "Only the accountable — the responsible — can transgress God's law. But, all accountable beings *do* transgress God's law (Cf. 1 Jno. 1:8-10)." (II, N, Chart #2-24). Deaver implicitly teaches that one *first becomes accountable*, and then transgresses the law of Christ. *He is not saying that a non-accountable being transgressed Christ's law and then became accountable.* For he says an unaccountable being does not sin. "Deaver knows and teaches that 'sin' relates to accountable human beings — not to the non-accountable." (II, N, Chart #2-24). Therefore an individual is an accountable (and at exactly what moment in his life one does not have to know) being before he sins. Being an accountable being did not make him a sinner automatically. Therefore, accountable beings sin the first time they violate law. Transgression, not the fact they were accountable, made them sinners.

(4) How, then, can Deaver logically contend that: "One becomes amenable to all the gospel when one becomes an accountable person?" (II,N,Chart #2-24). (a) This means that *when* one becomes an accountable person he automatically becomes a sinner, *since the purpose of the gospel is to save men from sin* (Mk. 16:15-16). But if the law of Christ delivers men from the law of sin, how could an accountable being who has not yet sinned be a sinner? Did he become a sinner because he became an accountable person? (b) The gospel, which Deaver says is the entire New Testament message, is for sinners, not for accountable beings who have not sinned. But Deaver implicitly calls to repentance those who need no repentance.

(5) If a person is accountable before he sins he is certainly not accountable to all the laws of the covenant. Baptism is for a *penitent sinner*. Would Deaver say he is obligated to be baptized, but not being a sinner he is not yet qualified? However, on Deaver's logic would not one have to say if he is not accountable to all of it he is not accountable to any of it? How, then, can he be accountable to any of it unless he first sins? Against what law does he sin?

VIII. CHARTS: My charts were rooted in Deaver's charts with talking faces. They outgrew the faces (II,N,20). Single spacing some charts started in our first debate.

IX. AMENABLE: (1) See previous exchanges.

(2) Bales "knows that a person can not obey a law which is not addressed to him." (II,N,4; Warren, *Studies*, 436; W-F,149). Mt. 19:9 is not addressed to aliens (1 Cor. 7:10-11,12-15). Deaver assumes that all the commands, and everything else, in the New Testament message are addressed to all aliens and all Christians (I,N,4,7). First Tim. 3:2 is not addressed to a woman saying what she *must* be. First Tim. 3:2-7 is not saying what a novice must be.

(3) Discussion concerning aliens and Mt. 19:9 will cease when Deaver proves this law is addressed to aliens.

(4) When Deaver shows that the scope of all covenant laws (to observe them) embraces all people we shall not have to discuss further amenability to the internal laws of the covenant.

(5) Take his own definition of amenable. Is a woman "answerable to," "responsible to," "accountable to and for," "to be liable to be called into account" (II,N,4) to be the husband of one wife? To be the head of the husband? To be apt to teach in the assembly as an elder is to be? To *obey* the command to "reprove in the sight of all, that the rest also may be in fear," elders that sin (1 Tim. 5:19-20)? How does she serve a master she does not have (1 Tim. 6:1-2)? Timothy did not.

This was addressed only to "as many as are servants under the yoke" (1 Tim. 6:1).

(6) When one shows to whom a thing is commanded, one has settled the question of amenability. Where is the church commanded to bear the sword or levy taxes?

(7) How can all be amenable to obey all since "different parts of the gospel apply in different ways to different persons" (II,N,18-1)?

(8) Deaver uses amenable to mean different things — amenable to obey, amenable to qualify to obey, amenable to obey later (when qualified), amenable but unable to obey, amenable to teach someone else to obey commands you are not amenable to obey. But his argument on Mt. 28:20 makes *all amenable to observe all*.

X. THE GOSPEL PREACHED TO ALIENS. A basic argument of Deaver is that the gospel preached to aliens is the entire New Testament message, Mt. 19:9 is a part of that message, and what is preached to one is binding on one. This argument is a broken reed on which he has leaned and by which he has been pierced.

(1) Deaver overlooks the fact that I do not believe the gospel preached to aliens is the entire New Testament message (II,N,16,17; Chart #5) He cited my first negative. (a) I expressly denied that all people are bound by all laws. (Bales,I,N,IV,VI,VIII,IX,X,XII). (b) He quoted from Bales,I,N,13-2 where I said the word, the faith, the gospel, etc., "*can* be used interchangeably." It is in the context of the fact that, as Deaver himself put it: "A word may be used in one sense in one passage and in another sense in another passage. A word may be used in a broad sense in one passage and in a restricted sense in another passage" (BN, April, 1980, p.180). I gave some illustrations, and said this was the reason I could not answer with check marks. "The context must show when they are used one way or another." (Bales, I,N,XIII,2).

(2) I have always made a distinction between what must be preached to aliens and the entire New Testament message. If this joins me with Ketcherside, it joins Deaver also for he has never preached the entire New Testament message to an alien prior to baptism. He does not know the entire message.

(3) There is no resemblance to Luther (II,N,17). I do not reject Mt. 19:9 as a part of the New Testament teaching, but I do reject it as a part of the gospel which saves sinners. Will Deaver tell me how Mt. 19:9 can save a sinner from his sins? How can it pardon one who divorced on grounds other than fornication? It tells him not to do it (II,N,17-3), *but he did it*. How can 19:9 pardon him? Celibacy cannot forgive him. Mt. 19:9 makes no provision for the one who violated

it to be pardoned. Where is the gospel of *forgiveness* found in Mt. 19:9?

(4) Did Warren blaspheme (compare II,N,17-2) when he said Mt. 19:9 did not apply to those on Pentecost who had been divorced under a lower law? *Did Mac Deaver blaspheme when he extended it to A.D. 62 or 63?*

(5) Is bringing the cloak, the books, and the parchment a part of God's redeeming grace which Deaver preaches to aliens (2 Tim. 4:13)? If Timothy refused to bring them, would bringing them next time pardon him?

(6) Will Deaver go through the New Testament and mark in red those parts of it which he can leave out in teaching an alien without invalidating his baptism? Or will he mark in red all he *must* preach to an alien before he will baptize him?

(7) We can settle this matter quickly. (a) Will Deaver give us the name and address of any alien to whom he has taught every bit of the New Testament message prior to baptism? (b) Will Deaver affirm that he (Deaver) understands the entire New Testament message in all of its parts? If not, is he preaching a bifurcated gospel?

(8) Since the gospel is the power of God unto salvation, an alien cannot be saved by the gospel unless it is preached to him (Rom. 1:16; Mk. 16:15-16). Jim E. Waldron says: "Simply put, the fullness of the gospel is the twenty-seven books of the New Testament, which describes Jesus' life and his teaching." (*Is There A Universal Code of Ethics?*, 331). Deaver and Warren say it is the entire New Testament message (*Your*, 367; II,N,2 and 3). " 'The Gospel' is the *gospel* — not a *part* of the gospel . . . " (II,N,2). "Every word in the New Testament is a component part of 'the gospel,' and it is 'the gospel' which the Lord commanded to be preached to 'every creature,' and every person is amenable to that which the Lord has commanded to be preached to him." (II,N,Chart #7-1). Warren said every word does not have to be preached to aliens (*Studies*, 456). Deaver cited *Lock*, 125 to prove that it was "a blatant misrepresentation" to say their doctrine required that every word of the New Testament be read or taught to an alien (II,A,24-2,3). I did not say every word, but the entire New Testament message. Deaver now implicitly says if he leaves out one word he preaches a partial gospel, for each word is "a component part of 'the gospel.'" I suppose brother Warren is still preaching a partial gospel like they say Ketcherside preaches. What a shame. One fails to preach the full gospel when he fails to teach that Paul said bring me "the cloak" (2 Tim. 4:13), or to know that "Trophimus I left at Miletus sick" (4:20), or "give diligence to come before winter," or Eubuius saluteth thee (4:21). Wayne Jackson preaches a false gospel for he says Christians should not bear arms, and Deaver says they can

under certain conditions. If Jackson took Deaver's position on the gospel, he would have to preach that aliens cannot bear the sword either.

(9) How can Deaver preach the gospel which saves aliens, when he does not understand every word of the New Testament or of the New Testament message? Surely he will not affirm he has fathomed the entire New Testament message?

(10) How can Deaver preach the gospel to aliens when he *cannot* do what he says *must* be done? " . . . I *must* see to it that he knows and believes the *message* of Matthew, Mark, Luke, and John. I do not have to read to him every word in Acts, but I *must* see to it that he knows and believes the message of Acts, etc." (Deaver, II, A, 24-2). How can any man do that? One can sow the seed but he does not have the responsibility to see ("*must* see") that the one being taught *knows* and *believes* all of it or any of it. Surely Deaver was speaking loosely when he said he "*must* . . . cause others to understand this teaching" (II, N, 18-2). He was speaking explicitly of Acts 2:38, but it would apply to other teaching. He has not even caused me to accept his understanding of 1 Cor. 7:10-15. He himself said there are some things "hard to be understood" in 1 Cor. 7 (*Home*, 199). The Lord did not give him the responsibility of causing others to understand. And how could he cause anyone to understand what he himself does not understand in the entire New Testament message?

(11) Was my baptism invalidated because I did not understand, I had not even thought about, 1 Cor. 7:10-15 prior to baptism? Can the gospel I preach save sinners?

(12) To substitute Deaver's name for mine in a quotation from Deaver: "I do not intend to allow brother Deaver to 'get by' with speaking of 'the new covenant' when he actually means only a *part* of the new covenant." (II, N, 4). Deaver does not preach *every* word to aliens.

(13) Nine principles contained in the ten commandments are in the new covenant. How can a law which says "thou shalt" forgive one who did not do it, or one which says "thou shalt not" forgive one who did it? If there was redeeming grace for the sinner in these principles, why did Christ die? (II, N, 17-3)

(14) Is the gospel preached to an alien if one does not tell the alien to what law he dies when he becomes a Christian, the meaning of 1 Cor. 15:29, the preaching to the spirits in prison (1 Pet. 3:19), the nature of the reign in Rev. 20, the rest of the dead, and the meaning of Matt. 24 in its fullness, the complete system of types and anti-types? etc.? I am glad I do not have to preach every word of the New Testament message, and especially glad I do not have to *cause* them to understand and believe it all, in order to preach the gospel which saves

those who accept it.

(15) The gospel that *redeems* consists of the *events* of 1 Cor. 15:1-4 (Rom. 1:16).

XI. MATTHEW 28:19-20. Deaver affirms that "in the very process of *enabling one to become a Christian* that one is to be taught to observe all things which the Lord has commanded" (II,N,28; Chart #7-1) and the entire faith is preached to the alien (II,28,Chart #3,1). Answer: (1) This is another argument trying to prove the entire New Testament message must be preached to aliens prior to baptism.

(2) Deaver denies that all must be preached when he said "much teaching comes after one has been baptized" (Deaver,IV,A,Chart #32). What is left to teach if all is taught before baptism?

(3) Warren says "we do *not* say that *every word of the gospel* must be preached to alien sinners before they can be baptized" (*Studies*, 456; *Lock*, 125). Warren implicitly says there are things the alien does not know before baptism (*Studies*,456-457). Deaver once believed this (Deaver,II,A,24-3). Deaver now says "every word of the new Testament" is commanded to be preached to aliens. He said this in a discussion of "observe all things" (Mt. 28:30) and Mk. 16:15 (II,N,Chart #7-1).

(4) They do not teach the alien that in the process of becoming a Christian he must observe giving and the Lord's supper for though they say he is obligated they say he is not qualified while he is an alien (*Your*,364; I,N,31-Chart #7; II,N,31).

(5) "To observe all things" does not mean to just believe them, teach them, promise to do them, but to *do them*. The aim of this teaching is not just belief and knowledge but *practice*. Since the alien cannot observe all in the process of becoming a Christian, Deaver makes salvation impossible. A promise to observe is not the same as observing. A commitment to live according to the demands of that gospel (II,N,7) is not the same as observing the demand of that gospel in the process of becoming a Christian.

(6) There is a difference between teaching someone to observe a command and observing the command itself. How does a man observe the command for the wife to be in submission to her husband?

(7) Deaver says Mt. 28:20 is required of aliens in the process of becoming a Christian, but Deaver denies he is saying that the alien "is to observe the Lord's Supper" (I,N,16). But Deaver denies my position that aliens are not bound to observe all (I,N,19).

(8) One is not in the possession, the purchased possession, of the Father, Son, and Spirit until he is baptized (Matt. 28:19). He is not

a part of God's house and its rules for those in the house (1 Tim. 3:14-15; Heb. 3:2-6).

(9) Does Deaver teach the alien concerning the participles on Lk. 16:18 that he teaches concerning them in Matt. 28:19-20, i.e., that this describes how they are made disciples?

" 'Commits adultery' is the lead verb. According to the principle Deaver set forth (BN, July, 1981, pp. 34-35), 'the action indicated in these two participles (Lk. 16:18) has to take place at the same time of the action in the lead verb' and the 'puts away' and 'marries another' " (O. Hicks, *News & Notes*, Jan. 12, 1984, p. 4) express action simultaneous with that of the main verb (Machen, 109). This means that such a one does not continue to commit adultery, unless one continues to put away and marry. It also changes the meaning of adultery for Deaver thinks the marriage is consummated in the ceremony when they are pronounced husband and wife, and not in sexual union later. He implicitly accepts brother Hicks' definition of adultery.

(10) Warren: "that men can know the truth which is essential for them to know and obey in order to be saved — even if they do not know everything" (*Spiritual Sword*, January, 1984, p. 10). This bifurcates Deaver's concept of the "gospel."

(11) Deaver's doctrine teaches that, since Matt. 28:19-20 is a command, in the *very process of becoming a Christian*, an alien must know the entire New Testament message and observe Matt. 28:19-20 by teaching other aliens to know and to observe the entire New Testament message. Talk about binding heavy burdens! Deaver did not observe this in becoming a Christian. Does he exhort and rebuke those being converted concerning their obligation to the great commission in the process of becoming a Christian?

(12) Although inspiration did not do so (Heb. 5:12), Deaver's doctrine obligates aliens who have never heard the gospel, or having heard do not believe it, or believing it understand but little of the entire New Testament message, to carry out the great commission. He does not give them time to be teachers, but demands instant teacherhood.

(13) Deaver's doctrine, contrary to Scripture (Heb. 5:12-14), demands that strong meat be fed to those who are not even babes for aliens have not been born again.

(14) "It IS the case that in the very process of enabling one to become a Christian that one must be taught the teaching of Mt. 19:9." (II, N, 28-3-5). (a) This invalidates many baptisms, including, I think, my own. (b) Deaver preaches sermons and baptizes people whom he does not know have been taught it. (c) Since every word of the entire New Testament message must be taught to and believed by aliens prior to baptism (II, N, Chart #7-1), this doctrine involves universal dam-

nation. (d) I never said Mt. 19:9 is a part of the redeeming gospel preached to aliens (II,N,28-1-6).

(15) "The . . . faith was entrusted to God's saints" (John Waddey, *The Restorer*, Dec.1983,p.1).

(16) If at all possible the robber must make restitution, says William S. Cline (SS,Jan.,1984,p.29). He cited Luke 19:8-9. Does one make such restitution when as an alien one robbed God?

XII. ALL OBLIGATED TO OBEY ALL LAWS? Deaver said Bales "does not believe this proposition" we are discussing (II,N,25). I affirm I believe it. Deaver denies I believe it. However, I never believed that all Christians were obligated to obey all the internal laws (II,N,25). Deaver asserts that all Christians are to obey all the laws. Bales "distinguishes between laws which *some* Christians must obey and laws which some *other* Christians are not to obey. The Bible makes no such distinctions." (I,N,7; Deaver,II,A,9) All are obligated to obey all.

(1) How, then, can "those in the kingdom have special . . . obligations . . . and relationships" (II,N,10), "special . . . responsibilities" (II,N,26)? Relationships involve responsibilities. Therefore, there are obligations which aliens do not have but Christians do. How could an alien obey a Christian's special obligations?

(2) Deaver does not believe he is obligated to seek spiritual gifts (*Harding Graduate School Lectures*, 1971,p. 219), or to purify himself in the temple in order to prove "that thou thyself also walkest orderly, keeping the law" (Acts 21:24). He says it would be sinful to obey it today (219).

(3) If all are obligated to obey all, the Pope is obligated to obey the charge to "appoint elders in every city" (Titus 1:5). Can congregations scripturally refuse to cooperate with the Pope who is obligated to do this?

(4) Are parents obligated to obey their children?

(5) Are women obligated to do the work of an evangelist? To be the head of the husband? To be the husband of one wife (1 Tim. 3:2)? To appoint elders? To rule the church?

(6) Since no one is obligated to obey a command which is not directed to him (W-F,149), how can aliens be obligated to assemble? Deaver: "Lord's people are commanded to assemble" (*The Lord's Church Is Different*, p.22). An alien is not obligated to refuse to eat with the disfellowshipped (1 Cor. 5:9-13), or to observe Acts 8:22. "It is *the* mission of the church to save the souls of men." "The *church* of our Lord is God's arrangement for getting the whole gospel to the whole world. And, it is entirely sufficient for accomplishing the pur-

pose for which it was established." (Deaver,SS,Dc.1970,pp.5-6) "There is the obligation to carry the gospel; the obligation to help the needy; and the obligation to strengthen the church."

(7) Deaver: "God has commanded his servants to preach this *gospel to every creature in the whole world*" (Mk. 16:15,16). (BN, April 1980, p. 177; Warren,SS, July 1974, inside cover page and p. 4). Not being directed to aliens, the aliens are not obligated to obey these commands. Warren: "*an unbeliever cannot be baptized.*" (Charts, 187). He "*cannot be baptized in the name of*" Christ (188). Warren: "Children of God *do not* have the right to extend familial privileges to those who are children of *the devil*" (SS, July, 1981, p. 18). They are commanded to do it with reference to Christians but not with reference to aliens.

(8) George Orwell said this is the age of "newspeak." The women's liberation movement has prevailed on some to translate the Bible in such a way as to get rid of "sexism." (a) In order to fit hypothesis Deaver, by implication, translates 1 Cor. 16:1 as: "I gave order to the churches and Galatia and to all alien sinners." Guy N. Woods said "it is absolutely requisite that in all missionary efforts the missionaries be wholly independent financially and materially of those to whom they preach" (1 and 2 Peter et.al, p. 362). Deaver's doctrine says they are obligated to support such missionaries. John commended some missionaries "because" they went forth, taking nothing of the Gentiles (3 John 7). Since all are obligated to obey all commands, Gentiles are obligated to support missionaries and sin when they do not. John commended these missionaries for deliberately causing aliens to sin by "taking nothing of the Gentiles." The only thing aliens are qualified to do with reference to giving is to sin by not giving. (b) How do I prove the alien has "no responsibility to God's law on giving?" (II,N,31). Deaver proves it: (A) 1 Cor. 16:1-2 is "God's financial plan for His church" (Studies, 263) "every church" (BN, Dec., 1983, p. 98). (B) "... he (the alien) cannot 'give' acceptably to God until he (the alien) becomes a Christian." (II,N,31). God does not require an unacceptable act by an alien. When he becomes a Christian he is not an alien. Deaver implicitly says the Christian, not the alien, is obligated to give for the alien must become a Christian first. (c) "Deaver admits he does not teach aliens to give *while they are aliens.*" So writes brother Bales. Why can't the man at least try to be fair, honest, and accurate?" Deaver said the alien is responsible to "God's law on giving, but that he (the alien) cannot 'give' acceptably to God until (the alien) becomes a Christian." (II,N,31). This is an admission that he does not teach aliens to give *while they are aliens*. Deaver: "I am not urging them to do this while they are still in the world" (I,N,31-Chart #7). How,

then, was I unfair, dishonest, and inaccurate? Someone is confused. Let the reader decide who. How can *all be obligated to obey all commands* (I,N,7; Deaver,II,A,9) and aliens *as aliens* not be required to give; especially since they are to observe all commands in the process of *becoming a Christian* (II,N,28,Chart #3-3)? (d) Deaver says a Christian sins and robs God by not giving (BN,July 1981,p.42). The penitent cannot keep what they have stolen (*Lock*, 241). Deaver does not require aliens to restore what they have robbed God of before he baptizes them, but he would refuse to baptize an alien who refused to break up his home which was founded after divorcing for some ground other than fornication. Is a man's bank account more sacred than his marriage? (e) If the alien is "amenable to all its (Gospel,J.D.B.) parts" (II,N,18-2), the alien is obligated to "teach, and cause others to understand this teaching" (II,N,18-2) on any subject as surely as Deaver is (II,N,9). The alien is obligated to teach others to give but not qualified to give himself. His practice, since he cannot give as an alien, contradicts his teaching. What a shame!

(9) The law in the heart says nothing about the Lord's supper, for the Lord's supper is revealed by special, not general, revelation. Deaver says the alien sins by not observing it while an alien (II,N,Chart #7-2; Deaver,II,A,II,3), though Warren and Deaver say the alien cannot observe it (*Your*,364; I,N,16). I deny the alien sins by not observing the Supper. Deaver says he is not "saying that the alien is to observe the Lord's Supper" (I,N,16). He then says, in his confusion, that the *alien* sins by failing to *observe* it each first day of the week. He also said "in the very process of enabling a man to become a Christian that man — that alien — is to be taught *that upon his becoming a Christian* he is obligated to observe all things which the Lord has commanded men to observe" (I,N,16; italics by Bales). But if the alien is obligated to observe it, and other things, only upon becoming a Christian he is not obligated to do them while an alien. This is confused further by the statement that "in the very process of *enabling one to become a Christian* one is to be taught to observe all things which the Lord has commanded" (II,N,28; Chart,#7-1). Since he is *taught to observe it prior to being baptized*, and since what is preached to him is binding on him, he must observe it in the process of becoming a Christian. If he does not have to observe it before he becomes a Christian he does not *have* to be taught it before he becomes a Christian. Workman says it is "utterly wrong and presumptuous" to invited non-Christians to observe it (*The Restorer*, Dec.1983,p.8). Is it right to obligate them to do it?

(10) If these brethren would adhere to the position that "no one is amenable to a law which has not been addressed to them" (W-

F,149,111;Your,367) they would realize that “*everywhere in every church*” (1 Cor. 4:14-17; 11:16; 16:1; *Studies*,75) does not mean everywhere even though not in the church. There is a without and a within (1 Cor. 5:12-13; Col. 4:5).

XIII. BIFURCATING THE GOSPEL? Deaver says “ ‘The gospel’ is the gospel in all its parts!” (II,N,2) The entire New Testament message is the gospel commanded to be preached to aliens, therefore, he charges I bifurcate (divide) the gospel because I say there are laws which apply to Christians and not to aliens. Answer: (1) External laws are those which apply to aliens and internal laws are those which apply to Christians. Deaver implicitly agrees with me for he will not say Christians are to obey Acts 2:38 or aliens 8:22. He agrees with me in practice for he will not exhort aliens to give to the work of the church. He says aliens are not under the promises because they have not obeyed the commands (II,N,12). He admits aliens cannot obey all of its commands, therefore he does not teach an alien to obey the gospel in all of its parts. Deaver does not preach the entire gospel as binding on aliens for he said those in the church “have special blessings, privileges, obligations, opportunities, and relationships” (II,N,10). If I speak unscripturally in speaking of external and internal laws, do they speak scripturally in saying: “*alien sinners?*” This implies two kinds of sinners, and there are two kinds — those outside and those inside the church. If Deaver does not believe there are internal laws (II,N,16-2), why does he say aliens cannot give or take the Lord’s Supper scripturally because they are not in the church? How can “different parts of the gospel apply in different ways to different persons?” (II,N,18-2) Are there some parts aliens can obey and some they cannot? Is not this bifurcation?

(2) Deaver more than bifurcates the gospel. Notice how many parts he divides the one, “indivisible” gospel into. (a) Things to which an alien is obligated and qualified to do and things he is obligated but not qualified to do. (b) That which regulates our conduct and that which does not regulate our conduct but to which we are amenable in other ways (II,N,11). Functions some can obey (1 Tim. 5:14) but which others can only teach (II,N,9). Things one is obligated to obey and things one is obligated only to teach. (c) “. . . areas of doctrine” revealed in the personal ministry and the “many things” which the Spirit revealed which are not areas of doctrine which add to the areas of doctrine delivered during the personal ministry (II,N,14-7; 31-3; John 16:12-13). (d) Commands and promises (II,N,12). (e) Temporary and permanent (*Harding Graduate School Lectures*, 1971,p.212). (f) Circumstances and conditions (213). (g) A time when it was not sin-

ful to refuse to preach the gospel to Gentiles and a time when it is (213). (h) Incidentals and essentials. (i) Means and principles (214). (j) Assemblies in 1 Cor. 14 which differ from "our meetings" (215). (k) Law and custom — woman's veils (216). (l) The duty of the church to save souls (216) and the duty of aliens to obey the gospel in order to be saved. (m) Examples (217). (n) Implications (220). (o) Direct statement (221). (p) Expediency (222). (q) Acts which were "right" then but wrong now (219; Acts 21:21). (r) Acts which were "obligatory" then ("desire earnestly spiritual gifts") but wrong now (219). (s) "Acts which were *temporary* and *optional*." (Acts 5:42; 16:3; 219). (t) "*Permanent* and obligatory." (giving, 219). Deaver also said actions grow out of obligations (216). (u) The gospel which must be preached to aliens and "the specific details of every individual or particular instruction in the gospel" which does not have to be preached (Deaver, II, A, 24-3). Since the first debate, Deaver has changed on this point. He now believes that to preach the gospel to aliens one must preach "every word in the New Testament" (II, N, Chart #7-1). Will Deaver have to go back to those he baptized in the past, before he preached every word to the alien, and teach them and baptize them again?

In case some of Deaver's divisions are different ways of saying the same thing, I shall conclude that he is quindecifurcating (dividing it into 15) the gospel. If one wants to understate it, he could say Deaver is a decfurcator (10). Why would a quindecifurcator point his finger at me, a mere bifurcator (2)? It will take more than a red-letter edition to print the Deaver New Testament. It would have to have the colors of the rainbow and perhaps more.

(3) Deaver says aliens are obligated to give. "It is right to instruct, to encourage, to admonish with regard to giving. It is wrong to fail to do so." (*Studies*, 269) When will Deaver repent of his wrong in failing to instruct, to encourage, to admonish with regard to giving, Baptists, Catholics, atheists, etc. When will he tell aliens to do their duty and give, even though it is unacceptable giving?

(4) When will he cease bifurcating the gospel, distinguishing between internal and external laws, and have no company with those in the world who walk disorderly (1 Cor. 5:9-13)? When will he disfellowship the disorderly in the world, or is fellowship an internal law of the covenant?

(5) When will he call on aliens to bring their disputes before the church (Matt. 18:15-18; 1 Cor. 6:1-8)? Or is this an internal law? Why is not the alien required to do this? Deaver thinks Mt. 19:9 is required because the gospel is preached to the alien.

(6) Deaver says all Christians must obey all the laws of the faith,

the gospel (I,N,7). He will not anymore require Christians to obey Acts 2:38 (an external law) than he will require aliens to obey 8:22. Aliens can obey 2:38 but *Christians* cannot for they have already done what was required in order for an *alien* to become a Christian. Since Deaver does not tell aliens to *obey* 8:22, why does he say that I add to the command to preach the gospel, "but do not preach *all* of the gospel to *aliens*" (II,N,9). Deaver says the gospel preached to aliens is "every word in the New Testament" (II,N,Chart #7-1). He has never preached *every word of the New Testament* to an alien prior to baptism. Deaver does not understand everything in the New Testament message, and neither do I.

(7) "The gospel' is the gospel in all its parts!" (II,N,2) If Deaver leaves out one word (II,N,Chart #7-1) he preaches a partial (therefore on his logic non-saving) gospel. Although he expressly says a Christian must *obey* all its laws (I,N,7), he will not obey the command to wives to be in subjection to their husbands (Eph. 5:24), nor will he teach his wife to obey the command to "cleave to his wife" (Eph. 5:31). He says the gospel in all of its parts is to be obeyed by Christians, but then excuses them from obedience to some laws by saying that the undividable gospel does not apply to all in the same way. ". . . different parts of *the gospel* apply in different ways to different persons . . ." (II,N,18). He has outdone Ketcherside for this statement has a threefold division of the gospel. It has different *parts* applying in different *ways* to different *persons*. "The gospel is the gospel with all its parts." (II,N,18) How can he make the threefold division and still have the *entire* gospel applying to all people? I do not know why a quindecfurcator should compare me to a mere bifurcator named Ketcherside.

XIV. I AWAIT DEAVER'S RESPONSE TO MY ANSWER CONCERNING CHILDREN (Bales,II,A,XIV). If Deaver thinks there is anything in the new covenant which is addressed to children who are not Christians, his position forces him to say the entire New Testament message is bound on every child. If obey your parents is addressed to children who are not Christians, the first time they are taught this they are then and there obligated to the entire New Testament message. Does Deaver think there is anything addressed to all children whether their parents are Christians or not?

XV. THE NEW COVENANT AND THE NEW KINGDOM REFER TO THE SAME THING. (1) The kingdom is the covenanted-kingdom (Lk. 22:29).

(2) We are called by the gospel into the fellowship of God's Son (1 Cor. 1:9). It is not arbitrarily imposed on men.

(3) Deaver said the kingdom "is the rule of Christ in the hearts of his people . . . He invites you into His kingdom." (BN, March 1980). How could a rule in the heart be imposed arbitrarily?

(4) The new birth (John 3:3-5) is an external law (law relating to aliens) and must be taught so they will know how to respond to the invitation into His kingdom (II,N,Chart #7-3,4). Since the new birth is necessary, the kingdom cannot be arbitrarily imposed on people. The new birth does not make men sinners; men who are sinners need the new birth.

(5) The kingdom was not given to aliens, but is the new nation (Matt. 21:43; 1 Pet. 2:5-9).

(6) One has to be in the territory of the state of Texas to be tried by its laws (II,N,20). How does one get in the territory of the spiritual kingdom or a rule in the hearts of His people? Through the new birth and not otherwise. Deaver knows this but he forgets and somehow without even a passport an alien gets in its territory.

(7) As universal Lord Christ rules the universe and the world, but not through the same laws which rule in His kingdom (Col. 1:13). An alien can sin while in Texas but how can an alien sin while in the kingdom when he is not in the kingdom?

XVI. LAW IN THE HEART. (1) Deaver in his first negative (Chart #8) abandoned general revelation and said the only law on the heart today is Christ's gospel and one has no law from God in his heart unless he knows of *the written word* (I,N,Chart #8-7;#9-3).

(2) In 1983, in speaking concerning Gentiles anterior to Pentecost (*Spiritual Sword Lectures*, p.281), Deaver said: "that all men, including Gentiles, can learn certain very important things about God by careful consideration of God's creation — by consideration of the 'things that are made.' " (281) Warren in the Matson debate said man could learn some things that are right and some things that are wrong (also in *Lock*, 292).

(3) General revelation was not abolished by the cross, and man can *sin against truths revealed in general revelation*. Just how many sins does a man have to commit in order to be a sinner in need of salvation?

(4) The law in the heart, which Gentiles (then and now) do by nature is (or can be) written by general revelation. It is not just anything an unbeliever believes (II,N,6). But if Deaver is right aliens who have not heard of the Bible have no law of God written in their hearts. In fact, if Deaver is right aliens who have been taught the Bible have no law of God written on their hearts. There is no law written on the heart except the gospel (I,N,Chart #8-7,8; Heb. 8:10; 10:16). In reply to my position that the law of God is written on the hearts of those in the covenant (and I was speaking of the new covenant law,

Heb. 8:10), and that those with whom the covenant is made are God's people, Deaver said: "These points are certainly true, and all come within the scope of the 'special blessings' which are extended to and received by those who are in Christ." (I,N,9). If this is the case, how can the gospel message be written in the minds of aliens, so they can obey it if the law is written on the hearts only of those in Christ as a special blessing? He can't have it written at all until he becomes a Christian, but he has to have some of it written on his mind before he can become a Christian. He must be taught the gospel by God. This is the reason the commission was given (John 6:44-45; Mk. 16:15-16).

(5) Warren agrees that evidence of God has been given "by the things which God has made" (SS Lectures 1983, p.49), that sexual perversions are "unnatural (abnormal)" (50), that reprobate minds "would choose to do things which are not fitting for human beings to do" (50), they "turned aside from him. This was the source of the rest of their crimes. In not grasping the knowledge of God which they had gained from nature they prepared themselves for their full departure from God and his ways." (51) They did things which were not fitting (Rom. 1:28). "That is, not fitting to their station as men. These things would perhaps be fitting to animals, driven by an animal's 'mind,' but they are not fitting to men. Their rejection of having God in their full knowledge has caused them to degenerate from the plane of men to the plane of animals of the field." (51) "Without understanding" (1:31). "This word indicates dullness in the perception of spiritual or moral values. This is not a natural attribute of certain things but is brought about by an unwillingness to retain the truths of God in one's mind." (53). " '*Without natural affection.*' This word signifies a lack of love for near kin. Those who are guilty of it do not love their parents or their children." (53) When one sins against general revelation he is guilty and needs the gospel. Warren said "*every sin means that the sinner deserves eternal punishment*" (54). Why, then, must one sin against both general and special revelation in order to need the gospel? There is enough against an alien sinner without accusing him of sinning by not observing the Lord's supper. Though Paul spoke of Gentiles sinning against general revelation Warren (though he contradicts it in other statements) said they sinned against "the Patriarchal law" (57). Warren says since "Patriarchal law" has been abolished no one can violate it today (60). *What law does an alien who has never heard of Christ violate when he violates something which he learned from general revelation?* What is found in general revelation is also found in special revelation, but it is not written on every man's heart by special revelation. Warren makes the law in the heart not just the

works of the law but laws, truths (63,68). Warren says there were truths they learn by general revelation. He makes it a part of patriarchal law. "The '*law on the heart*' is inextricably involved with the realization of the reality of real (objective) moral right and wrong (a sense of '*oughtness*' which requires an objective standard, the conscience which urges one to do what he is convinced that he ought to do [one can either accept (and then act in harmony with) this or else *reject* the urgings of his conscience] and the inferring (by the utilization of the knowledge of certain self-evidently true principles) what is *implied* by the '*things that are made*' (Rom. 1:18-22; Psa. 19:1-5; Acts 14:17, et al.) — that is, God and the eternal principles." (68) This says that conscience and God and His eternal principles can be, and are, revealed through general revelation. Of course, they are also revealed in special revelation. In these statements concerning the "law on the heart" Warren was appealing to general revelation. This is also contained in his next statement that: "The Patriarchal law involved all the law on the heart plus some direct revelation from God (eg. Noah, Abraham)." (68) Patriarchal involved the truths in general revelation "*plus* some direct revelation from God." *This being the case, the "law on the heart" was written there by general revelation.* Warren appeals to general, not special, revelation when arguing with atheists and says *God speaks today* through general revelation (Mason, 273-274). The fact these principles are in the law of Christ does not mean they are not also in general revelation. Christ's special revelation goes beyond general revelation, and it is necessary because general revelation does not reveal the plan of salvation. Warren says the law on the heart today is operative. "But the Bible *does* teach that *all* men living today are under '*the law on the heart*' (the eternal principles) which is *a part of* the law of Christ. As mentioned a number of times above, this '*law on the heart*' (eternal principles) was *a part of* every law which God has given to man. But to *affirm* that *non-Christians* living today are under some law which is *different from* and *other than* the law of Christ (and thus, that some men are *not* under the law of Christ" is "a grievous false doctrine" (70). Warren went on to say that the Bible contains all moral truth, and I agree to this, though Warren implicitly and explicitly agrees with me that some moral truth is revealed through general revelation. I agree these laws are in the law of Christ but this does not mean aliens are under the internal laws of the covenant. Warren is getting closer and closer to my position. In fact we are in agreement on all the basics (so far as I know) except that the alien is not under the internal laws of the covenant. Deaver and I are getting further and further apart as he abandons general revelation. This makes it impossible for him to be consistent and to

moderate again for brother Warren in a debate with an atheist in which Warren argues from general, not special, revelation. Deaver overlooked my arguments on law in the heart in his second negative.

(6) Phil Davis spoke of God's special providence and of "*General Providence*" also called "*structural*" or "*natural*." It is that system of providing for man's needs which God wove into the '*fabric*' of the universe. It is integrally designed into the 'structure of existence.' " (Getwell, 1983, p. 325) "*Special (active) Providence* is that manifestation of God's care which is promised, by revelation, to him who seeks and serves his Maker . . . " (325). His discussion reveals his conviction that God continues to reveal some things through general revelation (327) and that God works in general providence apart from the Word as well as through the Word (328).

CHART #1

XVII. (1) Deaver: "Mt. 19:9 became effective upon Pentecost of Acts 2." (II,N,14-2,6). Answer: (a) Deaver said 1 Cor. 7:12-15 was not revealed until decades later; so the full "gospel" was not preached on Pentecost. (b) Warren said converts on Pentecost were not bound by 19:9 if they had divorced before Pentecost (*Charts*, 240-244; *Lock*, 270). (c) Mac Deaver said it did not apply to those who had not heard the gospel between Pentecost and A.D. 62 or 63 (*The Defender*, June, July, 1980). This means no inspired teacher applied it to such marriages for much longer than 24 years (II,N,32). (d) No inspired teacher applied it to marriages involving aliens either in 1 Cor. 7 or later. (e) Guy N. Woods said the Gentiles were under patriarchy until Acts 10 (QA,64).

(2) Sergius Paulus (Acts 13:6-12; II,N,30). (a) Deaver assumes that if one word of the New Testament is preached, every word is not only preached but binding on the alien. But he has admitted that "much teaching" comes after baptism, and there are commands addressed to Christians which aliens cannot obey. This destroys his argument. Furthermore, he does not believe he has to teach every alien every word in order for them to be baptized scripturally. (b) The full truth concerning the Jew and the law had not been revealed at this time, therefore this part of the "gospel" was not preached to Sergius (Deaver, *The Problem of Instrumental Music*, 24). (c) Paul did not preach the gospel of grace to Elymas, but described him and pronounced a judgment of physical blindness on him. Does Deaver do this in preaching every word of the New Testament? (d) If every word of the New Testament was preached, the words in Mt. 19:9 do not bind marriages involving aliens (7:12).

(3) Acts 17:30 (II,N,18). (a) See *Scope*, 118-123; Bales' II,N,XXI, etc. (b) Repentance is used as a synecdoche (*Lock*, 252). (c) Athenians had sinned against general revelation. (d) Does not prove all bound to obey all. (e) No proof every word of New Testament preached. (f) William S. Cline said one cannot repent without first believing (SS, Jan. 1984, p. 28).

