

Betta-View Hills

Highway 78 West - P.O. Box 3323
Oxford, Alabama 36203
Office 205-831-0651
Home 205-831-0375



Church of Christ

October 9, 1985

Tod Buttermore
2523 E. Midlothian
#5
Struthers, OH.

Dear Brother Buttermore:

I received your letter today regarding a possible discussion on the subject of Divorce and Remarriage. I am pleased to respond in the affirmative. I will be glad to accept your challenge for a written debate. Jerry Moffitt and Bill Cline are acquaintances of mine and they are busy men. Bill will be in my home in October and I will be sure to ask him about the charge you made.

I am currently in the middle of a debate with Charles Geiser on Realized Eschatology, but I see no reason why I could not handle two debates at the same time. If there is some delay this might be the cause.

Let me commend you for your willingness to debate this issue. It shall be interesting to see just how you go about proving your position. I take it that you believe the guilty party of Matthew 19:9 may remarry with God's approval. With that in mind you will find a sheet enclosed with some proposed rules and procedures. They are only suggestive. Amend them to suit yourself or add whatever you think is needed. After writing the rules to our satisfaction we can both sign them. I too would much prefer an oral discussion, but Ohio is a long way out of Dixie. Since we do not know each other how about sending me some information like age, schools attended, where you preach and all? I will be mentioning the debate in my bulletin and would use the material for that.

I look forward to a good debate and the opportunity to learn much.

In His Service,

Roger Jackson

RJ/

PROPOSED RULES FOR DEBATE

PROPOSITION # 1: The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person.

Affirm Roger Jackson

Deny _____

PROPOSITION # 2: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

Affirm _____

Deny Roger Jackson

1. Hedges Rules of Discussion shall govern the debate.
2. Each disputant will have three affirmatives on the proposition followed by three negatives alternately.
3. The length of the manuscripts will not exceed ten (10) pages typed and single spaced.
4. Each respondent shall have 30 days to reply to each manuscript which time will be counted from the day of receiving the material.
5. Each respondent grants the other full publication right, but reserves the right to review his own manuscript to make corrections only in spelling punctuation or grammar. No other changes may be made without both disputant's permission.
6. Each disputant will conduct himself as a Christian.

ROGER JACKSON Roger Jackson

TOD BUTTERMORE _____

2523 E. Midlothian
Struthers, Ohio 44471

October 13, 1985

Mr. Roger Jackson
Highway 78 West
P. O. Box 3323
Oxford, AL 36203

Dear Mr. Jackson:

In view of the silence of others to whom I have written, I was completely surprised to receive a reply from you. You are to be commended for your sincerity and Christian honesty in replying. I stand as one who has learned not to pre-judge anyone's reactions.

I am pleased that you are willing to discuss the issue under question. Believe me when I say that I wish the only controversy the church had was with the world. You will find enclosed my signed acceptance of your proposed propositions and rules. Also, enclosed is a copy of the letter I sent to Bill Cline. I was in contact with J. D. Bales to inform him of the proposed discussion and he wanted me to have you ask Bill about a letter J. D. sent to him about a debate on the guilty party issue. He said it might have been lost in the mail or something, but Bill never replied. I have also enclosed a copy of my copy of J. D.'s letter to Bill.

We may get started on the debate preferably after the first of November for I have a lecture I am preparing on the Jehovah's Witnesses at this time.

As far as personal information goes, I will be 26 years old on November 8. I am a high school graduate with no college education. I am associate evangelist at Austintown Church of Christ, P. O. Box 4645, Austintown, Ohio 44515. My services as evangelist are donated. I am a patternmaker by trade.

References:

James D. Bales
707 E. Race
Searcy, AR 72143

Louis Osborne
567 Purdue
Austintown, Ohio 44515

Dave Yohn
2255 Sprucewood Dr.
Austintown, Ohio 44515

Bob Hockenberry, Jr. (non-christian)
4726 Westwood
Austintown, Ohio 44515

Mr. Roger Jackson
October 13, 1985
Page 2

Before the debate begins, I would appreciate knowing your age, schools (if any) and any other information you care to supply. No references are necessary since you are obviously known by Bill, Jerry and Max.

How is your debate with Geiser going? Is he not from up this way? I have heard the name, but can't remember where.

I, too, look forward to a good Christian-like debate and expect to learn much from you. As I told Robert Taylor, I am willing to change on this issue immediately if I can be proven wrong. It doesn't matter to me one way or another, just so long as I believe and teach the truth. But as I also told him, I have not yet seen one argument that is reasonable. As a matter of fact, it is the unreasonableness of the arguments that convinces me that I am correct. And like Deaver said, there are definite problems in accepting either side on this, but that in no way proves or disproves a thing.

I will await your reply. God be with you.

In Christian love,



Tod Buttermore

25 Camelot Drive, C-9
Columbiana, Ohio 44408

March 22, 1985

Mr. William S. Cline
Firm Foundation
P. O. Box 610
Austin, Texas 78767

Dear Brother Cline:

I am in possession of a letter written to you dated 12/13/84. This letter was written by James Bales. In it he quoted an editorial from June 26, 1984 of the Firm Foundation which said "And none of those who teach the alien sinner is not amenable to Mt. 19:9 or that the guilty party can scripturally remarry will defend their doctrine." (Page 302.)

Brother Bales pointed out the falsity of that statement by showing 1) That he and brother Deaver are debating the issue of Mt. 19:9 and 2) That he challenged you to debate the guilty party issue. For about a year and a half I have been attempting to set propositions with brother Jerry Moffitt for a discussion on the guilty party issue. He is very busy and I don't know how soon we will get to our debate. Since it might be put in THRUST, there is only one proposition. I will affirm and Jerry will deny.

However, I wish to know the name and address of the writer of the atticle of June 26, 1984 so that I may personally challenge him to debate the issue of the guilty party. Certainly this brother would not make such a statement and then not be willing to back it up.

Because of my job and schedule I too could only engage in a written debate. I favor 3 exchanges each, 10 pages each exchange. Propositions, rules, etc., can be discussed upon the acceptance of my acceptance to this brother's challenge.

God be with you!

In Christian love,

Tod Buttermore

TOD BUTTERMORE, 25 Camelot Drive,
Apt. C.9, Columbiana, Ohio 44408

Tod Buttermore

12-13-84
707 E. Race
Searcy, Ark. 72143

*Mailed
12-17-84*

William S. Cline, Editor
Firm Foundation
P.O. Box 610
Austin, Texas 78767

Dear Brother Cline:

An Editorial (though not written by you) for June 26, 1984 said: "And none of those who teach the alien sinner is not amenable to Matthew 19:9, or that the guilty party can scripturally remarry will defend their doctrine." (p.302). I assume that it being an editorial it had your approval.

For several years brother Roy C. Deaver and I have been in a debate on the question of the alien and divorce and on the scope of Christ's reign through the internal laws of the covenant. After nine months (instead of the scheduled one month, due to an overloaded schedule) I received his third negative. I wanted to publish our first debate when it was finished but he would not agree to doing so. I hope to mail tomorrow my fourth affirmative.

How could the editorial say that "none" would defend the doctrine on divorce concerning aliens? The editorial did not say none will defend it in oral debate, though even this would not be true, although I do not conduct oral debates any longer.

As for the guilty party issue, I am willing to defend the proposition: Resolve that the Scriptures teach ^{that} the guilty party, who has been put away because of fornication, can repent and marry. There should be four exchanges, ^{each,} twenty-five pages each exchange, charts to be included in the twenty-five pages, suitable arrangements should be made for publication, and my opponent should be as well known as Roy Deaver. Since you are well known, and edit the FF, and would be in a position to publicize the debate, I challenge you to a written debate on the above subject. It can start immediately. I do not know where the editorial got its information that no one would defend this stand.

By the way, I have been laying aside material to answer Shank, though I am in

James Deaver



GOSPEL ADVOCATE
P.O. BOX 150
NASHVILLE, TENNESSEE 37202

GUY N. WOODS
QUERY EDITOR
(615) 254-8781

November 4, 1987

Mr. Roger Jackson
940 Old Wood Road
Oxford, Alabama 36203

Dear brother Jackson:

It was good to see, and to be associated with you recently and I appreciate your visit to my meeting in Jacksonville. I thank you, also, for a copy of your debate which I have examined with care. You did a superb job, and simply annihilated your opponent.

It was quite obvious to me that he is but a clone of Bales, and that you really debated Bales in the discussion. It was Bales who came up with the ridiculous view that a statement from me supports his position, when I was really saying exactly the opposite. I am convinced that their most effective weapon is confusion, verbosity and duplicity of words!