(4) Righteousness, self-control, and judgment to come are taught in both general and special revelation (Acts 24:24-25; II,N,29). Moral principles found in either can be used to convict of sin. The fact that the gospel is preached to aliens (Mk. 16:15) does not prove they are obligated to obey its internal laws. Grace preached does not mean aliens are already under grace. Speaking of a believing penitent who has confessed, Guy N. Woods said: "At this point baptism becomes obligatory. . . ." (CA, March 1, 1979, p. 134)

(5) All cases cited by Deaver from Acts are cases under the Great Commission. Since Deaver is wrong concerning what gospel is preached to aliens, he is wrong about each specific case in Acts. The gospel of Mark 16:15 is not the entire New Testament message.

CHART #2

XVIII. ON LATER REVELATION.

We all believe the Spirit brought to their remembrance what Jesus taught (John 14:25-26) and that He enlarged on some principles taught in the personal ministry, but Deaver is the only brother known to me who denies that any new truth was revealed after the personal ministry. (a) It "is contrary to the Lord's teaching" to say the Spirit "guided the apostles into some areas of doctrine which had not been spoken of by the Lord in His public ministry" (II,N,14-6). (b) Deaver said I completely disregard "the very nature of divine revelation." "Would the Spirit guide the apostles into new truth (truth which the Lord had not taught)?" (II,N,31-3) Deaver answers, No. *Paul* said he revealed something Jesus had not taught (7:12-15), but *Deaver* says it was revealed in the public ministry (II,N,32-3).

(1) No scripture teaches that no new truth was revealed after the personal ministry.

(2) This means no new command could be revealed after the ascension. Deaver reminds me of the SDA who said everything in a person's will is there before he dies (Heb. 9:15-17). The Sabbath was not abolished in the personal ministry, therefore it is still in force. Its abolition was in His will but not all revealed to men before His death.

(3) If Deaver is right, I would point out the Lord clarified the teaching on divorce. (1 Cor. 7:12-15). Some truth was clarified but also additional truth was revealed. Deaver says the truth as to whether 7:10-11 applies to 7:12-15 was not revealed in the personal ministry. If additional truth is revealed in clarifying a subject, that is new truth.

(4) Were there no additional areas of doctrine in the additional truth revealed in the "many things" — additional things — revealed by the Spirit (John 16:12-13)? Are the thousand years and the little season doctrines? Where are they in the personal ministry? Jesus said the Spirit "shall declare unto you the things that are to come" (John 16:13).

(5) The *things* brought to their remembrance *plus* the "*many things*" constitute *all truth* (John 16:12).

(6) Matt. 16:18-19 says nothing about when the full revelation was revealed. Deaver says that every word of the New Testament message is a component part of the doctrine ("gospel") so if additional words were revealed, additional doctrine was revealed. John 14:26 does not deny that "many things" would be revealed later (16:12-13).

(7) If Acts-Revelation cannot be the *source* of a new truth, and if the total truth is taught in the Gospels, Deaver has removed a large amount of the evidence which Warren says must be weighed "in order to decide accurately whether a specific Biblical instruction . . . is binding . . . on men living today" (*When Is An "Example" Binding?*, 44). One could not let later revelation (John 16:12-13) alter a conclusion concerning truth which is founded on a study of the Gospels. Any *truth* which qualified, expanded, or modified in any way what is found in the Gospels would be new doctrinal truth.

(8) John 16:12-13 does not say the "many things" would simply clarify what had already been revealed. It said the many things were truths. When these were revealed, they along with John 14:25-26, constituted the *truth in all of its parts*. Part of the truth was not revealed in the personal ministry. Westcott said: "the truth in all its parts . . . according to the true reading." Some commentators say "guide you" indicates a gradual process. We know it was, for all was not revealed on Pentecost. The Spirit "shall declare unto you the things that are to come" (John 16:13). Is there no new truth in *Revelation* or 2 Thess. 2:3-11? Where can one find in the Gospel: (a) *The truth concerning*

church organization? (b) Elders and their qualifications (1 Tim. 3:1-7). Are these not doctrine? (c) The command to "set in order the things that were wanting, and appoint elders in every city" (Titus 1:5; Deaver, Harding, 1971, p. 63)? (d) To observe the Lord's Supper on the Lord's day instead of the day it was first observed? Does Deaver think it is not a violation of doctrine to observe it Thursday or Friday? (e) Where is Paul's charge concerning 7:12-15? (f) Where in the Gospels is the position that: "In the light of Acts 11:29,30, I believe it is *binding* (in the sense that it is authorized, and therefore may be imitated) for a congregation to select *two* of its members to constitute a *single hand* by which to reach out and extend blessings to others." (218) (g) Where is the authority for "a gospel preacher to work with a church where there are elders" (218)? (h) Where is the command to lay by in store on the first day of the week (1 Cor. 16:1-2)? (i) Where was it first revealed, according to Deaver, that it was a sin not to go to the Gentiles? (j) In Acts 21, Deaver said Jewish Christians "*still did have some relationship to the Mosaic law.*" "God's gradual revelation of His will" on this subject was not completed until Hebrews (*The Problem of Instrumental Music*, 24). Is this not an area of doctrine not revealed in the Gospels? (k) Deaver said it "is necessary" to study Mt. 3:11 "in the light of its fulfillment" to find the extent of Holy Spirit baptism ("Matthew 3:11 and Neo-Pentecostalism," pp. 14-15 in *Fundamentals III*). It was not fulfilled in the personal ministry. Is not the extent of Holy Spirit baptism doctrine? (l) One must go outside the Gospels to learn the duration of the gifts of Mk. 16:17-18,20. They were necessary to "complete God's revelation, Jno. 16:13 . . . to protect the early church from false doctrines, Eph. 4:4 . . ." ("Spiritual Gifts," 3,4; *Fundamentals III*). 1 Cor. 13:9-10 contrasts "the *partial*" with "the *perfect*" or complete ("Why The Neuter Gender in 1 Corinthians 13:10?," pp. 1,2). "When God completed His 'perfect law of liberty' (James 1:25) the miraculous element ceased." ("Can One Speak in Tongues?" (p. 2, *Fundamentals III*). Christ's law was not all revealed and all of it was not preached on Pentecost. (m) Where in the Gospels are there limitations on some of the Sermon on the Mount? Where is there authority to swear in court? *The Beacon* of the Bellview church in Pensacola said: "Our civil courts will accept testimony without an oath. Why defy the Almighty. 'Yea' is enough to affirm. 'Nay' is enough to deny." (Dec. 29, 1983, p. 3) Does Deaver believe we defy the Almighty in saying more? (n) The same issue spoke of non-retaliation (Matt. 5:38-42). Where does Deaver go in the Gospels to find authority for him to carry the sword in war? Since it is not revealed in the personal ministry, it could not be the result of clarification of something revealed in the personal ministry. (o) Where in the Gospels is there authorization for a Christian to marry after the death of the spouse (Rom. 7:2-3; 1 Cor. 7:39)?

(9) Why did Deaver overlook the fact that parts of the faith, the doctrine, were not revealed all at once on Pentecost? Has he been wrong in using 1 Cor. 13:8-13 to prove that the whole truth, the truth in all its parts, was not revealed at once?

(10) Deaver entrapped himself in that in which he thought he entrapped me. (a) It is irrelevant whether *Matthew* was written before or after *Corinthians*. Matthew 19:9 was spoken *before* Pentecost and 1 Cor. 7 revealed *on* or *after* it. Unless Deaver believes 7:12 was revealed before 19:9, why did he bring up when they were *written*? Paul did not say when it was revealed to him, or whether it was revealed to someone else also. It was not revealed by the Lord in the personal ministry. (b) 7:12-13 answers: "Should the Christian who is married to a non-Christian leave the non-Christian?" "Paul says that he, himself (as an inspired apostle) is giving the answer — that the Lord (in His public ministry) did not deal specifically with this matter." The answer is do not leave (Deaver, *Your*, 445). Deaver said 7:14-16 answers the question: "What if the unbelieving companion departs upon his own (middle voice)?" Answer: "Let

him depart; the brother or sister 'is not bound to the unbeliever that he must give up Christ in order to hold the unbeliever.' " (*Your*, 445). When trying to discredit my position that 7:10-11,12-15 show that Mk. 19:9 referred to two Christians, Deaver said this meant that I thought that it was "at least twenty-four years after Pentecost" before God made this clear. "Nobody knew this for twenty-four years!" (II,N,32-2). Deaver is implicitly saying that no one knew for twenty-four years after Pentecost whether a Christian should leave the non-Christian, or what a Christian should do if left by an unbeliever. If I am in a bad situation, he is in it with me. He contradicts himself, and also Paul (7:12), in saying that 7:12-13 was not given *after* Mt. 19:9 (II,N,32-2). If Deaver's interpretation of 7:15 is correct, no one knew for twenty-four years whether they should stay with Christ if faced with the choice of Christ or their spouse. But the fact Christ is Lord answers it (Lk. 6:46; Acts 2:36). No Christian could feel bound to give up Christ for their spouse. This was not what was asked in 7:12-15. (c) Deaver said 7:10-11 (Mt. 19:6 according to Deaver) is Christ's general law and 7:12-15 is its application to specific questions concerning marriages involving unbelievers. On Deaver's position, no one knew how to apply the general law to these questions for twenty-four years after Pentecost. (d) Mac Deaver, Roy's son, has given us a way out! He said until A.D. 62 or 63 people were allowed to continue in the marriages they were in before they heard the gospel. 1 Cor. was written before A.D. 62. (e) If I do not know the answer to the problem, it is still true the Lord did not reveal 7:12-15 during the personal ministry. The Lord did reveal 19:9, therefore 19:9 does not deal with 7:12-15. (f) Paul said the Lord had not dealt with 7:12-15, but Paul did not say when it was first revealed to him. He did not say it was not revealed to any other apostle before he became an apostle. He said he, not the Lord, answered the questions concerning mixed marriage asked by the Corinthians. (g) If it was revealed to Paul only, the Spirit would have kept them from breaking up these marriages even if the full truth had not been revealed. Does Deaver think that before Paul said do not leave unbelievers that Christians did leave them with apostolic sanction?

CHART #3

XIX. "THE MARRIED" CONTRASTED WITH "THE REST."

(1) 7:10. "All the married!" (II,N,14). "EVERY wife" (*Home*, 208). Answer: (a) Paul did not say *all*, and context (7:12) proves it is not all. (b) Deaver does not believe "the unmarried" means *all* unmarried (7:8-9), nor *each* means *each and every* (7:2-3). (c) He believes some married should break up. (d) The only unmarried forbidden to marry are those who are divorced but still married in God's sight (7:11; 19:9). Deaver thinks 7:11 is still married for he thinks they are separated not divorced. (e) Maurice W. Lusk, III on 7:10; "saints of God" but 7:12 to saint and unbeliever (SE, July, 1979, p. 2). (f) David Lipscomb on 7:12: "Hitherto his direction has been to them when both husband and wife were Christians. Now he introduces another class." (*1 Corinthians*, 100). (g) In 1978 Deaver recognized it referred to two Christians (*Your*, 444, *Living Messages*, 1976, p. 122). (h) Warren: Two Christians (*Charts*, 213). (i) Rubel Shelly: 7:10-11 "married believers" (*A Book-By-Book Study of the NT*, 47).

(2) Deaver goes from 7:12 (on which the Lord did not speak) to 19:9 to prove Christians can divorce unbelievers, but refuses to allow me to go from 19:9 to 7:10-15 to show 19:9 is limited. If Deaver is right, earlier revelation can limit later revelation

but later revelation cannot limit earlier revelation. Is this the ground on which he limits Matt. 5:38-48? No, it is the other way around there. "The rest" were "cases" of marriages not dealt with in 7:10 (II,N,14-5), therefore 7:10 did not deal with all marriages.

(3) Deaver said 7:10-11 refer to 19:6 not 19:9. (a) Deaver said both mean let there "be no rupture in the marriage," i.e. all marriages (II,N,14). However, Deaver is more concerned about remarriage than divorce. He will fellowship those who rupture without divorce, or who rupture by divorce, just so they do not marry. (b) 19:6 is a no divorce law, but in his confusion Deaver says when it is applied to a world of sin it authorizes 19:9. How can a no divorce law when applied permit divorce? (c) Deaver also said 19:9 is a different law from 19:6 (which contradicts the statement that 19:9 is 19:6 applied to cases involving fornication). "In verse 9, he actually set forth another law which steps in and becomes effective when the 19:6 law has been violated. But, verse 9 does not cancel out verse 6." (II,N,32-3). A divorce law does cancel out an unqualified no divorce law. Deaver also calls it not another law but an elaboration on 19:6. One of his illustrations is that Num. 15:32-35 said to put in ward the Sabbath violator until the penalty was revealed. Later revelation required the death penalty. But this does not explain the Sabbath law, or being kept in ward. It reveals the law which applied to the violator. (d) "Remain unmarried, or else be reconciled" is a different law from "depart not" (7:11,10). (e) If 7:10 refers to 19:6, there is no appeal to or application of 19:9 after Pentecost. (f) If 19:6 covers all marriages, not just some (II,N,19) a Christian could not divorce a prostitute, for 19:9 is a different law (II,N,32-3).

(4) 7:12. Warren: "In reference to 7:10 Jesus legislated in Mark 10:2-12, but in 7:12 Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord." (Tape). John Waddey: "That which the Lord did not speak to, but which the Holy Spirit had given to Paul as a divine commandment (7:12)." (Studies, 303) But Deaver said the Lord spoke on these marriages when He spoke on all marriages (7:10-11). This would be true if 7:10-11 covered all marriages (II,N,1-1,2,3). He said 7:10 (19:6) is the general law applied by Paul to questions in 7:12-15 (II,N,1). Question one is whether a Christian should leave a non-Christian who is content to dwell (I,N,1-2; Your, 444-445). "Paul said that he, himself, (as an inspired apostle) is giving the answer — that the Lord (in his public ministry) did not deal specifically with this matter." (Deaver in Winkler, 242). So Paul said "certainly so!"; 7:10-11 (19:6) do apply, do not depart (II,N,1-2). What translation is Deaver referring to when he says Paul said "certainly so" 7:10 does apply?? Deaver said 7:15 answers the question what if the non-Christian decides to leave. Deaver: "Do verses 10 and 11, as well as Mt. 19:6, have anything to say to such a situation? I insist that these verses *do speak* to such cases . . ." (I,N,1-3). Why, then, did Paul say Christ did not speak to these cases, questions, or marriages? How can Deaver say Christ had not spoken specifically on these marriages when He spoke specifically on all marriages (according to Deaver) in 7:10-11? 7:10 covered mixed marriages as specifically as it covered two Christians. Why does 7:15 say "let him depart" when 7:10 said to each and every married person (Home,208; Winkler,247) not to depart? If the Lord said no parting in any marriage, the Lord had already said to dwell with a spouse who is content to dwell, and had already dealt with what happens if one leaves anyhow. How can Deaver say Paul applied Christ's law to these three cases or questions (II,N,32-3) with which the Lord did not deal when Deaver said the Lord dealt with all marriages. Furthermore, why did Paul give answers which are not given by the Lord? (a) The Lord spoke (7:10-11), the Lord did not speak (7:12). (b) Unconditional dwell (7:10-11). Conditional dwell (7:12). (c) Depart not (7:10-11). "Let him depart" (7:15). (d) Remain unmarried or be reconciled (7:11). You are free, i.e., not under bondage (7:15). (e) If all the married knew 19:6 (7:10-11) applied to all of them, and this had been taught since Pentecost, why would they raise the question whether

7:10 applied to mixed marriages. (f) If Paul preached every word of the New Testament when he preached the gospel to Corinth, why did they have any questions about marriage and divorce? (h) If Deaver is right, Paul contradicted 7:10-11 when he said "let him depart" (7:15).

(5) Deaver said: "I the unbeliever is 'not content to dwell' with the Christian, then the Christian would have the right to do something. There could be the leaving . . ." (II,N,1-3). Is Deaver saying if the unbeliever departs, leaves, ruptures the marriage the Christian *has the "right" to let him do it*? Did not the *Christian* have this right in 7:10-11 if the believer departed? How can one speak of the *right* to let a leaver leave? A rupturer rupture? Does he have the "right" to watch it happen? How could what a Christian could not prevent be described as a "right"? If the believer refused to exercise this right would it prevent the departure? The right the believer has is the right to be free from dwelling in the marriage bond with the departing unbeliever (7:12,15).

(6) Who can figure out that if the Lord said to all marriages "that there be *no departure, no leaving, no rupture*" (II,N,1), how the Lord had failed to answer whether there should be no rupture in mixed marriages? How could Deaver say: "In giving this answer Paul says that *he* is giving the instruction — not the Lord." (*Home*, 205)

(7) To Deaver "the rest" are really the same, i.e., married people (7:10) asking whether they should depart. 7:12 is "not distinguished from," but "included in" 7:10 (II,N, 14-4,2).

CHART #4

XX. DIVORCE IS THE SUBJECT.

Deaver says 7:10-15 (19:6) does not deal with divorce, but simply teaches there is to be "*no departure, no leaving, no rupture*, in the marriage (II,N,1;1-3). Answer: (1) 19:6 is in the midst of a discussion concerning divorce, and it forbids it.

(2) Divorce is a *departure* from the marriage.

(3) A *rupture* is a separation caused by a breaking apart. This describes a divorce.

(4) *Leaving* (Aphiemi) the *marriage* involves divorce.

(5) Deaver said 7:10-11,12-13 says not "to dissolve the marriage" (II,N,1-2). Divorce is necessary to *dissolve* a marriage.

(6) Divorce among Jews involved a writ or bill of *separation*. Divorce (*choridzo*) separates one flesh into two flesh.

(7) Deaver (*Your*, 444; Winkler, 242; *Home*, 203; *Living Messages*, 176, p. 122) and Harvey Floyd (*Your*, 499) say 7:12-13,10-11 deal with remaining married, with *maintaining the marriage*. To say one is to maintain the marriage says one is not to divorce.

(8) Some translations use the word "divorce" in 7:10-15, but the fact some do not is no more significant than the fact that they do not translate baptism as immersion

(Hastings, *Dict. of the Bible*, III,274).

(9) Lexicons say *aphienai* means divorce. A.T. Robertson said 1 Cor. 7:15 discusses divorce (*Word Pictures*, IV,126). "*Apoluo* occurs in Mark of the husband's act and *aphienai* here, both meaning to send away." (127) (a) Why does Deaver say when 19:6 is applied to a world of sin it permits divorce (19:9)?

(10) *Choridzo* means divorce in 7:10-15. (a) Abbott-Smith,486; Arndt-Gingrich,898; Moulton and Milligan,696; Thayer,674; Liddell-Scott-Jones,2016; Adolf Deissmann, *Bible Studies*, quoted by R.L. Roberts, ACUL, 1978, p.119; James Hastings, *A Dictionary of the Bible*, III,284; Exp. G.T., II,825, etc.; Jay E. Adams, MDR, 33-34). (b) Many brethren say divorce is under consideration. G.C. Brewer, *Contending for the Faith*, p.97 and 7:10-11 refers to Mt. 19:6-9. A. Campbell, MK, 1834, 70-73. A.S. Croom, SWS?, 84. George W. DeHoff: "This naturally would lead some people to think that wives should leave their husbands, but the Lord commanded otherwise (See Mark 10:12; Matthew 5:32; Matthew 19:9)." (VI,76) Floyd said it dealt with whether a Christian should "remain married to a pagan," whether the marriage should be broken (Your, 499). B.J. Forbes, FF, March 13, 1945, p.3; GA Annual Lesson Commentary, 1963, p.193. N.B. Hardeman, SWS?, 31, 96. Harrell (244). Albert Sidney Higgins, *What the Bible Says*, 197. Carl Holladay, *Corinthians*, 94. Roy H. Lanier, Sr.: "The teaching is this: Those who divorce for any reason except fornication must remain unmarried, or be reconciled to each other. I know I am right in this interpretation, for it is the one given by Paul" (1 Cor. 7:10, 11.) (MDR, 6, 31). J.P. Lewis, ACUL, 1979, p.160. David Lipscomb, *Corinthians*, 98; QA, 426). Maurice W. Lusk, III, SE, Nov. 1979, pp. 1-2; Neil R. Lightfoot, ACUL, 1982, p.160. T.Q. Martin, GA, June 1951, p.406. Frank Matherley, Jr., *Contending for the Faith*, Oct. 1979, p.9. McGarvey and Pendleton, 81. J. Noel Merideth, *Home*, 217. Don Prather, *Sound Doctrine*, San Marcos, Texas 78666, July 1983, p.6. R.L. Roberts, Jr., ACUL, 1978, p.118, 121. *Restoration Quarterly*, 3rd Q., 1965, p.179. Walter Scott, MN, 1834, p.72. P.W. Stonestreet, GA, May 3, 1945; June 14, 1945, pp.315-316. L.G. Tomlinson, *Churches of Today*, 168. J.D. Thomas, D&R, 74-75. Foy E. Wallace, Jr., SWS?, 70. Robertson L. Whiteside, *Reflections*, 102-107, 408-427. Rubel Shelly (47).

(10) Deaver said Mt. 19:9 refers to fornication, putting away (*apoluo*), and remarriage but there is none of this in 7:10-15 (II,N,1-5). (a) We have already shown divorce is involved. Since fornication was not discussed in 7:10-15, divorce is forbidden by Mt. 19:9. (b) 19:6 does not permit divorce for any cause and neither does 7:10-11 if it refers to 19:6. If 19:6 is against rupture but not against divorce, it cannot be quoted as forbidding divorce. (c) Does Deaver fellowship those who rupture, leave, depart, but do not divorce? (d) Does the "general law" on Marriage (II,N,1-1) not forbid divorce? (e) Why did Jesus quote 19:6 in a discussion on divorce if it does not forbid divorce? (f) What proof did Deaver give it that forbids rupture not divorce? (g) *Choridzo* is used in 19:6 and 7:10-11. (h) If divorce is not meant, why was the woman unmarried in any sense (7:11; II,N,14)? (i) Does Gen. 2:24 not forbid divorce because *apoluo* is not used? (j) Deaver fails to realize that Jesus drew the conclusion from Gen. 2:24 that it said do not divorce (*choridzo*) (II,N,1-4). (k) *Luo apo* is used in 7:27 and some do not translate it as divorce. (l) Remarriage mentioned and forbidden (7:11).

(11) Deaver said if 7:12-15 is not covered by 19:9 the Christian cannot divorce an unbeliever for fornication (II,N,1-5). (a) If 19:6 covers 7:10-15 no divorce is allowed for any cause. (b) Content to dwell is content to dwell in the marriage bond. Marriage is an exclusive dwelling (bonding; *Nub*, 157). A prostitute is not content to dwell, and one should "flee fornication" with a harlot (1 Cor. 6:18), or with anyone else. The wife who went outside the marriage bond to have a child was not content to dwell in the marriage bond. If her husband forgave her, would Deaver say she had to get rid of the child?

CHART #5

XXI. PERMISSIVE IMPERATIVE.

Deaver denied "let him depart" meant God approved it (II,N,1-5).

(1) God authorized it.

(2) In *Nub* (79-83) I discussed this from the standpoint of whether it meant the Christian was to give the unbeliever permission to depart. Deaver seems to imply that Paul meant the Christian had the *right* to permit the unbeliever to leave. If this is not what he meant, let him explain (II,N,1-3). The unbeliever did not need the Christian's permission, nor could the Christian prevent it.

(2) Paul based the continuation of the marriage solely on whether the unbeliever was content to dwell (7:12).

(3) "Robertson says the imperative here is an imperative of permission" (Merideth, *Home*, 218).

(4) Neil R. Lightfoot: "the permissive imperative" (ACUL, 1983, p. 156).

(5) Warren: "Let him leave (depart, leave the *marriage* . . . 'a permissive imperative.' " (*Lock*, 231. Italics by Bales).

(6) Roy H. Lanier: "The imperative has the force of a command." (*Your*, 489)

(7) R. L. Roberts, Jr.: "This same use of the present imperative is found in the 36th verse where Paul says, 'If need so requires, let him do what he will: he sinneth not; let them marry.' " (RQ, 1965, pp. 180-181).

(8) Dana and Mantey: "consent as well as command" (176). It is an authoritative permission.

(9) Divorce in 7:10-11 denied, remarriage forbidden. Divorce in 7:15 permitted, remarriage not denied. 19:9 divorce permitted, remarriage permitted.

(10) If God did not approve, why did the Spirit say: "Let him depart?" Deaver said it is an injunction (II,N,1-3). An injunction is an order, admonition, etc.

CHART #6

XXII. NEVER UNDER BONDAGE?

Deaver said the perfect tense says the Christian was never under bondage (II,N,19-3). Answer: (1) He asserted but did not prove it.

(2) "The use of the perfect tense should not be overlooked; it contemplates a condition resultant upon a past action." (John Murray, *Divorce*, 75) Robertson: "has been enslaved, does not remain a slave . . . Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ's words in Matt. 5:32; 19:9." (IV, 128). Robertson contradicted this by implicitly applying 19:9 to it.

(3) Deaver leaves them separated in bed and board but bound for life to the unbeliever. In fact, the unbeliever could return at his or her convenience and demand the bed without providing the board.

(4) If 7:15 was never under bondage, 7:10-11 were not either. Why did Paul not say 7:11 was not under bondage?

(5) It was only "in such cases," the departure of the unbeliever, that the Christian is not under bondage. In other cases (when the unbeliever is content to dwell) the believer is under bondage."

(6) Perfect tense previously discussed (Bales, III, N, Chart #9, etc.). It says "is not," not "never was," under bondage (7:15).

XXIII. DIVORCE LAW FOR ALIENS.

Deaver realizes my case on divorce involving aliens depends on 1 Cor. 7:10-15 (II,N,14-8), and not on the proposition I am affirming (Deaver,II,A,18). My proposition can be true, and Mt. 19:9 be binding on aliens if it could be proved to be universal. 7:10-15 was not argued in my first affirmative. The place for Deaver to give an extended discussion of 7:10-15 was when he was in the affirmative. However, since he spent so much time on it, I shall give it more attention than I had planned.

(1) External laws are those which concern the outsider and internal laws are those insiders are to obey. Deaver knows some are directed to alien sinners and some to Christians.

(2) Anything taught about God, Christ, Spirit, angels, demons, the devil, infants, disembodied spirits is taught by covenant scriptures, but this does not mean all are under the internal laws of the covenant.

(3) When old covenant scriptures taught Israelites were not to marry foreigners (Deut. 7:1-3; Ezra 10:2-17; Neh. 13:23-31), they implicitly legislated that foreigners were not to marry Israelites. This did not place foreigners under (in) the covenant. If John Waddey (*Studies*,304) and Guy N. Woods are right, she must marry a Christian. 1 Cor. 7:39 does not say an alien widow cannot marry an alien.

(4) Chapter IV, in *Not Under Bondage*, was titled: "Christ's Teaching in the Gospels Is Covenant Legislation" (44). I did not mean that all of it related to internal laws, for example John 3:3-5. What I had in mind, as I clearly explained, was "that Christ's legislation in His personal ministry on divorce and remarriage is for Christians married to Christians and not to other marriages" (44). Some jumped to the unjustified conclusion that I teach that nothing applies to aliens. I pointed out aliens must obey the gospel to come into Christ, "but this does not prove that people outside of Christ are bound by everything Christ binds on those who are in Him" (Matt. 28:20) (49). Acts 2:38 does not have to be obeyed by Christians, but Christians need to repent and pray (Acts 8:22).

(5) One Greek teacher said that the third person imperative is addressed to the person mentioned in the sentence (1 Cor. 7:9,11,12,13,15). Whether this is true or not, the unbeliever is not personally addressed though it concerns his action. Paul did not tell the unbeliever to be contented or discontented (Cp. *Annual Lesson Commentary*,1956,pp.31-32; *Nub*,10). When Paul legislated that a Christian was not to divorce an alien if the alien was content to dwell (7:12), he did not legislate that the unbeliever had to dwell with the Christian as long as the Christian was content. When God said if the alien wants to divorce (depart) he is permitted to depart; this is His divorce law for aliens but not for Christians. Of course, a Christian divorced by an alien is free. There was no divorce law for women in the Old Testament (they were not authorized to initiate divorce) but a divorced woman could marry.

(6) There is a statement in *Not Under Bondage* that I need to explicitly qualify which was only implicitly qualified (as far as I recollect). I said "neither Paul nor Christ legislated on marriage, divorce, and remarriage for two unbelievers" (*Nub*,9,10,64,138). I implicitly qualified this with reference to Paul when I said the alien was not bound by 19:9 and Paul said the unbeliever could depart (divorce) if he so desired. When I said 19:9 did not bind the alien, I was saying the alien is free to divorce without being restricted by 19:9. When I say the Bible teaches believer's baptism, I am implicitly denying infant baptism and unbeliever baptism. I clearly said aliens were free

to divorce when I said: "The only question to which this book addresses itself is whether those in the world, who have been divorced on some ground other than fornication and then remarried, must break up their marriages and homes in order to come into Christ, as some claim." (7) My statements in *Not Under Bondage* (9,10,64,138) that Paul did not legislate for marriages involving two aliens needs to be explicitly qualified for as the isolated statement exists it is wrong. Paul legislated that an alien can divorce if he is not content to dwell, and since that applied to his marriage to a Christian I see no ground on which to say it does not apply to his marriage to an alien. Matt. 19:9 covers two Christians, and the marriages involving aliens are not covered by it. Paul legislated that the Christian must dwell with the unbeliever as long as the unbeliever is content, but he said God permits the unbeliever to divorce if he is not content to dwell (7:12,15). Certainly God would not hold two unbelievers to a higher standard of divorce than he permits to an unbeliever in a marriage to a believer.

(7) "How does brother Bales decide that 1 Cor. 7:12 and 1 Cor. 7:15 are part of God's law on marriage (it is His law on divorce, J.D.B.) which are addressed to *aliens*, but that Mt. 19:9 is a part of God's law on marriage (divorce, J.D.B.) which is *not* addressed to *aliens* (as well as to Christians)?" (II,N,1-6) Answer: (a) Very simple. Paul said 19:9 did not address itself to marriages involving aliens, but said they were free to divorce if they were not content to dwell (7:12,15). (b) How does Deaver know that an alien was not to marry an Israelite? Were aliens under the covenant? (c) How does Deaver know that God's law on giving cannot be scripturally exercised by an alien; or the Lord's supper? How does he know Acts 2:38 does not apply to Christians or 8:22 to aliens? Why will he teach one to do it and not another? (d) I decide by context, as Deaver does with reference to the meaning of *apoluo* (II,A,1-4).

CHART #8

XXIV. QUESTIONS DEAVER ASKED (II,N,CHART #8).

Deaver knows all questions cannot be answered yes or no. For example, will he refuse to teach his grandchildren it is wrong to steal because he thereby obligates them to all Christ's commands? (1) God's plan of salvation is not the cause of man being lost. Deaver believes God has one set of conditions for an alien and another for a Christian to be forgiven. In one sense, God's plan of salvation from Gen. 3 through Rev. 20 is one.

(2) God's plan for the alien involves baptism, but God's plan for the Christian does not. It depends on how you define "the faith." The entire New Testament is not the gospel which must be preached to aliens. We are delighted it is not, for otherwise no alien could be saved. I do not preach Acts 8:22 to an alien, and Deaver (in contradiction to his definition of the gospel) does not teach an alien to observe, obey, it. Why did Deaver talk about not telling aliens about my position, instead of answering my argument as to what his position committed him to teach aliens (II,N,7)?

(3) The entire New Testament message is not the gospel Jesus said was necessary to preach to aliens in order to save them. Neither Deaver nor I even know the entire message.

(4) The Lord commanded Deaver to bring up his children in the nurture and admonition of the Lord (Eph. 6:4). I take it that this did not mean he was to wait until they were Christians before he began to do this. How did he teach them some parts of the New Testament message without obligating them to obey the entire message?

When he first taught them anything about the teaching of the New Testament, were they obligated but not qualified to be baptized? To observe the Lord's Supper? Obligated to qualify then and there? Did he teach them "obey your parents in the Lord" (Eph. 6:1)? Were they obligated to the entire New Testament message then and there?

(5) The alien is not amenable to obey Mt. 19:9 (1 Cor. 7:10-11) for it is not addressed to him, and one is not amenable to a command not addressed to one (W-F,149). There is not one electron or proton of grace, to save a sinner, in 19:9. Surely Deaver knows what the gospel is that which saves sinners, even though he becomes confused on it when he debates the divorce question. The gospel is conveyed to our minds by teaching, by words, but the gospel, described by the words, consists of the *events* in connection with Calvary, i.e., the death of Christ as the Lamb of God for our sins, His burial, and resurrection. We must obey the gospel in the form set forth in Rom. 6:3-5, but it is not the obedience to the form, but the gospel itself, which is the ground, the cause, of our salvation; the underlying cause. There is no mercy to pardon the transgressor in "thou shalt" or "thou shalt not." When Deaver explains the gospel to an alien, he does not explain the entire New Testament, nor is he trying to get an alien to be amenable to teaching others the qualification of elders. He is trying to get them to obey the gospel and put on Christ where he will be taught more of words of the New Testament and Old Testament also.

CHART #9

XXV. QUESTIONS FOR BROTHER DEAYER.

It may be that Deaver was answering my question number 1 in his second negative, but he certainly overlooked at least four of them (II,A,XXVII). I hope he will answer them along with the following questions.

- (1) What divorce law did God have for Gentiles when the law of Moses was in force?
- (2) Does Mac Deaver teach false doctrine concerning divorce and polygamy in his position concerning A.D. 62 or 63?
- (3) How much of the New Testament message or words can you leave out and still preach the gospel to an alien sinner?
- (4) Can an alien learn, and sin against, any truth from general revelation?
- (5) In what aspect of his life must an alien sinner be sinless in order to come into Christ without paying a penalty? On what must he have a perfect record or be penalized?

CHART #10

XXVI. GENERAL LAW OF MARRIAGE?

Deaver said 19:6 (7:10-11) "is the great general law of God — has always been, is now, and will continue to be as long as the world stands — that there be no departure, no leaving, no rupture in the marriage" (II,N,1-1).

- (1) Why did God rupture marriages in Ezra's day?
- (2) Why did Deaver say Deut. 24 allowed for divorce on grounds other than fornication, and that it differs from Christ's law (*Your, 77*)?

- (3) Why is 19:9 a different law from 19:6 (II,N,32-3)?
- (4) Why does Deaver say this different law (19:9) "must be taught" an alien in "the very process of enabling one to become a Christian" (II,N,28,last point in Chart #3)?
- (5) Why does he say 19:6 covers "all the married" (II,N,14-2)?
- (6) How can Deaver say that there is in the Kingdom "the higher law of marriage (5:31,32)" if Mt. 19:6 has always been the law (SS,Jan.,1984, p.41)?
- (7) Albert Sidney Higgins: "Not under bondage means not bound any longer by the marriage contract." (*What the Bible Says*, Texline, Texas 79087; Mrs. Ernest Sheets, P.O. Box 336, 1961, p. 187)

CHART #11

XXVII. KINGDOM LAW.

- (1) Why do "the sacred truths" in the sermon on the mount "find application in *His Kingdom* — the New Testament Church" (SS,Jan.,1984,p.41) if kingdom law is also for the world?
- (2) Why did Deaver say an appropriate title for the sermon on the mount would be: "The Kingdom of Christ: Its Subjects and Its Righteousness?"
- (3) Why did the "Lord then proceed to discuss the *righteousness* of the Kingdom?" Deaver believes it is as much the righteousness for all men.
- (4) If Christ's law is for all the world why did he say: "His people would *do* and *teach* according to the New Law, the Law of Christ?" It is as much the law for those who are not His people, if Deaver is right.
- (5) Deaver will not apply kingdom law (Matt. 5:38-48) to civil government over which Christ rules (Rom. 13).

CHART #12

XXVII. THE LAW OF THE HUSBAND.

- (1) How can Deaver say aliens are under all the laws of Christ, when the Bible teaches that only the wife is under "the law of the husband" (Rom. 7:2)?
- (2) Only the church is the bride of Christ (Eph. 5:20-33). Only the church is under the marriage-covenant relationship between Christ and the church.
- (3) Only the church is to be subject unto Christ in everything (Eph. 5:24).
- (4) The gospel preached to aliens invites them into the marriage-covenant with Christ, but the invitation is not the same as being married to Christ.
- (5) Brethren who rightly teach that the Catholic Church is not a part of the bride of Christ, insist that the Catholic Church is under, and must obey, all the requirements of Christ the Bridegroom for His bride. The *rule of the husband* regulates the conduct of the bride and not someone else. These brethren insist that churches not His bride are regulated by the rule of the husband.
- (6) Christ as universal ruler has authority over all, except God, in heaven and on earth, but He has a unique rule, the rule of the husband, the law of the husband, over the bride.
- (7) Aliens are not married to Christ, they die to law before they can be, therefore they are not under the husband.

XXVII. DENOMINATIONAL DOCTRINES.

To uphold error one must resort to arguments which are filled with error. Deaver has been driven to uphold implicitly denominational doctrines.

(1) I am sure that every Catholic priest, and preachers from denominations, would say that "as long as I am determined to listen carefully to God's word, and to be governed by it, I cannot go wrong or be wrong!" (*Biblical Notes*, Feb. 1983, p. 148). This is a version of just so I am sincere, just so I am conscientious, and study I cannot be wrong. No wonder we have so much ex cathedra speaking, as Deaver spoke when he said: When I pronounce them husband and wife they are husband and wife (*Your*, 93). One can be determined but still have blind spots. One must not only be *determined* to listen carefully to the Word, one also must listen carefully.

(2) Deaver embraces the Seventh-day Adventist error that no new truth was revealed after Pentecost.

(3) They argue a carnal concept of the kingdom when they say an alien can be in kingdom territory and subject to its laws.

(4) They fail to distinguish between the covenant in Eden and the covenant today when they say the law of God on divorce and remarriage has always been Mt. 19:6.

(5) Deaver, with some denominationalists, denies general revelation today.

(6) Deaver holds the concept that denominations are bound by the law of the husband, and thereby implicitly teaches that denominations are a part of the bride of Christ.

(7) In contrast to the doctrine of universal salvation, Deaver implicitly teaches universal damnation for no one has preached every word of the New Testament, or of the New Testament message, to an alien prior to baptism.

(8) Deaver violates the teaching of the New Testament which says the Lord's supper is for those in the kingdom, when he says an alien (who has not even heard of the Lord) sins in not observing the Lord's supper.

(9) By saying an alien can be in kingdom territory, he not only carnalizes the kingdom but implicitly removes the gateway into the kingdom (John 3:5).

(10) He implicitly accuses the apostles of not preaching the saving gospel on Pentecost, for every word of the New Testament had not been revealed then.

False doctrine leads to additional false doctrines.

Fortunately brother Deaver preaches the gospel to aliens better than he argues the "gospel" in a debate on the divorce question. He does not demand that the alien understand every word of the New Testament before he will baptize him. He extends an invitation and not an imperative only. He realizes that the gospel of redeeming grace is not God on the judgment throne but the Father running to meet the prodigal and to receive him unto Himself (Lk. 15:20).

DEAVER'S THIRD NEGATIVE

1. Brother Bales refers to his proposition: "The Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." We have mentioned before that brother Bales talks about "internal laws of the covenant," but that the Scriptures use no such terminology and the Scriptures teach no such concept. Such terminology implies "external laws of the covenant." But the Bible does not talk about "internal laws of the covenant" and "external laws of the covenant." This is purely an invention of brother Bales. And in this invention he is making a clear distinction between "the gospel of the death, burial, and resurrection of Christ" and which is, as he says, ". . . addressed to the world," and the "commands of Matthew 28:20" which are—as he says—"bound on converts." This is the same distinction which has been made for years by Garrett and Ketcherside. Brother Bales, in making this distinction, is just as wrong as they are! I read in the Scriptures about "the gospel," "the Way," "the faith," "the doctrine," "the sound doctrine," "the truth," etc., but I do not read about "internal laws of the covenant" and "non-internal laws of the covenant."

Also, we have before discussed the fact that brother Bales himself does not believe his own position or proposition. He has signed the proposition that "the church only is under the new covenant." He believes and constantly stresses that Matthew 19:9 is a "covenant passage"—that is, that it is addressed exclusively to those persons who are *in* (and are thus *under*) the new covenant. He claims, therefore, that Matthew 19:9 does not apply to the case in which a non-Christian is married to a non-Christian, or to the case in which a Christian is married to a non-Christian. It applies only—according to Bales—to the case in which a Christian is married to a Christian. In the case in which a Christian is married to a non-Christian, the Christian (according to brother Bales' own position) is "in" and is "under" the New Covenant. But, according to Bales, this *Christian* who is "in" the Covenant and who is "under" the Covenant is a

Christian to whom Matthew 19:9 *does not apply!* He believes and teaches that it is not the case that all persons who are in the New Covenant are amenable to all the laws of the New Covenant.

If (A) it is the case that the New Covenant is *the gospel*, and if (B) it is the case that the Lord has commanded that the gospel be preached to every responsible person in the world, and if (C) it is the case that a person is amenable to that which the Lord has commanded to be preached to him, and if (D) it is the case that Matthew 19:9 is a part of the New Covenant—then, (E) it is the case that all responsible persons in all the world are amenable to the teachings of Matthew 19:9.

We affirm (A). It is the case that the New Covenant is *the gospel*. This is proved by consideration of Hebrews 8-10; Matthew 26:28. Furthermore, brother Bales admits it: "the New Covenant is the gospel" (*Kingdom Prophesied and Established*, p. 181). We affirm (B). It is the case that the Lord has commanded that the gospel be preached to every responsible person in the world (Mk. 16:15,16). We affirm (C). It is the case that a person is amenable to that which the Lord has commanded to be preached to him (Rom. 3:19; Rom. 4:15). We affirm (D). It is the case that Matthew 19:9 is a part of the New Covenant. This brother Bales frankly admits (*Kingdom Prophesied and Established*, p. 181). Thus we have the conjunction made up of A and B and C and D. And, we have the fact that each conjunct is true, and we have the fact that, therefore, the conjunction is true. Therefore, we have (E)—It IS the case that all responsible persons in all the world are amenable to the teachings of Matthew 19:9.

This argument form is *valid*. The premises are *true*. The argument is *sound*. And, there is no force in the world which can overthrow or destroy a sound argument!

2. Brother Bales sets up a list of things which he says Deaver denies. That is, he thinks that in my denial of his proposition I am *implicitly* denying these things which he has listed. He says: "Deaver implicitly says that he denies all five of these items in denying my proposition." Response: Whether or not I accept or deny the enumerated points is completely beside the point: his approach to the matter is *wrong*. Every precisely stated proposition is either true or false. If a proposition is made up of five component parts, and if even one of these parts is false, then the proposition is false! I can, and I would, and I have signed the negative of such a proposition. This is a matter which brother W. Curtis Porter had trouble understanding (in our debate in 1957). For example: "The Scriptures teach that God is, that Jesus is the Son of God, that the New Testament church was established upon Pentecost of Acts 2, and

that salvation is by faith only." This is a false proposition. In placing my name in the negative position of this proposition I would not be denying (1) that God is, or (2) that Jesus is the Son of God, or (3) that the New Testament church was established upon Pentecost of Acts 2. Brother Bales affirms that Matthew 19:9 applies only to the case in which a Christian is married to a Christian—that it has nothing to say (1) to the case in which a non-Christian is married to a non-Christian, or (2) to the case in which a Christian is married to a non-Christian. I am denying his position and his teaching with regard to Matthew 19:9. I am denying his position and his teaching that not all men are amenable to all the gospel of Christ.

3. I apologize to brother Bales for my being so long in getting my portion of the debate back to him in reasonable time. After I began the debate circumstances changed (over which circumstances I had absolutely no control) which placed upon me the necessity of following a work schedule which I never dreamed it would be possible for a human being to follow. I am confident that if brother Bales knew the circumstances he would have no criticism to offer. I have done the very best that I could do, and I, too, look forward to the completion of this work.

4. Brother Bales speaks of an "invitation" as if the Lord's invitation to men carried no mandatory force. But, as pointed out in my previous negative, the Lord's invitation (as recorded in Mt. 11:28) shows *obligation*. "Come" is imperative. Further, the "invitation" for one to come into the kingdom is a *part of the gospel*. Men are "called" through the gospel (2 Thess. 2:14). The Lord *invites* men by commanding them to come.

5. Brother Bales continues to discuss "*in the covenant*" and "*under the covenant*." His proposition is that ". . . only those who are in the covenant are under the internal laws of the covenant." In my second negative I dealt with this matter in detail. In all this he is stressing that Matthew 19:9 has nothing to say (1) to the non-Christian who is married to a non-Christian, or (2) to a Christian who is married to a non-Christian. He is saying that it is false to teach that all men are amenable to all the gospel of Christ.

Please note again his reference to ". . . the internal laws of the covenant." "Internal laws of the covenant" implies "non-internal laws of the covenant." But, non-internal laws of the covenant would still be laws of the covenant. But, brother Bales holds that "the church only is under the New Covenant." According to Bales, ALL the laws of the covenant (both internal and non-internal) would have to be addressed to the *church only*.

6. Brother Bales says: "Once they accepted Christ they were then

under law to Christ" (*Not Under Bondage*, p. 146). This statement implies: (1) Persons upon accepting Christ *then* (at that time) come under law to Christ. (2) Persons who have *not* accepted Christ have *not* come under law to Christ. (3) The law of Christ is law which persons who have not accepted Christ have not come under. (4) Since the command to be baptized is a part of the law of Christ, the command to be baptized is a part of the law of Christ which the person who has not accepted Christ *has not* come under.

But, brother Bales admits that all accountable persons must be baptized in order to be saved. He admits, therefore, that the command to be baptized is a part of the law of Christ which the non-Christian must obey. He, therefore, admits that at least a part of the law of Christ is addressed to the non-Christian. But, he denies that the non-Christian is under the law of Christ. He *denies* it, and he *admits* it. He thus involves himself in self-contradiction. Any doctrine which involves self-contradiction is false doctrine.

7. Brother Bales says further: "Paul was once under the law of Moses, but he did not come under law to Christ until he became a Christian" (NUB, p. 169). Please note: Whatever Paul did in order to become a Christian, it was not a part of his being under law to Christ. If Christ, through Ananias, commanded Paul to "arise and be baptized," and if Paul arose and was baptized, it was *not* because he (Paul) was at that time under law to Christ. And, if he was not at that time under law to Christ, it follows that therefore *baptism* is not a part of the law of Christ.

If Paul had refused to be baptized: (1) Would he have been guilty of sin? (2) Would he have sinned (in this instance) by violating the law of Christ? (3) Would he have sinned (in this instance) by violating the law in the heart? (4) Was the command to Paul to be baptized in any sense a part of the law of Christ?

In persecuting the church, did Paul—a Jew—(1) violate the patriarchal law? (2) violate the Mosaic law? (3) violate his conscience? (4) violate a law written on the heart? (5) violate the law of Christ? If he did not—as per the Bales doctrine—violate the law of Christ, how did Paul become the "chief of sinners" (cf. 1 Tim. 1:15)?

8. Brother Bales again goes into lengthy discussion about *in* the covenant and *under* the covenant. It is his position that only those who are *in* the covenant are *under* the covenant. This means that only those who are *Christians* are *under* the new covenant. This means that only those who are Christians are accountable to, are responsible to, the New Covenant. And this is false doctrine!

Obviously, I am not denying that those persons who are Chris-

tians are *under* (accountable to, responsible to) the New Covenant. I *am* denying that those who are Christians are the *only ones* who are under (accountable to, responsible to) the New Covenant.

Brother Bales holds that "the church only is under the New Covenant." If this is the case, then all the parts of the New Covenant are addressed to the church, and only to the church. But, the command to be baptized is a part of the New Covenant. As such, this command would have to be addressed to the church, and only to the church. According to the Bales doctrine the command to be baptized can not possibly be addressed to the non-Christian. But, brother Bales admits that no one can get into the church without being baptized. He also admits that no one can obey or disobey a law which is not addressed to him. Therefore, according to the Bales doctrine, there is no way for the non-Christian to get into the church, and in which case there is in reality no one in the church, and all those who *think* they are in the church are simply mistaken about it.

Clearly, the Bales doctrine involves itself in logical contradiction. And, any doctrine which involves logical contradiction is false doctrine!

9. In my affirmative material I set out an argument involving the teaching of Matthew 28:18-20. This, I reemphasized in my final affirmative. I stressed the force and nature of the present participles in this reading, and wrote as follows: "Thus, we emphasize that 'teaching them to observe all things which I have commanded you' means that 'all things which the Lord has commanded you' is demanded by the Lord to be taught to all accountable persons *in the very process of enabling them to become disciples*—this is *not* teaching which comes *after* one has been baptized. . . . The teaching of Matthew 19:9 *is included* in 'all things whatsoever I have commanded you.' Therefore, *Matthew 19:9* is demanded by the Lord to be taught to all nations (all accountable persons everywhere) in connection with efforts to enable them to *become* Christians. Clearly, the Great Commission, as recorded in Matthew 28:18-20, demands that Matthew 19:9 be taught to non-Christians. It is the case that a person (*any* person) is amenable to that which Christ has commanded be preached to him (cf. Rom. 3:19). Clearly, therefore, Matthew 28:18-20 teaches that non-Christians are amenable to the teachings of Matthew 19:9."

How does brother Bales respond to this argument? He *assumes* and *asserts* that the first part of verse 19 ("make disciples") includes the message which is to be preached to aliens, and that the last part of the Commission (verse 20, "teaching them") refers to the message

which is to be taught to Christians. He sees two different messages, and refuses to see simply "the gospel,"—the very words used by Mark in his account of the Great Commission. But my point has been proved and is irrefutable. Assumptions and assertions do not prove.

Brother Bales further responds by saying that Deaver never has taught any alien *all* the New Testament message before baptizing that person. It should be noted that what Deaver has done or has not done is beside the point and is not the issue. The fact of the matter is: the Lord said: ". . . teaching them to observe *all things* whatsoever I commanded you. . . ." Deaver must deal with "all things" and so must brother Bales. Deaver says the Lord demands that this be done *in the very process of enabling one to become a Christian*. Bales says: "No, this is to be done *after* one has become a Christian." If Deaver has a problem, so does brother Bales. If Bales says "Deaver never has taught an alien the entire New Testament message" Deaver responds by saying, "Neither has brother Bales."

The plain fact is: "teaching them to observe all things" does not require that I read to a person the entire New Testament message. If and when I teach a person that one must be baptized in order to be saved I am not required to read to that person every New Testament passage on the essentiality of baptism. One passage is enough! And, thus it is with regard to every aspect of the gospel. The Lord does not demand of us something that is impossible. Did Paul tell Timothy to preach the same thing which he (Timothy) had heard him (Paul) preach (2 Tim. 2:2)? Did Paul preach "the whole counsel of God" (Acts 20:27)?

10. With regard to amenability, let us note the following:

MAJOR PREMISE: All men who obey the law of Christ in becoming children of God are men who are amenable to the law of Christ.

MINOR PREMISE: Men in the world are men who obey the law of Christ in becoming children of God.

CONCLUSION: Men in the world are men who are amenable to the law of Christ.

MAJOR PREMISE: All men who must repent in order to gain remission of sins in the name of Christ are men who are amenable to the law of Christ.

MINOR PREMISE: All men everywhere are men who must repent in order to gain remission of sins in the name of Christ.

CONCLUSION: All men everywhere are men who are amenable to the law of Christ.

MAJOR PREMISE: All men who are amenable to the law of Christ are men who are amenable to Christ's marriage law.

MINOR PREMISE: All men everywhere are men who are amenable to the law of Christ.

CONCLUSION: All men everywhere are men who are amenable to Christ's marriage law.

MAJOR PREMISE: All men who are amenable to the law of Christ are men who are amenable to the teachings of Matthew 19:9.

MINOR PREMISE: All men everywhere are men who are amenable to the law of Christ.

CONCLUSION: All men everywhere are men who are amenable to the teachings of Matthew 19:9.

11. With regard to the rest of brother Bales' third Affirmative, let me say that I have waded through page after page after page of carelessly written, jumbled up, often incoherent material in which I find nothing that has not been dealt with previously. Brother Bales is now in the affirmative, and is supposed to be setting forth material at least designed to prove his case. He steadfastly refuses to make an argument (or even attempt to make an argument) which demands the conclusion: "Therefore, it is the case that Matthew 19:9 applies only to the case in which a Christian is married to a Christian." Instead, he continued to proceed as if he were still in the negative—he continues to try to respond to what Deaver has said.

I will not spend valuable time and space in going back over the material which has been dealt with already. Brother Bales correctly states that Deaver ". . . will be unable to introduce new material in his fourth negative." Therefore, I will now proceed to set forth additional negative material which simply must be worked into the debate.

12. I want us to look at 1 Corinthians 5, and its relationship to Matthew 19:9. Brother Bales bases his case—his whole case—upon his wrong interpretation of 1 Corinthians 7:10-13. *This* is where brother Bales claims that he learns that Matthew 19:9 never was intended to apply to the marriage of a non-Christian to a non-Christian, or to the marriage of a Christian to a non-Christian—but *only* to the marriage of a Christian to a Christian. We will keep in mind that when the brethren in Corinth began studying this letter Paul wrote to them, they would study chapter 5 before they got to chapter 7. When they studied chapter 7 they would have to keep in mind what they had learned in chapter 5.

If I can show in the Scriptures one single example of an *unsaved*

believer I will have shown that therefore, the doctrine of salvation by *faith only* is a false doctrine. The fact is, I can show many examples of unsaved believers, but right now we concentrate on *one* (i.e., on one passage).

In John 8:30 it is recorded: "As he spake these things, many believed on him." In verse 31 we have: "Jesus therefore said to those Jews that had believed on him, If ye abide in my word, then are ye truly my disciples. . . ." The Lord continued, and in verse 44 He said: "Ye are of your father the devil, and the lusts of your father it is your will to do."

Here is a clear, simple, indisputable example of *unsaved believers*. I have proved that the doctrine of salvation by *faith only* is false (for, if the doctrine of salvation by faith only is true, then there could be no such thing as an unsaved believer).

If I can show from the Scriptures a single incident which clearly proves (demonstrates) that Matthew 19:9 does in fact apply to a "mixed marriage" (i.e., to the marriage of a Christian to a non-Christian) I will have proved that the Bales doctrine is false.

Remember that brother Bales teaches that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian. He teaches that Matthew 19:9 *does not* apply to the case in which a *non-Christian* is married to a *non-Christian*, and that it *does not* apply to the case in which a *Christian* is married to a *non-Christian*. It is with reference to this position that we have pointed out to brother Bales that he himself does not believe that *all* persons who are "in the covenant" (as he uses these words) are subject to (are "under") the covenant. He claims that Matthew 19:9 has *nothing* to say to the *Christian* who is married to a non-Christian.

In this connection, we turn to look at *1 Corinthians* 5. Paul (the Holy Spirit) says: "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles, that one of you hath his father's wife" (verse 1). Note carefully: (1) "One of you"—a member of the church in Corinth, a child of God. (2) "Fornication," and "such fornication as is not even among the Gentiles." That is, even the heathen Gentiles would not tolerate or condone the kind of fornication as existed (in this case) in the church in Corinth. (3) ". . . hath his father's wife." This woman had become involved in fornication, yet she was still the father's *wife*. The fornication alone did not destroy the marriage, and her real husband had not "put her away" at the time. The woman was evidently the son's step-mother—otherwise Paul likely would have said that "one of you hath his own *mother*."

It is my position that the word "hath" in this passage establishes

that the man (the step-son) was actually *married* to the woman mentioned. The evidence for this conclusion would be as follows: (1) The word "hath"—the Greek *echein*—is certainly used in this sense in the New Testament. John the Baptizer had said to Herod Antipas: "It is not lawful for thee to *have* her" (Mt. 14:4). Mark records the same story—that John had said, "It is not lawful for thee to *have* thy brother's wife"—and Mark adds the point: ". . . for he *had married* her" (Mk. 6:17). The imperative form of this word (*echein*) is used in 1 Corinthians 7:2. Paul says: ". . . and let each man *have* his own wife." (2) Thayer, page 266, discusses the word *echein* as follows: ". . . to have (use) a woman (unlawfully) as a wife." Thayer cites (on this usage) Matthew 14:4; Mark 6:18; and 1 Corinthians 5:1. (3) Brother Thomas Warren, in his book *Keeping the Lock in Wedlock*, pages 207-219, emphasizes strongly that the man of 1 Corinthians 5:1 *had actually married the woman*. (4) In brother Warren's discussion of the matter, he quotes from brother G. C. Brewer who also strongly stressed that the man was married to the woman. Brother Brewer's article was entitled, "The Corinthian Case," and appeared in *The Gospel Advocate*, December 4, 1961, p. 1158. (5) In spite of the evils, attitudes, and problems in the church in Corinth, I can not accept the idea that they would have upheld and defended this brother if he had not even married the woman.

Now, what did Paul say to the church in Corinth (in regard to this case), and what did he say to the erring brother? Paul says: (1) "And ye are puffed up, and did not rather mourn, that he that had done this deed *might be taken away from among you*" (verse 1); (2) ". . . to *deliver* such a one *unto Satan* for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (verse 5); (3) ". . . to *have no company with* fornicators. . ." (verse 9); (4) ". . . *not to keep company*, if any man that is named a brother be a fornicator . . . with such a one no, not to eat" (verse 11); (5) "*Put away* the wicked man from among your selves" (verse 13).

Paul was thus telling the church in Corinth: Bring the man to repentance, or disfellowship him! He was saying to the sinful brother: Repent, or be disfellowshipped!

UPON WHAT GROUND was Paul commanding the brethren to bring this man to repentance or to disfellowship him? UPON WHAT GROUND was Paul commanding the man to repent or be disfellowshipped? We answer: UPON THE GROUND OF CHRIST'S MARRIAGE LAW AS STATED IN MATTHEW 19:9. This man and this woman in this case were clearly in violation of

Matthew 19:9. If we do, in fact, recognize that Matthew 19:9 does apply to the case under consideration, then all is clear, and easy to be understood. But, if one claims that Matthew 19:9 *does not* apply to this case, then he must deal with the question: UPON WHAT GROUND does Paul issue the demands which he does issue?

If brother Bales says that Matthew 19:9 *does apply* to the case under consideration he would be saying so upon the basis of his assumption that (1) both the *man* and the *woman* were *Christians*, and (2) that they were *both Christians AT THE TIME* they married. For, according to the Bales doctrine: Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian.

But, there is no way for him to *know* (1) that both were Christians, and (2) that both were Christians *at the time* they married. The clear and conclusive evidence is that the *man* in this case *was* a Christian, but that the woman *was not*. Paul gives no instruction to the church in Corinth as to what to do about the woman.

Brother Bales claims that the wrong in this case was: it was a matter of incest. My response: let him prove it! He *assumes* it was a case of incest. It is my understanding that "incest" demands blood-relationship. The Old Testament law even commanded—under some circumstances—that a man marry his brother's wife. Such was not incest. It is often claimed that the wrong in the marriage of Herod Antipas (to his brother Philip's wife) was: it was a case of incest. Why would this be incest for Herod Antipas, but not incest for Herod Philip? John said the woman was Philip's "wife." What New Testament law of incest was violated in the 1 Corinthians 5 case? How is it that a New Testament law of incest would be applicable to this "mixed marriage," but the Lord's marriage law (as given in Mt. 19:9) *would not* be applicable to a "mixed marriage"? Further, if brother Bales claims that this 1 Corinthians 5:1 case was sin because it was a case of incest, then we set up a "strong disjunction" as follows: This case was sinful either (1) because it was a case of *incest*, or (2) because it was a case in violation of the marriage law stated in *Matthew 19:9*. It *was not* a case of incest (i.e., it can not be established that incest was involved). Therefore, it *was* a case in violation of Matthew 19:9. In a "strong disjunction" one of the disjuncts is true, and the other is false. Both can not be true, and both can not be false. If one is true, the other is false; if one is false, the other is true.

If Matthew 19:9 applies to the case, then all is clear. If Matthew 19:9 *does not* apply to the case, then nothing is clear. But, if Matthew 19:9 does apply to this case, then we have a clear and forceful demonstration of that fact that Matthew 19:9 *does* in fact apply to

mixed marriages, and not exclusively to the case in which a Christian is married to a Christian. And, it is important that we remember that the Corinthian brethren would already have read chapter 5 before they got to chapter 7.

Brother Warren (*Wedlock*, p. 217) states the case this way: "All should remember: according to 1 Corinthians 5:1-13 God demanded that a church disfellowship at least one of its members who was involved in illicit sexual relations. Matthew 19:9 explains why. 1 Cor. 7:10-15 does not. Let that truth be implanted in the hearts of all. Thus, 1 Corinthians 5:1-13 constitutes a fatal blow to Bales' effort to establish his case for the doctrine that Matthew 19:9 applies only to the Christians who are married to Christians. Brother Bales should recognize this and give up his efforts to justify marriages which are sinful in the sight of God."

The argument is simply this:

1. If (A) I can show in the Scriptures a single incident which clearly proves (demonstrates) that Mt. 19:9 does in fact apply to a mixed marriage, then (B) I will have proved that the Bales doctrine is false.
2. I affirm (A). I *can* show (and I have shown) in the Scriptures an incident which clearly proves (demonstrates) that Mt. 19:9 does apply to a mixed marriage.
3. Therefore, (B) I have proved that the Bales doctrine is false.

13. I want us to look further at 1 Corinthians 5. Right now, I would like for us to concentrate upon "the forgotten man" — the adulterous man's *father*, and the adulterous woman's *husband*. The evidence is that this husband-father was still living, and he had been hurt very deeply. Cf. 2 Cor. 7:12.

Suppose this husband-father was *not* a Christian and woman (the wife) was *not* a Christian. (1) The *Bales* doctrine holds that Mt. 19:9 would not at all apply to this marriage. (2) *Woodruff* holds that Mt. 19:9 did (does) apply to the marriage, and was violated, but that God (because of His *mercy*) would not hold the fornicator responsible if and when she formed another marriage union. (3) *Hicks* says: Yes, Mt. 19:9 *does* apply to such marriages; yes, the woman *did sin* in her involvement with another man; but she could simply say "I'm sorry, and I don't intend to do it again," and could — with God's approval — stay in her new marriage. Or, if the woman had not actually married the son (but was simply *living* with him) Paul could have said simply: *marry the woman*, and stay in the marriage. (4) *Hale* holds that Mt. 19:9 does apply to such marriages, but that since the woman was guilty of fornication (A) her husband could put her away because of her fornication, (B) her former husband would then have a right to remarry, and (C) the woman — the guilty fornicator — would *also* have a scriptural right to remarry.

Suppose the husband-father *was* a Christian and his wife was *not* a Christian. (A) *Bales* says Matthew 19:9 would not apply to the marriage at all. (2) *Woodruff* says: Yes, Matthew 19:9 does in fact apply to such marriages, but God (because of His *mercy*)—"You've got to get your perspective right"—would not hold the sinner responsible. Guilty, but not held responsible! (3) *Hicks* says: Yes, Matthew 19:9 does apply; the fornicating woman *did sin* in *marrying* (i.e., in the actual process of marrying) another man, but that she (and her new husband) could simply say: "I'm sorry" and stay in the new marriage (with God's approval). (4) *Hale* says: Matthew 19:9 does apply to mixed marriages, but the husband could put away his wife because of her fornication, and that then each one would have a scriptural right to remarry.

Suppose the husband-father was *not* a Christian and the woman (his wife) *was* a Christian. In this case the responses of *Bales*, *Woodruff*, *Hicks*, *Hale*, etc. would be the same as indicated in the preceding paragraph.

Then, suppose the husband-father *was* a Christian *and* the woman (his wife) *was* a Christian. (1) *Bales* says that to this kind of a marriage situation Matthew 19:9 definitely *does* apply. But he would say: (A) The husband has a right—a scriptural right—to put away the wife because of her fornication; (B) this putting away dissolves the marriage—like taking off handcuffs—for *both* parties; (C) the guilty fornicator would then have a scriptural right to remarry. On this basis the fornicating woman could *stay* in her new marriage. (2) *Woodruff* says: Matthew 19:9 certainly does apply to such marriages; the woman sinned in her fornication and in forming a new marriage. But, God—because of His *mercy*—"You've got to get your perspective right"—would not hold her (and her new husband) responsible—they could stay together in their new marriage. (3) *Hicks* says: (A) Yes, Matthew 19:9 does apply to this marriage. (B) The woman did sin—did violate Matthew 19:9—in forming a new marriage. (C) But, the woman and her new husband could "repent" by saying "I'm sorry," and *remain* in their marriage. *Hicks* affirms: "Unscripturally divorced and remarried people may continue in the remarriage without further sin." (4) *Hale* would say: (A) Yes, Matthew 19:9 does apply to this marriage situation. (B) Yes, the woman sinned in her fornication and in forming a new marriage. (C) But, the husband-father could put away the wife because of her fornication, and (D) then the woman—the guilty fornicator—would have a scriptural right to form a new marriage, and thus could continue in the marriage.

Thus, we come back to the point: upon WHAT GROUND did

Paul (the Holy Spirit) command the church in Corinth to bring this man to repentance or disfellowship him? Upon WHAT GROUND did Paul command the man to repent or be disfellowshipped? If we recognize, understand, and respect the fact that Matthew 19:9 does apply to *all* marriages—to all accountable persons everywhere—then all is clear. Otherwise, nothing is clear!

The argument is simply this:

1. If (A) I can show from the Scriptures a single incident which clearly proves (demonstrates) that Matthew 19:9 does in fact apply to “mixed marriages” (i.e., to the marriage of a Christian to a non-Christian) then (B) I will have proved that the Bales doctrine is *false*.
2. We affirm (A). I can show (and I have shown) an incident which clearly proves (demonstrates) that Matthew 19:9 does in fact apply to “mixed marriages” (i.e., to the marriage of a Christian to a non-Christian).
3. Therefore, (B) I have proved that the Bales doctrine is *false*.

SPECIAL NOTE OF APPRECIATION: For much of the material relating to 1 Corinthians 5 I am indebted to the marvelous work of brother Thomas B. Warren. He was the first to call attention to the significance of this chapter (1 Corinthians 5) in relation to the Bales doctrine and to the Woodruff doctrine. He has an excellent discussion of this matter in his book, *Keeping the Lock in Wedlock*, pp. 207-219. Remember, the Corinthian brethren would already have read *chapter 5* before they came to read *chapter 7*.

14. Now, I want to look at brother *Bales' basic argument*. His being in the affirmative necessarily demands that he recognize his responsibility to set up a *sound argument* designed to prove his case. Until he does set up a sound argument, he has not proved his case. A *sound argument* is one (1) whose *form* is *valid* and (2) whose *premises are true*. I have previously pleaded with brother Bales to set out his argument. He has steadfastly refused to do so. To this point, I have refused to set out his argument for him. But, this is my last opportunity, and I must now set out *his argument*, and make proper response to the same. The constituent elements of his case have to be gleaned from his writings on the subject, and especially from all that he has said in the course of this debate. Brother Bales' argument, correctly set out, would be as follows.

1. If (A) it is the case that 1 Corinthians 7:12,13 refers exclusively to “mixed marriages,” and if (B) it is the case that the marriages of verses 12 and 13 are to be *clearly distinguished from* the marriages contemplated in verses 10 and 11; and if (C) it is the case that the marriages of verses 10 and 11 are the marriages of

Christians to Christians exclusively; and if (D) it is the case that Matthew 19:9 records the time and the circumstances and the teaching to which Paul—in 1 Corinthians 7:10,11—makes reference; and if (E) it is the case that Matthew 19:9 is identical in extent of application with 1 Corinthians 7:10,11—then, (F) it is the case that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian.

NOTE: This is saying that the *conjunction* made up of the *conjuncts* A and B and C and D and E implies F, and that if each of the conjuncts is true the conjunction is true, and if the conjunction is true, then F has to be true. This gives us *valid* (modus ponens) form.

2. Brother Bales affirms (A), and it is his job to *prove* the truthfulness of (A).
3. Brother Bales affirms (B), and it is his job to *prove* the truthfulness of (B).
4. He affirms (C), and it is his job to *prove* the truthfulness of (C).
5. He affirms (D), and it is his job to *prove* the truthfulness of (D).
6. He affirms (E), and it is his job to *prove* the truthfulness of (E).
7. If brother Bales can prove the truthfulness of each of the conjuncts (A) and (B) and (C) and (D) and (E), he will have (thereby) provided the truthfulness of the conjunction. And,
8. If he can prove the truthfulness of the conjunction, he will have (thereby) proved the CONCLUSION (F)—It IS the case that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian.

As the Negative respondent, it is my job (and my responsibility) to examine carefully each of the above conjuncts which make up the conjunction. If I can *prove* that even *one* of the conjuncts is *false* I will have *proved* that brother Bales has not proved his case. I do not have to prove that *each* of the conjuncts is false. If one single conjunct is *false* the conclusion is not demanded! I propose to look at the conjuncts one by one.

Brother Bales affirms (A)—It IS the case that 1 Corinthians 7:12,13 refers exclusively to “mixed marriages.” And, on this point brother Bales is correct. This is plain enough. Conjunct (A) is TRUE.

Brother Bales affirms (B)—It IS the case that the marriages of verses 12 and 13 are to be *clearly distinguished from* the marriages contemplated in verses 10 and 11. On this point, brother Bales is wrong—dead wrong! The marriages of verses 12 and 13 are NOT TO BE CLEARLY DISTINGUISHED FROM THE MARRIAGES OF VERSES 10 and 11, but—rather—the marriages of verses 12

and 13 are INCLUDED IN the marriages referred to in verses 10 and 11. Note carefully: Paul says: "But *unto the married* I give charge, yea not I, but the Lord." What "married"? Answer: "*the married.*" That's ALL the married. The marriage of a non-Christian to a non-Christian; the marriage of a Christian to a non-Christian; the marriage of a Christian to a Christian. Brother Bales has no scriptural right to change "the married" to "some of the married." The marriages contemplated in verses 12 and 13 come within the scope of the marriages contemplated in verses 10 and 11—all the married. Conjunct (B) is FALSE!

Brother Bales affirms (C)—It IS the case that the marriages of verses 10 and 11 are marriages of Christians to Christians exclusively. On this point brother Bales is wrong. Verses 10 and 11 are clearly addressed to "the married"—to *all* the married, and not just to the Christian who is married to a Christian. Conjunct (C) is FALSE!

Brother Bales affirms (D)—It IS the case that Matthew 19:9 records the time and the circumstances and the teaching to which Paul—in 1 Corinthians 7:10,11—makes reference. Please note carefully that in verses 10 and 11 Paul and the Lord give charge to the married. ". . . That the wife depart not from her husband" and ". . . that the husband leave not his wife." Paul thus stresses that it is the Lord's law *that there be no rupture in the marriage*. Does this sound like Matthew 19:9? The divine marriage law stressed in 1 Corinthians 7:10 and 11 is the divine marriage law stressed by the Lord as recorded in *Matthew 19:6*—NOT IN MATTHEW 19:9! I am not at all saying that Matthew 19:6 records the exact time, place, circumstances to which 1 Corinthians 7:10 and 11 look. I am saying that *Matthew 19:6* records the divine marriage law of God and of the Christ which the Holy Spirit also stresses in 1 Corinthians 7:10,11. It is God's law that there be no rupture in the marriage. This marriage law IS recorded in Matthew 19:6 (as well as in 1 Corinthians 7:10,11). It is NOT recorded in Matthew 19:9. Conjunct (D) is FALSE!

Brother Bales affirms (E)—It IS the case that Matthew 19:9 is identical in extent of application with 1 Corinthians 7:10,11. There is a sense in which this (E) is true. That is, it is true that 1 Corinthians 7:10,11 refer to ALL the married, and it is true that Matthew 19:9 refers to ALL the married. But, this is not what brother Bales has in mind. Rather, he thinks that (1) 1 Corinthians 7:10,11 refer to the case in which a Christian is married to a Christian, (2) that 1 Corinthians 7:10,11 and Matthew 19:9 are identical in extent of application, and that, therefore, (3) Matthew 19:9 refers exclusively to the case in which a Christian is married to a Christian. So, in con-

sideration of the point which he seeks to establish, conjunct (E) is FALSE! Matthew 19:9 is not restricted in extent of application as brother Bales assumes that it is.

Thus, of the five conjuncts which make up the conjunction, FOUR are FALSE! Only ONE is TRUE! This means that brother Bales has not proved his case. In fact, if even one of his conjuncts is false his case has not been established. But, he has FOUR conjuncts which are FALSE, and I have proved that he has not proved his case! And, if he has not—to this point—proved his case, it must be obvious that he CANNOT prove his case.

This alone (this analysis of his basic argument) ought to be enough to cause concerned brethren to reject the Bales doctrine completely and decisively and immediately, and to recognize that God's marriage law—as set forth in Matthew 19:9—does in fact apply to all accountable persons everywhere and not just to the case in which a Christian is married to a Christian.

An electrical engineer said to me: "I often install a large engine which has to have five wires correctly attached before it will run." I appreciated his point. Brother Bales likewise has to have five wires correctly attached to his "engine" before it will run. But, the fact is: he has *four wires* which are not even attached to his engine!

15. At this point, I want to look further, though briefly, at 1 Corinthians 7:10-15. I suggest the following as the correct analysis of these verses.

- I. THE GENERAL LAW (verses 10 and 11). The Corinthian brethren had asked: "Is it all right for those persons who are married to remain married?" Paul says: In answering this, *I* give charge, *and* the *Lord* also gives charge. The answer is: Do not depart one from the other. More specifically: The wife is not to depart from her husband, and the husband is not to leave his wife. This is God's law. This is (and has always been) God's ideal will. It is God's will that there be no rupture in the marriage. If either should depart he or she must remain unmarried, or be reconciled to his or her companion.
- II. SPECIFIC CASES (verses 12-15). Paul (the Holy Spirit) then explains just how this general law applies to three specific cases asked about by the Corinthian brethren. Since the marriages dealt with in verses 12-15 obviously come within the scope of "the married" mentioned in verse 10, I conclude that "the rest" (of verse 12) refers to the rest of the questions, the rest of the cases, asked about by the Corinthian brethren. Paul was dealing with the "things whereof ye wrote." In this section Paul deals with Christians who are married to non-Christians, but divides

these non-Christians into two groups: (1) The non-Christian who is **CONTENT** to dwell with the Christian, and (2) the non-Christian who is **NOT CONTENT** to dwell with the Christian.

1. Case #1. Verse 12. What if a Christian *man* is married to a non-Christian wife, and this non-Christian wife is *content* to dwell with the Christian husband? Should the Christian man leave his wife? Paul says: "Let him not leave her." The Christian is not to take it upon himself (or herself)—this is the force of the middle voice—to leave.

2. Case #2. Verse 13. What if a Christian *woman* is married to a non-Christian husband, and this non-Christian husband is *content* to dwell with the Christian wife? Paul says: "Let her not leave her husband."

NOTE: Paul states that in giving the answer to these specific questions *he* (as an inspired apostle) is speaking—not the Lord. This simply means that though the Lord—in His personal ministry—DID set forth the marriage law referred to in verses 10 and 11, He (the Lord) did not deal with the application of that law to the specific cases which the Corinthian brethren had asked about.

NOTE: Suppose the non-Christian in either of these cases is **NOT CONTENT** to dwell with the Christian. Could the Christian take it upon himself or herself to leave the non-Christian? Do verses 10 and 11 have anything to say to such a situation? Obviously, Yes. Paul has stressed that the Christian is not to take it upon himself or herself to leave the non-Christian. Obviously, then, the general law set forth in verses 10 and 11 has some application even to mixed marriages.

3. Case #3. Verse 15. Suppose the non-Christian (who is married to a Christian) is **NOT CONTENT** to dwell with the Christian, and takes it upon himself or herself to depart. How does the general law (of verses 10 and 11) affect the deserted Christian? Paul here is continuing to answer as an inspired apostle, knowing that though the Lord—in His public ministry—had set forth the law considered in verses 10 and 11, He had not made application of that law to the specific matter here considered. Paul answers: If the non-Christian companion takes it upon himself or herself (middle voice) to depart: (1) Let him or her depart; (2) The deserted Christian "is not under bondage in such cases." NOTE: Let it be observed, however, that the words "let him depart" do not at all imply (1) that such a departure is pleasing to God, or (2) that in departing, the non-Christian violated no law of God.

CHART #1

No Recourse!

ITEM #16

According to the Bales doctrine, Matthew 19:9 has no application whatsoever to the case in which a Christian is married to a non-Christian.

According to 1 Corinthians 7:13, if a Christian woman has an unbelieving husband, and he is content to dwell with her, she is not to leave her husband.

Suppose this non-Christian husband is a fornicator. But, he wants to continue to dwell with his wife (while he continues to practice his fornication). This Christian wife (if the Bales doctrine is true) has no recourse whatsoever. She is, according to the Bales doctrine, forced to dwell with a fornicating husband.

Or, suppose a Christian man is married to a non-Christian wife who—according to 1 Corinthians 7:12—is content to dwell with her Christian husband, but who herself is a fornicator, a prostitute. The instructions are: “. . . let him not leave her.” According to the Bales doctrine this man is thus forced to live with a wife who is a fornicator (a prostitute). He has no recourse. I, personally, have talked with this man. It would be interesting to hear brother Bales talk to this man.

I recently learned about a young woman who is a member of the church, and who is married to a young man who is a Catholic. This woman admits being repeatedly guilty of fornication, and is now (by her own admission) pregnant by another man. According to the Bales doctrine (that Mt. 19:9 has no application whatsoever to this marriage) this young man has no grounds upon which to put away his fornicating wife.

The Argument Set Out:

1. If (A) it is the case that any doctrine which forces a Christian to have to dwell with a fornicator is a false doctrine; and if (B) it is the case that the Bales doctrine does in fact force a Christian to have to continue to dwell with a fornicator; then (C) it is the case that the Bales doctrine is false.
2. We affirm (A). It IS the case that any doctrine which forces a Christian to have to dwell with a fornicator is a false doctrine.
3. We affirm (B). It IS the case that the Bales doctrine does in fact force a Christian to have to continue to dwell with a fornicator.
Thus, we have the conjunction made up of A and B.
4. Therefore, (C). It IS the case that the Bales doctrine is wrong.