My best wishes in all of your work.

Faithfully yours,

Guy N. Woods
GUY N. WOODS

GNW:vp

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Church of Christ

October 18, 1985

Tod Buttermore
2523 E. Midlothian
Struthers, Oh.

Dear Brother Buttermore:

I congratulate you on your willingness to debate the issue under question. I have had a number of short exchanges on the subject, but have never been challenged to debate it formally. I look forward to the debate and the good that can become of it. If it is all right with you I shall send you the first affirmative withing thrity days of November 1, 1985. If you had rather lead that is fine with me, but you must let me know soon since time is short. If I do not hear from you soon I will proceed as suggested.

Bill Cline will be here Saturday, October 19. I will show him our correspondence and give you his reaction. Not that it matters to me, but it is interesting anyway.

I have no idea where Struthers is and I cannot find my Atlas. Charles Geiser is located in Ashtabula and is the head of some school there. Our debate is half finished. I have my last affirmative on the second of four propositions ready to go. I objected to so many propositions and asked him to combine his two, but he would not, so it may take forever to finish that one. But it is a complete debate. He is beginning to spend more time complaining than debating. He always does that anyway, so I am not surprised.

I shall give the information about myself that you asked. I am 39 years old. I received my education at Memphis School of Preaching, Alabama Christian College (now Faulkner University), Alabama Christian School of Religion and Jacksonville State University. I have been preaching a little over 20 years. I am a staff writer for Firm Foundation, The Bible Way and Gospel Gazette (the latter being a new paper just started in Pennsylvania). I have engaged in four debates on "anti-ism" and Realized Eschatology.

I shall be as reasonable as I know how, and I pray we both can open our minds to the truth. I assure you my only interest is in the truth.

I have access to a very good copier and if you should like for me to save you some money and send you back some copies please say so. I will send copies of our correspondence in the first aff.

In His Service

Roger Jackson

EVANGELIST: ROGER JACKSON

THE JACKSON-BUTTERMORE DEBATE (WRITTEN)

FOREWORD

Robert R. Taylor, Jr.

Roger Jackson has been a warm, close, and personal friend for many years. With genuine delight I have observed his growth as Christian and preacher across the years. He has blossomed into one of our great preachers and into a courageous, effective debater as this written discussion will amply set forth to every reader.

Todd Buttermore was unknown to me until about one year ago when he initiated some written correspondence between us relative to my adamant opposition to Balesism with its convenient remarriage rights for the guilty party as well as the innocent party--a marital philosophy to which he clings with the same youthful resoluteness as does Bales with a far more aged resoluteness. Todd, though still young, is a man of some talent and ability though he still has much to learn about Biblical teaching on marriage, divorce, and remarriage. It is highly unfortunate he has attached his guiding star to one of the most damnable, diabolical, and devilish dogmas ever concocted--a marital philosophy that, if the cards are correctly played, ANY person in an unhappy marriage that has gone sour can get out of it and enter any number of subsequent marriages just as long as he/she commits fornication each time, is put away as guilty party, and with God's full approval can marry again, and again, and again, and again ad infinitum. Both Bales and Buttermore speak of divorces for trivial causes but all their devotees, except the very naive, will quickly perceive that NO undesirable marriage has to end by divorce on trivial grounds. One can get out of the marriage he now detests by becoming a fornicator and doing this infamous act sufficiently long until the patience of the innocent spouse wears thin and divorce action is pursued. Bales and Buttermore both believe and teach that the released or put away fornicator is free as a bird and can enter into a second or twenty-second marriage if the twenty-one previous ones are played according to their infamous, Satanic marital philosophy. And all these multiple marriages can meet God's full approval!!

I think each reader of this debate material will have an eye opening experience before him as he observes that Buttermore does not even demand repentance of the guilty party. At least he is consistent, though grievously wrong, in his devilish doctrine. If the guilty party has the SAME rights of remarriage as the innocent and since repentance is not

not demanded of the innocent party anywhere up and down the line, then NO repentance is demanded of the guilty. If Buttermore thinks there is any sort of demanded repentance for the guilty party, he surely kept it concealed from me and I have read this material slowly and carefully. Furthermore, each reader will read in amazement Buttermore's labeling of what Jesus said in Matthew 19:9 as false as well as the noxious NOT he injects into the same. He does with Matthew 19:9 what Satan and the serpent did relative to the forbidden fruit in Genesis 3. Brother Jackson does a superb job in pointing out such fallacies.

At times I got the impression from reading Buttermore's material that he was seeking to bolster his position, or at least "BUTTER" it up a bit "MORE", by attempting to show inconsistencies among those who oppose his position. But one does not prove his own position by leveling cries of inconsistency against opposition. Bales has tried this for years. His young devotee in Ohio is aping the same. It has not worked for the older man in Searcy; it works not a bit better for the younger man in Struthers. Both are on a sinking ship and neither is willing to listen ^{to} and learn from Warren, Deaver, Elkins, Jackson, Woods, Moffitt, Connelly, Taylor, etc., who seek to help.

Buttermore assured me in a personal letter, August 29, 1985, that he would change in a moment if proved wrong. Roger Jackson proved him wrong again and again in this one-sided debate. In fact, Jackson tore his position to shreds and Buttermore seemingly did not realize he was one more whipped boy in debate. Buttermore has had ample time to change. The very men he attacked so viciously in his booklet--LOOSED BUT BOUND?-- proved his position wrong, grievously wrong!! These included Warren, Deaver, Woods, Connelly, Moffitt, Elkins, Taylor, etc. Incidentally, Buttermore devoted a number of pages in that booklet toward me. He went into print without ever contacting me. To this I have no objection for I frequently do the same with men ^{I believe to be} in error. But he allowed inconsistency to go to seed and then some!! He had the audacity to suggest that if I disagreed with him that I should "have the courtesy to fill me in on any criticism before you print any elsewhere" (Personal Letter--October 5, 1985). THOU THAT TEACHEST COURTESY OF OTHERS, TEACHEST THOU NOT THYSEL (Cf. Romans 2:19-24). Brother Guy N. Woods was right on target when he suggested that Buttermore needs to learn something of the nature of common courtesy. He needs this as much as he does a course in effective debating!!

This debate speaks for itself. Jackson upheld the truth; Buttermore is deeply enmeshed in error. He did as well as any man his age and inexperience could have done. He had an egregious falsehood to uphold. Buttermore is weak in argument, feeble in logical excursions, and quite deficient in language usage. He needs a two or three year course in English grammar if he is going to write for the public. His English is atrocious at times and especially beginning with a single pronoun and changing to the plural in the same sentence and talking about the same individual. I am frankly surprised that Bales, who obviously helped him with the debate, did not correct some of his poorly constructed sentences. Like Bales Buttermore is utterly unable to see the Satanic consequences of this doctrine. Some years back Olin Hicks initiated some correspondence with me. In my first letter to him I asked him to face the consequences of his own doctrine. This he was unwilling to do. The correspondence broke off as abruptly as it had begun. Most false teachers do not wish to face the consequences of their own doctrine.

I have labeled publicly Balesism as being rotten doctrine AND IT IS!! Brother Hugo McCord has done the same with Balesism. I do not hesitate to label Buttermoreism as rotten doctrine ALSO! Buttermore could and should spend his time in something else more constructive /rather than advocating and seeking to defend a doctrine born in the very pits of hell!!

Truth is safe in the capable, dedicated hands of Roger Jackson.

P. O. Box 464

Ripley, Tennessee 38063

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P.O. Box 464

Ripley, Tennessee 38063

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Affirm Roger Jackson

Deny Tod Buttermore

PROPOSITION # 2: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

Affirm Tod Buttermore

Deny Roger Jackson

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6. Each disputant will conduct himself as a Christian.

ROGER JACKSON Roger Jackson

TOD BUTTERMORE Tod Buttermore

JACKSON'S FIRST AFFIRMATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person.

(1A1) As a result of an article of mine, which appeared in THE DEFENDER and THE BIBLE WAY, regarding Matthew 19:9, I received a challenge to debate the issue which appears in my proposition, from brother Tod Buttermore of Struthers, Ohio. I do not know brother Buttermore personally, but I assume he is an honest young man who is seeking the truth on this crucial matter. Brother Buttermore tells me that he has not seen one reasonable argument in support of my proposition. I do not know where he has been in the past several years, but we shall attempt to give him a few. I hope that we shall be able to change my good brother's mind in this matter by reasoning from the Scriptures. Judging from brother Buttermore's letters I believe we can expect a good Christian exchange that is representative of the issues. We have agreed, without any contention, upon proper rules, for debate, decorum and publication privileges. I commend to you the things that are said in Christian love and interest of the truth.

(1A2) It is the responsibility of the affirmative to define the terms of the proposition in order to avoid any ambiguity. I define the terms of my proposition as follows: (1) By "the Scriptures," I mean the Bible- the 66 books known as the Old and New testaments; the inspired Word of God (II Tim. 3:16,17). (2) By "teach," I mean to instruct or impart information in one or more of these four means: (a) Command. (b) Example. (c) Implication (inference on the student's part). (d) Expediency. (3) By "a mate," I mean a married person, or one who is now put away, but who was a mate before that divorce. Specifically an "ex-wife." (4) By "who has been put away," I mean divorced. (5) By "for fornication," I mean because that person (wife) has been guilty of sexual marital infidelity or unfaithfulness. (6) By "may not," I mean that she does not have Divine sanction. (7) By "with God's approval," I mean she violates Divine law and commits a sin. (8) By "remarry," I mean enter another marital union. (9) By "another person," I mean one other than her former husband.

ARGUMENT # 1: ACQUIRED STATUS

(1A3) Although there are a number of passages which bear on the issue before us, the focal passage is Matthew 19:9. In the KJV the passage reads thusly:

And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

(1A4) Language could not be plainer. Jesus said that a woman who has been divorced because of her fornication is a "having-been-put-away- person," and whosoever marries a "having-been-put-away-person" committs adultery. Literal Greek: kai ho apolelumenan gamasas moichatai apolelumenan, is perfect passive substantive participle, accusative singular feminine, the force of which is: the having-been-put-away woman.

This is a status she has acquired. She will retain this status as long as she lives and the same would be true of a man. She may be forgiven of the sin that gave her that status as a result of the divorce, but where is the passage, brother Buttermore, that changes that status? Brother Buttermore will not find it because it is not in the Bible. Hence, while she may be forgiven for her sin, she will always be a "having-been-put-away-(woman)." This means, according to Matthew 19:9 that if she every marries another person she will sin in so doing, and so will her new mate - he has married a "having-been-put-away-(woman)" If not, why not?

(1A5) I should like to ask brother Buttermore to reprint the following sentences and mark the appropriate boxes:

Whoso marrieth her which is put away doth commit adultery. TRUE
 FALSE

Who marrieth her which is put away doth not commit adultery TRUE
 FALSE

NOTE: In both instances of the above sentences I mean a woman who has been put away because she is guilty of fornication.

ARGUMENT # 2 MATTHEW 19:9 TEACHES IMPLICITLY THAT A DIVOCED FORNICATOR HAS NO RIGHT OF REMARRIAGE.

(1A6) We shall write Matthew 19:9a in a standard "A" form proposition, which is a universal affirmation, and then argue from the contrapositive. In standard "A" form the statement is: "All persons who divorce their companions (except for fornication) and marry again are persons who commit adultery." Placing this into proper schematic form we have: All D are M. In this form D represents the subject term, which is "All persons who divorce their companions, except for fornication, and marry again," and the letter "M" represents the predicate term, which is, "Persons who commit adultery." The contraposition of the proposition "All D are M," would be "All non-D are non-M." We may illustrate this type of reasoning by the A form proposition, "All humans are mortals." The contrapositive is, "All non-humans are non-mortals." It is a simple form of reasoning that we have all used most of our lives. Brother Buttermore has said he has not seen any "reasonable" argumentation to substantiate my proposition. Here is the "reasoning" process and the authority for its validity can be found in Irving Copi's book, INTRODUCTION TO LOGIC, sixth ed. p. 193. Now, since we have established the validity of this form of reasoning, let's proceed to apply it to the argument at hand. "All persons who do not commit adultery are persons who do not divorce their companions (except for fornication) and marry again." Another way to express it is: "All persons who divorce fornicators are divorced persons who have the right of remarriage."

(1A7) This is a universal affirmative proposition which is written schematically as illustrated above and whose contrapositive is formed in the same way. THE CONTRAPOSITIVE OF THIS STATEMENT IS AS FOLLOWS: "All divorced persons who do not have the right of remarriage are persons who do not divorce fornicators." Thus, with either of these formulations, non-D, or persons who do not divorce their com-

panions, except for fornication, and marry again," or, persons who do not divorce fornicators, takes into account three categories of people: (1) those who divorce their companions for trivial causes, (2) those who are divorced for trivial (non-Biblical) causes, and (3) those who are divorced as fornicators. This argument alone is sufficient conclusive evidence that the guilty party in a divorce for fornication has no right, with God's approval, to remarry another person. My proposition stands proven as affirmed.

ARGUMENT # 3: THE GUILTY PARTY DOES NOT HAVE THE RIGHT OF REMARRIAGE BECAUSE SHE DOES NOT POSSESS THE CAUSE WHICH BESTOWS THAT RIGHT.

(1A8) The argument set forth in proper syllogistic form:

Major premise: If it is the case that Jesus' statements on divorce and remarriage, viz., Matt. 5:32 and 19:9; Mk. 10:11, 12; Lk. 16:18, give the right of remarriage to the offended party who puts away the guilty party, then the guilty party cannot be presumed to have the same right as the offended party.

Minor premise: Jesus' statements on divorce and remarriage give the right of remarriage only to the offended party who puts away the guilty party (Matt. 19:9).

Conclusion: Therefore, the guilty party cannot be presumed to have the same right as the offended party.

(1A9) The syllogism is unquestionably valid, the premises are true, and the conclusion is demanded. We are affirming the antecedent. The form is Modus Ponens. The guilty party can never exercise a right for which the necessary prior cause is absent (i.e., the putting away of a fornicator). Many rights are contingent upon just such contingencies. An example would be John 1:12 in which the right to become children of God is contingent upon one's believing in Him. Only the person who has divorced an adulterous mate has the legal (scriptural) right to remarry and not the mate who has been adulterous.

(1A10) Since the exceptive clause appears only in the first part of both Matthew 5:32a and Matthew 19:9a it cannot be inferred to apply to the second part so as to give the fornicator the same right of remarriage for the single cause. In no Greek manuscript does the exceptive phrase appear in the second clause where the fornicator appears. Without its being there the effort to give the fornicator the same right of remarriage as the innocent party upon the grounds of fornicator is futile. But may the cause be inferred in the second clause? There is no implication there to justify such an inference. That this is the case is quite clear when we see that such an assumption makes Jesus contradict Himself. In the first clause Jesus allowed only offended divorcees to remarry, but if the exceptive phrase is inferred in the second clause, then Jesus allowed offending divorcees to remarry. It would not be complimentary to an interpreter to thus make Jesus contradict Himself in one sentence by thusly adding to His words. If Jesus said "whoever marries a divorced woman commits adultery" (Matt. 5:32b), it is a heavy responsibility indeed that rests upon the shoulders of the man who interprets His statement to say, "whoever marries a fornicating divorced woman does not commit adultery."

ARGUMENT # 4: IF THE GUILTY PARTY IS FREE TO REMARRY FOLLOWING A DIVORCE FOR FORNICATION, CHRIST HAS NO LAW AT ALL ON DIVORCE.

(1A11) In proper syllogistic form the argument I am making in # 4 goes like this:

Major premise: If the interpretation of Jesus' law on divorce and remarriage which gives divorced fornicators the right of remarriage causes the law to be left with no objects of application, then that interpretation altogether nullifies the law.

Minor premise: The interpretation of Jesus' law on divorce and remarriage which gives divorced fornicators the right of remarriage causes the law to be left with no objects of application.

Conclusion: Therefore, that application altogether nullifies the law.

(1A12) The "except for fornication" phrase was evidently intended to protect the rights of an offended party in the case of a fornicating mate. But if this law gives the same right to the offending party why was the subject even discussed? Indeed, when the Pharisees asked if it were lawful for a man to put away his wife for every cause why did Jesus not simply answer "yes" and be done with it, since this doctrine of the "guilty party may remarry" implies such. If the guilty party may also remarry, with God's approval, my opponent must explain why the following situation could not only be acceptable in God's sight, but be repeated many times with God's approval:

(1A13) Mr. A is married to Mrs. B. Mrs. B commits fornication with Mr. C. Mr. A divorces Mrs. B for fornication. Mrs. B subsequently marries Mr. C, all with God's approval. But Mrs. B soon tires of Mr. C and commits fornication with Mr. D. Mr. C divorces Mrs. B for her fornication. Mrs. B subsequently marries Mr. D, all with God's approval. Mrs. B continues this plight for 10 more cycles. Now let my opponent tell us, in light of his "the guilty can remarry" doctrine where the woman, Mrs. B, sinned a single time in any of her remarriages. Let him also tell us, in light of this situation what possible significance Matthew 19:9 can have if the woman did not sin a single time in ANY OF HER TWELVE remarriages. I know the reader will see the utter travesty of such a foolish doctrine! Will my studious opponent deny that such a thing could happen? Does he not know about Hollywood?