CHART #2

ITEM #17. A Bales Hermeneutic, Inconsistently Applied

Brother Bales holds that Matthew 19:9 has nothing to do with the correct understanding of 1 Corinthians 7:10-15. He says “It limits Matthew 19:9.” Upon the basis of his study of 1 Corinthians 7:10-15 alone he is able to decide that “It limits Matthew 19:9.” In taking this position, he violates his own hermeneutic.

If Matthew 19:9 has nothing to do with helping me to understand the teachings of 1 Corinthians 7:10-15 it is because it is impossible for one to draw a conclusion by (from) the study of *one* passage (or statement) alone. In other words, according to this hermeneutic, there is no way that one could rightly conclude from the study of John 3:5 that baptism is essential to one's salvation.

But, brother Bales violates this hermeneutic when he decides—upon the basis of 1 Corinthians 7:10-15 *alone*—that Christ's law on marriage does not apply to non-Christians. He says: "It is not necessary to discuss these other issues in order to understand 1 Corinthians 7:10-15." He says further: "I came to my present position on its meaning without any involvement in the wider position of the question of the relationship of the alien to the total teaching of Christ."

This statement explains a great deal about brother Bales. The only way that one can *know* what the Bible teaches on *any subject* is to synthesize the totality of the Bible teaching on the subject at hand. And, in forming this synthesis we know, for example, that if John 3:5 teaches that the one and only door into the kingdom is baptism, then no other passage is going to teach that there is *another door* into the kingdom. Likewise, we know that if Matthew 19:9 teaches that the *only door* into a second marriage, with God's approval, during the lifetime of a former companion, is *fornication*, then no other passage teaches that there is *another door*.

It is a false hermeneutic for one to conclude that nothing can be concluded from the study of one passage alone.

CHART #3

ITEM #18. Inconsistent Hermeneutics

Matthew 19:9

Brother Bales Claims . . .

1. Matthew 19:9 is a "covenant passage,"
2. and hence, has no application to marriages entered while the persons involved were in the world, and
3. it is not retroactive legislation (it does not require persons who have entered second marriages for some reason other than fornication to break up their marriages upon coming into Christ, and
4. No conclusion can be reached as to the teaching of Matthew 19:9 by consideration of Matthew 19:9 alone.

See *Not Under Bondage*, Bales, page 10.

See also: Charts 4, 5, and 6.

1 Corinthians 7:2

Brother Bales claims . . .

1. 1 Corinthians 7:2 is also a "covenant passage,"
2. but it **DOES** have application to marriages entered into while the persons involved were in the world, and
3. it **IS** retroactive (it **DOES** require persons who have entered into polygamous marriages while in the world to break up those marriages (get out of those marriages) upon coming into Christ, and
4. That a definite conclusion **CAN** be reached as to the teaching of 1 Corinthians 7:2 by consideration of 1 Corinthians 7:2 alone.

See *Not Under Bondage*, Bales, page 187.

CHART #4

ITEM #19. Syllogism on John 3:5

MAJOR PREMISE: If it is the case that John 3:5 teaches that *the only* way one can get into the kingdom is to be baptized, then it is the case that *any* interpretation of *any* passage which *contradicts that* teaching is an erroneous interpretation.

MINOR PREMISE: It is the case that John 3:5 teaches that the only way one can get into the kingdom is to be baptized.

CONCLUSION: It is the case that any interpretation of any passage which contradicts *that* teaching is an erroneous interpretation.

NOTE: Consider the Baptist preacher and Romans 5:1.

He thinks he can find another door!

CHART #5

ITEM #20. Syllogism on Matthew 19:9.

MAJOR PREMISE: If it is the case that Matthew 19:9 teaches that *the only* scriptural ground for divorce and remarriage is the ground of one's having put away his companion because of that companion's fornication, then it is the case that any interpretation of any passage which contradicts *that* teaching is an erroneous interpretation.

MINOR PREMISE: It is the case that Matthew 19:9 teaches that the only scriptural ground for divorce and remarriage is the ground of one's having put away his companion because of that companion's fornication.

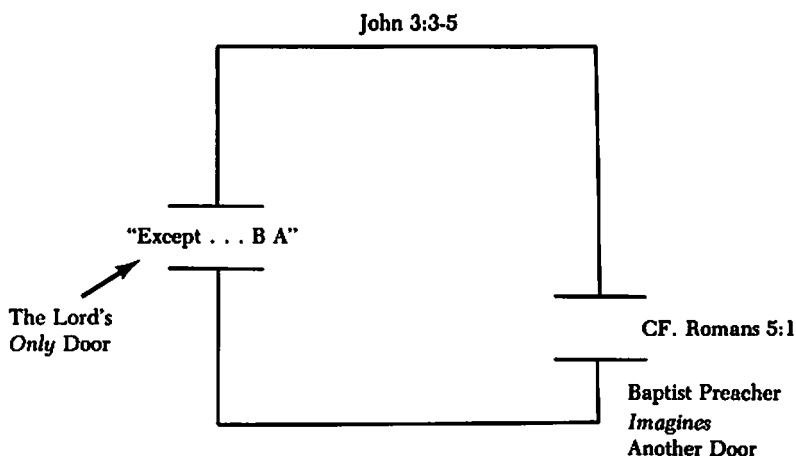
CONCLUSION: It is the case that any interpretation of any passage which contradicts *that* teaching is an erroneous interpretation.

NOTE: Consider certain brethren and 1 Corinthians 7.

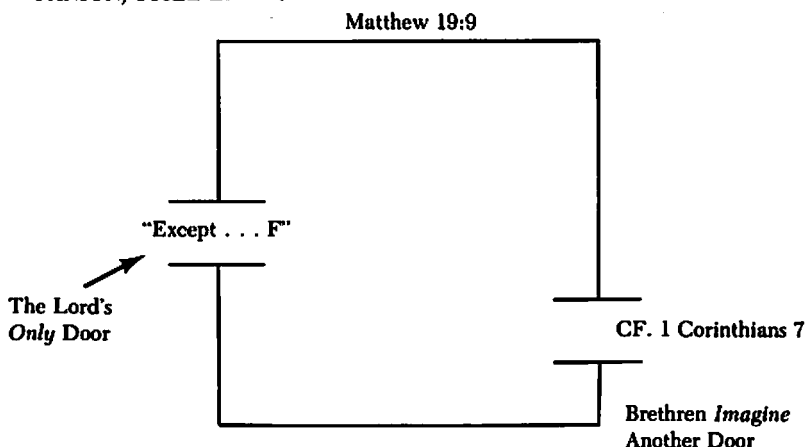
CHART #6

ITEM #21. The One—and ONLY—Door

I. INTO THE KINGDOM



II. INTO A SECOND MARRIAGE (WHILE COMPANION OR FORMER COMPANION) STILL LIVING



And When They Provide This Additional Door . . .

CHART #7

ITEM #22. The Law Written in the Heart

The Nature of Man

The Bible says: "And God says, Let us make man in our image, after our likeness . . . So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26,27). Man was created in God's moral image. Man is a moral being. But this fact does not prove that he has by nature the power to direct his steps according to God's will. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23).

There is within man an innate sense of "oughtness" which has its origin with God Himself, and this sense is inherent in the fact that man is made in the moral image of God. But, this sense of "oughtness" does not—within itself—assure that man will always make the right choice and follow the right course. This sense of "oughtness" causes him to recognize that (1) he ought to do that which is right, and that (2) he ought to refrain from doing that which is wrong. But, this sense of "oughtness" does not tell him what is right and what is wrong.

Man, as a moral being, is characterized by *rationality*. Many of the words which the Bible uses to set forth man's nature are words which stress man's rationality. They emphasize that man has the ability to think, to reason, to perceive, to understand, to plan, to purpose, to will, to determine, to analyze, to hope, to remember, to accomplish. These are attributes of the human mind. This mind clearly differentiates man from the lower animal creation. And, it is to this particular quality or attribute that God addresses Himself. God—through His written revelation, the Bible—speaks to the human mind.

God commands all men to *study* His will. We are obligated (and we are privileged) to *learn* God's will, to *do* God's will, and then to *teach* God's will to others. We are commanded to "prove all things; hold fast that which is good" (1 Thess. 5:21). To man alone (of God's creation) has been granted the marvelous privilege of prayer—the privilege of talking to God; a privilege inherent in man's rationality.

God wants His *word* to be *written* deeply in human hearts. As recorded in Deuteronomy 30:11-14, God—through Moses—said: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and *in thy heart*, that thou mayest do it." The *word* was in the heart of those people to whom Moses was speaking. How did it get there?

Then, in Romans 10:6ff the Holy Spirit, through Paul, makes reference to this reading in Deuteronomy 30, and applies it to the fact that non-Christian Jews did not have to continue in their lost condition because they had access to the word—the faith—and they could hear the word, learn the word, and obey the word. Note carefully: "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby. But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down): or, Who shall descend into the abyss? (that is, to bring Christ up from the dead). But what saith it? The word is nigh thee, in thy mouth, and *in thy heart*: that is, the word of (the) faith which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in

thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

*How does one come to have the word of God written in his heart? Through study of the word. Note these beautiful statements from the Psalmist. (1) "Thy word have I laid up in mine heart, that I might not sin against thee" (Ps. 119:11). (2) "I have rejoiced in the way of thy testimonies, as much as in all riches" (verse 14). (3) "I will meditate in thy precepts, and have respect unto thy ways" (verse 15). (4) "I will delight myself in thy statutes: I will not forget thy word" (verse 16). (5) "O how love I thy law! It is my meditation all the day" (verse 97). (6) "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me" (verse 98). (7) "Through thy precepts I get understanding: therefore, I hate every false way" (verse 104). (8) "Thy word is a lamp unto my feet, and a light unto my path" (verse 105). Clearly, through studying, and learning, and applying God's word it comes to be written deeply upon human hearts. *Let it be observed that the fact that God's law (or a requirement of God's law) is written in one's heart does not prove that such is innate or natural.**

The Origin of Bales' "Law on the Heart"

In the WARREN-FUQUA DEBATE of 1954 brother E. C. Fuqua stressed the position that men in the world are not amenable to the law of Christ. In view of the facts that (1) the Bible plainly teaches that "God commands all men everywhere to repent" and that (2) repentance implies the fact of sin, and that (3) sin is transgression of divine law, brother Fuqua was called upon to explain just how the man in the world got to be a sinner. Brother Fuqua's response was: the man in the world gets to be a sinner by violating *civil law*.

Brother Bales stresses that he *does not* subscribe to the Fuqua doctrine. What he means is: he *does not* believe that this is the way the man in the world gets to be a sinner. Brother Bales faces the same problem which brother Fuqua faced. God commands all men everywhere to repent. Repentance presupposes the fact of sin. Sin is transgression of divine law. Just how does the man in the world become a sinner—according to brother Bales—in view of the fact that he (Bales) holds that the man in the world is not amenable to the gospel of Christ—that "the church only is under the New Covenant"? Brother Bales answers: *the man in the world becomes a sinner by violating a "law written on the heart."* This is the point wherein he disagrees with brother Fuqua. He agrees completely with brother Fuqua that the man in the world is not amenable to the gospel of Christ (that Mt. 19:9 has nothing to say to the man in the world).

Since, according to his doctrine, the person in the world does not become a sinner by violating the gospel—the law of Christ—and since the Bible plainly shows that the accountable person in the world does become a sinner, brother Bales had to invent the "law written on the heart"—which is NOT THE GOSPEL, but which is SOMETHING DIFFERENT FROM AND OTHER THAN THE GOSPEL.

The True Law in the Heart

It is certainly true that the Bible talks about a law written in the heart. God, through the prophet Jeremiah, spoke as follows: "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*; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34).

Then, we turn to the New Testament—Hebrews 8:8-12—where Inspiration says: "For finding fault with them, he saith, 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 lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, and *on their heart* also will I write them: And I will be to them a God, And they shall be to me a people; And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. For I will be merciful to their iniquities, And their sins will I remember no more." *Clearly, Inspiration applies the Old Testament prophecy of Jeremiah to the new will, the new covenant, the New Testament of Jesus, the Gospel of Christ.*

Then, in Hebrews, chapter 10, the writer continues to discuss the New Testament, the new will, the new covenant. He says: "And the Holy Spirit also beareth witness to us; for after he hath said, This is the covenant that I will make with them After those days, saith the Lord: I will put my *laws on their heart*, And upon their mind also will I write them; then he saith, and their sins and their iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. 10:15-18). Again, the Holy Spirit picks up the Old Testament prophecy of Jeremiah 31, and applies it to the new will, the New Testament of Jesus Christ.

Thus, it is clear that the "law written in (on) the heart"—as it is talked about in the Scriptures—is *the gospel of Jesus Christ*. And, it is thus written when honest and sincere people hear it, study it, learn it, believe it, obey it, love it, live it, and teach it. *But, this is not what brother Bales means when he refers to the "law written in the heart."*

The Bales Concept of the Law Written in the Heart

Remember that brother Bales' basic thesis in this connection is that Matthew 19:9 has no application to the non-Christian, and that it does—in fact—apply only to the case in which a Christian is married to a Christian. It does not (according to the Bales doctrine) apply to a non-Christian who is married to a non-Christian, and it does not apply to a Christian who is married to a non-Christian. This is the case, he holds, because the "gospel" has nothing to say to the outsider (to the non-Christian). He holds that *"the church only is under the new covenant."*

So, according to brother Bales, the "law written in the heart" is something which is NOT the gospel. It is something which is *different from and other than* the gospel of Christ. He holds that *all responsible non-Christians are amenable to the law written in the heart, but that no responsible non-Christian is amenable to the gospel of Christ*. He says: "... when the new covenant of Christ came in, the law written in the heart did not cease" (*The Law in the Heart*, Bales, p. 108). He says further: "The covenant of Christ replaced the covenant of Moses, but it has not replaced for non-covenant people the law written in the heart. The non-covenant people today are where the non-covenant people were in Moses' day, i.e., under the law written in the heart" (*Ibid.*,

pp. 108, 109). Thus, according to brother Bales, all responsible non-Christians living today—both Jews and Gentiles—are under a law written in the heart. And, if this is the case, then God *has* at least two plans—two laws—in existence at the same time, which relate to the problem of the sins of men. The Bible plainly teaches that God has **BUT ONE SUCH LAW, THE GOSPEL OF JESUS CHRIST.**

Brother Bales Must Know . . .

In order to uphold his case brother Bales must know (but he can not know) that there is such a thing as a "law written in the heart" (as he uses these words). He must produce conclusive evidence (that is, evidence which demands the conclusion) that there does exist a "law written in the heart" to which every non-Christian (whether Jew or Gentile) is amenable, which law is not the gospel of Christ, and which law is different from and other than the gospel of Christ. The fact that man is a moral being does not prove that there is such a law written in the heart. The fact that man has a conscience does not prove the existence of any such law. The fact that man is a rational being does not prove the existence of any such law. The fact that man has a God-given sense of "oughtness" does not prove the existence of a law written in the heart (as he uses these words). *He can not cite a single passage which proves the existence of any such law.* Brother Bales himself has taught in days past that ". . . the Bible alone constitutes the rule of faith for it is the only word of God we have" (*Soils and Seeds of Sectarianism*, p. 19).

In order to uphold his case brother Bales must know (but he can not know) that "the law written in the heart" (as he uses these words) is *objective* and is *not subjective*. If God has always worked upon the basis of the great eternal principles which are according to and demanded by His very nature; and if these eternal principles are inculcated into the gospel of Christ; and if the gospel of Christ is an *objective* body of doctrine made up of constituent elements which are *objective* tenets; and if Bales' "law written in the heart" is NOT the gospel and IS something *other than* and different from the gospel; then Bales' "law written in the heart" must be *subjective* and *not objective*. In which case, John—according to the "law written in his heart" and with good conscience—could regard polygamy as being *right*, while Joe—according to the "law written in his heart," and with good conscience—could regard polygamy as being *wrong*. And, both John and Joe would be *right*! But, any doctrine which involves logical contradiction is false doctrine!

In this connection, brother Warren has a tremendous comment: "Let it be supposed (a) that before God gave the law of Moses to the Jews, all people lived by 'the law written in the heart' and (b) that after God gave the law of Moses to the Jews, all non-Jews kept on living by 'the law written on their heart.' If such were the case, then 'the law written on the heart' allowed polygamy from earliest times of the history of man (as soon as there was more than one woman on earth) until Pentecost! But, Bales insists on going even further; he insists that all non-Christians living today are not amenable to the law (the gospel) of Christ but to this same 'law on the heart'! . . . Bales holds very strongly that the law of Christ is 'not retroactive' (that is, to have binding force to cause severance of) to marriages which were contracted before the parties involved were baptized. And, further, if such be the case, then Bales would accept into Christian fellowship any man with, say, ten wives or more since the law he was under (according to Bales) before baptism (i.e., 'the law on the heart') allows polygamy."

In order for brother Bales to uphold his case he must know (but he can not know) that the contents of the "law on the heart" (as he uses these words) are known or can be known by every non-Christian. If it is the case that all men are amenable to that divine law which God has addressed to them (cf. Romans 3:19), and if it is the case that all

non-Christians are amenable to the law written in the heart; then it has to be the case that the non-Christian (being under the law written in the heart) must be able to know the component parts of this law. But, there is no way that brother Bales or anyone else can know the contents of this law of which he speaks and of which he writes. *Imagine! Every non-Christian is amenable to a divine law (a "law written in the heart") which is addressed to him, but the contents of which he can not know and can not learn!* How did brother Bales ever learn about this law? From the New Testament? What passage? Could I use this same passage to show to the non-Christian that he—the non-Christian—is not amenable to the law of Christ? NO! Why? Because (according to Bales) the law of Christ is not addressed to the non-Christian.

In order to uphold his doctrine brother Bales must know (but he can not know) that the contents of his "law written in the heart" are addressed only to non-Christians. According to the Bales doctrine, the non-Christian must know (1) that there is such a thing as a "law written in the heart" (as brother Bales uses these words); (2) the contents of this law; (3) that the contents of this law are other than and different from the gospel of Christ; and (4) that the contents of this "law written in the heart" are addressed only to non-Christians. Obviously, neither brother Bales nor the non-Christian has any way of knowing these things.

In order to uphold his case, brother Bales must know (but he can not know) that the law of Christ (the gospel) is *not* addressed to non-Christians. The New Testament plainly teaches that the Lord has commanded that His gospel be preached to every creature in the whole world (Mk. 16:15,16). The New Testament plainly teaches that a person is amenable to that which the Lord has commanded to be preached to him (Rom. 3:19; 4:15). Obviously, therefore, it is the case that every accountable person in the whole world is amenable to the gospel of Christ!

In order to uphold his case, brother Bales must know (but he can not know) that Matthew 19:9 has nothing to say to the non-Christian who is married to a non-Christian, and that it has nothing to say to the Christian who is married to a non-Christian. He must know (but he can not know) that Matthew 19:9 applies only to the case in which a Christian is married to a Christian. But, note carefully:

If (A) it is the case that God has but one soul-saving plan for all men; and if (B) it is the case that this plan is identified in Scripture as being the gospel (the faith, the way, the truth, the doctrine); and if (C) it is the case that God has commanded that this gospel be preached to every creature; and if (D) it is the case that a person is amenable to that which God has commanded to be preached to him; and if (E) it is the case that Matthew 19:9 is a part of the gospel—then, (F) it is the case that every accountable person in the whole world is amenable to the teachings of Matthew 19:9.

The Bales doctrine holds that Methodists, Baptists, Lutherans, Catholics, et al., do in fact sin when they (1) reject the gospel plan of salvation, (2) teach plans and doctrines not authorized by the Scriptures, (3) criticize the Lord's church and condemn its works and teachings, (4) use mechanical instrumental music in worship—but *that they do not sin by violating the gospel of Christ*. If these (and all such) are under a "law written in the heart," and if these (and all such) do sin but do not sin by violating the law of Christ, the gospel; then there has to be something in the "law written in the heart" in violation of which these (and all such) become sinners. According to the Bales doctrine, there is something in the law in the heart that makes it sinful for one to practice instrumental music in worship and/or to teach salvation by faith only. How do these people (and all such) proceed to learn about these constituent elements of the law written in the heart?

In order to uphold his case, brother Bales must know (but he can not know) that Romans 2:14,15 teaches that there is such a thing as a "law written in the heart" (as he

uses these words). This passage simply does not say that all non-Christians have a law written in their hearts which is something different from and other than the gospel of Christ.

Paul was discussing the condition of both Jews and Gentiles anterior to the coming of the gospel of Christ. In chapter two he was discussing in particular the Jews—having already discussed the Gentiles in chapter 1:18-32. Paul was discussing the final judgment, and the divine law by which men would be judged in that day. He declares that all men will be judged by that divine law under which they lived and died. "For as many as have sinned without the law shall also perish without the law: and as many as have sinned under the law shall be judged by the law" (verse 12). He mentions Gentiles "who have not the law." These had "law"—the law which God gave to them—but they did not have the law of Moses. Paul mentions that these Gentiles who do not have the law (but who did have law) do by nature the *things* (requirements) of *the law* (of Moses). Suppose that the law which the Gentiles had commanded: "Honor thy father and thy mother." And, suppose that the law which the Jews had commanded: "Honor thy father and thy mother." When the Gentiles complied with the law which THEY HAD they showed (in this instance) a *work* which the law which the Jews had also required. They thus showed a *work* (required by the law of Moses) also written in their hearts as a consequence of the law which THEY HAD. Paul says that these Gentiles (who have not the law of Moses) show the *work* of the law (of Moses) written in their hearts, but this work was written in their hearts because of the law which God had given to *them*. It was the *work* demanded by the law of Moses which was written in their hearts, and the law (referred to in verse 15) is the law of Moses—NOT A "LAW WRITTEN IN THE HEART" AS ENVISIONED BY BALES.

There Is No Such Law!

In Romans, chapter 2, we have an amazing discussion of the final judgment. Paul speaks of "... the day of wrath and revelation of the righteous judgment of God," verse 5. He says that God will render to every man according to his works," verse 6. He discusses rewards and punishments, verses 7-11. Then, he considers *the standard* by which men will be judged. The great point here made is that it is a fact of Paul's gospel that all men will be judged by the divine law under which they lived and died. Those who lived prior to the giving of the Mosaic law (and those Gentiles who lived after the law of Moses was given) will be judged by the law from God under which they lived and died. Those Jews who lived and died under the law of Moses will be judged by the law of Moses. And, all who have lived and who shall yet live since Pentecost of Acts 2 will be judged by the gospel of Christ. Abraham will be judged by the law from God under which he lived and died. He will not be condemned because he did not observe the Mosaic law. He will not be lost because he never observed the Lord's Supper. Moses will be judged by the law from God under which he lived and died. He will not be condemned because he was never baptized into Christ.

Let it be observed that there is *no reference* here or anywhere else to the idea that some people will be judged upon the basis of a "law written in the heart"—as brother Bales uses these words. There is reference to judgment by patriarchal law, by the law of Moses, and by the gospel of Christ. But, there is no reference to judgment by a "law written in the heart." Please note carefully:

1. If (A) it is the case that all men will be judged by the divine law from God under which they lived and died; and if (B) it is the case that there is not a single, solitary reference to the idea that some men will be judged by a "law written in the heart" which is different from and other than the law of Christ (the gospel); then (C) it is the case that there is no such thing as a "law written in the heart" which is different

from and other than the law of Christ.

2. We affirm (A). It IS the case that all men will be judged by the divine law from God under which they lived and died (Rom. 2:12-15; John 12:48).
3. We affirm (B). It IS the case that there is not a single, solitary reference to the idea that some men will be judged by a "law written in the heart" which is different from and other than the law of Christ (the gospel).
4. Thus, we have the conjunction made up of A and B.
5. Therefore, (C). It IS the case that there is no such thing as a "law written in the heart" which is different from and other than the law of Christ (the gospel).

The Bales Doctrine Is False!

1. If (A) it is the case that—according to the Bales doctrine—the non-Christian becomes a sinner *not* by violating the law of Christ, but by violating a "law written in the heart"; and if (B) it is the case that in reality there is no such thing as a "law written in the heart" (as Bales uses these words); and if (C) it is the case that there is, therefore, no way in the Bales doctrine by which a non-Christian becomes a sinner; and if (D) it is the case that no person can repent of his sins unless he does, in fact, have sins upon his soul; and if (E) it is the case that God does in fact command ALL PERSONS EVERYWHERE to REPENT of their sins; then (F) it is the case that the non-Christian does in fact become a sinner in some way other than by violating a law written in the heart, and (G) it is the case that the Bales doctrine is false.

NOTE: This is saying that the conjunction made up of conjuncts A and B and C and D and E implies F and G.

2. We affirm (A). It IS the case that—according to the Bales doctrine—the non-Christian becomes a sinner *not* by violating the law of Christ, but by violating a "law written in the heart." (This is his stated position. The law of Christ does not apply to the non-Christian).
3. We affirm (B). It IS the case that in reality there is no such thing as a "law written in the heart" (as Bales uses these words). This, we have proved.
4. We affirm (C). It IS the case that there is, therefore, no way in the Bales doctrine by which a non-Christian becomes a sinner. Obvious.
5. We affirm (D). It IS the case that no person can repent of his sins unless he does, in fact, have sins upon his soul. Obvious.
6. We affirm (E). It IS the case that God does in fact command ALL PERSONS EVERYWHERE to REPENT of their sins. Acts 17:30.
7. Thus, we have the conjunction made up of the conjuncts A and B and C and D and E.
8. Therefore, (F)—It IS the case that the non-Christian does in fact become a sinner in some way other than by violating a law written in the heart; and
9. Therefore, (G)—It IS the case that the Bales doctrine is FALSE!

BALES' FOURTH AFFIRMATIVE

Due to a heavy work load, Deaver was eight months late with his third negative. I am not critical, but make note of it for some have blamed me for the delays. I hope he does not have to keep up his fast pace.

I. THE PROPOSITION: "The Scriptures teach that only those who are in the covenant are under the internal laws of the covenant."

(1) Internal laws are those addressed to Christians, *and* not to aliens.

(2) Christ's rule is wider than the covenant. Aliens are under His wider rule. Some similarities between His realms do not prove they are the same realm.

(3) I have already answered Deaver's denial that I believe my proposition (D,III,N,1). Before the debate started, I realized that he misunderstood my statement "the church only is under the new covenant." I explained what I meant, and *we* signed the present proposition but Deaver persists in debating his misunderstanding (D,III,N,5,8). Has he forgotten our present proposition explains my previous statement, and not the other way around? Would it be fair for me to affirm that Deaver teaches that men cannot defeat the will of God and omit his statements that God's ideal and circumstantial wills can be defeated (SS, 1979, p. 29)?

(4) The proposition says nothing about Matthew 19:9 (D,I,A,XX, 8). I believe it is an internal law. However, all could be under the covenant without 19:9 applying to aliens.

(5) We are not debating the marriage of the guilty party (D,III,N, 13). I shall affirm the guilty party can repent and marry, if Deaver will find a denier who is as well known as Deaver. A month between exchanges, four exchanges each, with charts included in the twenty-five pages of each exchange. Suitable publication arrangements should be made.

(6) Deaver should have tried to answer more of my arguments instead of repeating so many of his own which I have answered. Fur-

ther, the unscriptural positions to which he was driven enhance rather than harm my case.

II. WHAT DEEVER DENIES. If *five* things are *necessary* to prove a position, the position is destroyed if one of the things is false (D,III,N,2). Deaver enumerated five things which he said were "all identical in meaning (in this context) with brother Bales' position that 'The church only is under the new covenant' " (D,I,N,1). My present proposition explained this statement and *we* signed the present proposition. I shall list and comment on the five points. If *any* one of them is true, my proposition is established.

(1) "One is not included in the testament unless one is a child of God" (D,I,N,1). In denying this, Deaver is affirming that the Lord's testament (will) includes aliens.

(2) "God does not dispose of His goods to those outside the family." In denying this, Deaver is affirming "God disposes of His goods to those outside the family."

(3) "The kingdom is given to the apostles, to the little flock, to Christians, but not to the world." In denying this, Deaver affirms the kingdom is also given to those who do not bring forth the fruit thereof (Mt. 21:43). Think of it, the kingdom of the born again is also given to those who have not been born again.

(4) "The covenant is appointed only for spiritual Israel, the church." Deaver implicitly affirms it is appointed for the world also, the aliens who are dead in sin.

(5) "No one is under the covenant unless he is in the covenant." I explained before and during the debate that by *under* I mean *in* the covenant. How can Deaver deny this?

Keep in mind that Deaver listed these things as things I affirm and which he said are *all identical in meaning with my proposition*. They are not, therefore, five component parts of one proposition (D, III,N,2). They are five ways of stating the same proposition.

III. WHAT IS A COVENANT? (1) A covenant involves an agreement and its internal laws regulate only those who are in the covenant. The new covenant is not made with the world. (2) A covenant is also a "legal document by which one disposes of his goods" (Tom Holland, *Your*, p. 58). Christ does not dispose of His goods to the children of the devil. (3) Hugo McCord (who is wrong on the divorce question) agrees with me that a covenant involves an agreement between two parties, is not unilaterally imposed, and one who does not accept it is "neither in nor under" it (GA, 7-19-84, p. 433). We agree Christ has all authority and men must answer for their rejection of Him. (4) If the covenant is imposed unilaterally, it makes

Christians of all on whom it is imposed (Mt. 21:43; 1 Pet. 2:5-10; Heb. 12:28). Deaver implies it is unilaterally imposed on even those who have never heard of it. (5) For other definitions of "covenant" see B,II,A,II.

IV. WHEN DOES ONE COME UNDER THE LAW OF CHRIST?

(1) Jerry Moffitt asked: "Are not aliens *born* under the rule of Christ. . . ?" (*Bales-Moffitt Debate*, p. 164). Infants are under Christ's covenant rule! Imagine that! He was speaking of Christ's covenant rule.

(2) Deaver wrote that one "becomes a sinner by violating the gospel—the law of Christ. . . ." (D,III,N,22, "The Origin of Bales' 'Law on the Heart' "). If one *becomes* a sinner by violating Christ's law, he was innocent and sinless before he violated it. If he becomes a sinner by violating Christ's law, he was under the gospel, subject to all the internal regulations of the covenant, while he was innocent and sinless. He could not violate a law he was not under. If he was under Christ's law while he was innocent, he was obligated while innocent to be baptized and to observe the Lord's supper. How could that be? Baptism is for believing, *penitent sinners*. Or was he obligated to be baptized but not qualified, but obligated to qualify for baptism by sinning? Deaver and Warren (W-F, pp. 111, 149) agree that men are not amenable to a law "which has not been addressed to them," but that "ALL men are amenable to the GOSPEL, since it has been addressed to ALL MEN" (p. 149). Since the gospel is not addressed to the innocent, the innocent are not amenable to it. Therefore, they do not become sinners by sinning against the gospel. When one becomes accountable one is under moral law, but until he sins against moral and spiritual law one is guiltless and has no need of the gospel of grace.

(3) One is not under the law of Christ (which makes one free from sin and death) and then comes under the law of sin and death by violating Christ's law (Rom. 8:2).

V. HOW DOES ONE BECOME A CHILD OF THE DEVIL IN NEED OF SALVATION? Through violating moral and spiritual laws, such as those in Romans 1:18-32, which make no provision for forgiveness. In saying there is but one law, the gospel of Christ, today, Deaver implicitly teaches, as Dan Billingsly pointed out that (a) "the first work of the gospel of Christ is to create a child of the devil" of the accountable innocent, (b) to condemn man before it can save him, (c) to alienate man before it can reconcile him, (d) to make a sinner before it frees him, (e) to make the innocent into sinners before delivering them, (f) to create a world of sinners before

creating new creatures in Christ, (g) to make the old man of sin before making a new man in Christ, (h) to create children of the devil before it creates children of God, (i) to create citizens of the devil's kingdom before creating citizens of Christ's kingdom, (j) to descend them into the devil's kingdom before creating their birth into Christ's kingdom. R. L. Whiteside said: "The gospel of Christ does not make sinners. . . . If so, it makes more sinners than saints" (*Reflections*, p. 81).

VI. THE UNIVERSAL RULE OF CHRIST DOES NOT MEAN UNIVERSAL RULE THROUGH THE INTERNAL LAWS OF THE COVENANT. (1) Christ has all authority in heaven and earth (Mt. 28:18), but His rule is wider than covenant rule. He rules over heaven, angels, disembodied spirits, the insane, little children, demons, the devil, kingdoms of men, and the church. Deaver grants the devil is not amenable to the new covenant even though Christ has authority over the devil. My proposition says nothing about Christ ruling only over men, but that "only those who are in the covenant are under the internal laws of the covenant."

(2) Deaver must grant my proposition when he realizes that Christ rules over the kingdom of men *ruled by kings of the earth and not by elders*. He must concede that governments, not elders, rule by the sword and collect money by taxation. Ruling by gospel teaching and discipline, and getting money by voluntary contributions, are internal laws of the covenant which apply to conducting the house of God and not kingdoms of men.

(3) I have never denied Christ as universal Lord has authority to address aliens, but this does not prove He binds them by the internal laws.

(4) There are duties men owe to God as children of God by *creation*, and there are additional duties owed by those who are children of God by *regeneration*. Why assume both are ruled by internal laws of Christ's new covenant?

VII. UNDER LAW TO CHRIST. Deaver: "Brother Bales says: 'Once they accepted Christ they were then under law to Christ' (*Not Under Bondage*, p. 145)." Deaver said this meant the plan of salvation did not apply to aliens (D,III,N,6). (1) Aliens must obey the law of naturalization to enter the kingdom, and then they are under its internal laws.

(2) Paul died to law that he might be joined to Christ (Rom. 7:4-6). He did not come under "*the law of the husband*" (Rom. 7:2) until he was baptized into the bride (church) of Christ (Eph. 5:22-23). Deaver implicitly teaches that those outside the covenant

are under the law of the husband, and are married to Him. As a part of the bride, Paul was under law to Christ in a sense aliens were not (1 Cor. 9:20-21).

(3) Before Christ makes men free, aliens are under the law of sin and death (Rom. 8:2).

(4) "Under," as I use it with scriptural justification, means "in," although it does not have to mean "in" in every context. Transgressions under a covenant are committed by those in a covenant (Heb. 9:15; Rom. 3:19), to be under grace is to be in grace (Rom. 6:14), to be under law is to be in law (Rom. 3:19) and condemned by law (Rom. 6:14), to be under bondage is to be in bondage (1 Cor. 7:15), and to be under is to be in darkness (Jude 6). Deaver said the church (he did not say aliens) is "under the great commission" (SS, 7, 74, p. 13).

(5) Deaver wrongly assumes we are debating whether aliens are bound by the external law of naturalization (D, III, N, 7) but we are debating who is bound by the internal laws.

VIII. INTERNAL AND EXTERNAL LAWS. Deaver says "internal laws" (directed to Christians) implies "external laws" (to aliens). This terminology is foreign to the New Testament, and is the distinction made by Ketcherside (D, III, N, 1). Answer: (1) Where is the terminology "the Bible," "gospel meeting," "New Testament" (referring to the books), "ideal," "circumstantial," and "ultimate" wills of God (SS, Oct. 1979, p. 29; *Lock*, p. 260). Deaver will find "internal laws" and "external laws" in the passages just after the above and just below the ones with the expressions "God's law of inclusion" and "God's law of exclusion" (Warren, SS, July, 1981, pp. 18-19). We both argue that the ideas, if not the terms, are in the Bible. The word "amenable" is not used, and the expression "obligated but not qualified" is not in the Bible either in express words or idea.

(2) If all apply to all, all laws are both external and internal (D, I, N, 7).

(3) Deaver implicitly teaches there are internal laws when he says there are laws an alien is not qualified to obey, but *must* first become a Christian. Why? Because only a Christian is qualified to obey it. It cannot be observed outside the body of Christ. Deaver will *not* tell an alien to *observe* Acts 8:22 (internal law) nor a Christian to *observe* Acts 2:38. Why? Because these laws are not directed to them.

(4) Deaver (II, N, 4, 7) and Warren (*Studies*, p. 436; W-F, p. 149) agree one is not amenable to a law not addressed to one. Deaver explicitly teaches there are laws addressed to Christians, not aliens.

(a) There are "special . . . obligations" pertaining to Christians (D,I,N,3), therefore there are duties commanded Christians which are not commanded aliens. (b) There are "special . . . obligations . . . relationships" which apply to "those in the kingdom," not out of it (D,II,N,10). Obligations imply duties based on commands. Different relationships involve different duties (a believing child's duties to parents are different from their duties to the child). (c) ". . . different parts of the gospel apply in different ways to different persons" (D,II,N,18,2). This *threefold* division of the gospel says *some parts* obligated *some persons* in *some different ways*. "The gospel is the gospel with all of its parts" (D,II,N,18). Since a part of the gospel (partial gospel?) applies in different ways to one person and not to all, why cannot a part apply to an alien and not a Christian and to a Christian and not to an alien? By saying an alien is not qualified to observe certain commands, Deaver is saying the *alien* is required to observe only a *part* of the gospel in a *different way* in becoming a Christian. Thanks for conceding my case.

(5) Deaver cannot successfully deny: (a) Warren's position that "Children of God do *not* have the right to extend familial privileges to those who are children of *the devil*" (SS, July, 1981, p. 18). The laws regulating these privileges are internal (in the family) laws. (b) Disfellowship is a family, not alien, law (1 Cor. 5:9-13). (c) ". . . a church *trains* and *educates* its members" (this is "church discipline," Warren, pp. 20-21). This is not an alien's duty. What room is there left for the church to educate Christians, since Deaver educates aliens in the entire New Testament message from Matthew through Revelation, if he follows his own position (D,II,A,24,2). (d) Andrew Connally: "The church is the pillar and ground of the truth" (1 Tim. 3:14-15; FF, 2-21-84, p. 974). These are not duties of aliens. (e) Connally: "The church is the divine depository of truth and must contend for it" (Jude 3), (p. 974). The world is not the depository, nor is Jude 3 a command to aliens.

(6) Since the church, not the world, is "the divine soul-saving institution" (Deaver, SS, July, 1974, p. 12), since the "Great Commission inherently involves the *mission* of the church" (p. 13), the church has duties (must obey commands) which the world (aliens) does not. Since the "Great Commission of our Lord is the CONSTITUTION OF HIS KINGDOM" (Deaver, SS, April, 1970, p. 40), the church, not the world, is regulated by this constitution. I have never heard Crossroads accused of such radical demands on aliens as Deaver's argument on Matthew 28:19-20 places on aliens. Deaver: "Elders are to oversee, rule, shepherd the flock" (SS, Oct., 1971, p. 39; BN, March, 1981, p. 170). Deaver knows they do not rule the

world, therefore these are internal duties based on internal laws.

(7) Deaver realizes "the New Testament" law on giving is "law for the church" (SS, April, 1983, p. 46; *Studies*, p. 264), therefore not for the world. Deaver will "instruct . . . encourage . . . admonish with regard to giving" (*Studies*, p. 269) the church, but will not dare admonish Catholics to give to the work of the church for he realizes the alien "cannot 'give' acceptably to God until (the alien) becomes a Christian" (D,II,N,31). He says Christians who fail to give should be disfellowshipped (BN, July, 1981, p. 2), but he will not apply this to aliens. Why not? Because he knows it is an internal duty, a Christian's duty, to give and that disfellowship is an internal law of the covenant (church).

(8) Deaver agrees "the bishop . . . *must be*" (1 Tim. 3:2-7), and implicitly views it as an internal law which does not regulate aliens.

(9) Deaver also acknowledges there is a *without* and a *within* (1 Cor. 5:12-13; Col. 3:5), that Matthew 18:15-18 and 1 Corinthians 6:1-8 do not regulate aliens. He does not believe the regulation concerning the sword and taxes regulates the church.

(10) One does not have to understand all the symbolism of Revelation to know that the rod which measures the temple of God does not measure aliens (Rev. 11:1-2; 1 Tim. 3:14-15; 1 Cor. 7:10-15; 5:9-14; Heb. 10:25; 1 Cor. 5:13).

(11) The Scriptures, Deaver, Warren, Connally, etc., being my witnesses, there are internal laws which bind only those in the covenant. Since the proposition we signed does not obligate me to list all the internal laws, I have proved my proposition in this discussion of internal and external laws as well as elsewhere in this debate.

IX. THERE IS A VAST DIFFERENCE BETWEEN BEING INVITED AND HAVING ALREADY ACCEPTED THE INVITATION AND BY ACCEPTANCE ENTERED INTO A NEW STATE AND RELATIONSHIP. When debating the divorce question, Deaver forgets that one who is invited is not in the same state as one who has accepted the invitation, although he implicitly teaches it when he says an alien must become a Christian (must qualify) in order to obey some commands.

(1) There is a vast difference between (a) being invited and becoming a part of spiritual Israel, (b) being offered and receiving remission (Rom. 11:27), (c) being under a yoke of bondage (Rom. 6:17-18) and the yoke of obedience (Mt. 11:28-30); (d) a law of bondage (Gal. 5:1; Acts 15:10) and of liberty (Gal. 5:13; Jas. 1:25), (e) being polluted and being sanctified (1 Cor. 6:9-11), (f) being called and having responded (2 Thess. 2:14), (g) an offer to be

joined and being joined (Rom. 7:4-6), (h) a marriage proposal and being under the law of the husband (2 Cor. 11:2; Eph. 5:23-32), (i) being exhorted to be reconciled and being reconciled (2 Cor. 5:18-20), (j) the invitation to and being under rest (Mt. 11:28), (k) God's offer of grace and being under grace (Titus 2:11; Eph. 2:5; Rom. 5:2; 6:14), (l) being invited and being under His wings—Jerusalem did not respond (Mt. 23:37), (m) being invited into and being in a covenant.

(2) Deaver ridiculed my statement that aliens were invited to enter the kingdom, but he said elsewhere that Christ "invites you into His kingdom" (BN, March, 1980, p. 164). "The word 'church' means the 'called out,' the 'separated from.' These are they who have heard the invitation, who have made proper response to that invitation in that they have become children of God, and who are continuing to 'walk in the light' " (Deaver in *The Firm Foundation of God Standeth*, p. 280).

(3) By placing all under the covenant Deaver implicitly teaches that the invitation is not just "whosoever will" but also "whosoever will not" (Rev. 22:17).

(4) Since different relationships and states involve different duties and commands, those in and those out of the covenant are not under the identical set of commands.

X. DEAVER TEACHES THAT EVERY WORD OF THE NEW TESTAMENT MUST BE PREACHED TO THE ALIEN IN ORDER TO PREACH THE GOSPEL TO AND SAVE THE ALIEN. At first, Deaver said with Warren the gospel is the entire New Testament message (Warren, *Your*, p. 367; D,II,N,2,3; D,II,A,3,9; III,A,VI,1; D,I,N,1,7,15,27,28; D,II,N,2,3). Then he said this did not mean every detail of the message (*Lock*, p. 125; D,II,A,24,2,3). Then he said: " 'The gospel' is *the* gospel—not a *part* of the gospel. . . ." (D,II,N,2). Notice: "Every word in the New Testament is a component part of 'the gospel,' and it is 'the gospel' which the Lord commanded to be preached to 'every creature,' and every person is amenable to that which the Lord has commanded to be preached to him" (D,II,N,Chart #7,1). Answer: (1) This contradicts their statement that every detail does not have to be preached. If they leave out any word or words (details) they have omitted a component part of the gospel (*Lock*, p. 125; D,II,A, II,24,2,3). (2) All the truth was not revealed on Pentecost. Did a partial gospel save them? The gospel which saves the alien is far, far less than every word of the New Testament. (3) Deaver does not know the meaning of everything in the New Testament, therefore he

does not preach the gospel! (4) Give Deaver a calendar when you ask him to hold a gospel meeting. With reference to the entire New Testament message, Deaver said: "I must believe, respect, teach, and cause others to understand this teaching" (D,II,N,18,2). Some are slow to understand the entire teaching; so give Deaver next year's calendar also to preach by even when he preaches one gospel sermon (D,II,A,24,2). (5) In preaching "every word in the New Testament" (D,II,N,Chart #7,1), at least sometimes Deaver forgets to obligate aliens to bring "the cloak" (2 Tim. 4:13), or to "give diligence to come before winter" (4:21). He fails to preach six words, six component parts, of the gospel when he forgets to say: "Trophimus I left at Miletus sick" (4:20). I am totally unable to understand why Deaver makes such assertions. What is there about the divorce question which drives him to take wild stands? Perhaps it is because he is trying to make into one the good olive tree and the wild one (Rom. 11:24)! (6) Deaver said I wrote "the New Covenant is the gospel" (Kingdom: P&E, p. 181; D,N,III,1). I cannot find it, do not know the context, and if I said it I did not mean what Deaver means. (7) Deaver: "A word may be used in a broad sense in one passage, and in a restricted sense in another passage" (BN, April, 1980, p. 180). This is true with reference to "whosoever" and "the gospel," etc. All are in God (Acts 17:27-28), but all are not (Mt. 28:19-20; Gal. 3:26-27). All are children of God (Acts 17:29) but all are not children of God (John 3:5).

XI. AMENABLE (D,III,N,10). Deaver asserts "all men" (D,III,N,5) are amenable to "every word in the New Testament" (D,II,N,Chart #7,1). (1) He does not teach aliens to observe Acts 8:22, or Christians Acts 2:38, Deaver does not submit to his wife (Eph. 5:24), or bear children (1 Tim. 5:14), or tax the church (Rom. 13:6-7), or avenge evil in the church with the sword (Rom. 13:1-6), or regulate governments by Matthew 5:38-48. On the contrary, he does teach one must *do* all these things for he says that an alien in the process of becoming a Christian must *observe* all Christ's commands (His argument on Matthew 28:19-20).

(2) Deaver granted that the devil does not have to be in a covenant to be amenable to God (D,II,A,II,20,4), that "not every teaching of Christ pertains in the same way to everybody" (D,IV,A,I). This means not everyone is amenable to *observe* every command.

(3) One can be "amenable to a passage which relates to a practice or situation in which he *is not* or cannot *be*" (D,IV,A,I). Does Deaver have an identity crisis and think he is the wife who must sub-

mit to the husband (Eph. 5:24)? Deaver switches from his argument "to observe" a command (Mt. 28:19-20) to something else than *observing* it.

(4) Deaver: "a person cannot obey a law which is not addressed to him" (D,II,N,4; Warren, *Studies*, p. 435). Why does Deaver address commands to aliens which Christ directed only to the church? 7:10-11 is not addressed to "the rest" in 7:12-15, nor 7:12-15 to 7:10-11. For additional comments on amenability see B,I,N,IV,XII; II,N,IV,V,Charts #5,15,17; III,N,II,Chart #1.

XII. ALL ARE NOT AMENABLE TO OBSERVE ALL CHRIST'S COMMANDS. In spite of his affirmations that all must *observe* all Christ's commands, Deaver drops the demands (see this affirmative VIII). (1) He will not bind the sword on the church or voluntary contributions on governments. (2) Warren said "an unbeliever cannot be baptized" (*Charts*, p. 188), therefore there is no command for an atheist to be baptized. (3) John commended some missionaries "because that for the sake of the Name, they went forth, taking nothing of the Gentiles" (3 John 7). Since they did not teach Gentiles to observe the command on giving, they taught they were not amenable to this command. If Deaver is right, Gentiles sinned by not giving, and John commended the missionaries for helping them to sin by taking nothing of the Gentiles. (2) Deaver makes salvation impossible, since aliens cannot observe all commands, and Deaver does not teach aliens *to believe and know* every word of the New Testament (D,II,A,24,2,3; D,II,N,Chart #7,1).

XIII. MATTHEW 28:19-20. (1) Deaver admits God does not demand the impossible, therefore he contradicts his argument that the alien must be taught *to observe* all Christ's commands in the process of becoming a Christian (D,III,N,9). (2) I know one does not have to teach every verse on baptism to get the message on baptism, but Deaver, not Bales, is the one who said they must be taught every word of the New Testament (D,II,Chart #7,1). Deaver interprets Matthew 28:19-20 in such a way as to make it impossible to carry out the great commission, and so as to contradict other passages. (3) I have dealt in detail with his misunderstanding of Matthew 28:19-20 (B,III,N,X; B,IV,N,II,5; III,VII).

XIV. ONE WAY INTO THE KINGDOM (JOHN 3:5; D,III,N,19 Chart #4; 20,Chart #5; 21,Chart #6). Answer: (1) Deaver argued enthymematically on John 3:5, i.e., he left us to supply information from other passages with which we are familiar. (2) On "unmodifiable conclusions" see (B,IV,A,XVI). (3) On exceptive sentences see (B,I,N,VII; II,N,X). (4) If a passage modified John 3:5

as 7:12-15 modifies 19:9 I would accept the modification. John 3:5 is *not* for Christians to *observe* but for aliens to enter the kingdom. It is an *external* law.

(5) Other passages than Romans 5:1 show faith must function in baptism. Since we have "access by faith *into this grace* wherein we stand" (Rom. 5:2), aliens are under law not grace (Rom. 6:14). Thank you, brother Deaver, for mentioning this passage.

(6) Since Deaver does not believe the apostles were baptized into the kingdom in the personal ministry, nor on Pentecost, they are exceptions to John 3:5. Will Deaver camp on John 3:5 and deny it? He will not affirm they were baptized in water on Pentecost.

(7) God had a kingdom in Adam's day, Melchizedek's (Gen. 14:18), Moses', and during the personal ministry (Mt. 21:43). Deaver must go to other passages than the "except one" (John 3:5) to know whether the Mormons are right in saying Adam, etc., had to be baptized, and to know whether the kingdom mentioned existed in the personal ministry, to know whether infants are included, or to know how the new birth is brought about.

(8) After denying one can enter the kingdom except through the new birth, Deaver placed aliens within the territory of the kingdom when he said an alien in Texas is subject to the laws of Texas (D,I,N, 25). How did an alien get into the territory of the spiritual kingdom if John 3:5 is the only door into the kingdom? Deaver found another door for aliens to enter. Do they have a visa, did they slip across the border?

(9) 1 Corinthians 7:12-15 shows that Matthew 19:9 does not teach that the *only* door into a second marriage is when one's mate commits fornication and one divorces them.

(10) Deaver: "The kingdom of Christ is the rule of Christ in the hearts of His people" (BN, March 1980, p. 164). How does an alien get into the territory of this reign?

(11) Lanier did not think aliens could get into the kingdom territory. "If the church is the kingdom, it is foolish to talk about being in the kingdom without being members of the church." It is just as foolish as talking about aliens being within the territory of the church. "But only those who are in the kingdom are under the reign of Christ . . . he does not reign over those who are in the kingdom of Satan . . . to refuse to be under the reign of Christ is to be a rebel against his authority, and therefore, to be lost" (CA, May 3, 1956, p. 415). To rebel against Christ's authority is not the basic reason they are lost. They were lost before they refused to accept His kingship. They were not sinners because they did not obey the inter-

nal laws of the kingdom. They seal their doom by refusing His offer of pardon.

XV. 1 CORINTHIANS 5 AND MATTHEW 19:9. Deaver denies that I can hold to my position and condemn the situation in 1 Corinthians 5 (D,III,N,12). Answer: (1) 5:9-13 shows at least one internal law does not regulate aliens—withdrawal of fellowship. (2) Paul clearly said Christ did not speak to “the rest,” i.e., mixed marriages. (3) I am not obligated to defend Hicks’, Hale’s, or Woodroof’s position. (4) *Hath* (echein) does not prove the son had married his father’s wife. The Samaritan woman hath a man who was not her husband (John 4:17-19; *Lock*, p. 210), men have sheep (Mt. 11:14; Lk. 15:4) but one would feel more than sheepish to say they were married, and one can have a psalm (1 Cor. 14:26). One must go to something else to prove a marriage. (5) That one can “have his own wife” (1 Cor. 7:2) does not authorize having another man’s wife.

(6) If the son had married her, Mac Deaver’s position on an unscriptural marriage says that the marriage became legitimate if the father died though they would have to repent of marrying unscripturally (*The Defender*, July, 1980, p. 58; Rom. 7:1-3). That is, unless Mac Deaver views it as a case of incest.

(7) She is not called the son’s wife. It is said she was his father’s wife (5:2).

(8) The historical context is against their marriage. Lenski: “We assume no marriage in this case since Roman law prohibits such unions” (p. 207; Gaius, *Institutes*, i.63; Ruef, p. 39).

(9) The Firm Foundation Commentary said it was “incest” (p. 71), as did Harold Hazelp (ACUL, 1979, p. 168; *Harding Graduate School of Religion Bulletin*, Nov., 1984, p. 2). Though he cannot prove it, Deaver denies it was the son’s mother. He said it was not incest because incest “demands blood-relationship” (D,III,N,12). But the Old Testament said one was not to have his “father’s wife (Lev. 18:7), or his aunt (Lev. 18:14), his sister-in-law (18:16), or his daughter-in-law” (18:15). With rare exceptions incest has been universally condemned (*Ency. Brit*, XIV, p. 948). Tacitus, Seutonius, Seneca and others condemned it. Socrates said it was contrary to the “unwritten laws” of the gods (*The Law in the Heart*, p. 81).

(10) Does Deaver think it would have been right for the son to have this woman if she and the father had divorced for trivial reasons before Pentecost, or if she had put away the father because of fornication, or if the father had died before the son had her?

(11) Deaver thought the church was spiritual enough not to tolerate this situation if they were not married. Was it less grievous

to marry his father's wife while the father was still married to her? Paul said this case of fornication was lower than Gentiles tolerated (5:1).

(12) I do not have to abandon my position to condemn this situation. (a) Fornication has always been wrong (even when loose divorce laws existed in the old covenant). Pagans, as well as Jews, had sinned by fornication prior to conversion (1 Cor. 6:9-11). The harlot fornicated (1 Cor. 6:16-18). Pagans as a whole recognized it was wrong (*Law in the Heart*, pp. 69-70, 73). Genesis 2:24 sanctions the one flesh relationship only in marriage. Deaver realizes there has always been "a law from God which relates to sexual purity" (FF, 11-13-84, p. 629).

(13) Deaver said the father was still alive (D,III,N,12,3; 13; 2 Cor. 7:12). It has never been lawful to have another man's wife (Gen. 14:17-19; 20:7). This woman was under the law of her husband, the father (Rom. 7:2-3). It is not only wrong to marry such a woman, but also to have intercourse without marriage. It is illicit sex and has always been so. Gentiles knew it was wrong to have one's father's wife under any circumstances (1 Cor. 5:1). *The father had not put her away because of fornication for she was still his wife.*

(14) It is wrong for a Christian to fornicate regardless of with whom (Col. 3:5). Deaver agrees that she was "still the father's wife" (D,III,N,12,3). He was still "the adulterous woman's husband" (D,III,N,13). He had not put her away. What possible comparison can there be between this situation and the Christian who has been divorced by the unbeliever? Is a woman divorced because she fornicated still the wife of the man who divorced her? Like the Levite the father wanted her back (Judges 19:2-3). One does not need Matthew 19:9 as justification for withdrawing from this sinning son.

(15) 1 Corinthians 5:1-2 was not a marriage, and therefore was not a *mixed* marriage. The mixed marriages in 7:12-13 were marriages and legitimate ones (7:13-14). Divorce took place in 7:15 but the father had not divorced his wife. Matthew 19:9 deals with the marriage of a woman put away unscripturally, but 1 Corinthians 5:1-2 deals with fornication by a woman who had not been put away. The son was not told to get a divorce but to cease fornicating. I am speaking of mixed marriages in 7:12-13 and Deaver is speaking of something unrelated, i.e., a son fornicating with a woman who was still his father's wife. I cannot see how such a situation has any bearing on divorce in 7:12-15, and remarriage. Deaver agrees that 19:9 deals with a marriage in God's sight.

(16) Does Deaver think a son can scripturally marry his father's wife if she had put away the father because of fornication or if the

father had died? Could he marry his mother or his step-mother under such circumstances? The original marriage law was never changed so as to permit a man to marry his mother instead of leaving her when he marries his wife (Gen. 2:24). Gentiles, without special revelation, knew incest was wrong. I had already answered this argument (*Lock*, p. 207; *Scope*, p. 255).

XVI. DEAYER SAID THE GENERAL LAW (MATTHEW 19:6; 1 CORINTHIANS 7:10-11) IS APPLIED IN 7:12-15 TO CASES OR QUESTIONS WHICH THE LORD DID NOT ANSWER (*Home*, p. 207; BN, Jan., 1981, p. 134; *Lock*, pp. 223-224, 228). Answer: (1) If 19:6 is Christ's divorce law (no divorce), will Deaver give us a precise, logical argument which proves that no-divorce authorizes divorce because of fornication? What syllogism would he construct to prove it?

(2) Deaver says the Lord answered in 7:10-11 whether the married should remain married, and what their status is if either departs (D,III,N,15,1; *Home* p. 206).

(3) When Paul dealt exclusively with mixed marriages (D,III,N, 14,8) he answered *these* same questions (D,III,N,15; *Home*, pp. 207-208). This destroys Deaver's argument that 19:6 is applied to 7:12-15, and that 7:10-11 includes all the married. (a) If 7:10 was all the married, the mixed married had already been told by the Lord not to depart, and if they did they were to remain unmarried or be reconciled. But Deaver wrote: "Paul states that in giving answer to these specific questions *he* (as an inspired apostle) is speaking—not the Lord" (D,III,N,15,Case #2). (b) Since many early converts were Jewish, and since the old covenant forbade marriages outside the nation, the question was raised for Christian-alien marriages whether they should leave because such marriages were illegitimate. We know Paul's answer dealt with this question so it must have been asked. This particular reason for breaking up a marriage was not presented in 7:10-11, therefore the legitimacy of these marriages (7:10) had not been questioned. Deaver implicitly acknowledged, when he said 7:12-15 dealt exclusively with mixed marriages, that legitimacy of their marriages was not raised in 7:10-11, although it is implied in the fact they were to remain married. (c) 7:10-11 was given an unconditional divorce (depart, rupture) not, but 7:12-15 was exclusively given a *depart not* with an *if* (if unbeliever was content). (d) 7:11 was told they were still bound in marriage, for they were to remain unmarried or be reconciled. 7:15 was told they were not under bondage—the only bondage they had been in to the alien was the marriage bond. (e) There is no way 19:6

(let no man *choridzo*) when applied to 7:15 says let him *choridzo*. Warren and Floyd said a permissive imperative is used here (*Charts*, p. 217; *Your*, p. 500). J. Noel Merideth: "Robertson says the imperative here is an imperative of permission" (*Home*, p. 218). Neil R. Lightfoot (ACUL, 1983, p. 156). Roy H. Lanier, Sr.: "The imperative has the force of a command" (*Your*, p. 489). R. L. Roberts, Jr.: "This same use of the present imperative is found in the 36th verse where Paul says, 'If need so requires, let him do what he will; he sinneth not; *let them marry*' " (RQ, 1965, pp. 180-181). Dana and Manty: "Consent as well as command" (p. 176).

(4) One is not amenable to a law not addressed to one (W-F, p. 149). Corinthians was written to *Christians* (1:1-9; 2:1; 3:1; 4:6; 5:1; 6:1; 7:1, etc.). 7:10 answered questions asked *by Christians married to Christians*, and 7:12 answered questions by Christians married to aliens. However, just as Romans, though not written to civil governments, tells what God allows civil governments to do, so 7:15 tells what God allows aliens to do, i.e., divorce if they are not content to dwell (7:12). Deaver overlooks the fundamental hermeneutical principle, i.e., to whom is a command addressed. Paul was not answering questions asked by aliens. It was "the things whereof ye wrote" (7:1)

H. Leo Boles on 7:12-15: "Paul is not giving instructions to those who are altogether outside the pale of the church, where both husband and wife are heathen. He does not teach people how to live out of the church. His instructions have no application to them so long as they remain unbelievers. But when one or both of the parties become Christians and amenable to the laws of Christianity, then his instructions are applicable to the one who is a Christian" (GA, July 24, 1941, p. 701). This says 7:10 dealt with Christians married to Christians. Boles also said it explicitly. "There are some instructions given here which apply to the case where both husband and wife are believers (verses 10,11)" (p. 701).

XVII. QUESTIONS FOR DEAVER: (1) When you first taught your children to obey their parents, to pray, to give, or to attend services, did you obligate them to all of Christ's laws? (2) If they were obligated but not qualified, were they obligated to qualify immediately for baptism? (3) If they were not bound by the entire message of the gospel, did you not divide the gospel as you accuse me of doing? (4) If all are joined to Christ, all are under the law of the husband (Rom. 7:2-6; 2 Cor. 11:2; Eph. 5:23-32). How do you solve the following dilemma? If the world and the church are both under the law of the husband, either aliens are a part of the church (the bride of Christ) or Christ is a polygamist. (5) How can an alien be

under the law of Christ at the same time he is under the law of sin and of death (Rom. 8:2)?

XVIII. "INCONSISTENT HERMENEUTICS" (1 COR. 7:2; D,III, N,18, Chart #3). (1) Matthew 19:9 does not forbid an alien to keep his wife, but 7:2 prohibits an alien keeping two wives. (2) Authorization for alien marriages is not found in 7:2 but Genesis 2:24. (3) Since Matthew 19:9 does not govern the divorces of aliens, and since 7:2 authorizes a Christian to have a wife, the alien can keep the wife he has even though she was divorced for reasons other than fornication. Since a Christian is authorized to have only one wife, polygamy is unauthorized. (4) Deaver interprets 19:9 universally (applies to all marriages), and will not let any other passage limit it. Olan Hicks does the same thing with 7:2, i.e., it universally says every Christian can have a wife. He does not believe any other passage limits it, and says if it did he would accept it. (5) Deaver should debate polygamy with Warren who says marriages which were legitimate before Pentecost could be continued in (*Charts*, pp. 240-244), or with Mac Deaver who says polygamy entered before A.D. 62 or 63, and before they heard the gospel, could be continued (*The Defender*, June and July, 1980 plus letter to me on July 22, 1980). Why does Deaver ignore this? If the apostles tolerated it, as these men indicate, could Deaver if he had been there? (6) No passage modifies 7:2 as 7:10-15 modifies 19:9. (7) If world and church are joined to Christ, He is a polygamist.

XIX. CAN A CONCLUSION BASED ON ONE PASSAGE OF SCRIPTURE BE MODIFIED BY ANOTHER PASSAGE (D,III,N, 17,Chart #2)? We agree that: "The only way one can *know* what the Bible teaches on any subject is to synthesize the totality of the Bible teaching on the subject at hand" (D,III,N,17,Chart #2). This is what I do on divorce, but Deaver does not do it.

(1) Deaver camps on 19:9 and refuses to permit any passage to modify it. If he did that on 7:2, he would be forced to agree with Hicks; or on Romans 7:2-3; 1 Corinthians 7:39, he would deny there is any ground for divorce, or on Matthew 19:3-12, he would deny a wife can divorce because of her husband's fornication; or on Matthew 5:27,28,32, he would affirm divorce on the ground of adultery in the heart; or on 5:34 he would deny judicial oaths for Christians; or on 5:29 he would authorize plucking out the literal eye; or on 5:38 he would be unable to resist him that is evil in any way; or on Matthew 5:38-48 he would deny the government can carry the sword and would affirm that Warren sinned when he went to war.

(2) Why is it unscriptural for me to go from Matthew 5:32 to find it is limited by other passages, but scriptural for Deaver to go from 5:38-48 to find it limited? Deaver's approach on 5:32 blocks his position on Romans 13 and war. Deaver teaches that the sermon on the mount deals with how people in the kingdom ought to live (SS, Jan., 1984), but he forgets it when he discusses the divorce question.

CHART #1

XX. THE CHRISTIAN CANNOT DIVORCE THE ALIEN BECAUSE OF FORNICATION (D,III,N,16,Chart #1)? Answer: (1) Deaver says 19:6 (a no-divorce law) is cited in 7:10-15. He says this is Christ's law. If it is, no one can divorce a fornicator. If 7:10-11 refers to Matthew 19:9, 7:12 shows it does not cover aliens.

(2) Paul said the Christian should not take the initiative and divorce if the alien is content to dwell in the marriage (7:12-13).

(3) If these brethren say the Christian can divorce the alien because of fornication, they will go to other passages to justify it (Mt. 19:9). Why are they authorized to go to a passage (which the Lord did not address to a Christian-alien marriage) to find that 7:12-13 can divorce because of fornication, but I have no authority to go from 19:9 to 7:10-11,12-15 to show that 19:9 is limited to Christians married to Christians? Christ had spoken on 19:9 and Paul said Christ had not spoken on 7:12-15. If a later revelation cannot show an earlier revelation is limited, how can an earlier revelation limit a later revelation?

(4) When they say that a Christian can divorce an alien because of fornication, they are implicitly admitting that content to dwell means content to dwell in one-flesh union with the believer. I believe this, but I do not base it on 19:9.

(5) Marriage, with a no-divorce law, originated in Eden for all mankind. Its no-divorce law did not long continue (Gen. 2:24; Mt. 19:4-6,8). However, God never permitted sex outside of marriage. Sex involves a one-flesh relationship (Gen. 2:24). Sex with a harlot is called a one-flesh relationship (1 Cor. 6:16).

(6) Deaver agrees that 7:10-15 deals with whether they should remain married (*Studies*, pp. 382-383). Divorce is involved in becoming unmarried. To dwell in 7:12-13 means to dwell in the marriage bond. They were not "shacking-up." Paul said do not divorce (rupture) the marriage if the unbeliever is content to dwell. Obviously this speaks of dwelling in the marriage bond. They are to dwell because the marriage is sanctified (7:14). To dwell involves a very close relationship (Rom. 7:17-20; 8:9,21; 1 Cor. 3:16; 7:12-13; 1 Tim. 6:16). Dwelling in the marriage bond is dwelling in a one-flesh relationship. The fornicating unbeliever enters a one-flesh relationship with someone other than the spouse. It is *one* way the alien can show an unwillingness to dwell in the marriage bond with the believer. If an alien is not willing to continue the one-flesh relationship with the believer, Paul said you do not have to dwell with them. You can divorce them. There is more than one way to manifest an unwillingness to dwell in the marriage bond. Divorce, walking off, attempting to murder the spouse, and entering one-flesh relationships with other than their spouse show an unwillingness to dwell in the marriage bond (*The Scope of the Covenants*, pp. 183-189).

(7) If 19:6 and 7:10-11 cover all marriages, they forbid all divorce and a Christian cannot divorce because of fornication. However, Deaver is wrong. 19:9 is Christ's divorce law, and 7:10 does not cover all marriages.

XXI. HAVE I REFUSED TO SET FORTH MY CASE?

It is easier to use labels ("carelessly written, jumbled up, often incoherent") than to answer arguments. It is easy to charge, but hard to *attempt* to prove, that: Bales "steadfastly refuses to make an argument (or even attempt to make an argument) which demands the conclusion: 'Therefore, it is the case that Matthew 19:9 applies only to the case in which a Christian is married to a Christian'" (D,III,N,11). Deaver said that I had refused to set forth my case, and, as a last resort, he did it for me (D,III,N,14). Answer: (1) I have both sustained my case on Matthew 19:9 and have shown that my proposition is much wider than Matthew 19:9 and 1 Corinthians 7:10-15.

(2) I do not apologize for not setting forth my arguments, as a general rule, in the framework of formal logic. Our Lord and Paul reasoned and argued well, but they did not set forth their case as Deaver thinks a case must be set forth; or at least should be set forth. I have their scriptural example in my argumentation, and do not need to confuse matters as Warren did in *Lock* with a parade of the forms of symbolic logic and other formal aspects. Deaver has done it to a far lesser extent. It would have been better to talk less about logic and to have used more logic.

As a last resort, perhaps Deaver should set forth the arguments of Christ and of Paul in the way they "should have" set them forth. Christ and Paul did not set forth their arguments as Deaver set mine forth. Shall we conclude *they did not make a sound argument*? Deaver invalidated my arguments because I did not set them forth in the A,B,C,D,E,F, form in which he set them forth for me. The Lord and Paul were even more steadfast in their refusal than I have been for I have used an occasional syllogism, and in this final affirmative I shall adopt in the next section the form he said I should use. I would be ashamed of implicitly saying that the Lord and the apostles never set forth, or perhaps rarely, their arguments in proper form.

(3) Unless one first proves the major premise, a syllogism proves nothing. One could read with some profit John Locke on syllogisms.

(4) Since we are not writing for formal logicians, it is better, as a general rule, to refrain from the language of logicians. Irving Cope said one must not imply "that only the student of logic can reason well or correctly. To say so would be as mistaken as to say that to run well requires studying the physics and physiology involved in that activity. Some excellent athletes are quite ignorant of the complex processes that go on inside themselves when they perform" (*Introduction to Logic*, 5th Ed., pp. 3-4). Perhaps it is ignorance, but I know of no ground for me to be embarrassed with my reasoning with Deaver and Warren.

(5) Concerning Warren's *Keeping the Lock in Wedlock*, Deaver said it was "amazing" and "wonderful" (pp. 4-5). My reaction was that I had rather speak five words in a known tongue than ten thousand in an unknown tongue (1 Cor. 14:19). One brother wrote: "The truth of the matter is that the bulk of the formal argumentation in *Lock* is so complicated and fraught with legalese that it practically requires a legal expert to decipher it. Why? Why does Warren take such pains to super-complicate this issue?" I would have used some word other than "legalese."

"A final word about the necessity to employ 'precisely stated, logical' forms in one's argumentation. Sure, I like to read arguments that way—I even enjoyed some of *Lock*, when I wasn't having to turn over to this page to check this out or flip back here to run this reference down or reread part of this chapter, etc. I mean, I got wrist exhaustion inside thirty minutes after picking *Lock* up! And the size of some of those propositions.

By the time I got to the end of one, I had forgotten how it had started. Hey, and I like to read logic!"

I would not have brought this matter up, if Warren and Deaver had not continued to harp on my not presenting my arguments as they wanted them presented. This no more means that I am against logic than it means that Jesus and Paul were against logic. For decades I have laid aside material for a book on *You Can Think Logically*. I hope to write it for the common man, who often reasons better than the so-called intellectuals on certain matters. Reinhold Niebuhr, who was viewed as an intellectual, pointed this out (Charles W. Kegley and Robert W. Bretall, *Reinhold Niebuhr, His Religious, Social, and Political Thought*, p. 431; *The New Leader*, August 2, 1954; compare the Overstreets, *The Strange Tactics of Extremism*, p. 16). Until I crossed them in the divorce question, they did not complain of the way I reason.

(6) Deaver mistakenly and illogically views my affirmative proposition as identical with my negative position when we were debating Matthew 19:9 specifically. Although I have already proved the truth of my affirmative, I shall accommodate him on Matthew 19:9 and 1 Corinthians 7:10-15 by following the framework he said I should follow. I hope it makes him happier with my presentation than he has been so far.

CHART #3

XXII. SETTING FORTH MY CASE AS DEAVER THINKS IT SHOULD BE SET FORTH

I shall follow Deaver's framework.

"(A)—It IS the case that 1 Cor. 7:12,13 refers exclusively to 'mixed marriages.' And, on this point brother Bales is correct. This is plain enough. Conjunct (A) is TRUE" (D,III,N,14). Consider the implications of this admission by Deaver: (1) "The rest" refers exclusively to *mixed marriages*. Why, then, did Deaver become so confused that he said it referred to the rest of the cases or questions? "The rest," even if one said "the rest" were cases or questions, referred to "the rest" of the married. The mixed marriages were distinguished from the married in 7:10.

(2) Since Paul spoke *exclusively* to *mixed marriages*, and since Paul not the Lord spoke in 7:12-13, it follows that Christ in His personal ministry *did not* speak to mixed marriages concerning divorce and remarriage.

(3) Since it refers *exclusively* to mixed marriages it does not refer to the marriages of 7:10-11. Therefore, 7:10-11 and 7:12-15 refer to different types of marriages. "The married" in 7:10 are not regulated by 7:12-15, for otherwise these regulations would not refer *exclusively* to mixed marriages. These *exclusive* instructions differ from the instructions to "the married" in 7:10-11.

(4) "The married" in 7:10-11 were legitimate marriages. This is implied by the fact the Lord said these were not to divorce. They were also told that if they violated this command they were not to make matters worse by marrying, but were to remain unmarried or be reconciled. This unconditional "divorce not," and remain unmarried or be reconciled do not regulate "the rest" because their exclusive instruction said "divorce not" with an *if* (if the unbeliever is content to dwell), and they were told they

were not under bondage if the unbeliever divorced. They were not told to remain unmarried or be reconciled. "The rest" of the married, the *mixed* married, had some similar questions to those asked by "the married." (a) Is our marriage legitimate or should we divorce? (b) What is our condition if the unbeliever divorces? "The married" in 7:10-11 had a similar question with reference to their spouse. However, 7:10 did not ask if their marriages were legitimate.

The answers given to similar questions by "the married" (7:10) did not answer the questions by "the rest" of the married. If they had done so, the Lord had already said that mixed marriages were legitimate, that they were not to divorce, and what was the state of the believer if the unbeliever left (divorced). The answers Paul gave to the questions asked by those in mixed marriages are not answers to the questions asked by "the married," for these answers were given *exclusively* to the mixed married.

(5) Deaver argued that the general law is applied to all marriages in 7:10-11, and that Paul applied this same law to similar questions concerning mixed marriages, which questions the Lord had not answered (or cases to which He had not applied the general law), but which Paul answered (or to which cases Paul applied the general law). If Paul applied the same law, and dealt with some of the same questions, and gave essentially the same answer, Christ had already dealt with these marriages. In fact, if Christ dealt with all marriages in His answers to the questions of "the married" (7:10-11), He could not have avoided answering these questions for the mixed married.

It has always been clear that "the married" in 7:10 constituted a different group from the rest of the married in 7:12. However, brother Deaver's present realization that 7:12-15 deals *exclusively* with mixed marriages should make it clear to Deaver also. Thank you, Deaver, for conceding my case on Matthew 19 and 1 Corinthians 7:10-15. Although it is unnecessary to go on with the other items in the case (as Deaver said my case should consider), we shall do so anyhow.

(B) "It is the case that the marriages of verses 12 and 13 are to be *clearly distinguished* from the marriages contemplated in verses 10 and 11" (D, III, N, 14). Deaver argues "the married" refers to "*all* the married." (1) 7:10 does not say *all* the married.

(2) Deaver says the couple in 5:1-2 were married, but in affirming they must divorce he denies they are included in "the married" of 7:10.

(3) 7:8 says "the unmarried" as clearly as 7:10 says "the married," but Deaver will say it does not include all the unmarried, for widows mentioned in the same verse were unmarried, and in some sense 7:11 was unmarried. He changes "the unmarried" to some of "the married," but refuses to let me go from 7:10 to 7:12 to prove "the married" does not mean all the married. Why refuse me the right to do on 7:10 what he does on 7:8? I believe 7:11 limits 7:8. 7:11 is unmarried in that they are divorced although still married in God's sight.

(4) It is so clear that 7:10-11 refers to Christians married to Christians and 7:12-15 to Christians married to aliens (unbelievers) that it has been realized by Warren (*Charts*, p. 213, 215), G. C. Brewer (*Contending*, p. 97), A. Campbell and Walter Scott (MH, 1834, pp. 71-73), J. D. Thomas (D&R, pp. 67-68), Deaver—who later changed (*Your*, pp. 444, 445, 487, 494, 495), Harvey Floyd (*Your*, pp. 498-499), Raymond C. Kelcy (*Studies in 1 Corinthians*, p. 369), Roy H. Lanier, Sr. (*Your*, p. 495), David Lipscomb (*Corinthians*, p. 100), H. Leo Boles (GA, 7-24-41, p. 700), Gospel Advocate (Annual Lesson Commentary, 8-11-63, pp. 192-193); Maurice W. Lusk, III (*The Southeastern Evangelist*, April 1980, p. 3), R. L. Whiteside (*Reflections*, pp. 417, 425), M. C. Franklin (FF, 2-3-42, p. 5), ACU Lectures, 1978, p. 113, Rubel Shelly (*A Book-By-Book Study of the New Testament*, p. 47), Neil R. Lightfoot (ACUL, 1982, p. 155), etc.

Lightfoot: "To 'the rest' (*tois loipois*) can only mean the others not so far named.

Notice the structure of the statements, each introduced with dative plurals:

"(1) 'To the unmarried and the widows . . .' (v.8)

"(2) 'To the married . . .' (v.10)

"(3) 'To the rest . . .' (v.12), (ACUL, 1982, p. 155).

Although the widows were unmarried, Paul distinguished them from another type of unmarried (7:8).

Guy N. Woods: "Paul issued an inspired dictum on an aspect of marriage not dealt with by the Lord" (Q&A, p. 87). *Firm Foundation Commentary*: Christ's "words had no application at all to mixed marriages which Paul dealt with here" (p. 103). The Gospel Advocate: "The expression *the rest* refers to Christians who have unbelieving spouses" (*Teacher's Annual Lesson Commentary*, 1956, p. 31). Hugo McCord: "In regard to mixed marriages" (*A Review of Not Under Bondage*). J. Noel Merideth: "He simply means that here he is not quoting a command that Jesus gave during his earthly ministry" (*The Home As God Would Have It*, p. 217). R. L. Roberts: "with circumstances of mixed marriages, which has as yet not been considered. . . ." "So, a new problem not existing in Jesus' day is now in view, i.e., should the marriage of a believer and an unbeliever continue" (ACUL, 1978, pp. 119-120). C. P. Roland: "Special case—Christians married to heathen" (*Class Notes on 1 Corinthians*, used at Freed-Hardeman College). Jack G. Sheppard: "Where Jesus had not taught, Paul fell back to his status as an inspired apostle and continued with the message they needed" (FF, 9-21-82, p. 598). J. D. Thomas quoted with approval Vincent's statement: "Such cases are not comprehended in Christ's words" (D&R, p. 72). John Waddey: "That which the Lord did not speak to, but which the Holy Spirit had given to Paul as a divine commandment" (*Studies*, p. 303). Foy E. Wallace, Jr.: The rest "clearly means that to others involved in different situations and phases of marriage than the ones already addressed" (*Sermon on the Mount*, p. 43). Jim Waldron on 7:10: "Should those Christians who are married to Christians remain married." 7:12-13: "Should Christians who are married to unbelievers leave the unbelievers" (*Hicks-Waldron Debate*, p. 52). Richard Oster: Christian husbands and wives (7:10,11). "Christians in religiously mixed marriages" (7:12-15). (*Biblical Studies*, July 30-August 2, 1984). Jack P. Lewis, on 7:12, "The Christian married to an unbeliever who is willing to continue the marriage is not to divorce the unbeliever" (*Harding Graduate School of Religion Bulletin*, Nov., 1984, p. 1).