(1A14) Another example will further demonstrate the utter folly of denying my proposition is true. Denying that the guilty party may not remarry, with God's approval, invites secret consent and conspiracy. It provides a perfectly legitimate means of circumventing what the Son of God said. In 1978 two professional baseball players traded wives and children. Advocates of the "guilty-party-may-remarry" theory would have to say that although their actions were sinful, their marriages were scriptural.

(1A15) It is reported by brother Hugo McCord that an elder in a

congregation where he once held a meeting quit his wife to "shack up" with a deacon's wife. In time the elder's wife divorced him, and the deacon divorced his wife. Now, if it is true that the guilty party can remarry, the elder's wife and the deacon could fall in love and marry. Then the apostate elder and deacon's wife now living in adultery, could scripturally (?) marry and eliminate their adultery. If they wanted to indicate repentance, they could be restored in the same congregation. According to the doctrine "the guilty-party-can-remarry" a spouse trading escapade acceptable to God has taken place! And it could be repeated until every spouse had been married to every other spouse in the congregation all with the approval of God. And my opponent says he has not seen a reasonable argument supporting my proposition yet? Surely he has been protected from it.

ARGUMENT # 5: THE GUILTY PARTY MAY NOT REMARRY BECAUSE THE GRANTING OF SUCH A PRIVILEGE ALLOWS ONE TO DO EVIL AND GAIN A REWARD FROM IT.

(1A16) Surely my opponent would agree that under the gospel of Christ, no one is allowed to do evil and gain a reward or benefit therefrom. But we must put this argument into proper syllogistic form in order that the reader may see it clearly. As in the case of all the other syllogisms we use Modus Ponens.

Major premise: If it is the case that the Christian system forbids any evil deed which brings reward to its perpetrator then the destruction of a legitimate marriage with the right of remarriage granted to the guilty party is contrary to the will of God.

Minor premise: The Christian system does forbid any evil deed which brings reward to its perpetrator (Rom. 3:8).

Conclusion: Therefore, the destruction of a legitimate marriage by fornication with the right of remarriage granted to the guilty party is contrary to the will of God.

(1A17) The basic fallacy of this matter lies in the principle that states that every doctrine that implies a false doctrine is also false diagrammed $p \supset q$. If brother Buttermore has been doing

-q
∴ -p

his his homework as he should, and I am sure he has, he knows that this form of reasoning is basic to any proposition or affirmation about the Bible. It just simply means that whatever construction has been placed upon a passage of Scripture must not contradict a simpler truth taught in another place. To state that the guilty party may remarry according to Matthew 19:9 is to place a construction on a passage that is at best obscure. But most of all it contradicts the plain declaration in Romans 3:8 that we may not do evil that good may come. And that is exactly what affirming that the guilty party may remarry allows, as I have shown above.

ARGUMENT # 6: THE GUILTY PARTY IS NOT FREE TO REMARRY BECAUSE SUCH A PRIVILEGE WOULD MAKE THE GOSPEL INEQUITABLE IN THAT IT IMPOSES THE GREATER PENALTY ON THE LESSER SIN AND THE LESSER PENALTY ON THE GREATER SIN.

(1A18) It should be stressed here that Matthew 5:32 and 19:9 do not give the innocent party unjustly put away the right of remarriage. This is not an issue under consideration in this debate and I presume my opponent agrees anyway. At least I have never seen it disputed that I recall. I am not discussing the innocent party who did the putting away, but the innocent party divorced for no scriptural cause. Even this innocent person put away without cause is not given the right of remarriage. "...and the one who has married the one who has been put away keeps on committing adultery." If Bill marries Sue, and if Bill later divorces Sue, but not upon the grounds of Sue's fornication (for she is not guilty), then Sue has no right of remarriage. Furthermore, the man who marries Sue "keeps on committing adultery."

(1A19) In this connection we need to consider punishment in relationship to Matt. 12:41-45. In these verses the Lord stresses that the men of Nineveh and the Queen of the South would fare better in the day of judgment than the generation to whom He spoke. The Lord further stressed that He was greater than Jonah or Solomon. The men of Nineveh repented and the Queen of the South came to hear. But those to whom He was speaking would not hear. His point was that the greater the opportunity, the greater the responsibility, and the greater the obligation refused or rejected the greater the punishment.

(1A20) In Matthew 11:20-24 Jesus made specific reference to the cities of Chorazin and Bethsaida and said, "For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you." And in that connection He also mentioned Capernaum. Thus, the Lord clearly taught that the cities of Tyre and Sidon would fare better in the judgment than would the cities of Chorazin, Bethsaida and Capernaum.

(1A21) In Luke 12:47,48 the Record says: "And that servant, who knew his Lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more."

(1A22) In II Peter 2:20,21 we have: "For if, after they have escaped the defilement of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the last state is become worse with them than the first. For it were better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered unto them."

(1A23) Although we cannot say particularly just what it will be, these passages make it clear that there will be degrees of punishment in hell. This punishment will be justly related to the sins.

Therefore, it should be stressed that, according to these considerations sins do differ in magnitude before God. Sin is sin, but one sin may be more far reaching in its consequences than another sin. We would understand, for instance, that murder is a greater sin than lying. Even the Lord himself made such a distinction when he said to Pilate, "...therefore he that delivered me unto thee hath the greater sin." (Jn. 19:11b). Greater in what sense? In its consequences.

(1A24) In God's providence sin is and will be punished according to the enormity of its nature. God's justice demands that the punishment be justly related to the sin committed. At no time would God mete out greater punishment for lesser sin, or for no sin. It would be difficult to imagine a sin more terrible or more tragic than the sin of fornication, which can lead to the dissolution of the marriage bond. The fornicator sins against God and his own body (I Cor. 6:18). He sins against his wife and his children (if he has any): not to mention the church, if he is a member. This is an extremely serious matter. The fornicator is lustful, inconsiderate, careless, and hell-bound, in contrast to the innocent victim in a marriage who has been put away unjustly. Jane, guilty of no unfaithfulness to her husband, is cruelly and unjustly put away (divorced) by Joe. The Lord's teaching is that Jane has no scriptural grounds for another marriage (Matthew 19:9).

(1A25) If it is the case that there are degrees of punishment, and if penalties from the Lord are properly and justly related to the sin committed, then certainly and obviously God would not, and we hasten to say, did not, place upon Jane, guilty of no marriage destroying sin, a greater burden and penalty than He did upon a fornicator, justly put away. God's law does not make it possible for the guilty fornicator, justly put away, to remarry, and yet deny that right to Jane, who is totally innocent. But the argument needs to be precisely stated, and in the interest of clarity we state it thusly:

Major premise: If it is the case that our Lord - in Matthew 5:32 and 19:9 - does not allow the remarriage of the innocent party unjustly put away, then it is the case that our Lord does not allow the remarriage of the guilty party, justly put away.

Minor premise: It is the case that our Lord - in Matthew 5:32 and 19:9 - does not allow the remarriage of the innocent party unjustly put away.

Conclusion: It is the case that our Lord - in Matthew 5:32 and 19:9 - does not allow the remarriage of the guilty party justly put away.

ARGUMENT # 7: THE GUILTY PARTY MAY NOT REMARRY BECAUSE IT WOULD ELIMINATE THE SIGNIFICANCE OF THE "EXCEPTIVE" PHRASE IN MATTHEW 19:9.

(1A26) Often in this connection the "hand-cuff" illustration has been used by claiming that if two persons are hand-cuffed to each other that it is impossible for the handcuffs to be released for

one without being released also for the other. Thus, it is claimed that if one party is released from the marriage bond so is the other. However, we stress that an illustration does not prove. Illustrations are properly used to clarify. The proof has to come elsewhere and be presented as grounds for the illustration. I had a Baptist friend who once attempted to illustrate God's acceptance (?) of all churches by likening them all to tributaries to a single great river, and the river was God's Son. Each one, according to him, contributed something sweet to the witness of Christ (in his words). That seems to be a beautiful illustration, but where is the basis in Scripture for assuming God approves of more than one church? He seemed confused when I asked him what would happen if one of the tributaries did not believe that Jesus is the Son of God. So illustrations do not prove, but that is what the "hand-cuff" illustration is designed to do. What must be established first is that the Lord permitted the party uncuffed because of his/her fornication has a scriptural right to another marriage.

(1A27) In the marriage situation there are three sets of handcuffs and not just one. The husband is handcuffed to God (to the law of God); the wife is handcuffed to God (to the law of God); and the husband and wife are handcuffed to each other. The marriage law is God's law, and all men are amenable to that law. When the wife is guilty of fornication the husband has a right to put her away, or to take off the handcuffs by which he is bound to the wife. But, he is still handcuffed to the laws of God, and the wife (the guilty party) is still handcuffed to the laws of God. The law of God allows the husband (the innocent party) to form another marriage union. The guilty party is still handcuffed to the law of God - not to the husband she sinned against.

(1A28) Surely my opponent has seen brother Roy Lanier, Sr.'s illustration along this line - which illustrates the teaching of Matthew 19:9 as its basis. An officer is handcuffed to a prisoner. Both the officer and the prisoner walk into a cell. The officer releases the prisoner from the handcuffs and removes them. The officer and prisoner are definitely loosed from each other. But the law provides that only the officer may walk out of the cell. Unlike the "hand-cuff" illustration, this one illustrates the teaching of Matthew 19:9 while the "hand-cuff" illustration illustrates a situation nowhere taught in the Scriptures.

(1A29) If the guilty party, loosed from the handcuffs may also re-marry, then "except" does not mean "except." The Lord said: It is the case that the ONLY person who has a scriptural right to put away his companion and to marry another companion is the person whose companion has been guilty of fornication. But some are saying it is NOT the case that the ONLY person who has a scriptural right to put away his companion and to marry another companion is the person whose companion has been guilty of fornication, for the person GUILTY of fornication ALSO has a scriptural right to remarry. If this is true, these persons need to tell us why the Lord even talked about it. The "except for fornication" phrase would have no meaning whatsoever.

(1A30) It is said that some people cannot live without sexual relations. While it is true that the matter is more difficult for some than others, it is certainly not impossible. Jesus said that a man could make himself a eunuch for the sake of the kingdom (Matt. 19:12). Furthermore, when two people divorce not for fornication, both the Lord and Paul ordained that they must remain unmarried (Matthew 19:9; Rom. 7:1-4). This means they must live without sexual relations. If it is true that some people could not live without sexual relations, and this

permits divorced fornicators to remarry, what will we do with teenagers who have never married? What about a man whose wife is an invalid? Can he put her away and remarry solely on the grounds that he cannot live without sexual relations? It would appear that this argument is just another means of trying to avoid the Lord's teaching that those who are divorced because of fornication may not remarry. Neither is anyone "sentencing people to celibacy." No, it is not they who do it, but the Lord. In addition, when the guilty-may-remarry proponents say that non-adulterous divorcees must remain unmarried, is it they or the Lord who is sentencing them to celibacy?

ARGUMENT # 8: THE GUILTY PARTY MAY NOT REMARRY WITH GOD'S APPROVAL BECAUSE THE DOCTRINE STRENGTHENS THE HAND OF EVILDOERS.

(1A31) It sounds cruel when one says, "You are making the guilty do penance for the rest of his life." Such language, making a home-wrecker feel sorry for himself, is nothing more or less than a strengthening of the hands of evil doers (Jer. 23:14). It is, in effect, a criticism of the Lord's wisdom. One could also say, "You make the non-adulterous divorcee do penance for the rest of their lives." But, really, it is not they who do it, but the Lord who commanded the single life. Before this Godless doctrine was taught freely, divorce was discouraged. Now many people who were once convinced they were living in adultery have been given false hope. It is a popular doctrine. Men believe it because they want so much for it to be true. Someone must give account. It is a wife-swapping doctrine that places a premium on sin and allows free and easy divorce and remarriage. It gives a way to circumvent God's restrictions on remarriage rendering any restriction null and void. Evil men are rejoicing! Men of pride who court the favor of the masses are riding astride the shoulders of evildoers allowing their cheers to drown out the Lord's clear words in Matthew 19:9.

ARGUMENT # 9: THE GUILTY PARTY MAY NOT REMARRY, WITH GOD'S APPROVAL BECAUSE MARK 6:14-18 TEACHES AGAINST IT.

(1A32) The case is the well known case of Herod Antipas and Herodias. The Record states:

For Herod himself had sent forth and laid hold upon John and bound him in prison for Herodias' sake, his brother Phillip's wife: for he had married her. For John had said to Herod, It is not lawful for thee to have thy brother's wife.

(1A33) It is quite apparent that a woman (Herodias) who was once the wife of Phillip, was now the wife of Antipas. John said it was not lawful for him to have her. By what law? The law that Jesus appealed to that was "from the beginning" according to the Record in Matthew 19:1-9. Herodias was, and had been committing fornication with Antipas. If the guilty party may remarry then that law that allowed such would certainly have made it "lawful" for Antipas to have her. But John said IT IS NOT SO! Therefore, by the pronouncement of the inspired John the baptizer it is not the case that the guilty party can remarry.

(1A34) Before my space has been taken up I should like to ask a few questions for the negative to address in his first reply. I do this in order to ascertain exactly what my opponent's position is on this matter and to further clarify the issue for the reader.

1. Would you cite a case of divorce in which anyone involved would render himself/herself ineligible for remarriage?
2. If the guilty party of Matthew 19:9 may remarry, with God's approval, would you please explain the point of the passage and show why Jesus even discussed the matter at all?
3. Do you believe (teach) that baptism for the alien sinner changes his marital statue that is unscriptural? If so would you please cite the passage that teaches it?
4. Do you believe (teach) that confession and prayer for the Christian changes his marital status that is unscriptural. If so, would you please cite the passage that teaches it?
5. Could the guilty fornicator of Matthew 19:9 repeat her fornication 100 times, be divorced 100 times, and have a scriptural right to each 100 husbands? If not, why not?
6. Would you please indicate with an "X" which of the following situations provide a divorced woman with scriptural grounds for entering another marriage?
 - (a) Her husband divorces her for being a poor housekeeper.
 - (b) Her husband divorces her for being a poor mother.
 - (c) Her husband divorcer her for committing fornication ten times.
7. Do the temporal consequences of the violation of a law of God render the law null and void?
8. Is the following proposition true or false:

All persons who attain the status of "unmarried" are persons who have a right to be married in God's sight.
9. If your answer to # 8 is "false" please specify the exceptions.
10. Is it lawful for a man to divorce his wife and marry another for every cause?

(1A35) I have given brother Buttermore nine arguments in support of the proposition: "The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person." I have accompanied its proof with Scriptures and "reasonable arguments." It will be most interesting to see what he will do with the material. This material is sent to brother Buttermore in Christian kindness and the interest that truth will prevail. I leave it to you, brother Buttermore.

BUTTERMORE'S FIRST NEGATIVE

Preliminary Remarks

(1N1) In the September, 1985 issue of the DEFENDER, on Page 69, brother Jackson has a published article on Marriage and Divorce. Because brother Jackson labeled as false the position I hold to be true, my Christian duty was to come to the defense of the truth. (Phil. 1:17). I had previously accepted a challenge by brother Jerry Moffitt of San Antonio, Texas to debate this issue. After much correspondence the proposition was set; however, brother Moffitt has since allowed the debate to fizzle out. Since a format such as the one brother Jackson and I are presenting to the reader is the most fair way to analyze a doctrine, I continued to seek a willing individual with which to engage in written debate. Brother Jackson wasted no time in accepting the invitation. I appreciate his confidence in my honesty and desire to affirm only what is true. I also appreciate very much the opportunity to discuss this issue with a man who manifested a fine spirit in his first affirmative. May the truth shine, whether it be for me or against me. I assure brother Jackson and the reader that this is my motivating factor in this debate. As I have already stated to brother Jackson I stand ready to change on this issue if I can be proven wrong in the stance I have taken. That I have begun my first negative implies that brother Jackson's first speech was not convincing. There are no circumstances save its falsehood which prevent me from accepting brother Jackson's position. I am not in, nor do I ever plan on being in, the guilty party's position, so I have not taken this position to benefit myself. Nor do I know any individuals in this situation. In the past several years, I have been right here, brother Jackson. Not off somewhere where I missed any reasonable arguments used to sustain your position. I have read every article, and every argument leveled against my position that I could read. But none are scriptural. Brother Jackson's first affirmative was presented in a Christian-like manner and I pray that the whole of our discussion will exhibit a Christ-like spirit.