(5) Paul and Christ spoke in 7:10-11, but only Paul in 7:12-13.

(6) They spoke to different groups, therefore the married and the rest are different. Deaver contradicts Paul by saying Christ also spoke to the mixed marriages.

(7) Paul said something different from what Christ said to "the married." If 7:10-11 covered all marriages, Christ had already answered the questions "the rest" had asked. *Christ spoke nothing concerning divorce involving aliens*.

(8) If Deaver is right (and Christ spoke to Christian-Christian, alien-alien, Christian-alien marriages, D,III,N,14,8) there were no "rest" to whom Paul spoke exclusively.

(9) The points made under (A), with reference to Deaver's statement that Paul spoke *exclusively* to the mixed married, is sufficient to prove the married and the rest are different types of marriages, and that the married (7:10) did not include all the married.

(10) See (D) point 5.

(C) "It is the case that the marriages of verses 10 and 11 are marriages of Christians married to Christians exclusively" (D,III,N,14,1,C). (1) The contrast between 7:10 and 7:12 proves this. (2) Paul was answering questions *Christians* asked (7:1). These questions had been asked by unmarried Christians, widowed Christians, Christians married to Christians, and Christians married to aliens. He was not answering questions

aliens asked, although he said something about aliens. "The married" in 7:10 were in a different type of marriage than the rest who were in mixed marriages. (3) Since Paul and Christ spoke to "the married" (7:10), if these constituted all the married, both of them had spoken to mixed marriages. In such a case, Paul could not have spoken exclusively to the mixed married, since Paul and Christ had already dealt with whether all marriages should divorce, and what was their status if one divorced. The arguments already made under (A) and (B) prove that 7:10 refers to Christians married to Christians and not to all the married, for Paul spoke exclusively to some of the married. Therefore, the Lord had not spoken to mixed marriages also. Who were "the married" if not Christians? Christians, not aliens, had asked the questions in 7:10, and elsewhere.

(D) "It is the case that Matthew 19:9 records the time and the circumstances and the teaching to which Paul—in 1 Corinthians 7:10,11—makes reference" (D,III,N,14,D) Deaver said on 7:10-11: "Paul thus stresses that it is the Lord's law *that there be no rupture in the marriage*. Does this sound like Matthew 19:9 . . . The divine marriage law stressed in 7:10 and 11 is the divine marriage law stressed by the Lord as recorded in Matthew 19:6—NOT IN MATTHEW 19:9!" (D,III,14,8). Answer: (1) The context of 7:10-15 and Matthew 19:3-12 proves that divorce is being discussed.

(2) It is irrelevant, in so far as my case is concerned, whether 7:10-11 appeals to Matthew 19:6 or 19:9. Both these statements are in a discussion Jesus had concerning divorce. If either one of them were spoken to mixed marriages, Christ had already legislated on mixed marriages. Since it is the case that Paul spoke *exclusively* to questions about divorce in mixed marriages, it is not the case that Christ spoke either 19:6 or 19:9 to questions about divorce in mixed marriages. To direct attention to 19:6 diverts attention from the fact that *whatever the Lord spoke in His personal ministry concerning divorce*, He did not speak it to mixed marriages. Deaver said both of these are the Lord's regulation on divorce (rupture), and Paul said that what the Lord said concerning divorce did not refer to mixed marriages.

(3) 19:6 is a no-divorce law. 19:9 is a divorce law. If 19:6 is referred to in 7:10-11, the divorce law of 19:9 was never applied by any New Testament writer to divorce after Pentecost. Deaver is explicitly saying that the Lord forbade divorce to all the married. 19:6 says, without any qualification, that there is to be no divorce. The rupture, as Deaver calls it, which is forbidden in 19:6 is the rupture identified in the context as divorce. Deaver stresses and stresses that "the married" must mean all of the married and not some of the married. Therefore, it means even those marriages in which fornication has taken place, and in which it is continued, by one of the married. Such a marriage is included in "all the married." Deaver did not realize it but he has denied that either a Christian or an alien can divorce because of fornication. And Deaver thought that my position kept a Christian from divorcing an alien because of fornication. 19:6, Deaver rightly says, does not sound like Matthew 19:9. The reverse is also true. 19:9 does not sound like 19:6. Why? Because they are different. One is a no-divorce law and the other is a divorce law. What is Deaver saying: "I am saying that *Matthew 19:6* records the divine marriage law of God and of the Christ which the Holy Spirit also stresses in *1 Corinthians 7:10,11*. It is God's law that there be no rupture in the marriage. This marriage law IS recorded in 19:6 (as well as in 1 Cor. 7:10,11). It is NOT recorded in Matthew 19:9" (D,III,N,14,D). 19:6 SAYS CLEARLY: no divorce. It says just as clearly that 19:6 is not the divorce law in 19:9.

(4) Since Christ did not speak His no-divorce law to marriages involving aliens a Christian-alien marriage is not governed by a no-divorce law. This does not contradict 19:6 since it did not apply to 7:12-15.

(5) Concerning 7:10, which Deaver said included all (not just some) of the married,

Deaver said the Corinthians had asked Paul: "Is it all right for persons who are married to continue in marriages?" (*Studies*, p. 384). He said the Lord and Paul answered this question; and they did. They had also asked: "What about the case in which a Christian is married to a non-Christian? How does the Lord's marriage law relate to this situation? Is it all right for the parties involved to continue in a marriage of this kind? . . . In giving this answer, Paul says that *he* is giving the instruction—not the Lord" (p. 384). This admits that "this kind" of marriage differed from the kind of marriage in 7:10. Therefore, regardless of whether 7:10 referred to 19:6 or 19:9 it did not cover this kind of marriage. If it did, the Lord and Paul had already spoken on it and Paul did not deal exclusively with mixed marriages in 7:12-15.

(6) There are three laws concerning divorce in Matthew 19:3-9. (a) The no-divorce law. Jesus made explicit what was implicit in the institution of marriage (Mt. 19:4-6). (b) Moses' divorce law (19:8). (c) Christ's divorce law (19:9). Deaver realizes that 19:6 not only does not sound like 19:9 but is not 19:9. See quotes above in (D) 1,3. It is obvious, but overlooked by some, that 19:6 (no divorce) cannot be the same law as 19:9 (divorce because of fornication). Christ's law on divorce is 19:9. 19:6 is God's original no-divorce law which has been changed since some time after creation. If 19:6 regulates *all the married*, as Deaver maintains on 1 Corinthians 7:10-11, divorce is absolutely forbidden in any and all marriages. Neither logic nor scripture can enable one to extract from 19:6, which he expressly denies is 19:9, a divorce law on the ground of fornication. Deaver must choose: (a) Either 19:9 is referred to in 7:10-11 (though fornication is not mentioned because they had not asked whether one could divorce because of fornication), or (b) 19:6 is referred to and it absolutely forbids any and all divorces. Keep in mind that Deaver says it (19:6; 1 Cor. 7:10-11) covers any husband or wife, every husband and wife, and all husbands and wives (*Studies*, p. 387).

On the three divorce laws in Matthew 19:3-9 see (B,II,N,XVII).

(E) "It is the case that Matthew 19:9 is identical in extent of application with 1 Corinthians 7:10-11" (D,III,N,14,1,E). This is not the right way to express it. (1) A more precise way is to say that 19:9 is applied to the situation contemplated in 7:10-11 and that it is also applicable to a situation not contemplated in their question, i.e., when fornication is present. Deaver said the question they asked was: "Should those persons who are married remain married?" (*Studies*, pp. 382,385). Deaver grants their question did not ask whether they could divorce because of fornication. When one asks Matthew 19:9 whether Christians should divorce Christians, it says do not divorce, and if you do divorce remain unmarried or be reconciled for you would commit adultery in marrying another person.

(2) However, Matthew 19:9 does *not exhaust* itself in its application when applied to the question in 7:10. It also applies to situations where fornication has taken place. In contrast with 19:9, 19:6 does exhaust itself when applied to 7:10-11 and it leaves no room for divorce because of fornication. If 7:10-11 means *all the married*—any husband or wife, every husband or wife, all husbands and wives (*Studies*, p. 387)—it forbids divorce and remarriage because of fornication; but 19:9 says any, every, and all (to whom Matthew 19:9 applies) can divorce when fornication has taken place.

(3) Deaver will not deny that Matthew 19:9 says for the married to remain married when fornication is not involved. The Lord said "no rupture" in marriages where no fornication has taken place. This is what 7:10-11 says in the light of the fact that it was the Lord who said it. Paul appealed to 19:9 in dealing with the question in 7:10.

(4) In the paragraph before the concluding paragraph (D,III,N, 14), Deaver explicitly said "that God's marriage law—as set forth in Matthew 19:9—does in fact apply to all accountable persons everywhere. . . ." This says that God's divorce law today is 19:9, therefore it follows that 7:10-11 refers to it and not to 19:6 which was

God's divorce law (no divorce) in the beginning.

(5) Deaver: "There is a sense in which . . . it is true that 1 Corinthians 7:10,11 refers to ALL the married, and it is true that Matthew 19:9 refers to ALL the married" (D,III,N,14,E). This is impossible, Deaver being our witness. How can 19:6 (no divorce) which Deaver explicitly said is different from 19:9 cover ALL marriages? If 19:6 covers ALL, each and every marriage is bound by a no-divorce law. They cannot divorce on any ground. If 19:9 covers ALL, divorce can take place because of fornication. How is it possible, brother Deaver, for *all* marriages to be regulated by a law which prohibits, and a law which permits, divorce?

(6) An unconditional no-divorce law (19:6) does not sound like, and is not, a conditional divorce law, i.e., do not divorce if the unbeliever is content to dwell with you (7:12-15). 7:10 is an unconditional, while 7:15 is a permissive imperative (Cp. *Charts*, p. 217).

(7) A divorce law which permits but one condition for divorce (19:9) cannot be a divorce law as broad as do not divorce if the unbeliever is content to dwell with you.

(8) It is the case that Matthew 19:9 when applied to whether Christians should divorce Christians, where there has been no fornication, says they are not to divorce; but if they do divorce they should remain unmarried or be reconciled for otherwise they commit adultery in remarrying.

Since all "five conjuncts which make up the conjunction" are true, "then, (F) it is the case that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian."

CHART #4

XXIII. LAW IN THE HEART: GENERAL REVELATION EXISTS TODAY AND MAN SINS WHEN HE VIOLATES TRUTH WHICH IS REVEALED THEREIN.

(1) This is acknowledged generally by brethren. (a) Roy H. Lanier, Sr. said no man is completely destitute of knowledge of God and man becomes degraded when man turns away from it (*Classnotes on Romans*, pp. 5-7) (b) Hugh Fulford: "Nature is His book of general revelation . . . The Bible is His book of special revelation" (GA, Jan. 25, 1979). (c) H. E. Phillips: "This is the general revelation of nature which is learned by investigation and reason. It is the revelation by natural reason of man. This is alike to all people" (Rom. 1:20; Acts 17:17,27; 22:23-31; Psalm 19:1). (*Searching The Scriptures*, Dec. 1977, p. 1). (d) The Gospel Advocate's *Teacher's Annual Lesson Commentary*: "the Gentiles were not without responsibility before God during the time of the law of Moses. . . . He was at the same time allowing the Gentiles to demonstrate that natural religion is wholly inadequate for the needs of the fallen race (cf. Rom. 2:11-16.)" (1972, pp. 71-72). Natural religion did not have forgiveness for the sinner. (e) George B. Curtis: "There were certain right principles written in their hearts, certain standards of right and wrong" (*Studies in the Roman Letter*, Delight, Arkansas: Gospel Light Publishing Co., 1945, p. 14). (f) Woods said some of "the moral law was written in their consciences and exhibited in their lives" (Q&A, p. 64). (g) Clyde P. Findlay wrote of the Gentiles who "did by nature the things contained in the law writ-

ten in their hearts" (Rom. 2:14-15) though he thought it was "patriarchal religion" (CA, March 29, 1979, p. 205). (h) Jim Waldron distinguished between God's old covenant law and "the general law of God." He said Romans 7:2 did not refer to the law of Moses. "By law" there "means the law of God, the general law of God. Beloved, what I am affirming is a higher law. What did those juries say in Nuremberg? They said, you broke the higher law. You broke laws against humanity, when you killed those people" (*Hicks-Waldron Debate*, p. 64). He included Genesis 2:24 in this higher law. This is God's original marriage law for all men although it has been modified with reference to divorce. But Waldron included more in God's general law for he spoke of murder and other laws. Since this "general law" of God operated at Nuremberg, it operates today. (i) Deaver endorsed Warren's argument that "God reveals Himself to man" today through "general" and "through 'special' revelation" (Matson, p. 274, 193, 194, 268, 273, 284-291, 304-308), that some specific moral principles are revealed (Lock, p. 292), and that law in the heart exists today though it is a part of Christ's law (*Romans*, pp. 66-70). However, it must be acknowledged that these truths though in Christ's law are also revealed through general revelation. All men do not know of Christ's law but all men have access to general revelation. See additional material in *Scope of the Covenants*, pp. 343-350.

(2) Jeremiah 10:23 is true, but it was spoken to Israelites who were under the covenant. God directed Gentile steps through general revelation (Rom. 1:18-32).

(3) The quotation from my book, *Soils and Seeds of Sectarianism* (p. 19), dealt with, and defended, the rule of faith and practice for the church (D,III,N, Chart #7).

(4) No one is born with a knowledge of either general or special revelation, but can learn from either or both (D,III,N,22,Chart #7. "The Nature of Man"). The law in the heart condemns the sinner but the gospel redeems the sinner. In 1954 I told Fuqua that he was wrong in placing aliens simply under civil law, and that he should have argued they became sinners by violating moral and spiritual law discernible to all from general revelation.

(5) Some laws found in special revelation are also in general revelation, but this does not place aliens in (under) the covenant. Deaver recognizes at times that the sermon on the mount regulates God's people in God's kingdom (SS, Jan., 1984) and that the epistles were written to Christians not to aliens.

XXIV. "THE TRUE LAW IN THE HEART" (D,III,N,22,Chart #7 Continued).

(1) Those in whose hearts the new covenant law is written are God's people in the covenant (Jer. 31:31-34; Heb. 8:8-12; 10:15-18). (2) Deaver believes general revelation can no longer write any law on a person's heart (though he forgets it when thinking of atheists) for he believes the only law which exists today is Christ's law. Since this law cannot be written on any alien's heart who has not heard the gospel, Deaver implicitly teaches there is no law of God written on the alien's heart in such a situation. If there is any law there, how did it get there? Deaver does not think the Spirit writes it on a person's heart apart from the word of God. (3) However, we know there is some law on such an alien's heart and it did not get there from the Bible. *Deaver, how did Christ's law get on such an alien's heart? Is Christ's new covenant law written on hearts which have never heard of Christ or of any of His law? The only way Christ's law is written on the heart is through hearing the word* (D,III,N,22,Chart #7).

XXV. BALES HAS TWO PLANS OR TWO LAWS OF GOD IN FORCE (D,III,N, 22,Chart #7. "The Bales Concept.") Deaver said God has but one law (the gospel) relating to the problem of sin. Answer: (1) Guy N. Woods said the "patriarchal" covenant continued until Cornelius (Q&A, pp. 63-64), and Mac Deaver said it extended for Gentiles, and the law of Moses for Jews, until A.D. 62 or 63 who had not heard the gospel (*The Defender*, June 1980). This made three laws.

(2) Deaver: "During the years from Pentecost to the conversion of Cornelius and his household the church *refused* to preach the gospel to Gentiles. Evidently, there was no sin inherent in this refusal" (*Ascertaining Bible Authority*, p. 8; Harding Graduate School Lectures, p. 213). If it was not a sin to preach the gospel to them, was it a sin if the Gentiles did not obey it during that time? Since Deaver says there was only one law in force from Pentecost on, what law were Gentiles under during the time it was not sinful to refuse to preach the gospel to them?

(3) Deaver: "Paul (Acts 21) acted in such fashion as to demonstrate that he, himself, walked orderly, 'keeping the law' " (p. 213). Two laws? Was Paul amenable to this law? (W-F, p. 149).

(4) Deaver: "The Gentiles, not those in the Christian dispensation, will be judged by the law written in their hearts" (*The Church and Fellowship*, 1974, p. 284). (a) This means God had two laws or plans while Moses' law was in force. (b) Since it was not sinful, according to Deaver, not to preach to the Gentiles from Pentecost to Cornelius, they were not obligated to a law which was not addressed to them (W-F, p. 149). God either had two laws for the earth at that time or He did not command His one law to be preached to the Gentiles during that time. If He had, it would have been sinful to refuse to preach it. If they were not under Christ's law during this time, what law were they under?

(5) Deaver said the alien today is under the law of sin and death. Unless this is the law of Christ, which it is not (Rom. 8:2), Deaver teaches two laws. In fact, he has more. Paul kept the law of Moses while the law of Christ was in force, and the Gentiles were under some law at the time it was not sinful to refuse to teach them the gospel.

(6) Warren said Gentiles, during the time of Moses' law, will be judged by the law in the heart (W-F, p. 147). This says two laws were in force at the same time.

(7) God does not rule through civil government by means of the sermon on the mount but by the sword (Mt. 5:38-48; Rom. 13). This involves two laws, rules, or plans.

(8) God rules, through general revelation, over the world through moral and spiritual laws which bring condemnation when disobeyed. *He rules in salvation through gospel*. The gospel is preached because men are already sinners. Aliens are not sinners because they do not observe the Lord's supper, etc. The law which condemns them is not the law which justifies them (Rom. 6:14; 8:2). General revelation has not ceased.

(9) Deaver: "God has always worked upon the basis of the great eternal principles which are according to and demanded by His very nature" and these principles are "inculcated into the gospel of Christ" (D,III,N,22,Chart #7 Continued). These principles were in the old covenant, but aliens were not. These principles did not cease to be revealed by general revelation at the cross, and though found in the gospel also exist where the gospel is not known. By what law did Gentiles become a sinner between Pentecost and Cornelius if it was not sinful to refuse to preach to them?

(10) Contrary to Deaver, the law in the heart does not sanction anything except God's law revealed through general revelation.

(11) If Deaver is right, how can an alien know it is wrong to murder if he has never heard of the gospel, the one law? They can realize it is wrong as well as other wrongs.

XXVI. HOW IS THE LAW WRITTEN IN THE HEART? The law in the heart is written through general revelation which Warren and Deaver believe is operative today (Warren-Matson, pp. 273-274).

(1) God's existence, that idolatry is wrong, and some moral principles are revealed through general revelation (Rom. 1:18-34). Warren and Deaver affirm that such is the case.

(2) Warren affirms the law in the heart exists today even though it is a part of covenant law. However, it can be deduced from general revelation. "The *law on the heart*" is inextricably involved with the realization of the reality of real (objective) moral right and wrong (a sense of 'oughtness' which requires an objective standard, the conscience which urges one to do what he is convinced that he ought to do [one can either accept (and then act in harmony with) this or else *reject* the urgings of his conscience], and the inferring (by the utilization of the knowledge of certain self-evidently true principles) what is *implied* by the 'things that are made' (Rom. 1:18-22; Psa. 19:1-5; Acts 14:17, et al.)—that is, God and the eternal principles" (*Romans*, p. 68). Since he specifically referred to moral principles and to Romans 1:18-22, Warren implicitly teaches that these truths did not operate just until the cross but operate today; even apart from special revelation.

(3) "The Patriarchal law involved all the law on the heart involved plus some direct revelation from God (e.g., Noah, Abraham)" (*Romans*, p. 68). This distinguishes between the law in the heart and special revelation.

(4) Warren: "But, now all men living on earth today are under the law on the heart because the law on the heart (eternal principles) is a part of the law of Christ. Men living in Africa, for example, who do not even have a Bible are under (amenable to) the gospel (Mark 16:15-16). They are under the eternal principles (which they can come to knowledge of), which are a *part of the law of Christ*" (*Romans*, p. 69). "But the Bible *does* teach that *all* men living today are under '*the law on the heart*' (the eternal principles) which is a *part of the law of Christ*" (*Romans*, p. 70). (a) The fact they are a part of a covenant does not mean all are under a covenant (Rom. 2:12). The fact that the law in the heart and a covenant have some things in common does not make them identical. (b) They are not in general revelation just because they are also in Christ's covenant. They are in both because they are "eternal principles." (c) Divorce because of fornication is not one of the "eternal principles" (Mt. 19:9). (d) Since the law in the heart is in hearts which have not heard the gospel, it exists apart from the preaching of the gospel.

(5) Warren: "All of the moral and religious truths which pagans have seen are truths which are contained in the Bible, and thus, the Bible contains *all* the (moral and religious) truth, although there are truths which some, who do not have the Bible, hold" (p. 70). (a) Since this law exists outside also of the law of Christ, aliens who have not heard the gospel can know it. If it were solely confined within the covenant of Christ, aliens who have not heard of Christ could not know it. Warren acknowledges that these truths exist in hearts where the gospel had never been planted. (c) I have said all along that what I meant by 'law in the heart' was what Warren meant by general revelation, i.e., it was written by general revelation. In Memphis a few years ago Warren said he must have written obscurely for me to have drawn this conclusion. Now, however, he writes clearly and his clear writing confirms my claim.

(6) Deaver implicitly repudiates Warren's concept of the law in the heart when he equates it with the word of God in the Bible, i.e., confines it to special revelation. He says it is written through study of the word (D,III,N,22,Chart #7). "Thus, it is clear that the 'law written in (on) the heart'—as it is talked about in the Scriptures—is *the gospel of Christ*" (D,III,N,22,Chart #7, "The True Law in the Heart"). (a) Deaver is implicitly denying Warren's position that this law is or can be written in the hearts of those who have not heard the gospel (*Romans*, pp. 69-70). (b) Deaver will refuse to explicitly repudiate these statements from Warren in *Romans*. *I invited him to repudiate this position of Warren*. (c) Since Deaver says the gospel is the only law written on the heart today, and it cannot be written apart from study of the Word, Deaver must either deny that any of these laws can be on alien hearts (who have not heard of Christ)

or he must affirm that (if any laws are there) they were written on hearts directly by the Spirit without doing it through the Word. (d) If the only law in the heart talked about in the *Scriptures* is the law of Christ, aliens during the time of Moses' law were under the law of Christ. (a) Romans 2:14-15. (b) Deaver said aliens before Pentecost would be judged by the law in the heart (*The Church and Fellowship*, pp. 283-284)! (c) The law written in their hearts in Hebrews 8:10 is the new covenant in the heart of God's people. Once Deaver believed that: "The great moral law is written and imbedded in the very nature of every human being. Written law merely emphasizes moral law" (p. 283). Notice he said *is written* in the *very nature of every human being*. He now teaches that it is the new covenant which the Bible teaches is written in the hearts of God's people. Deaver must conclude aliens are either God's people, or have no knowledge of morality (unless they have heard the gospel), or that the gospel is written directly in their hearts by the Spirit, or he must conclude his position is false. How did Deaver dig this moral law out of every human heart so that it is no longer imbedded there? (d) Deaver once taught that Gentiles "did by nature (according to moral law) the very things the law of Moses demanded" (p. 284), but now he teaches aliens today do no such things unless they have heard the gospel. (e) Deaver teaches the Gentiles lived under the law of Romans 1:18-32 prior to Pentecost (FF, 11-13-84, p. 629). He said this law prohibited fornication (illicit sex, p. 629).

(7) Warren found "most helpful in the preparation of this material," presented in *Romans*, a book by Deaver, and Whiteside's and I. B. Grubbs' commentaries on Romans (p. 70). (a) It is too bad Deaver does not agree with Warren's conclusion concerning the law in the heart.

(b) Grubbs said: "Whoever violates a law of nature will experience the wrath of God that is connected with such violation. And the violation of the laws of the moral universe is as uniformly connected with a suitable penalty as is the disregard of the divine law established in the material universe. But, in the kingdom of grace, 'Christ hath redeemed us from the curse of the law' by meeting its penalty in our behalf" (*Romans*, p. 41). He did not use the word general revelation but he made a distinction between the kingdom of grace and God's laws of the moral universe. In answering the question, how God's wrath was revealed from heaven (Rom. 1:18), he wrote: "The Gentiles, to whom the Apostle refers in this paragraph, had no written revelation, and this consideration, as well as a number of expressions here employed by the Apostle, shows that this revelation was made in the course of his providence, and the administration of his moral government" (p. 41). On page 42 he seems to deny general revelation, but he quoted a French philosopher who "could truthfully say, 'A world without a God would be an incomprehensible enigma to man's intellect, and an overwhelming weight upon his heart.' "

(c) Whiteside said: "All created things are God's witnesses—silent, but none the less convincing" (*Romans*, p. 29). "Every star proved his existence, and every raindrop and growing plant demonstrates his presence in the operations of nature" (p. 30). "Certainly these heathen nations were not in covenant relations with God; yet they were great sinners" (p. 37). "They had no revelation. How, then, did they know the ordinance of God and the penalty for its infraction? Paul did not say that they knew the entire law of God." "If he never had a revelation from God, he knows that it is wrong to abuse his body and to mistreat his fellows" (p. 47). "The Gentiles had no revealed law, and so they were a law unto themselves. The Gentiles never had the law of Moses, but there are certain fundamental principles that inhere in the nature of our existence and in our relations to one another. If a man never had a revelation from God, he would know it was wrong to murder his fellow man, or to rob him of his possessions, or in any way to infringe on his rights" (p. 57).

(d) In times past men became sinners by violating these moral laws, and they do so today. An atheist is not a sinner because he partakes not of the Lord's supper. In fact, he could not do so and it would be wrong for him to hypocritically pretend that he did it.

(8) Since Deaver has abandoned general revelation and the law written in the heart, as taught in Romans 1:18-2:15, he is incapable of debating atheists on the basis of general revelation. He should leave that to Warren. He should not moderate for Warren, as he did when Warren debated Matson from general revelation (pp. 273-274). It would be a disaster to have a moderator at your elbow who did not believe the arguments you were making!

(9) Morality is preached by general revelation, but Deaver denies morality is the gospel when he affirms, as I affirm, that morality in itself cannot save the sinner. The gospel teaches us to be morally upright, but it does not teach that the basis of our salvation is morality. The gospel which saves redeems us from guilt which comes as a result of violation of moral law and the denial of God.

XXVII. CITE A SCRIPTURE AND IDENTIFY SOME LAWS IN THE HEART.

Deaver affirmed that I cannot cite a scripture or identify the content of the law in the heart (D,III,N,Chart #7, "Brother Bales Must Know . . ."). Answer: (1) Can I cite a scripture? Yes. "For when Gentiles that *have not* the law *do by nature the things of the law*, these, not having the law, are the law unto themselves; in that they show *the work of the law written in their hearts*. . . ." (Rom. 2:14-15). Deaver once recognized the reality of this law. I have examined in detail this passage in *The Law In The Heart*. I cite another: "because that which is known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity" (Rom. 1:19-20). "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psa. 19:1-2). God "left not himself without witness. . . ." (Acts 14:17). Warren also cited these passages (*Romans*, p. 68). General revelation still functions (Matson, pp. 273-274).

(2) Do I know this law's contents? Paul said they could know its contents (Rom. 1:18-32), and Deaver once acknowledged they could know it (*The Church and Fellowship*, pp. 283-284). Warren said they could know some specific laws (*Romans*, pp. 67-70; *Lock*, p. 292). This law does not contain the gospel which saves us from the condemnation of law (1 Cor. 15:1-5).

(3) The laws written by general revelation are objective, not subjective (Rom. 1:18-32).

(4) Since God speaks today through general revelation (Matson, pp. 273-274), all who want to listen can hear this law.

(5) Since the law in the heart cannot save, for all fall short of it, grace is needed. One is not under grace until one is in the covenant (Rom. 6:14). To reject grace is to seal one's doom for it is the only way of escape. The universal Lord has the right to speak to one whether or not one is under the covenant, but He does not speak to aliens through the internal laws of the covenant. To reject the Son of God means an alien has increased his guilt.

(6) Deaver says the alien is under the law of sin and death, for he says the alien dies to the law of sin and death in becoming a Christian, i.e., in being liberated by the gospel from this law (Rom. 8:2). Will he please list the contents of this law, or does he think it is a law whose contents an alien cannot know? Deaver is as obligated to tell us its contents as I am with reference to the law in the heart.

(7) How many laws does Deaver think an alien must violate in order to be a sinner?

(8) Deaver said: "Paul says that these Gentiles (who have not the law of Moses) show the *work* of the law (of Moses) written in their hearts, but this work was written in their hearts because of the law which God had given to them. It was the *work* demanded by the law of Moses which was written in their hearts, and the law referred to in verse 15 is the law of Moses—NOT A 'LAW WRITTEN IN THE HEART' AS ENVISIONED BY BALES" (D,III,N,22,Chart #7, "Brother Bales Must Know. . .") Answer: (a) A "work" of the law which Deaver said was written in their hearts was "honor thy father and thy mother." In Deaver's interpretation of "work" any positive command would require some work, activity. If a "work" written in their hearts was "honor thy father and thy mother," the command itself was written in their hearts. (b) Gentiles were not required to obey this command because it was in the law of Moses which was directed to the Jews (Rom. 3:19). Warren: "No one is amenable to a law which has not been addressed to them" (W-F, p. 149). The Gentiles were "without the law," had not "sinned under the law," and were not "judged by the law" (Rom. 2:12) for they "have not the law" (Rom. 2:14) and were not "hearers of the law" (Rom. 2:14) and therefore were not "instructed out of the law" (Rom. 2:18). The Gentiles were amenable to honoring their parents because this was in the law God wrote in their hearts. It was not in their hearts because this was in the law of Moses. Deaver distinguished between Moses' law and the work (law) which "was written in their hearts because of the law which God had given to them." It was the same thing Moses' law required. (c) Warren agrees that men today can have the "eternal principles" even though they have not the written word (*Romans*, pp. 69-70). In other words, it is written there but not by the gospel. (d) Warren said Gentiles before the cross would be judged by the "law written in their hearts" and the Jews by the law of Moses (W-F, p. 147). Deaver believes this also. He also once believed that moral law was written and imbedded in the very nature of every man (*The Church and Fellowship*, pp. 283-284). Since he believes that the only law written on hearts today is the gospel, he cannot be consistent with his definition of the gospel and maintain that there is any moral law in any heart which has not heard the gospel.

(9) Deaver will not abide by the consequences of his own teaching. He says that aliens are amenable to support the work of the church, but he refuses to urge them to do so and says they cannot give acceptably while aliens. Guy N. Woods wrote: "That missionaries are not to receive support from the heathen or unbelievers to whom they go does not mean that they are not worthy of support, or that the church is released from the obligation to provide for them" (*I and II Peter, I, II and III John, and Jude*, p. 362). Woods clearly distinguishes between the obligation of a Christian and the obligation of an alien in this matter. The alien is not obligated. Woods said "it would have been unseemly" for an alien, but Deaver's position obligates the alien. I do not believe an alien is obligated, but he can give if he desires and Christians can accept the gift if they think it wise to do so.

(10) Deaver maintains the entire New Testament message, every word of it, must be preached to the alien and that if the alien is obligated to obey anything he is obligated to obey the entire New Testament message. However, he refuses to be consistent. He taught his own children to give, to pray, to attend services, and to honor their parents without obligating them to every command of Jesus. He taught them they were obligated to obey their parents, but they were not then and there obligated to obey the gospel in becoming Christians. He implicitly says there are two laws of Christ on honoring one's parents. (a) A law that governs young children without obligating them to all. (b) A law to children who are Christians who are obligated to obey *all* other commands also.

(11) Concerning denominationalism, I have already answered Deaver's argument

(B,III,N,V). One does not have to have a covenant relationship with God in order to sin, in order to be forbidden to change or deny God's word (the serpent was not in a covenant but sinned in denying God's word and deceiving Eve), to be wrong in counterfeiting God's word, or to speak presumptuously and claim to speak for God, etc. (*Scope*, pp. 311-320). Deaver is implicitly saying that directions for New Testament worship are directions for denominational bodies which were established by men and which Deaver rightly contends are not a part of the body of Christ. I still believe Paul taught how men "ought to behave themselves *in the house of God, which is the church of the living God, the pillar and ground of the truth*" (1 Tim. 3:15). Will Deaver cite the scripture which tells one how to worship in the Roman Catholic Church which is the pillar and ground of much, much error?

(12) Deaver said the moral law "written and imbedded in the very nature of every human being" is "man's moral nature" (D,I,N,29,Chart #5). This nature must contain some specific laws, otherwise how could the Gentiles before the cross be judged by it? Deaver contradicts this by saying one who has never heard of the Bible "has no law from God written in his heart" (D,I,N,Chart #9,3). Warren contradicts this by saying such "are under the eternal principles (which they can come to knowledge of), which are *a part of the law of Christ*" (*Romans*, p. 69). These were written on their hearts without their having heard the gospel. They do them by nature (through study of general revelation), and not because they are also in the law of Christ. Gentiles, before the cross, who did these things did things which were a part of the law of Moses but they were not under the law of Moses (Rom. 2:12-18). They did not do them because they were a part of the law of Moses. The way Warren reasons, since these things were a part of the law of Moses, therefore the law of Moses was written in their hearts. Though a part of the gospel, these principles are not the gospel which saves the sinner. 1 Corinthians 15:1-5 is not written on their hearts. Deaver being our witness, the law in the heart is not the gospel. (a) The gospel is written by the word of God (Rom. 10:17) in hearts of men, but the moral law is "written and imbedded in the *very nature of every human being*." Every human being does not have by the very nature of man the gospel in his heart, therefore the gospel is not the same as this moral law. (b) Moral law in itself is *not the gospel*, for moral law has no forgiveness for those who violate it. The gospel is the scheme of redemption, which includes moral instructions (but does not demand that man render perfect obedience in order to be saved) for the life of the redeemed. The gospel, however, does not condition the salvation of the alien on his perfect obedience to moral law.

XXVIII. BY THE VIOLATION OF WHAT LAW DOES AN INNOCENT ACCOUNTABLE PERSON BECOME A SINNER? Deaver says by violating the only law which exists, the new covenant law of Christ. (1) I have already shown that the gospel of Christ which saves sinners is not that which makes them sinners by their violating it. (2) A person's first sin is not in the failure to believe in Christ, or to marry contrary to Matthew 19:9 (if that is a sin for all). (3) Aliens to a covenant become sinners by violating the moral and spiritual laws of God which exist independently of a covenant (Rom. 1:1-18). (4) Warren agrees that without the Bible men can learn some moral laws (*Romans*, pp. 69-70). In debating Matson, he expressly said he was appealing to general revelation, not to special revelation. He said God *reveals Himself* today through general revelation also (pp. 273-274). There are laws common to both. Warren did not appeal to laws found only in special revelation. "Nazis were *accused, tried and convicted* on the basis of a higher law which rises above the *provincial and transient*. And that *must be the law of God*" (*Warren-Flew*, p. 287). Warren did not say they were tried by covenant law. Will Deaver deny moral principles can be revealed through general revelation? Will he deny men can sin against these laws without even

hearing of Christ? (5) Deaver agrees that aliens are under the law of sin and death (D,I,N,Chart #9,2). Unless there was some law, people could not become sinners (Rom. 5:13).

XXIX. TO WHAT LAW DOES AN ALIEN DIE IN BECOMING A CHRISTIAN?

Since all have sinned, all are under some law (Rom. 3:23; 4:15; 5:13). To be under law is to be under sin's dominion (Rom. 6:14) and under wrath for none have done all of any law all the time (Rom. 4:15; Gal. 3:10). This is the reason law worketh wrath (Rom. 4:15). To what law does an alien today die in becoming a Christian? (1) Saul was converted long after the law of Moses ended. To what law was he "made dead . . . through the body of Christ" on becoming a Christian (Rom. 7:4,6)? He died to whatever law he was under between Pentecost and his conversion. Did he die to Christ's law in order to be joined to Christ? (2) To what law did Gentiles die whom Paul converted? Did they die to Christ's law in order to be joined to Christ and bring forth fruit unto righteousness in the covenant (Rom. 7:4-6)? (3) To be under Christ's law is to be under grace, freed from the dominion of sin (Rom. 6:14). Does one die to grace in order to come under grace? (4) Aliens under the law of sin and death are not under Christ's law which frees them from that law (Rom. 8:2). (5) The moral and spiritual laws revealed through general revelation are not the gospel which frees the violator. This law condemns one if he dies under the principle of law rather than the principle of grace which is the law of Christ (Rom. 6:14; 8:2).

XXX. BY WHAT LAW WILL AN ALIEN BE JUDGED ON JUDGMENT DAY?

My proposition does not obligate me to prove by what law, but only to *prove the alien is not judged by the internal laws of the covenant*. But I shall deal with it anyhow. Deaver agrees that "all men will be judged by the divine law from God under which they lived and died" (D,III,N,22,Chart #7, "There Is No Such Law!"). (1) He is not judged by the divorce law of Matthew 19:9 (1 Cor. 7:10-15). (2) I proved men can be under God's law without being under internal covenant laws. (3) Men can rebel against God, and sin against His law to them, even though they were not under covenant law (B,I,A,XIX; XX). (4) Christ was not sent to make men sinners but to save men who had already sinned (John 4:17).

(5) Aliens are under the law of sin and death which is not Christ's law (Rom. 8:2). Any law of God when violated condemns man and makes him subject to wrath (Rom. 4:14). As long as he is under such law he is under sin's dominion. His case is hopeless as long as he is not under grace, and before he obeys the gospel he does not stand under grace (Rom. 6:14). Sin finds occasion (because of man's violation) to slay man (Rom. 7:11) and Gentiles and Jews were slain sinners even though Gentiles "sinned *without the law*," and perished "without the law" though they were not judged by the law (Rom. 2:1-16). They are *judged by the law which slew them*. Since they were not slain by the internal laws of the covenant they will not be judged by the internal laws.

(6) Deaver (*The Church and Fellowship*, pp. 283-284) and Warren (W-F, p. 147) agree that aliens (during the time of the law of Moses) were judged by the law in the heart. Deaver still contends that men can learn some things from general revelation (*Romans*, p. 281) as also does Warren (pp. 68-70). Since Deaver once thought moral law was imbedded in the very nature of every man (*The Church and Fellowship*, pp. 283-284), man's failure to do these moral laws all of the time is sufficient to condemn man. But Deaver now denies that man has any law of God in his heart unless he has heard the gospel (D,I,N,Chart #7; #9,3; D,III,N,22).