Argument #1: Acquired Status

(1N2) While brother Jackson believes Mt. 19:9 is the focal passage, I believe Mt. 5:32 bears brighter light on the issue at hand. In the KJV it reads:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

(1N3) Can language be plainer than this? Jesus said that a man who puts away his wife for a cause other than fornication causes her to commit adultery, that is, when/if she remarries. This implies that if he puts her away FOR fornication, he does not cause her to commit adultery when she remarries. In one case (no fornication) the divorce put her in the position of becoming an adulteress should she marry another. In the other case (for fornication) the divorce did not put her in the position of becoming an adulteress should she remarry. In all of his first affirmative brother Jackson did not mention the truth of Mt. 5:32. Its bearing on this discussion cannot be overestimated. I hope he will attend it in his next speech.

(1N4) In (1A4) brother Jackson stated that the force of apolelumenen is "the having-been-put-away woman." The verse states that the one who marries "the having-been-put-away woman" commits adultery. Which "having-been-put-away

woman"? Obviously, the one just spoken of in the first part of the verse, the one put away apart from fornication. To verify this position, I point to letters in my possession from Maurice W. Lusk, III and Allen Black. Brother Lusk stated that the "most obvious understanding grammatically and semantically" is that the apolelumenen refers back to the one put away apart from fornication. Brother Black stated "The participle apolelumenen clearly refers back to the one put away parektos logou porneias." Brother Black's comment was concerning Mt. 5:32 but is also applicable to Mt. 19:9. I want to thank brother Jackson for stating that the force of apolelumenen is singular and not plural. Notice: "THE having-been-put-away woman." (emphasis mine, TLB) Answer this question in your next speech, brother Jackson -- Which woman is "THE" having-been-put-away woman? The one put away for fornication, or apart from fornication? Remember, it can't be both.

(1N5) Now, although one put away has acquired the status of "having-been-put-away", Jesus taught that only one of the cases committed adultery by remarrying. Brother Jackson stated that if a "having-been-put-away" person ever marries again they would commit adultery. But also remember that he said the force of the Greek was whoever married THE having-been-put-away one committed adultery. Thus he admitted the truth that Jesus taught that only one of the cases committed adultery by remarrying. But even though one put away apart from fornication would commit adultery in remarriage, is it the case that if "she ever marries another person she will sin in so doing"? What about the case where the former spouse dies? May she remarry then, brother Jackson? If not, why not? If so, why? If not, do you mean to tell us that one can commit adultery against a dead person? Although the put away guilty party is "a having-been-put-away person" they are not "THE having-been-put-away" person Jesus said committed adultery by remarrying.

(1N6) Brother Jackson asks me to reprint the following sentences and mark the appropriate boxes. He stressed that the one put away in each sentence is one put away for fornication.

1. Whoso marrieth her which is put away doth commit adultery. T F
2. Who marrieth her which is put away doth not commit adultery. T F

(1N7) I know these answers do not surprise brother Jackson. Had I answered them the opposite of the way they stand there would be no need of the debate. What will surprise him, though, is the support I have for my answers from scholars and brethren who disagree with my position anyway. Brother Jackson, I call your attention to the December 7, 1978 issue of the Gospel Advocate, Page 771. In the Questions and Answers section, conducted by brother Guy N. Woods, brother Woods has some comments on Mt. 19:9. Relevant to this discussion are the following:

"He disregards the grammar of the passage which makes the exception clause, except for fornication, modify the entire statement including the final clause, 'He that marrieth her when she is put away committeth adultery.'"

"Jesus said, 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery and he that marrieth her when she is put away committeth adultery.' This statement, put negatively, is just as true as it is in its affirmative form: 'Whosoever shall put away his wife (or her husband) when he or she has been guilty of fornication and shall marry another does not commit adultery and he or she that marrieth her or him when he or she is put away does not commit adultery.'"

(1N8) Brother Jackson fits the mold of the first quote. As his (1A10) shows, brother Jackson denies that the exception clause can be implied in the second clause. Woods shows that brother Jackson is disregarding simple grammar. Since the exception modifies the entire statement, what does that mean? Note again what one of the most learned men in the brotherhood says it means: "and he or she that marrieth her or him when he or she is put away (for fornication as Woods stated TLB) DOES NOT COMMIT ADULTERY." (emphasis mine, TLB) Very simply, that means that the one put away for fornication does not commit adultery for it would be impossible for one to commit adultery and not the other. Furthermore, in the book edited by Thomas B. Warren, YOUR MARRIAGE CAN BE GREAT, on Page 527, brother Garland Elkins stated: "The words 'saving for the cause of fornication' apply also to the second clause, 'and whosoever marrieth her which is put away'."

(1N9) Thus it can be seen that I am justified in answering as I have. Brother Jackson's argument on acquired status does not establish his case because the only one Jesus said committed adultery after acquiring the status of having-been-put-away is, as brother Jackson stated, THE having-been-put-away woman, i.e., the one put away ma epi porneia. But as I shall show in answer to his Argument #3, the one put away ma epi porneia may, in certain circumstances, become free to remarry in the future.

Argument #2:

(1N10) No doubt the average reader will have a hard time in comprehending the language of brother Jackson's second argument, because so very few have schooling in formal logic. However, to express his argument in language easily understood by the reader I offer his argument in the form of a syllogism:

Major Premise: If it is the case that the only divorced persons who do not commit adultery in remarriage are those who have put away a fornicator, then the guilty party may not remarry, for they did not put away a fornicator.

Minor Premise: It is the case that the only divorced persons who do not commit adultery in remarriage are those who have put away a fornicator.

Conclusion: It is the case that the guilty party may not remarry, for they did not put away a fornicator.

(1N11) The reader will notice the similarity between this argument and argument #3. Therefore, I shall deal in detail with brother Jackson's reasoning when we come to argument #3. However, some comments are in order for the rest of argument #2. Brother Jackson places Mt. 19:9a into an "A" form statement and then illustrates the logical form of an "A" form affirmative (i.e., All D are M). Then he proceeds to illustrate how to contrapose the affirmative "All D are M" by stating "All non-D are non-M". This is wrong. Remember brother Jackson, that in order to contrapose, one must not only negate the subject and predicate but one must also convert the terms. Note: "All D are M" contraposed is "All non-M are non-D." The correct contrapositive of "All humans are mortals" would be "All non-mortals are non-humans."

(1N12) Now as for brother Jackson's contrapositive, "All divorced persons who do not have the right of remarriage are persons who do not divorce fornicators," if it can be shown that it does not always hold true, (i.e., there are cases in which this statement would be false), while the affirmative of it is true, then it will have been established that his contrapositive is not a consistent

position and therefore, is worthless to this debate. This is the case because a universal affirmative cannot be true while its contrapositive is false. If the affirmative is always true, and there is a case, or cases, which render the contrapositive false, then the contrapositive cannot be a true contrapositive. There are cases which I shall bring up in answering brother Jackson's third argument which involve persons who are divorced but did not put away a fornicator. If any one of them may remarry, and I believe brother Jackson will agree that some may, it proves that his contrapositive does not hold true. Read on as we proceed.

Argument #3:

(1N13) Brother Jackson's syllogism is NOT valid. In his major premise, brother Jackson reasons that if the offended party may remarry, the guilty one does not then have the right to remarry. Then in his minor premise brother Jackson sneaks in a word which was not present in his major premise. He added the word "only." Without the word "only" in the major premise, the major premise is nothing more than conjecture. It is equal to stating: "If mother gave John a dime, it cannot be presumed that she gave Jim a dime." But as Mt. 5:32 teaches, when the exception phrase is applicable to the situation the put away one does not commit adultery. Furthermore, the reader will recall brother Woods' statement on the grammar of the passages which trashes brother Jackson's presumption. If, after a scriptural divorce, the innocent party may be remarried, why can it not be presumed that the put away guilty party also has the right to remarry? How can it be that they commit adultery against their former spouse? How can you commit adultery against someone to whom you are no longer lawfully (scripturally) bound? Answer this, brother Jackson. Why do both parties in a divorce not for fornication commit adultery in remarriage, while only one commits adultery when the divorce was for fornication? Remarriage is not contingent upon having put away a fornicator. If it were, then the following syllogism, which is after the form of brother Jackson's syllogism, would also be true. Note:

Major premise: If it is the case that Jesus' statements on divorce and remarriage, viz., Mt. 5:32 and 19:9; Mk. 10:11-12, Lk 16:18, give the right of remarriage to the offended party who puts away the guilty party, then it cannot be presumed that the man whose wife dies has the same right as the offended party.

Minor premise: Jesus' statements on divorce and remarriage give the right of remarriage only to the offended party who puts away the guilty party.

Conclusion: Therefore, the man whose wife dies cannot be presumed to have the same right as the offended party.

(1N14) The reader can clearly see by the absurdity of the reasoning that remarriage is not contingent upon having put away a fornicator. Remarriage is contingent on one being scripturally free from a mate. The only causes which bestow that right are scriptural divorce and death. Fornication is involved in scriptural divorce, therefore, the put away guilty party is scripturally free to remarry. (cf. I Cor. 7:27-28b) Furthermore, if remarriage is contingent upon one having to have put away a fornicator, (the point of Jackson's Argument #2), what will brother Jackson do with brother Woods' position that one who is put away unjustly, whose mate remarries, is free to remarry? Also, what will he do with brother Mac Deaver's position that one who remarries after being put away unscripturally has his second marriage "scripturalized" when the former mate dies? If it is the case that the only one given the right of remarriage is one

who has put away a fornicator, what will brother Jackson do for the following cases? 1) The case where one's mate has died? 2) The case where one is put away whose mate then dies? 3) The case where one's mate commits adultery and then puts them away before they have the opportunity to file for divorce? 4) The put away fornicator? 5) The case where one is put away for fornication whose former mate then dies? If brother Jackson says that any of these cases may ever remarry, he has admitted the fallacy of his argument and has admitted that remarriage is not contingent upon having put away a fornicator.

(1N15) In (1A10), brother Jackson has denied the truth which Woods and Elkins have stated, viz., that the exception applies to the second clause also. This is because he misunderstands the import of the verse. The verse is a general rule with an exception clause excepting a case from the application of the general rule. The general rule is: Whoever puts away his wife and marries another commits adultery, and whosoever marries her that is put away commits adultery. Jesus gave a case to which this general rule does not apply -- the case where fornication occurred. Without the exception clause, any and all put away persons, as well as those doing the putting away, would commit adultery in remarriage. But with the exception one omits the individuals involved in that case. Brother Jackson will not allow the exception to be placed in the second clause, but places the fornicator there when it clearly refers to the one put away NOT for fornication. That the exception does indeed apply to the second clause does not make Jesus contradict himself as brother Jackson asserts. As we have already seen, Jesus did not restrict remarriage to only offended divorcees. Therefore, the fact that the guilty party may remarry would not contradict Jesus' teaching in Mt. 19:9a. Mt. 19:9a allows the offended one to remarry, but if brother Jackson insists that the offended divorcee is the only one permitted to remarry, I will press him hard to explain the cases I mentioned in (1N14). And to wrap up my refutation of brother Jackson's third argument, I once again call the reader's attention to the mutability of brother Jackson's argumentation. In (1A4), brother Jackson stated that the force of the Greek, *apolelumenen*, is THE having-been-put-away woman. Then in (1A10), brother Jackson stresses the weight of the responsibility which lies on one who interprets it to mean that one who marries a divorced fornicator does not commit adultery. But what would he have me to interpret THE put away one to be? The one put away apart from fornication? It can only be one of them, dear brother, who fits the "THE". If it is not the put away fornicator, it is the one put away on trivial grounds. If it is not the one put away on trivial grounds, it is the fornicator. And if it is the fornicator, then one put away on trivial grounds may remarry while the one who put them away in 19:9a may not remarry. Which one is it, now, brother Jackson?

Argument 4:

(1N16) This argument may be thoroughly refuted without in-depth argumentation. Brother Jackson is one hundred percent wrong! If the guilty may remarry, that does not leave the law without objects of application. For instance, if the guilty may remarry, that does not negate the fact that one put away apart from fornication may not. It is quite evident that brother Jackson misunderstands the nature of the exception phrase. It was not intended to protect the rights of an offended party; it was intended to exclude the case of fornication from the general rule! Brother Jackson, if the guilty party may remarry, would you be so kind as to point out the rights of the innocent party being "unprotected" (i.e., infringed upon)? Brother Jackson is wrong in assuming that the fact that the guilty party may remarry implies that remarriage is granted for every cause. Jesus mentioned fornication (one cause). If the guilty party, put away for fornication, may remarry, explain how this makes plural causes, brother Jackson. You have affirmed that it does, now tell us how. If the guilty may remarry after

divorce for fornication, the one cause mentioned, what is the second, third, etc., cause which divorce may be had for? Give us specific cases!

(1N17) In brother Jackson's (1A13), he is implying that if God's law may be abused it both negates the law and implies that carnal penalties are necessary to insure that this abuse does not happen. Brother Jackson, God is not mocked. Those who willfully abuse any of his laws will pay at the judgment. Furthermore, why does brother Jackson seek to apply a penalty on only this sin? What about other actions which abuse the law of God? Why is this the only one my brethren seek to punish as they do? Why not put a penance penalty on every sin to keep people from abusing the law of God? The fact that one may abuse God's law does not negate that law -- does it, brother Jackson?

(1N18) In (1A14) brother Jackson mentions the wife-swapping of two baseball players in 1978. However, let the reader remember that the debate is whether or not a put away guilty party may remarry, not whether or not spouse-swapping is scriptural. Furthermore, in (1A15), brother Jackson thinks the citing of abuse to God's law is a reasonable argument against God's law. Why does he feel that abuse negates law? Will not God deal with abuse to his law? Certainly. Why, then, do brother Jackson and company feel obligated to fabricate a celibacy law to keep people from abusing God's law on divorce and remarriage?

Argument 5:

(1N19) I would agree with brother Jackson that under the gospel no one is allowed to do evil, but the gaining of reward or benefit has nothing whatsoever to do with that fact. Have you, brother Jackson ever committed sin to gain some benefit? Certainly. Who sins to be punished? Did you, then, have to pay a penalty to keep you from that benefit? I want to stress to the reader the absolute inconsistency of brother Jackson's position. He says, in essence, that sin must be penalized with some lifelong penalty in order to keep someone from benefiting from his sin. However, the only person he feels obligated to penalize is the put away guilty party. I assure you he is paying no lifelong penalty for any of his sins. If a person does evil in order to achieve good, he must repent of having done the evil, but does this disqualify him for any and every good that may come from the evil deed?

(1N20) To show the inconsistency of brother Jackson's syllogism, let me rewrite it inserting another case of sin on which I'm sure brother Jackson does not place a penalty.

Major premise: If it is the case that the Christian system forbids any evil deed which brings reward to its perpetrator, then the destruction of a legitimate marriage, by murder, with the right of the murderer to remarry is contrary to the will of God.

Minor premise: The Christian system does forbid any evil deed which brings reward to its perpetrator.

Conclusion: Therefore, the destruction of a legitimate marriage, by murder, with the right of the murderer to remarry is contrary to the will of God.

(1N21) In this syllogism $p =$ the murderer who may remarry. $q =$ the Christian system allowing reward from sin. $p \supset q$ $\neg q \therefore \neg p$. This form says, if the murderer may remarry, then the Christian system allows one to profit from sin. It is false that the Christian system allows one to profit from sin. Therefore,

it is false that the murderer may remarry. May the murderer of a spouse remarry, brother Jackson?

(1N22) Let us show the invalidity of brother Jackson's reasoning. If it is the case that no one may gain reward from sin, what will the affirmative do with the following situation? A man has been married for two years. He learns that his wife is pregnant. He is 20 years old and feels he cannot handle the responsibility and financial obligations. He wishes to be single again and free from the obligations. He commits adultery and is put away. He has gained the reward he desired. If he must be penalized to keep him from reaping this benefit, what do you suggest we do, brother Jackson? Make him marry? If you say he may not marry, are you not keeping him in the rewarding position he desired??? In Argument #6, brother Jackson says the greater penalty must be imposed on the greater sin. Which is worse, escaping marital responsibility and obligation, or making one mistake? Why does he readily assume all adulterers are seeking remarriage as a reward? Some are mere mortals overcome by temptation, and do not desire to lose their families. Brother Jackson's argument is worthless to this debate.

Argument 6:

(1N23) In the affirmative's argument #6, it is evident that he has misunderstood the clear import of Mt. 5:32 and 19:9, and especially Mk 10:11-12. Before giving a detailed answer to this argument, I would like brother Jackson to answer the following questions: 1) Why is one put away apart from fornication not permitted to remarry? 2) For what sin is the unjustly put away person being punished which requires celibacy?