(7) Edward C. Wharton: "This is a part of Paul's logic in Romans 1:18-3:20 in showing God's justice in passing condemnation upon all, whether they have heard the word of God or not, for moral righteousness is written on the heart by God Himself from creation. Thus all men are responsible and without excuse for their sins. See

Romans 1:20; 2:1" (*God Among The Nations*, p. 20).

(8) In a book carefully edited by Elkins and Warren, Lusk wrote: "In Romans 1:18-32 he argues that all men, from creation forward, can know that God must of necessity exist and that certain things are right and certain things are wrong." ". . . all men were under a universal moral law of God." "If this be not the case, then the very concept of the justice of God becomes totally unintelligible" (*The Living Messages of the Books of the Old Testament*, p. 380). How just is it to judge an alien by a law which he could not possibly have known because it was not preached to him? Deaver makes an alien, who has not heard the word, in total ignorance of any law of God because no one has taken the gospel to him (D,III,N,22). The justice of God, in condemning those who have not heard the gospel, cannot be vindicated unless he has some way of knowing some of God's law.

(9) Since God has the right to speak to those outside the covenant, and since Christ offers pardon to aliens, if they reject His offer they increase their guilt and judge themselves unworthy of eternal life (Acts 13:46).

XXXI. JUDGMENT: WHAT ABOUT JOHN 12:48? (1) I have answered in detail Deaver's misunderstanding of this passage (B,III,N,VII; etc., *Scope*, pp. 114-117). (2) Jesus came because the world was already lost, not to make it lost (John 12:47; 3:17). (3) The "commandment" preached to Jews during the personal ministry was not the gospel of 1 Corinthians 15:1-5 (John 12:49; Mt. 17:9; Lk. 9:31,36). Jews who died in the personal ministry will not be judged by the new covenant. (4) Those outside of a covenant are not judged by its internal laws (Rom. 2:12-14). (5) Those who never heard of Christ have not refused to receive His sayings (John 12:48). They will not be judged by these sayings. (6) Paul said an alien's conduct is not judged by Matthew 19:9 (1 Cor. 7:10-15). (7) Aliens who reject Christ will have heavier judgment for Christ has the right to speak to all (Cp. Mt. 11:22; Lk. 12:48). They judge themselves unworthy of eternal life (Acts 13:46). (8) Aliens are under the law of sin and death (Rom. 8:2).

XXXII. WHAT ABOUT ACTS 17:30-31? (1) Mac Deaver said they sinned against "moral law," not against the new covenant (*Defender*, June 1980, p. 51, SWS?, p. 84). (2) Their idolatry was sinful (Acts 17:22-25; Rom. 1:18-23). (3) It did not say repent because they had sinned against internal laws of the covenant. (4) People on Pentecost were not told to repent because they had divorced. (5) The need to repent does not tell you what law one has sinned against. **WHATEVER LAW AN ALIEN IS JUDGED BY, IT IS NOT THE INTERNAL LAWS OF THE COVENANT.**

XXXIII. DEAVER VERSUS DEAVER: The following are *some* of the contradictions in Deaver's arguments. (1) Matthew 19:6 (no-divorce) governs all the married (1 Cor. 7:10; D,III,N,14,8,D). Matthew 19:9 (divorce because of fornication) "does in fact apply to all accountable persons everywhere" (D,III,N,14), "refers to ALL THE MARRIED" (D,III,N,14,E).

(2) The gospel which must be preached to aliens is composed of every word of the New Testament (D,II,N,Chart #7,1). One does not have to preach all the details to aliens (D,II,A,II,24,2,3; *Lock*, p. 125).

(3) Deaver claims to preach the gospel to aliens. He has never preached to an alien every word of the New Testament which he says "is a component part of the gospel the Lord commanded to be preached to every creature" (D,II,N,Chart #7,1).

(4) Affirms (D,IV,A,IV) and denies (D,IV,A,14,2; IV,A,IV) that an alien *must* observe all Christ's commands before baptism (D,IV,A,Chart #32; D,III,N,9).

(5) The alien must be taught every word of the New Testament (D,II,N,Chart #7,1; D,IV,A,IV). "Certainly, much teaching comes after one has been baptized"

(D,IV,A,Chart #32). What teaching is there left when an alien has already been taught and required to observe all (D,IV,A,Chart #32; D,III,N,9)? All one would need would be to be reminded of what he already knew.

(6) The gospel preached to all included Matthew 19:9 versus Deaver's agreement with Warren that the gospel on Pentecost did not require the breaking up of marriages entered before Pentecost on a lower level than Matthew 19:9 (*Charts*, pp. 240-244; *Lock*, pp. 270-271).

(7) He maintains that the great commission binds all the New Testament message on aliens, but says "the mission of the church (not the world, J.D.B.) is: the salvation of the souls of men" (SS, July 1974, p. 13). Therefore, the great commission is not bound on aliens.

(8) He argues that "whosoever" admits of no limitations (when discussing Mt. 19:9), but denies this when he said "that 'all,' or 'whosoever' can be limited to a certain group" by context (D,II,A,II,12). This context can be immediate or remote.

(9) The only law existing today is the law (gospel) of Christ and if any of it is taught a person, all of it is binding on that person. He will not bind baptism and the Lord's supper on children whom he teaches not to steal, to give, to pray, etc.

(10) The alien is amenable to *observe* (Mt. 28:19-20) the Lord's supper. "Bales teaches that the alien is not amenable to God's law on the Lord's Supper. This is the difference between us, and *this* is the debate now in progress" (D,II,N,31). The alien "cannot 'observe the Lord's supper' acceptable to God until he (the alien) becomes a Christian" (D,II,N,31). He says the same thing on the alien's giving.

(11) There are no external commands and internal commands (D,III,N,1). There are commands an alien is qualified to obey and there are commands which he is not qualified to obey *until* he becomes a Christian. Deaver will not direct Acts 8:22 to the alien nor 2:38 to the Christian.

(12) The gospel preacher must see to it that the alien believes and knows the entire New Testament message (Matthew-Revelation) prior to baptism (D,II,A,24,2,3). Deaver's practice denies this, for he has not done it, and cannot do it for he does not know everything about the entire New Testament message.

(13) Deaver labels me a false teacher but will not so label N. B. Hardeman who took Fuqua's position (SWS?, p. 96). As far as I recall, he has not labeled Gus Nichols as a false teacher even though he debated Nichols concerning the guilty party being free to marry (Tape, Nov. 7, 1973; SWS?, pp. 41, 104-105). Warren: "But there is something special about a man being faithful in both word and life for as long a period as has Gus Nichols. May the Lord raise up more like him" (SS, Jan., 1974, p. 1). If the Lord did, would they (Warren and Deaver) split the church over whether the guilty can repent and marry?

(14) 7:10-11 refers to *all*, *any*, and *every* marriage (*Studies*, p. 387). It does not refer to marriages entered into by aliens who were not divorced according to Matthew 19:9, nor to marriages entered into by penitent guilty parties.

(15) An alien is obligated to *observe* all of Christ's commands (Mt. 28:19-20). Amenability "*does not demand in every case actual performance of a specific act*" (D,IV,A,I). How can one *do*, *observe*, an act without performing it? How can one teach without teaching?

(16) "The Lord does not demand of us something that is impossible" (D,III,N,9). God demands the alien as an alien observe all Christ's commands which he cannot observe while an alien. Christ demands the gospel preacher see to it that the alien believes and knows the entire New Testament message from Matthew through Revelation (D,II,A,24,2,3).

(17) Moral law is imbedded in the nature of every man (*The Church and*

Fellowship, pp. 283-284), versus the only law of God written in a man's heart today is through the gospel. The alien who has not heard the gospel "has no law from God written in his heart" (D,I,N,Chart #9,3).

(18) The Lord said there was to be no rupture, no divorce, in any marriage versus the apostle Paul's statement that the Lord had not dealt with rupture in a marriage of a believer and unbeliever. "Paul states that in giving the answer to these specific questions *he* (as an inspired apostle) is speaking—not the Lord" (D,III,N,15,Case 2). These questions dealt with ruptures in marriages.

(19) Deaver said I just *assumed* and *asserted* that 1 Corinthians 7:10-13 "is revelation given *after* Matthew 19:9." He said Matthew was written after Corinthians. He also said that "Matthew 19:9 . . . became effective upon Pentecost of Acts 2" (D,II,N,31,2). Is not Pentecost before Paul wrote Corinthians?

XXXIV. THINGS DEAVER OVERLOOKED UNLESS I OVERLOOKED HIS ANSWERS: (1) Did he overlook Mac Deaver's position on polygamy because he agrees with his son or because he does not want to publicly disagree with his son? This is no more personal a matter than refusing to baptize someone (FF, Nov. 20, 1984, p. 644) or breaking up marriages of aliens.

(2) He never said what God *required* of aliens who have robbed Him. If you break up a marriage why worry about breaking his bank account?

(3) He overlooked my comments on fellowship (B,II,A,XXIV). This year I wrote an article saying we should not fellowship the digressives, and also I got a charismatic fired.

(4) He overlooked my response to whether the New Testament speaks to children who are not Christians (B,II,A,XIV; B,III,A,XIV). His doctrine binds all Christ's laws on them.

(5) He overlooked the fact Gentiles are not measured by the rod God's temple is (Rev. 11:2).

(6) He overlooked the fact that new truth was revealed after Pentecost (B,III,A,XVIII); he said the complete revelation of God's will on the relationship of Jewish Christians was *gradual* (*The Problem of Instrumental Music*, p. 24); he will deny the full truth on the Christian and enemies is revealed in the sermon on the mount, but affirms the complete truth on divorce was revealed during the personal ministry.

(7) He overlooked the fact that 1 Corinthians 7:10-15 was given after Matthew 19:9 regardless of when Matthew and Corinthians were written, and he also said 19:9 was in force on Pentecost (D,II,N,31,2).

(8) We do not know when the truths in 1 Corinthians 7:12-15 were first revealed. Deaver's charge that this meant no one knew Matthew 19:9 was limited until at least twenty-four years after Pentecost, bears with equal weight against Deaver's position that the Lord had not revealed for the same period that the believer did not have to give up his faith in order to hold the unbeliever (D,II,N,31,2; II,N,3); or the truth about government until Romans 13; and the Christian and arm-bearing.

(9) Deaver never defined the law of sin and of death (Rom. 7:23; 8:2). Whatever definition Deaver accepts it cannot be the law of Christ which frees us from it (Rom. 8:2). If it be the "rule of sin" in one's life (Kenneth Jones, *Romans*, p. 117; Whiteside, *Romans*, p. 86), it is more than man's inability to keep law perfectly, for Christ's law is higher than any previous law and the Christian still has the struggle between the flesh and the spirit (Gal. 5:16-18). The alien is under the rule of sin because he is under law (not grace, Rom. 6:14) which "worketh wrath" (Rom. 4:15) for "the power of sin is the law" (1 Cor. 15:56). What Robert Taylor said of Moses' law is true of the principle of all laws which "demanded, '*Do or die*'" (*Romans*, p.120), i.e., sinless obedience (Gal.

3:10). *The law which condemns the sinner because of a lack of sinless obedience cannot be the law of Christ which does not demand sinless obedience.* The alien is under law (Rom. 6:14), the Christian is under Christ (B,III,A,VI).

(10) He overlooked that to be joined to Christ is the same as being joined to a husband, and is to be in the church (Rom. 7:1-6; 2 Cor. 11:2; Eph. 5:23-32). Only those in the bride are *under the law of the husband* (Rom. 7:2). If Christ has but one law, the innocent accountable are under it (D,III,N,22), but when they become joined to the world (an adulterous relationship, Jas. 4:4) Christ does not divorce them. However, they divorce Christ in becoming a Christian since they die to the law they were under (Rom. 7:4-6). Furthermore, if aliens are under the law of the husband, Christ (Rom. 7:2-6), aliens are in the bride of Christ (Deaver talked about me filling the church with adulterers, but look what his doctrine does), or Christ is a polygamist bearing fruit (Rom. 7:4; "issue," Jones, *Romans*, p. 113) through union with the world.

(11) Deaver overlooked, in his statement that my terminology (internal, external) was not scriptural, that the Bible does not use the word "amenable" or the expression "obligated but not qualified." The concept of "amenable" is in the Bible, but not "obligated but not qualified."

XXXV. DEAYER CONCEDES MY CASE WHEN HE TEACHES THAT: (1) there are commands an alien cannot (is not qualified to) obey, (2) there are commands directed to aliens and not to Christians (Acts 2:38), (3) there are commands to Christians and not aliens (Acts 8:22). (4) 7:12-15 "*refers exclusively to 'mixed marriages'*" (D,III,N,14,A), (5) every detail of the New Testament does not have to be preached to aliens (D,II,A,24-2,3; *Lock*, p. 125), (6) that Jews on Pentecost were not held to Matthew 19:9 (*Lock*, p. 270). (7) "Whosoever" "can be limited to a certain group" (D,II,A,II,12) for this grants that the "whosoever" in Matthew 19:9 does not automatically embrace everyone, (8) "the unmarried" (7:8) does not mean all the unmarried, (9) "the married" (7:10) does not mean all the married for Deaver thinks some married must be broken up, (10) that the Lord did not teach on "rupture" (divorce) in mixed marriages (D,III,N,14,A), (11) there are "very special . . . obligations" which Christians have (D,I,N,Chart #8,2,3,4,8,19,12,21; Chart #10), (12) there are things "which are extended to and received by those who are in Christ" (D,I,N,9; Chart #8) and therefore these things are not preached to (extended to) and bound on aliens, (13) Christ "rules in various ways in and over and through the affairs of men" (D,I,N,15) and therefore all are not ruled through internal laws of the covenant, (14) all Christ's rule is not "exercised in, through, by means of the New Covenant" (D,I,N,Chart #8) and therefore all rule is not covenant rule and this means that Christ has more than one law by which He rules, (15) when he implicitly admits he does not know every word (everything the New Testament teaches) and therefore cannot preach it all to aliens. (16) One of Deaver's major arguments is that aliens must *observe* all Christ's commands before baptism and Matthew 19:9 is one of the commands. He concedes this is false when he says *aliens* are not obligated to observe all for they are only obligated to qualify. (17) A major argument is that the entire New Testament message (every word of it) must be preached to the alien and Matthew 19:9 is a part of that message. He concedes all the message does not have to be preached to aliens. (18) Since there are very special obligations for Christians there are commands (duties) which are internal laws. (19) Matthew 5-7 is "the righteousness of the Kingdom" (not of aliens), these "sacred truths" "find application in His Kingdom—the New Testament Church." "His people would do and teach according to the New Law, the Law of Christ" (Deaver, SS, Jan., 1984, p. 41; Warren & Elkins, *The Sermon on*

the Mount, p. 147). The sermon on the mount deals with laws for *His people*, not aliens.

XXXVI. AN INCOMPLETE SUMMARY OF MY CASE. (1) Universal authority does not prove universal rule through the internal laws of the covenant. (a) Old covenant (Gen. 18:25; Deut. 7:6-12; Psa. 147:19-20). (b) New covenant (Mt. 28:18; Rom. 13:1-7; 14:9; Rev. 1:5). He does not rule by the internal laws angels, disembodied spirits, infants, insane, demons, the devil, kings and civil government. Deaver conceded His rule, even on earth, is wider than His covenant rule (D,I,N,15; Chart #8,1).

(2) It is wrong to oppose God even though one is not in the covenant (Gen. 3:4,14; Gal. 1:6-9). Paul commanded spirits (Acts 16:16-18; 19:15) but they were not under the covenant.

(3) Only God's children are under (in) the covenant which is a will (Heb. 9:15-17; Rom. 8:17).

(4) Only God's people have the new covenant made with them (Heb. 8:8-10).

(5) Only respondents are under Christ's new covenant yoke (Mt. 11:28-30).

(6) Only the circumcized (Col. 2:11; Phil. 3:3) are debtors to the entire law (cp. Gal. 5:3).

(7) Only Sarah's children are under the covenant (Gal. 4:21-31; 3:29).

(8) A proposal is not the same as the marriage contract (covenant; 2 Cor. 11:2).

(9) Only the wife is under the law of the husband, i.e., the new covenant's internal laws (Rom. 7:2-6; Eph. 5:31-32). Because the prospective bride has to go through the marriage ceremony, does not mean she is the wife before she is married. Deaver either has aliens a part of the bride (church) or Christ is married to the world and is a polygamist.

(10) Aliens are under law, not having had access by faith to grace (Rom. 5:2; 6:14). Only those who are "led by the Spirit" are under the grace law of Christ (Gal. 5:18; Rom. 6:14).

(11) Only Christ's are under the laws of the tabernacle and altar (Heb. 13:10; 9:1-2).

(12) Only those in God's house can observe the law of approach to the high priest (Heb. 10:21; 3:6). Aliens do not have access to the throne of grace in time of need (Heb. 4:14-16).

(13) One cannot be under the covenant without being under its blood (Heb. 10:29; 13:20).

(14) The kingdom is not unilaterally imposed on unwilling people (Mt. 21:43; 1 Pet. 2).

(15) All with whom the covenant is made have His laws on their hearts (Heb. 8:10).

(16) Aliens are not fellow-citizens (Heb. 8:11) nor regulated by the citizen's laws (8:11).

(17) All under the covenant are brothers (Heb. 8:11). Are aliens covenant brothers?

(18) All under the covenant know the Lord (Heb. 8:11; John 17:3; 1 John 2:3). Do aliens?

(19) Those under the covenant are forgiven (Heb. 8:10,12; Rom. 11:27; Eph. 2:13-16).

(20) Only the sanctified are under the covenant (Heb. 10:9-10,29).

(21) Covenants tell people how to enter, but their internal laws speak only to those who are in (under) the covenant (Rom. 3:19). Aliens are not under its internal laws.

(22) Hugo McCord rightly denied that God unilaterally imposes His covenant. Such an attitude shows one "does not sing 'Amazing Grace' with the spirit and understanding. Yes, God does make a covenant with each of us at baptism" (CA, 7-19-84, p. 433).

(23) There are two olive trees. Only those in the good olive tree (those with whom

the covenant is made, Rom. 11:27), are ruled by the internal laws. There is a wild olive tree to which aliens belong. Deaver's doctrine puts all in the good olive tree.

(24) It is unscriptural to measure Gentiles by the rod which measures Christians (Rev. 11).

(25) The kingdom is appointed (convenanted, Kittel, II, p. 105) to apostles (Lk. 22:29-30), the little flock (Lk. 12:32), and all other Christians (Heb. 12:28); not with aliens.

(26) Christ's kingdom "is the rule of Christ in the hearts of His people" (Deaver, BN, March 1980, p. 164), "a spiritual kingdom, . . . in the hearts of men" (Walter Swain, FF, 2-21-84, p. 975). Deaver cannot explain how aliens can get into the territory of this kingdom (D,I,N,25). Only those who receive the kingdom receive the covenant (Heb. 12:22-29). Deaver concedes there are internal laws when he says aliens cannot scripturally give or observe the Lord's supper.

(27) To be under the covenant is to be in it (Rom. 3:19; Heb. 9:15; Rom. 6:14; Gal. 3:23; 4:2,4,5,21; 5:18; Jude 6). Paul ordained *certain things* for the churches, not aliens. Those without are not regulated as are those within (1 Cor. 5:12-13; 7:17; 4:17; Col. 3:5; Rev. 11:1-2).

I have established my proposition from the Bible. "The Scriptures teach that only those who are in the covenant are under the internal laws of the covenant." Deaver has conceded my proposition. When he tries to deny it, he is driven to false positions.

I have tried to conduct this debate with the realization that I can die at any time. I would be more than embarrassed to be twisting scriptures one minute on earth, and be called the next minute to face my Lord. Let the Bible mean what it means, therefore let us study with integrity and industry to get our positions from the Bible rather than from the traditions of men.

DEAVER'S FOURTH NEGATIVE

1. Saul of Tarsus held the garments of those people who stoned Stephen to death (Acts 7:58). He breathed out threatening and slaughter against the disciples of the Lord (Acts 9:1). He shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death he gave his vote against them. He punished the saints oftentimes in all the synagogues and strove to make them blaspheme. He was exceedingly mad against Christians and persecuted them even unto foreign cities (Acts 26:10,11). He persecuted the church and made havoc of it (Gal. 1:13). He was honest, sincere, religious, zealous, conscientious. What he did, he did with a clear conscience (Acts 23:1). He verily thought that he ought to do many things contrary to the name of Jesus of Nazareth (Acts 26:9). When this man (who became the apostle Paul) contemplated these actions and attitudes in these days before he became a Christian he called himself the chief of sinners (1 Tim. 1:15).

When Saul of Tarsus was persecuting Christians: (1) Was he violating the Patriarchal law? (2) Was he violating the Mosaic law? Or was he doing exactly what he thought the Mosaic law demanded of him? (3) Was he violating brother Bales' new creation—that is, a law on the heart which is not the gospel, but which is other than and distinct from the gospel? Can a man be in violation of Bales' Law on the Heart when he does what he does with a clear conscience? (4) Was he in violation of the law of Christ (the gospel, the new covenant, the New Testament, the truth, the faith, the doctrine, the sound doctrine)? QUESTION: How did Saul of Tarsus get to be the chief of Sinners?

2. It is our position in this debate that Saul of Tarsus, in his work of persecuting Christians, was in violation of the law of Christ, the gospel, the New Covenant. This position brother Bales denies. He affirms that the man in the world is NOT AMENABLE to the law of Christ, the gospel, the New Covenant. Yet, brother Bales is inconsis-

tent. He knows that the New Covenant IS the Gospel. He knows that the Lord has commanded that the gospel be preached to every accountable person in all the world. He knows that a man is amenable to—is accountable to—that which the Lord has commanded to be preached to him. Bales, therefore, envisions that the gospel is made up of two parts: (1) an invitational aspect, and (2) the instructional aspect. He declares that there is an invitation for one to “come into” the covenant, but that no person is “under” the New Covenant until after he does properly respond to that invitation. But here—joining Garrett and Ketcherside—he is making a distinction which the New Testament does not make. Furthermore, he is refusing to recognize that even the Lord’s invitation (“Come unto me. . .”) is not a suggestion or a recommendation; it is imperative, a *command*. So, the alien sinner, even according to Bales’ unscriptural bifurcation, does have a responsibility to—is amenable to—the gospel. Saul of Tarsus, in his work of persecuting the saints, was in violation of the gospel of Christ, which was addressed to him, and to every accountable human being who has lived or who shall yet live since Pentecost of Acts 2. But, brother Bales says: “Paul was once under the law of Moses, but he did not come under law to Christ until he became a Christian” (NUB, p. 169). If Christ, through Ananias, commanded Saul to “arise and be baptized,” and if Saul “arose and was baptized,” it was not—according to Bales—because Saul was at that time under law to Christ. And, if he was not at that time under law to Christ, it follows that *baptism* is not a part of the law of Christ.

Brother Bales says further: “Once they accepted Christ they were then under law to Christ. . .” (NUB, p. 146). According to this statement: (1) Persons upon accepting Christ then—at that time—come under law to Christ. (2) Persons who have *not* accepted Christ *have not* come under law to Christ. (3) The law of Christ is law which persons who have not accepted Christ have not come under. (4) Since the command to be baptized is a part of the law of Christ, the command to be baptized is a part of the law of Christ which the person who has not accepted Christ **HAS NOT COME UNDER**. But, brother Bales admits that all accountable persons must be baptized in order to be saved. He admits, therefore, that the command to be baptized is a part of the law of Christ which the non-Christian must obey. He, therefore, admits that at least a part of the law of Christ is addressed to the outsider. But, he denies the outsider is under the law of Christ. He denies it, and he admits it! Any doctrine which involves one in self-contradiction is false doctrine. Bales’ doctrine involves him in self-contradiction. Bales’ doctrine is false doctrine!

3. Brother Bales' inconsistency is further seen in the following: He claims that Matthew 19:9 is addressed only to the case in which a Christian is married to a Christian. According to him: (1) it is NOT addressed to the case in which a non-Christian is married to a non-Christian, and (2) it is NOT addressed to the case in which a Christian is married to a non-Christian. Thus, in the situation in which a Christian is married to a non-Christian, the Christian is IN the covenant, but this "covenant legislation" (according to Bales) has NOTHING to say to THIS CHRISTIAN! According to Bales, Matthew 19:9 is "covenant legislation," and is an "internal law" of the covenant. But—according to Bales—the Christian who is married to a non-Christian is NOT amenable to, and is NOT ADDRESSED by, Matthew 19:9! Hence, he does NOT believe—in spite of his proposition—that all Christians are under all the laws of the New Covenant. He does NOT believe that all Christians are under all the (what he calls) "internal laws" of the kingdom.

4. Bales says that Deaver says: "If *five* things are necessary to prove a position, the position is destroyed if one of the things is false" (D,III,N,2). Let me repeat what Deaver said: "Every precisely stated proposition is either true or false. If a proposition is made up of five component parts, and if even one of these parts is false, then the proposition is false!" Then, in this connection, Bales says: "I shall list and comment on the five points. If *any one* of them is true, my proposition is established." I simply cannot grasp the fact that this man could possibly make such a ridiculous statement! If a precisely stated proposition contains five component parts, and if one of these parts is false, then the proposition is a false proposition. IT SIMPLY DOES NOT FOLLOW AT ALL that this is the same as saying: If a precisely stated proposition is made up of five component parts, and if ONE of these parts is TRUE, then the proposition is TRUE! The proposition "The Scriptures teach that there is one Lord, one faith, one baptism, and salvation is by faith only" is a false proposition. I would sign the negative of this proposition. But, in so doing I am not denying that there is one Lord, one faith, and one baptism. I am denying that the proposition is true. But, it is NOT THE CASE that if I prove that there is "one Lord" that I have thereby proven that the above proposition is true. In forty-five years of preaching, teaching, writing, and debating, I have never experienced such a response from an opponent.

5. Brother Bales proceeds to list and comment on five statements. He says: "Keep in mind that Deaver listed these things as things I affirm and which he said are *all identical in meaning with my proposition*. They are not, therefore, five component parts of one proposi-

tion. They are five ways of stating the same proposition." I remind brother Bales that saying the same thing in five different ways is NOT THE SAME as setting forth five component parts of one proposition. He clearly stated that he was going to "prove" a five-part proposition by proving the truthfulness of ONE of the parts; but—instead—he simply listed five ways of saying the same thing!

I want to look at brother Bales' five statements and comments, and make brief response. (1) "One is not included in the testament unless one is a child of God." He says: "In denying this, Deaver is affirming that the Lord's testament (will) includes aliens." What does he mean by "included in"? Does he mean is not responsible to? is not accountable to? If so, he is wrong. If his statement means that only those who are in Christ are the recipients of the special blessings to be had in Christ, then he is correct. If he means—which is the case—that the person in the world is not amenable to, is not accountable to, has no obligation with regard to the New Testament—including Matthew 19:9—then Deaver steadfastly denies it. (2) "God does not dispose of His goods to those outside the family." He says: "In denying this, Deaver is affirming that God disposes of His goods to those outside the family." Again, what does he mean by "disposes of His goods"? What goods? God sends rain upon the just and upon the unjust. God sends "fruitful seasons" to all men. If by "His goods" Bales means the spiritual blessings to be had in Christ, then Deaver agrees that these are bestowed only upon those who are in Christ. If he means—which is the case—that the man in the world is not amenable to the gospel of Christ, then Deaver denies the proposition. (3) "The kingdom is given to the apostles, to the little flock, to Christians, but not to the world." He says: "In denying this, Deaver affirms the kingdom is also given to those who do not bring forth the fruit thereof" (Mt. 21:43). Bales admits that this is simply another way of saying that "The church only is under the New Covenant"; that the man in the world is not amenable to the gospel of Christ. When I recognize that the kingdom is given to those who properly seek the kingdom, this is a far cry from saying that the man in the world has no responsibility and no amenability whatsoever to the kingdom. I have stressed repeatedly that when I recognize and emphasize that those IN CHRIST, IN the CHURCH of the CHRIST, have special benefits, privileges, blessings, opportunities, and relationships, I am NOT AT ALL IMPLYING that, therefore, it is the case that the man in the world has no amenability to the gospel. (4) "The covenant is appointed for spiritual Israel, the church." He says further: "Deaver implicitly affirms it is appointed for the world also, the aliens who are dead in sin." The man does not

understand implication. Deaver DOES NOT implicitly affirm any such thing. Bales admits that this is simply another way of saying that "the church only is under the new covenant"—that the man in the world is not amenable to the gospel of Christ. Spiritual Israel IS the church. Spiritual Israel enjoys special blessings, privileges, opportunities, benefits, and relationships. But, it does not at all follow that, therefore, the man in the world has no amenability to the gospel, the New Covenant. (5) "No one is under the covenant unless he is in the covenant." Bales comments: "I explained before and during the debate that by *under* I mean *in* the covenant. How can Deaver deny this?" If "under" means "in" then why is not Bales saying that "those *in* the covenant are *in* the covenant"? And, Deaver does not deny that those *in* the covenant are *in* the covenant! Deaver does deny that "in" and "under" are synonyms. When I get "in" the chair I do not get "under" the chair. When I get "in" the bed, I do not get "under" the bed. When I get "in" the car, I do not get "under" the car. But, the point here is: Bales makes this statement as being identical in meaning to "The church only is under the new covenant, and that the man in the world is not amenable to the gospel of Christ. This is what Deaver denies.

6. Brother Bales asks: "What is a covenant?" By quoting others, he answers and stresses that "covenant" necessarily involves an "agreement." He thinks there can be no covenant before and without an "agreement" with regard to the terms of that covenant. In this, too, brother Bales is wrong. While it is true that a "covenant" *may* involve "agreement," it is also true that there can be a "covenant" whether or not there is any agreement. God made a covenant with Abraham—the covenant of circumcision—which involved Isaac, before Isaac was born. Isaac had an amenability to this covenant, made before he was even born, with which he certainly had not expressed agreement at the time God made it. The great Abrahamic Covenant, which relates to the subject of salvation in Christ, was made before we were born, with which we—at the time of its making—expressed no agreement, but it is "Covenant" nonetheless.

Let's look at the reading in Numbers 25:10-13. "And the Lord spake unto Moses, saying, Phinehas, the son of Eliazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." God gave unto Phinehas His "cove-

nant of peace"—to him and to his seed after him, the "covenant of an everlasting priesthood." Note that this was a "covenant" with persons not yet born. Obviously, no "agreement" was necessary in order for it to be a "covenant."

The New Covenant of the Lord became effective on Pentecost of Acts 2. Neither brother Bales nor I was present on that occasion. We had no opportunity to express agreement with it. But, through the years it has been, is now, and will continue to remain the Lord's covenant. Covenant, to be covenant, does not necessarily demand agreement.

7. Bales asks: "When does one come under the law of Christ?" He then wrote as follows: "Deaver wrote that one 'become a sinner by violating the gospel—the law of Christ. . . ." He cited D, III,N,22, "The Origin of Bales' Law on the Heart." Deaver's statement is correct. When we deal with the matter of "sin," of necessity we are dealing with accountable persons, responsible persons. The Bible is addressed to responsible persons. Only the accountable person can become guilty of transgression of divine law. Only the accountable person can become guilty of sin. But, the tragedy is that all accountable persons do become transgressors and do become sinners (cf. 1 John 1:8-10). Upon attaining to accountability one becomes amenable to the law of Christ, the gospel. One becomes a sinner by violating the gospel of Christ. This, Bales emphatically denies. He agrees that the accountable person in the world DOES become a SINNER, but he DOES NOT become a SINNER by violating the gospel of Christ, because—he affirms—the gospel is not addressed to the alien! According to Bales, the Baptist preacher does not sin BY VIOLATING THE LAW OF CHRIST when he teaches men to reject the gospel plan of salvation and to accept the doctrine of salvation by faith only. How, then, does the man in the world become a sinner according to Bales? We dealt with this at length in the third negative. But, note brother Bales' comment: "Since the gospel is not addressed to the innocent, the innocent are not amenable to it. Therefore, they do not become sinners by sinning against the gospel. When one becomes accountable one is under moral law, but until he sins against moral law and spiritual law one is guiltless and has no need of the gospel of grace."

Note carefully: according to Bales—(1) Accountable persons do become sinners. (2) ONLY accountable persons become sinners. (3) Accountable persons who become sinners DO NOT become sinners by violating the gospel. (4) Accountable persons who become sinners become sinners by violating a moral law (which is not the gospel, but which is something different from and other than the

gospel). (5) Accountable persons who become sinners become sinners by violating spiritual law (which is not the gospel, but which is something different from and other than the gospel). Question: Are these—moral law *and* spiritual law—identical with or are they component parts of Bales' Law on the Heart? (6) The gospel is not addressed to the innocent. (7) It is impossible for the accountable person in the world—ever, in any way—to violate the gospel of Christ.

Remember: according to Bales' doctrine—(1) The accountable person in the world is a sinner. (2) He is not amenable to the gospel, because the gospel is not addressed to him. (3) The command to be baptized is a part of the gospel. (4) No man can obey a law which is not addressed to him. (5) There is no way for a person to enter the church of the Lord without being baptized. (6) But, the man in the world cannot heed the command to be baptized, since this command is a part of the gospel, and since the gospel is not addressed to the man in the world—"the church only is under the new covenant." (7) There is, therefore, no possible way for the man in the world, lost in sin, to enter the Lord's church. (8) Since there is no way for the man in the world, lost in sin, to enter the Lord's church, it follows that there is in reality **NOBODY IN THE LORD'S CHURCH**, and **THAT THOSE WHO THINK THEY ARE IN THE LORD'S CHURCH ARE SIMPLY MISTAKEN ABOUT IT**. (9) If there is nobody in the church, and if "the church only is under the new covenant," then the new covenant is not addressed to anybody in the church, and—according to Bales—it is not addressed to the man in the world; we come face to face with the fact that—according to the Bales doctrine—the gospel, the new covenant—is **ADDRESSED TO NOBODY!** (10) The "law on the heart" (Bales invention) will condemn a man, but it will not save him. (11) And, we are back to the fact that the Bales doctrine is a doctrine of **UNIVERSAL DAMNATION**—everybody is lost; nobody can be saved!

You may say: "Brother Deaver, brother Bales does not *believe* that there is nobody in the church. He does not *believe* that the person in the world cannot heed the command to be baptized. He does not *believe* that everybody will be lost." I answer: I am not talking here about what he **BELIEVES**. I am stressing the logical consequences of his doctrine, which doctrine he **DOES BELIEVE** and **DOES TEACH**. Any doctrine which implies a false doctrine is itself a false doctrine. Any doctrine which involves a logical contradiction is a false doctrine. Any doctrine which is in contradiction to sound doctrine is false doctrine. When Bales admits that the person in the world, the alien, can be baptized he admits that the gospel of Christ is addressed to the man in the world. When he admits that there are

people in the church, he admits that the man in the world is amenable to the gospel of Christ.

8. Bales thinks that Deaver "implicitly teaches" that "the first work of the gospel of Christ is to create a child of the devil." I remind the reader that brother Bales has demonstrated over and over and over that he does not understand "implication." Again, it is hard for me to grasp the fact that brother Bales could be guilty of such blasphemy. It naturally reminds me of the point stressed in Romans 7, with regard to the nature and the consequences of the Mosaic law. Did the law cause the sin? Did the law cause the person amenable to it to become a transgressor? Was the law sin? God forbid! The problem was the *sin* in the life of the person—the accountable person who violated the law. The law defined sin, made sin clear, caused the transgressor to realize his guilt and his condemnation. It is NOT the gospel which causes one to become a child of the devil. It is the SIN in the heart and life of the accountable human being—his *violation* of the gospel of Christ. Bales quotes R. L. Whiteside as saying: "The gospel of Christ does not make sinners. . . ." I agree! What Bales needs to find is a statement from the Scriptures (or from Whiteside, for that matter) which says: One does not become a sinner by violating the gospel of Christ. It is neither fair nor right for Bales to try to make brother Whiteside say something which he did not say.

9. Bales stresses that "The universal rule of Christ does not mean universal rule through the laws of the covenant." I add: Neither does it mean that the man in the world is not amenable to the laws of the covenant. This is what this debate is about. It does not come within the scope of this discussion for us to deal with the Lord's rule with regard to civil powers, the devil, angels, demons, disembodied spirits, etc. Our debate deals with the gospel of Christ and its relation to men—to accountable *human beings*. Bales says: "My proposition says nothing about Christ ruling over men, but that 'only those who are in the covenant are under the internal laws of the covenant.' " "Those who are in the covenant." Those who? Those what? I take it that reference is to those "men," those "persons," those "human beings." I am not a bit concerned—in this debate—about God's power and providence and rule in the affairs of the world. I am deeply concerned about upholding and proving that all accountable human beings in the world are amenable to the gospel of Christ.

The reading in Acts 22:22-28 shows clearly that the officials of the Roman government were about to scourge Paul, assuming that he was NOT a Roman citizen. A non-citizen, subject to Roman laws!

Citizens of Rome had special blessings, benefits, privileges, responsibilities, opportunities, relationships; but the non-citizen, in the Roman Empire, was amenable to Roman laws. So it is with the gospel. God has but one soul-saving plan for all mankind. This plan is the gospel, the faith, the New Covenant. Those persons who are citizens of the Lord's kingdom have special blessings, benefits, privileges, responsibilities, opportunities, relationships; but those who are non-citizens have an amenability to that one soul-saving plan.

Brother Bales says: "I have never denied Christ as universal Lord has authority to address aliens, but this does not prove He binds them by the internal laws." "Address aliens." Address them how? Address them with what? Does he address aliens with the gospel? Please check: Yes (☐); No (☐). Are your so-called "internal laws" a part of the gospel? Please check: Yes (☐); No (☐). Is a person amenable to that divine law which is addressed to him? Please check: Yes (☐); No (☐).

He says further: "Aliens must obey the law of naturalization to enter the kingdom, and then they are under its internal laws." Is the "law of naturalization" a part of the gospel? Yes (☐); No (☐). Is the "law of naturalization" addressed to the alien? Yes (☐); No (☐). Is it possible for a person to obey a law which is not addressed to him? Yes (☐); No (☐). Does it not follow that an alien is amenable to the gospel? Yes (☐); No (☐). Or, is it the case that an alien is amenable to a part of the gospel, but not to all the gospel? Yes (☐); No (☐).

10. On "in" and "under" brother Bales says: ". . . to be under grace is to be in grace" (Rom. 6:14). Well, this is not what Romans 6:14 says. It says: "For sin shall not have dominion over you; for ye are not under law, but under grace." I take it from this passage that "under" means "under." If those who are "under" grace are "in" grace, I want to raise a question: Does Titus 2:11 say that ". . . the grace of God hath appeared, bringing salvation to all men. . ."? Is there any sense in which all men are "under" the grace of God? Does the King James Version say that ". . . the grace of God that bringeth salvation, hath appeared to all men. . ."? If all men are in any sense "under" the grace of God, is it true that all men are "in" the grace of God? Is it possible that one can be "under" without being "in"? Yes (☐); No (☐). Further: Is it the case that all men who are saved are saved by the grace of God? Is this the teaching of Ephesians 2:5,8? If this is true, then is it true that—at least in some sense—all men are "under" grace? Is it true that the alien is—at least in some sense—"under" grace? Is the alien "in" grace? Is it possible for one to be "under" grace without being "in" grace?

11. Bales says: "We both argue that the ideas, if not the terms, are in the Bible. The word amenable is not used. . . ." I agree. I never have had the idea that before I can call the Word of God "the Bible" I must first find the words "the Bible" in the English text. But, the point here is: brother Bales has an idea, a concept, a doctrine, which **IS NOT FOUND IN THE BIBLE**, and which idea, concept, and doctrine is completely **CONTRADICTORY TO WHAT IS FOUND IN THE BIBLE**.

12. Bales says: "Deaver will not tell an alien to *observe* Acts 8:22 (internal law) nor a Christian to *observe* Acts 2:38. Why? Because these laws are not directed to them." Deaver *will* tell both the alien and the Christian that they are amenable to the gospel, the law of Christ. The fact that one is a Christian does not mean that he has no amenability to God's law on baptism. The fact that one is an alien does not mean that an alien has no amenability to God's law on restoration. The fact that I am a husband does not mean that I, therefore, have no amenability to God's laws respecting the wife. The fact that Wilma Ruth is my wife does not mean that she, therefore, has no responsibility to nor amenability to God's laws that relate to the husband. The fact that Jim is an eighteen year old young man, not married, faithful Christian, does not mean that it is a sin for me to teach Jim Ephesians 6:1-4. The fact that a young couple has no children does not mean that they, therefore, have no amenability to Ephesians 6:1-4. The fact that John, faithful Christian, is not an "elder" does not mean that John, therefore, has no amenability to the Bible teaching about the eldership. **NOTE CAREFULLY:** If the command to observe the Lord's Supper proves that the gospel is not addressed to the alien, then the command to be baptized proves that the gospel is not addressed to the Christian. In which case, the gospel is not addressed to anybody! The fact that the alien—in his alien condition—cannot observe the Lord's Supper does not prove that the alien has no amenability with regard to God's laws pertaining to the Lord's Supper. We have repeatedly stressed to brother Bales that a person can have an *obligation* with which he cannot comply until he makes the necessary qualification for meeting that obligation. For example, again: Is it the case that God commands all men everywhere to repent? Is it possible for one to repent before he comes to believe? But, if a man has an obligation to repent, and if it is impossible for him to repent until he comes to believe, then it is clear that the man has an obligation with which he cannot comply until he meets the necessary qualification. The alien has amenability to—an obligation with regard to—the Lord's Supper. But, he cannot scripturally observe it until he qualifies

(becomes a Christian) to observe it.

13. Brother Bales rambles on and on and on, quoting from Warren, Deaver, and Connally: (1) "Children of God do not have the right to extend familial privileges to those who are children of the devil." (2) "... a church trains and educates its members." (3) "The church is the pillar and ground of the truth." (4) "The church is the divine depository of truth and must contend for it." (5) "... the church, not the world, is the divine soul-saving institution." (6) "The Great Commission inherently involves the mission of the church." (7) "... the Great Commission is the CONSTITUTION OF HIS KINGDOM." (8) "Elders are to oversee, rule, shepherd the flock." And so on. I believe and teach these matters long and loud and often. These statements relate to those special duties, privileges, responsibilities, benefits, blessings, opportunities, and relationships which belong to God's people. But, these passages do not say, do not teach, and do not prove or indicate that "Therefore, the man in the world is not amenable to the gospel of Christ." Let brother Bales find the passage or the passages which demands, forces, the conclusion: "Therefore, the man in the world is not amenable to the gospel of Christ. Let brother Bales set up the argument, in correct logical form—an argument which is valid in form and whose premises are true—which demands the conclusion: Therefore, it is the case that the man in the world is not amenable to the gospel of Christ. He has not done so. He will not do so. HE CANNOT DO SO! He now finds himself in plain contradiction with thousands of pages of material which he has written through many years. It is sad to me to see him turn away from the great work he did in the days in which he recognized full well that the gospel of Christ is addressed to all accountable persons everywhere!

14. Brother Bales says: "Since the proposition we signed does not obligate me to list all the internal laws, I have proved my proposition in this discussion of internal laws and external laws as well as elsewhere in this debate." No, brother Bales. What you have proved (and which point has never been disputed) is that there are laws of God (component parts of the gospel) which apply in different ways to different persons and to different situations. You have not at all proved that the man in the world is not amenable to the gospel of Christ. You have not at all proved that Matthew 19:9 says nothing to the man in the world.

It was in this connection that brother Bales made reference to "the sword and taxes." I want to ask brother Bales: (1) How is it that you determine that Matthew 19:9 is what you call "covenant legislation"? (2) Do these same hermeneutical principles apply to other

passages in the New Testament? In applying these principles do you decide that Romans 13 is "covenant legislation"? Please check: Yes (); No (). It does seem to me that you are forced to recognize that Romans 13—according to your principles—has to be (what you call) "covenant legislation." If this is the case—and if it is not, you will carefully explain—then it is the CHURCH which must pay taxes to support the government. It is the CHURCH which must bear the sword. It is the CHURCH—only the CHURCH—which must take the military responsibilities. It is CHRISTIANS—ONLY CHRISTIANS—WHO MUST serve in the military.

15. Bales chides Deaver for implicitly teaching that "... an alien must become a Christian (must qualify) in order to obey some commands." Will brother Bales deny that an alien must become a Christian in order to obey some commands? If no, then what's his point? If yes, then I remind him that he has affirmed another proposition which he can not prove and which is in direct contradiction to plain Bible teaching (as, Acts 17:30). The fact is, Deaver taught (and teaches) this *explicitly*, not *implicitly*.

16. Bales says (as he has over and over, paying little or no attention to my response) "Deaver teaches that every word of the New Testament must be preached to the alien in order to preach the gospel to the alien." It is not necessary for me (or for anyone else) to read/preach/teach every single solitary word in the New Testament in order to preach the gospel message. When I preach Acts 2:38 I have preached the basic message of EVERY OTHER PASSAGE which declares that one must be baptized in the name of Christ in order to be saved. When I preach Acts 3:19 I have preached the basic message of EVERY OTHER PASSAGE which declares that—to become a Christian—one must repent of his sins. While it is true that every other word on the subject at hand is a part of the gospel, it does not follow that I have to preach every other word on the subject at hand in order to preach the particular message being dealt with. If I am preaching on "The Deity of Christ" it certainly is not necessary for me to read and to preach every word in the New Testament which deals with "The Deity of Christ." There is a difference in preaching and teaching the message, and in preaching and teaching every word which pertains to that message. I claim that this is not at all difficult to understand. I also claim that brother Bales understands that this is what Deaver believes and teaches and practices.

17. Bales says: "Deaver said I wrote 'the New Covenant is the gospel.' I cannot find it, and do not know the context, and if I said it I did not mean what Deaver means." I cited for him his book, *The*

Kingdom Prophesied and Established, page 181. But, question: Is he denying it? Is he denying that the New Covenant and the gospel are the same? Note the following from Bales: "The reason the patriarchal system ended with the establishment of the new covenant, and did not end with the establishment of the old law, was that the law was not for all mankind, but the gospel dispensation was for all mankind." When brother Bales wrote this statement, he recognized: (1) There was a patriarchal system; (2) this patriarchal system did not end with the establishment of the old law, the law of Moses; (3) this patriarchal system *did* end with the establishment of the gospel dispensation; (4) the patriarchal system was not for all mankind; (5) the gospel dispensation was (is) for all mankind; (6) the new covenant and the gospel dispensation are one and the same. We emphasize especially that brother Bales knew that the gospel dispensation was for *all mankind*. Here is another quotation: "The New Covenant faith is the final faith for man on earth." Note: "for *man* on earth." At that time (*The Spiritual Sword*, October, 1973, p. 31) he was not writing that "the church only is under the new covenant." Here is another quotation: "And it is true that the new law, the new covenant, began to be proclaimed on that day as now being in operation and binding on the children of men . . . and the new covenant now takes the place of the old covenant . . . We go by the new law which here began to be proclaimed, and not by the law of Moses" (Bales, *Hub of the Bible*, p. 12). Note: "children of men." Note "we." He was not AT THAT TIME teaching that "the church only is under the new covenant." He had no trouble understanding that the law of Christ, the gospel, is the New Covenant. He was not AT THAT TIME teaching that the man in the world is not amenable to the gospel, the new covenant. Here is another: "Galatians 3:26 teaches that we are children of God by faith, and verse 27 shows that faith must be obedient to the gospel in order to make us children of God" (Bales, *Hub of the Bible*, page 13). Note the "we" and the "us." He (Bales) was not talking about the church. He recognized that the gospel IS ADDRESSED to the alien, and that the non-Christian is amenable to the gospel of Christ.

18. Bales says: "Deaver granted . . . that not every teaching of Christ pertains in the same way to everybody." He adds: "This means not everyone is amenable to *observe* every command." The underlining is his. Deaver *never said* that every person is obligated to *observe* (to practice) every instruction contained in the gospel. "Wives, be in subjection unto your own husbands . . ." (Eph. 5:22). Here is a command which I cannot possibly *practice*. But, the fact

that I cannot *practice* this injunction does not mean that I have *no amenability* to it. I must respect it, believe it, teach it, and to the extent that I can I must try to see to it that it is practiced by wives. Elders are instructed to "Tend the flock of God which is among you." Only those men who are elders can actually *practice* what is here enjoined. But, I am amenable to it. I have responsibility with regard to it. One of brother Bales' basic problems is his failure to understand the meaning of "amenability." In my second affirmative I wrote as follows: "To be 'amenable' to means: to be answerable to, to be responsible to, to be accountable for, to be liable to be called into account. And all accountable persons are amenable to all the law of Christ. Not every teaching of Christ pertains in the same way to everybody, but every teaching of Christ is a part of the law of Christ, and all accountable persons are amenable to all the law of Christ. For example, every *man* is amenable to the teachings in the law of Christ which relate specifically to *wives* and *mothers*. Though few men actually serve as elders, the fact remains that all accountable persons are amenable to the Bible teaching on the elder-ship." This is correct—it cannot be refuted.

19. Bales says: "1 Corinthians 7:10-11 is not addressed to 'the rest' in 7:12-15, nor 7:12-15 to 7:10-11." This he simply *asserts*, but does not *prove*, and—in fact—he CANNOT prove the point which he here asserts, and yet, this is the very heart of the Bales doctrine.

In these verses cited (1 Cor. 7:10-15) Paul is answering questions (Cf. 7:1) which the Corinthian brethren had asked about marriage. In verses 10 and 11 Paul (the Holy Spirit) makes reference to God's great basic marriage law—the fact that it is God's plan that there be NO RUPTURE in a marriage which is right in the sight of God. This is the SAME great marriage law to which the Lord refers in Matthew 19:6—"What therefore God hath joined together, let no man put asunder." Paul says: "I give charge, and the Lord gives charge." That is, the Lord Himself, in His personal ministry, had specifically taught this law. Paul says: "I and the Lord and the Holy Spirit here re-emphasize this law, and this law is addressed to THE MARRIED"—that is, to ALL THE MARRIED: (1) to the Christian married to a Christian; (2) to the Christian married to a non-Christian; (3) to the Christian *man* who is married to a non-Christian woman who is content to dwell with him; (4) to the Christian *woman* who is married to a non-Christian husband who is content to dwell with her; (5) to the Christian (whether man or woman) who is married to a non-Christian who IS NOT CONTENT to dwell with the Christian. This divine law of God, stressed and taught by the Lord Himself during the personal ministry, applies to all mar-

riages. It is God's law that there be no rupture in the marriage. Paul stresses that the Christian must not take it upon himself or herself to rupture the marriage. This law means (verses 10 and 11) that the wife is not to depart from her husband, and that the husband is not to depart from his wife, and this is what God says to "the married"—to all the married. But, if either the husband or the wife should—in violation of this law—depart, then he or she must remain unmarried, or else be reconciled to his or her companion.

Does this same divine marriage law apply to mixed marriages? Absolutely so! This law is addressed to "the married." Paul—the Holy Spirit—proceeds to show the application of this divine law (stressed in verses 10 and 11) to the specific cases the Corinthian brethren had asked about: (1) The case in which a Christian man is married to a non-Christian wife who is content to dwell with her Christian husband; (2) the case in which a Christian woman is married to a non-Christian husband who is content to dwell with his Christian wife; (3) the case in which a Christian man or Christian woman is married to a non-Christian companion who is NOT CONTENT to dwell with his or her Christian companion. In all these situations it is God's law that there be no rupture in the marriage. In no case is the Christian to take it upon himself or herself to rupture the marriage. This is the force of the middle voice. But, if the non-Christian takes it upon himself to rupture the marriage "the brother or sister is not under bondage in such cases." This does not teach that the departing non-Christian is departing with God's approval, or that the non-Christian has no responsibility to God's marriage law. Neither does it say that the deserted Christian—upon the ground of the desertion alone—has a scriptural right to form another marriage union. It simply teaches that the Christian is not (and never has been) under the kind of bondage which would compel him or her to give up faithfulness to the Christ in order to maintain the marriage. The word "bondage" here—as discussed in my early affirmative material—is not the word indicating the marriage bond.

We stress that what Paul (the Lord, and the Holy Spirit) says in verses 10 and 11 certainly does have something to say to the marriage situations contemplated in verses 12-15. Brother Bales' case—his whole case—depends upon his wrong interpretation of 1 Corinthians 7:10-15. Without his assumption here, he cannot establish his case. But, on these passages he is WRONG—DEAD WRONG! And his doctrine has split churches across the country, and will continue to do so—a doctrine which is built upon an erroneous interpretation of 1 Corinthians 7:10-15.

20. Bales says: "Warren said 'an unbeliever cannot be baptized.'"

Bales adds: "Therefore, there is no command for an atheist to be baptized." Brethren! Friends! Neighbors! It is astonishing isn't it! This is the kind of "stuff" I have had to deal with throughout this debate. It is NOT the kind of material which I, at the first, expected to come from brother Bales. What brother Warren said is correct. The conclusion brother Bales draws from it (Therefore, there is no command for an atheist to be baptized.) is completely without any semblance of justification. God, through His word (as in Mk. 16:16; Acts 2:38) commands—obligates—the person who is now an atheist to be baptized. But, the person who is now an atheist (or an unbeliever) cannot be baptized until he qualifies himself to comply with this obligation. This person must be taught, must be brought to believe, to repent of his sins, and to confess his faith in the Christ. Then, and only then, will he be in position to be baptized according to the Scriptures. An "unbeliever cannot be baptized." Such would be an utter impossibility. But, the person who is now an unbeliever, *can* become a believer, and can qualify himself or herself to be baptized. This is what Warren believes and teaches. This is what Deaver believes and teaches. Brother Bales is the one whose doctrine is that there is no command for an atheist to be baptized. Remember: he is the one who holds that the command to be baptized is a part of the gospel, and that the gospel is not addressed to the non-Christian—that the man in the world has no amenability to the gospel of Christ. Remember: he (Bales) is the one who holds that "the church only is under the new covenant." According to the Bales doctrine there is no way for the person who is now an atheist (or, who is a non-Christian) ever to become a Christian—because that person, according to the Bales doctrine, is not amenable to the gospel!

21. Bales continues to stress his misunderstanding of the word "observe," as it is used in Matthew's account of the Great Commission. We have stressed that (according to Matthew's account of the Great Commission) the Lord taught that in the very process of enabling people to become disciples they are to be taught to *observe* all things which the Lord commands men to observe. The Lord said: ". . . teaching them to observe all things whatsoever I commanded you. . . ." Brother Bales thinks that this forces Deaver to the position of having to insist that the man in the world—while he is still in the world—must observe the Lord's Supper. In this he is completely WRONG. In teaching the non-Christian, while in the process of enabling him to become a Christian, I can and I must teach him that upon becoming a Christian he must *observe* the Lord's Supper, and

that he must *observe* all things which the Lord instructs him to observe.

Ezra and Nehemiah worked together to bring about restoration and reformation among the sinful people of God. They were so meaningfully concerned about bringing these people back to God's favor. The children of Israel gathered as one man in the square by the Water Gate and asked Ezra the scribe to bring the book of the Law of Moses which the Lord had given Israel (Neh. 8:1). So, Ezra the priest brought the law to the assembly, and read it to the assembly—to both men and women and to all who could understand. The people were attentive. Ezra stood upon a platform of wood, and opened the book. When Ezra opened the book the people stood up. Ezra read, and other special workers helped the people to understand. "They read out of the Law of God distinctly, and they explained the meaning so that they understood the reading" (Neh. 8:8).

"On the second day, the heads of fathers' houses of all the people, along with the priests and the Levites, met again with Ezra the scribe to learn more about the words of the Law" (Neh. 8:13). "And they found written in the Law, which the Lord had commanded through the ministry of Moses, that the children of Israel should dwell in tents during the feast of the seventh month, and that ample announcement should be made in all the cities, especially in Jerusalem, for the people to go out to the hills and bring olive branches, wild olive branches, myrtle branches, palm branches and branches of thick-leaved trees to make tents in accordance with what was written" (Neh. 8:14,15). So, "Everyone who had returned from the captivity made tents and dwelt in them, something which children of Israel had not done since the days of Joshua the son of Nun until this day, and all were very joyful" (Neh. 8:17).

Note carefully: they "found" this matter written in the Law, and what they found had not been observed since the days of Joshua. This practice of dwelling in tents during this special feast, clearly commanded in Leviticus 23:42, had not been kept. Obviously, so far as concerned *these* people, there were many things in their law about which they would have little or no information. But, they want to straighten up their lives. They want to be right with God. They want to know and they want to do what their law says to them. The people (1) humbled themselves, (2) separated themselves from all foreigners, (3) confessed their own sins and the sins of their fathers, (4) continued to listen to the reading of God's law, and (5) worshipped God (Neh. 9:1-3). By reviewing what God had done and was doing for His people, the Levites emphasized God's power,

providence, love, righteousness, and justice. The Levites stressed the wickedness of the people and declared that "Consequently, we are in bondage today. . . ." (Neh. 9:36). They said: "In view of all this we do make a sure covenant in writing, and our princes, our Levites, and our priests set their seal upon it" (Neh. 9:38). All who had knowledge and understanding, joined with their brothers, the leaders, in entering into an oath involving penalty, swearing to walk in God's Law, which was given through Moses the servant of God, to *observe* and carry out all the commandments, judgments, and statutes of Jehovah (Neh. 10:28,29).

Here is a group of people (1) who had been taught to have proper respect for God's law, (2) who clearly recognized their responsibility to keep that Law, (3) who were doing their best to bring their lives to be in harmony with God's will for them, (4) who at that time **DID NOT EVEN KNOW** all that this Law had to say to them, (5) who knew that they would be learning more and more all along, but (6) who clearly made the commitment that they would **OBSERVE** it when they learned about it, regardless of what it might be.

And so it is in the Great Commission of our Lord. People (desiring to become the Lord's disciples) must be brought to have proper respect for God's law—the gospel of Christ. They must be impressed with their responsibility to that law—the gospel. They must be determined to bring their lives to be in harmony with God's New Testament Law. They must recognize that in the process of becoming children of God they do not know all that they will come to know—that they will be learning more and more just as long as they live. But, like these Old Testament Israelites, they must *commit* themselves to **OBSERVE** all that the Law of Christ instructs them to observe. This commitment, this sacred promise—this confession—they make before they actually come to understand all that the Law of Christ involves. Thus, the Lord instructs—in the Great Commission—that all accountable persons, in the very process of becoming children of God, must be taught ". . . teaching them to observe all things whatsoever I commanded you. . . ."

Brother Thomas Warren correctly states the matter when he says: ". . . but it does mean that Christ expects those who preach the gospel to the lost to so teach that, when the lost confess their faith in Christ (just prior to being baptized . . .) they are to have been taught that they are, in that confession, publicly committing themselves to being faithful to Christ—i.e., to all the law (gospel) of Christ for the rest of their lives" (*Keeping the Lock in Wedlock*, p. 125).

22. Bales says: "Christ and Paul did not set forth their arguments as Deaver set mine forth. Shall we conclude they did not make a sound argument?" It is certainly true that one does not have to employ the technical logical forms and terminology in order to be logical (that is, in order to reason correctly). But, the logician must be able to translate argumentation made in ordinary discourse into correct logical forms and language in order to reason correctly. A fallacy concealed in a 300-page book becomes crystal clear when the material is reduced to a 3-line syllogism! The arguments made by the Lord, by Paul, by Peter are translatable into the technical logical forms and terms. These arguments are sound. The syllogisms are valid, and the premises are true. No New Testament writer ever made an unsound argument. The Lord—the Master Logician—never made an unsound argument. But, brother Bales is NOT thinking correctly, and is NOT arguing correctly. When his arguments are reduced to the correct logical forms and terms for study and for testing, they are found to be NOT SOUND. We have stressed repeatedly: He has not, he will not, and he CANNOT set up a sound argument the premises of which absolutely DEMAND THE CONCLUSION: "Therefore, it is the case that the man in the world is not amenable to the gospel of Christ"; or, "Therefore, it is the case that the church only is under the new covenant."

23. Bales says: Deaver ". . . overlooked the fact that 1 Corinthians 7:10-15 was given after Matthew 19:9 regardless of when Matthew and Corinthians were written, and he also said 19:9 was in force on Pentecost." Deaver pointed out that the book of Matthew was written *after* the book of 1 Corinthians was written. And, it is correct that the message of messages contained in 1 Corinthians 7:10-15 became effective on Pentecost of Acts 2—that is, the basic message, the basic law. Consider: to Old Testament Israel God had plainly said: "Remember the sabbath day, to keep it holy." As is recorded in Numbers 15:32-35 there was a man who "gathered sticks on the sabbath day." All knew that this was plain violation of the sabbath law. But, no one knew (not even Moses) exactly how this sabbath law was to be applied in this particular case. What was to be the punishment? Who was to administer the punishment? The Record says plainly that ". . . it was not declared what should be done to him." The man was held in ward until God revealed to Moses what was to be done. So it is with regard to 1 Corinthians 7:10-15. The Lord, in His personal ministry, had clearly, plainly, forcefully set forth God's marriage law: "What God has joined together, let not man put asunder." This law God, Christ, the Holy Spirit, and Paul stressed again in 1 Corinthians 7:10,11. But, just

how does this law apply to these specific cases asked about by the Corinthian brethren? Thus, Paul re-emphasizes the basic law, and then proceeds to show its relationship to the cases asked about by the Corinthian brethren. This is the nature of divine revelation in the New Testament. The Holy Spirit guided men who spake and wrote as they were moved by the Holy Spirit by bringing to their remembrances what the Lord had already taught when he tabernacled among men. This is exactly what the Lord said in John 14:25—"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." According to brother Bales, no apostle and no other inspired man ever taught what is contained in 1 Corinthians 7:10-15 until twenty-four years after Pentecost, and if any apostle or other inspired man HAD TAUGHT the contents of 1 Corinthians 7:10-15 before the writing of 1 Corinthians 7:10-15 that apostle or that other inspired man would have taught false doctrine. Keep in mind: the New Covenant—all of it—became effective on Pentecost of Acts 2.

Item #24. A Word of Protest

Brother Bales and I agreed at the beginning (1) that we would have four exchanges each on each of the two propositions; (2) that our prepared textual material would be twenty pages; (3) that each disputant would have the privilege of using fifteen charts with each exchange—the paging of the charts not to be included within the twenty pages of text material.

This seemed plain enough, simple enough for me. It never occurred to me that brother Bales would not know what a chart is, and that he would simply use the chart privilege to include page after page of material often single-spaced, much of which had been written upon other occasions and for other purposes, but which he found he could insert into the discussion by including it in a "chart."

Now, in his final affirmative, he completed his pages of textual material for the debate, and with this I have no problem. In fact, he could have had another page or two. Then, he began his charts. The only charts I can find numbered are charts #1, #2, and #3. But, for Items XX through XXVII he has twelve and one-half single-spaced, thoroughly jammed, pages. For Items XXVIII through XXXVI he has ten, double-spaced tremendously crowded pages of material.

I am not here complaining so much about the extra pages, as I am about the circumstances under which he saw fit to inject this amount of extra material into the debate. He knew that in dealing

with this material I would be preparing my final negative. He knew that in my final negative I would not have the right to introduce any new material. He also knew that by putting in this amount of extra material there would be absolutely no way that Deaver could even make a brief reference to all that he had included.

I close, however, in the confidence that I have answered every single solitary point, peculiar to the Bales doctrine, and which pertains to the propositions in this debate. As mentioned before, even when brother Bales is in the affirmative—when he ought to be making his affirmative arguments—he proceeds as if he were in the negative. This fact will be apparent to the reader.

CHART #1

ITEM #23. ARGUMENTS ON AMENABILITY

MAJOR PREMISE: All men who obey the law of Christ in becoming children of God are men who are amenable to the law of Christ.

MINOR PREMISE: Men in the world are men who obey the law of Christ in becoming children of God.

CONCLUSION: Men in the world are men who are amenable to the law of Christ.

MAJOR PREMISE: All men who must repent in order to gain remission of sins in the name of Christ are men who are amenable to the law of Christ.

MINOR PREMISE: All men everywhere are men who must repent in order to gain remission of sins in the name of Christ.

CONCLUSION: All men everywhere are men who are amenable to the law of Christ.

MAJOR PREMISE: All men who are amenable to the law of Christ are men who are amenable to Christ's marriage law.

MINOR PREMISE: All men everywhere are men who are amenable to the law of Christ.

CONCLUSION: All men everywhere are men who are amenable to Christ's marriage law.

MAJOR PREMISE: All men who are amenable to the law of Christ are men who are amenable to the teachings of Matthew 19:9.

MINOR PREMISE: All men everywhere are men who are amenable to the law of Christ.

CONCLUSION: All men everywhere are men who are amenable to the teachings of Matthew 19:9.

ITEM #24. BALES' BASIC ARGUMENT EXAMINED

NOTE: Not that he has actually set up his argument, but this is what it is, as gathered from all that he has written with regard to the debate at hand.

If (A) it is the case that 1 Corinthians 7:12,13 refers exclusively to "mixed marriages," and if (B) it is the case that the marriages of verses 12 and 13 are to be *clearly distinguished from* the marriages contemplated in verses 10 and 11; and if (C) it is the case that the marriages of verses 10 and 11 are marriages of Christians to Christians exclusively; and if (D) it is the case that Matthew 19:9 records the time and the circumstances and the teaching to which Paul—in 1 Corinthians 7:10,11—makes reference; and if (E) it is the case that Matthew 19:9 is identical in extent of application with 1 Corinthians 7:10,11—then, (F) it is the case that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian.

NOTE: This is saying that the *conjunction* made up of the conjuncts A and B and C and D and E implies F; and that if each of the conjuncts is true, the conjunction is true; and if the conjunction is true, then F has to be true. This gives us a *valid form* (modus ponens).

NOTE: As the Negative respondent it is my job (and my responsibility) to examine carefully each of the above conjuncts which make up the conjunction. If I can *prove* that even *one* of the conjuncts is *false* I will have *proved* that brother Bales has not proved his case. I do not have to prove that *each* of the conjuncts is false. If one single conjunct is *false* the conclusion is not demanded! I propose to look at the conjuncts one by one.

Brother Bales affirms (A)—It IS the case that 1 Corinthians 7:12,13 refers exclusively to "mixed marriages." And, on this point, brother Bales is correct. This is plain enough. Conjunct (A) is TRUE.

Brother Bales affirms (B)—It IS the case that the marriages of verses 12 and 13 are to be *clearly distinguished* from the marriages contemplated in verses 10 and 11. On this point, brother Bales is wrong—dead wrong! The marriages of verses 12 and 13 ARE NOT TO BE CLEARLY DISTINGUISHED FROM THE MARRIAGES OF VERSES 10 AND 11, but—rather—the marriages of verses 12 and 13 ARE INCLUDED IN the marriages referred to in verses 10 and 11. Note carefully: Paul says: "But unto the married I give charge, yea, not I, but the Lord." What "married"? Answer: "the married." That's ALL the married. The marriage of a non-Christian to a non-Christian; the marriage of a Christian to a non-Christian; the marriage of a Christian to a Christian. Brother Bales has no scriptural right to change "the married" to "*some* of the married." The marriages contemplated in verses 12 and 13 come within the scope of the marriages contemplated in verses 10 and 11—all the married. Conjunct (B) is FALSE!

Brother Bales affirms (C)—it IS the case that the marriages of verses 10 and 11 are marriages of Christians to Christians exclusively. On this point, brother Bales is wrong. Verses 10 and 11 are clearly addressed to "the married"—to *all* the married, and not just to the Christian who is married to a Christian. Conjunct (C) is FALSE!

Brother Bales affirms (D)—it IS the case that Matthew 19:9 records the time and the circumstances and the teaching to which Paul—in 1 Corinthians 7:10,11—makes reference. Please note carefully that in verses 10 and 11 Paul and the Lord give charge to the married "... That the wife depart not from her husband" and "... that the husband leave not his wife." Paul thus stresses that it is the Lord's law *that there be no rupture in the marriage*. Does this sound like Matthew 19:9? The divine marriage law stressed in 1 Corinthians 7:10 and 11 is the divine marriage law stressed by the Lord as recorded in *Matthew 19:6*—NOT MATTHEW 19:9! I am not at all saying that Matthew 19:6 records the exact time, place, and circumstances to which 1 Corinthians 7:10 and 11 looks. I am saying that *Matthew 19:6* records the divine marriage law of God and of the Christ which the Holy Spirit stresses also in *1 Corinthians 7:10,11*. It is God's law that there be no rupture in the marriage. This marriage law IS recorded in Matthew 19:6 (as well as in 1 Corinthians 7:10,11). It is NOT RECORDED IN MATTHEW 19:9. Conjunct (D) is FALSE!

Brother Bales affirms (E)—it IS the case that Matthew 19:9 is identical in extent of application with 1 Corinthians 7:10,11. There is a sense in which this (E) is true. That is, it is true that 1 Corinthians 7:10 and 11 refer to ALL the married, and it is true that Matthew 19:9 refers to ALL the married. But, this is not what brother Bales has in mind. Rather, he thinks that (1) 1 Corinthians 7:10,11 refer to the case in which a Christian is married to a Christian, (2) that 1 Corinthians 7:10,11 and Matthew 19:9

are identical in extent of application, and that, therefore, (3) Matthew 19:9 refers exclusively to the case in which a Christian is married to a Christian. So, in consideration of the point which he seeks to establish, conjunct (E) is FALSE! Matthew 19:9 is not restricted in extent of application as brother Bales assumes it is restricted.

Thus, of the five conjuncts which make up the conjunction, **FOUR ARE FALSE! Only ONE is TRUE.** This means that brother Bales has not proved his case. In fact, if even one of his conjuncts is false his case has not been established. But, he has **FOUR** conjuncts which are **FALSE**, and I have proved that he has not proved his case. And, if he has not—to this point—proved his case, it must be obvious that he **CANNOT** prove his case.

This alone (this analysis of his basic argument) ought to be enough to cause concerned brethren to reject the Bales doctrine completely and decisively and immediately, and to recognize that God's marriage law—as set forth in Matthew 19:9—does in fact apply to all accountable persons everywhere and not just to the case in which a Christian is married to a Christian.

An electrical engineer said to me: "I often install a large engine which has to have five wires correctly attached before it will run." I appreciated his point. Brother Bales likewise has to have five wires correctly attached to his "engine" before it will run. But, the fact is: he has *four wires* which are not even attached to his engine!

CHART #3

ITEM #25. BROTHER BALES ASSUMES . . .

1. That the Holy Spirit, in 1 Corinthians 7:10-17, reveals something with which the Lord had not dealt in His personal ministry;
2. That 1 Corinthians 7:10,11 refers only to the case in which a Christian is married to a Christian;
3. That *aphiemi* in 1 Corinthians 7:10-17 means divorce, overlooking the fact that there can be *leaving* (in the sense of *aphiemi*) without divorce;
4. That the situation discussed by Paul in 1 Corinthians 7:10ff is identical with the situation discussed by the Lord as recorded in Matthew 19:9, thus overlooking the fact that in Matthew 19:9 there is (1) fornication, (2) putting away, and (3) remarriage; whereas, in 1 Corinthians 7:10ff there is (1) no fornication, (2) no putting away—in the sense of *apoluo*, and (3) no remarriage;
5. That "the rest" in 1 Corinthians 7:12 refers to *mixed marriages*, and this assumption is the key to his whole case, for without *this assumption* he has no grounds for claiming that 1 Corinthians 7:10,11 refers only and exclusively to the Christian who is married to a Christian;
6. That with regard to 1 Corinthians 7:15 divorce would be involved, thus overlooking the fact that the unbeliever could simply "depart" without divorce;
7. That the fact that the Holy Spirit said "Let him depart" means that the departure would be *acceptable* to God;
8. That the new covenant is not addressed to aliens, and that, therefore, Matthew 19:9 has nothing to say to aliens—he claims "the church only is under the new covenant";
9. That there are "internal laws of the covenant and that there are "non-internal laws of the covenant, overlooking the fact that even if so, these would all still be laws of the covenant, and that his position is "the church only is under the new covenant," and that thus his position demands that the church only is under both the internal laws of the covenant and the non-internal laws of the covenant.

CHART #4

ITEM #26. BROTHER BALES IS WRONG . . .

1. In his concept of the Great Commission—he completely overlooks and rejects the truth that the Lord was discussing (Mt. 28:19,20) what was to be done in the process of *making* (enabling men to become) *disciples*;
2. In his concept of man's amenability to the gospel of Christ;
3. In his concept of a "law written on the heart" which is *not* the gospel, but which is something different from and other than the gospel;
4. In his view with regard to Matthew 19:9;
5. In his views with regard to the teachings in 1 Corinthians 7:10-15;
6. In his distinction between "invitation" to come into the covenant, and the "things" to be taught those who are in the covenant;
7. In his concept of the teaching of 1 Corinthians 7:15;
8. In his concept of "except" in relationship to Matthew 19:9;
9. In his concept of *obligation* in relationship to *qualification*;
10. In his concept of the nature of divine revelation as this relates to the New Covenant, and specifically as this relates to 1 Corinthians 7:10-15.

CHART #5

ITEM #27. MORE SPECIFICALLY, BROTHER BALES IS WRONG . . .

1. In his teaching that *not all* accountable persons are amenable to *all* the gospel of Christ;
2. In his teaching that Matthew 19:9 applies *only* to the case in which a *Christian* is married to a *Christian*—that it does not apply even to the *Christian* who is married to a non-Christian;
3. In his teaching that the *guilty party* (of Mt. 19:9) has a *scriptural* right to remarry;
4. In his teaching that 1 Corinthians 7:10-11 *does not apply* to all "the married," but that it does apply *only* to the case in which a Christian is married to a Christian;
5. In his teaching that Paul, in 1 Corinthians 7:10-13, teaches that Matthew 19:9 applies *only* to the case in which a Christian is married to a Christian;
6. In his teaching that people in the world who have put away their companions (regardless of the number of times, and regardless of the causes) may—upon becoming Christians—*continue* in the remarriage without sin (or, with God's approval);
7. In his teaching that neither Christ nor Paul ". . . legislated on divorce and remarriage between two people who are outside of Christ's covenant";
8. In his teaching that the *deserted believer* of 1 Corinthians 7:15 may, with God's approval, remarry (upon the grounds of the desertion alone);
9. In his teaching that no person can be *obligated* to do something which he is *not qualified* to do.

CHART #6

ITEM #28. BROTHER BALES MUST PROVE (BUT HE CANNOT PROVE)— . . .

1. That men in the world (that is, non-Christians) are not amenable to the law of Christ;
2. That the Great Commission (Mt. 28:19,20) says: teach . . . baptize . . . teach some more;
3. That there is such a thing as "the law written in the heart," by violation of which people in the world become sinners;
4. That people in the world do not become sinners by violating the law of Christ (the gospel);
5. That Matthew 19:9 applies ONLY to the case in which a Christian is married to a Christian;
6. That 1 Corinthians 7:10,11 teaches that Matthew 19:9 applies ONLY to the case in which a Christian is married to a Christian;
7. That 1 Corinthians 7:10,11 does not and that it CANNOT POSSIBLY apply to ALL "the married";
8. That "the rest" (of 1 Cor. 7:12) means "mixed marriages," and CANNOT POSSIBLY mean the rest of the questions or the rest of the cases troubling the Corinthian brethren;
9. That a distinction exists in the New Testament between the "invitation" to obey the gospel and the "command" to obey the gospel;
10. That this "invitation" is in scripture clearly distinguished from the gospel;
11. That 1 Corinthians 7:15 teaches (in spite of what Mt. 19:9 says) that the deserted believer can scripturally remarry, upon the grounds of the desertion alone;
12. That no man is obligated to do something which he is not qualified to do;
13. That God involves Himself in contradictory revelation;
14. That from Pentecost of Acts 2 to the time that God revealed to Paul the information contained in 1 Corinthians 7:10-15, a period of at least several years, no apostle or other inspired teacher ever applied the teaching of Matthew 19:9 to a non-Christian, and that IF an apostle or other inspired teacher EVER DID apply the teaching of Matthew 19:9 to a non-Christian that that apostle or other inspired teacher was guilty of teaching FALSE DOCTRINE!

CHART #7

ITEM #29. THE GOSPEL ADDRESSED TO NOBODY — UNIVERSAL DAMNATION!

According to the Bales doctrine:

1. The accountable person in the world is a sinner;
2. He is not amenable to the gospel, because the gospel is not addressed to him;
3. The command to be baptized is a part of the gospel;
4. No man can obey (or disobey) a law which is not addressed to him;
5. There is no way for a person to enter the church of the Lord without being baptized;

6. But, the man in the world cannot heed the command to be baptized, since this command is a part of the gospel, and since the gospel is not addressed to the man in the world—"the church only is under the new covenant";
7. There is, therefore, no possible way for the man in the world, lost in sin, to enter the Lord's church;
8. Since there is no way for the man in the world, lost in sin, to enter the Lord's church, it follows that there is in reality **NOBODY IN THE LORD'S CHURCH**, and **THAT THOSE WHO THINK THEY ARE IN THE LORD'S CHURCH ARE SIMPLY MISTAKEN ABOUT IT**;
9. If there is nobody in the church, and if "the church only is under the new covenant," then the new covenant is not addressed to anybody in the church, and—according to Bales—it is not addressed to the man in the world; we come face to face with the fact that—according to Bales—the gospel, the new covenant—**IS ADDRESSED TO NOBODY!**
10. The "law on the heart" (Bales invention) will condemn a man, but it will not save him;
11. And, we are back to the point that the Bales doctrine is a doctrine of **UNIVERSAL DAMNATION**—everybody will be lost; nobody can be saved!