(1N24) There is, however, something in (1A24) we may attend to presently. Brother Jackson said, "The fornicator sins against God . . . his wife . . . the church, if he is a member." Suppose for a minute that we have here a Christian man who commits adultery. He prays to God for forgiveness -- God forgives him. he pleads with his wife to forgive him -- she forgives him. He asks the church to forgive him and pray to God on his behalf -- they do both. He is not put away. On the other hand, we have a Christian man who commits adultery. He prays to God for forgiveness -- God forgives him. he asks the church to forgive him -- they do. He pleads with his wife to forgive him -- she does not. She puts him away. Brother Jackson teaches that in spite of God's forgiveness of the sin, it is the wife's unforgiving attitude which sentences the man to lifelong celibacy. Suppose even further that we have a man who commits adultery. He is not forgiven by God and the church, but is forgiven by his wife and is not put away. Must he remain celibate? If not, is not God's forgiveness inferior to the spouse's? God's forgiveness cannot wipe out the alleged penalty of celibacy, which the affirmative has fabricated, but the wife's forgiveness can. Interesting indeed. We shall have more to say along these lines later.

Argument #7:

(1N25) In (1A27) all brother Jackson has done is to assert that the law of God forbids one scripturally loosed from a mate rights of remarriage. It asserts that although the guilty is totally free, they are still able to commit adultery. Perhaps brother Jackson would like to explain for us who the guilty party commits adultery against should they remarry. If he does, he will be the first to attempt it. In Mk. 10:11-12, the adultery committed in remarriage is said to be "against" the one who put them away.

(1N26) Next, in (1A28) brother Jackson cites Roy Lanier, Sr.'s illustration and boasts that it accurately illustrates the truth of Mt. 19:9. It is quite apparent that brother Jackson did not think through the ramifications of this false illustration. It does not illustrate anything nor clarify anything. It is another attempt to argue for a lost cause. It is not parallel to the issue by any means. Perhaps brother Jackson will attend the following in his next speech. 1) What is the cell? 2) Is the cell the law of God? 3) Is the cell the marriage bond? 4) If the cell is the law of God, the illustration has them handcuffed BEFORE entering the law of God. How long a journey was there before the officer and prisoner got to the prison cell (law of God)? Or did the officer arrest (handcuff) the prisoner in the cell? How long are people handcuffed (married?) before they come into the law of God? If the cell is the law of God, how does the affirmative account for the innocent party (officer) being able to walk free from it? Is he affirming that scriptural divorce also frees the innocent party from the law of God? These problems eliminate the possibility of the cell being the law of God. 5) If the cell is the marriage bond, more problems arise. How can people be handcuffed (married) BEFORE entering the cell (marriage bond)? Again, how long were they handcuffed before they got to the cell? If the cell is the marriage bond, how does my opponent account for one walking free from it while the other remains bound to it? If the cell is the marriage bond, what are the handcuffs? The cell cannot be the marriage bond. This illustration most definitely illustrates a situation nowhere taught in the Scriptures!

(1N27) In the first sentence of (1A19) brother Jackson has it backwards. If the guilty party may NOT remarry, then "except" does not mean "except", it would mean exactly the opposite of its use. Notice Mt. 5:32 "Whosoever shall put away his wife, EVEN for fornication, causeth her to commit adultery." An exception is a case where a general rule does not apply. The case where fornication has occurred has been excepted (omitted) by our Lord. But brethren such as my opponent are not willing to accept that truth! Brother Jackson, I challenge you to show what "except" means if the guilty may remarry. You are wrong if you say, as you did, it has "no meaning." If the guilty may remarry, the phrase includes causes other than the one excepted and thus DOES have meaning. It is not negated by the fact that the guilty may remarry! As a matter of fact, that the guilty party may remarry beautifully illustrates the use of the exception. As for the attempt brother Jackson has made to have me in contradiction to Christ, it failed. This is the case because the second half of his statement is lacking some words which if inserted would be a contradiction, but would also state what I do not believe nor what we are debating. The statement that the guilty party may also remarry does not contradict the Lord's edict that the only one with the right to put away a companion and marry is the innocent party. This is the case because the guilty party may not put away. The right to put away is absent from the guilty party, but that does not contradict the Lord's teaching or imply that they may not remarry if put away.

Argument #8:

(1N28) Why brother Jackson labeled this as an argument I do not know. It has no premises or conclusions and thus does not help to establish his doctrine. Basically it amounts to no more than assertions and the calling into question of my integrity. It is his personal expression against what he thinks is false. While it is by no means an argument and hence unable to be logically argued against, some observations are in order. First, I notice that brother Jackson is quick and consistent in condemning the fornicator as one "lustful, inconsiderate, careless, hell-bound" (1A24), a "home-wrecker", etc. . . . It is then no wonder he feels obligated to punish such a dastardly fellow for life. I'm sure that he treats himself and his family that way when they sin. What lifelong penalties

are he and his family enduring for those times when they were rebelling against God in sin? Second, brother Jackson implies in (1A31) that my position is advocating and encouraging people to divorce. This, of course, is wrong. Third, he says that my position is quite popular. But I wonder what statistics he has to back up his claim. Fourth, he states that my position puts a premium on sin, allows free and easy divorce and remarriage, and renders any restrictions null and void. However, he is wrong. Does the fact that one can receive forgiveness for any sin without having to do lifelong penance put a premium on all sin? By no means! Does the fact that one could fornicate with 1000 women and remain eligible to marry put a premium on fornication? Why not impose a penance on them, brother Jackson? What if a fornicator seduced 50 married women and the women were put away? Did he not break up 50 homes? Certainly such a great rascal must be punished! What do you recommend for this "home-wrecker", brother Jackson? Is not the penalty for this adultery lifelong celibacy? Is not celibacy reaped every time adultery is sown? Furthermore, my position does not allow free and easy divorce. It does not void any restrictions. Rather it is in accord with the one exception to the Master's rule! And finally, I'm sure that brother Jackson will not mind if I take offense at his last sentence in (1A31). He implies that I am a proud person courting the favor of the masses allowing the voice of men to drown the voice of God. This is not a true painting. Pride is condemned, and the masses will be condemned. I, therefore, assure you, brother Jackson, that I want no association with either.

Argument #9:

(1N29) I must say that I am surprised that my opponent selected this text (Mk. 6:14-18) to attempt to substantiate his position. This is so because this text is a far cry from establishing his case. Notice that brother Jackson claims that Herodias "was once the wife of Philip", however, the verse states that she was still Philip's wife. This implies one of two things. She had never been put away, or she was put away apart from fornication. Thus, at best, the text can only be used to argue against unlawful divorce and remarriage. Brother Jackson had better prove that one, or both, of these individuals were put away for fornication before attempting to use it as he has.

Jackson's Questions:

1. Mt. 19:9a, when one puts away his wife for trivial causes he may not remarry.
2. The point of the passage is quite simple. It is brethren with preconceived ideas which cannot see the clear truth and its implications. The passage is meant to teach that divorce under the new covenant is restricted. God will no longer tolerate divorce for multiple reasons. Jesus restricted scriptural divorce to one cause in Mt. 5:32, 19:9.
- 3 & 4. Why brother Jackson asked these questions is beyond me. They have absolutely nothing to do with our discussion.
5. If one committed adultery 100 times and was put away each time, then each time they were scripturally free from any marital obligations. They would be as free from their former spouses as if the prior 99 had died.
6. (c) Her husband divorced her for committing fornication ten times.
7. No.

8 & 9. First, let me state that what men view as "unmarried" God does not necessarily consider "unmarried." There are those who are "scripturally unmarried" and those who have no scriptural grounds for divorce and thus although civil courts may grant a divorce they are "unscripturally unmarried," and thus commit adultery against their lawful mate should they remarry. So it is false that all who divorce their mates or are divorced are eligible to marry.

10. No.

Questions for Brother Jackson

1. What is adultery?
2. Does I Cor. 7:39 mean she must marry a Christian?
3. Who does the guilty party commit adultery against in remarriage?
4. If one is put away for fornication and their former mate dies, may the put away one remarry?
5. What is the penalty for a forgiven lie?
6. What is the penalty for forgiven fornication?
7. What is the penalty for unforgiven adultery?
8. What is the penalty for forgiven adultery?
9. Is celibacy a punishment imposed on the put away guilty party for their sin of adultery?
10. Is celibacy a natural consequence of adultery?
11. Can the put away guilty party be forgiven of their sin of adultery if they don't remain celibate?
12. Does God forgive and yet punish for the same forgiven sin?
13. Are all the penalties on a sin cancelled by the application of the blood of Christ?
14. Is it a sin on the part of the guilty party to be put away?
15. May the put away guilty party remarry their former mate?
16. Could the guilty fornicator repeat fornication 100 times, be divorced 100 times, and have a scriptural right to remarry her former mate 100 times? If not, why not?

(1N30) I believe that the reader can see that the foregoing material has refuted brother Jackson's arguments. I pray that he is honest enough to see that his position cannot stand and will not stand. If so, this debate is over. However, error dies hard. I predict that brother Jackson will continue to contend. To you now, brother Jackson.

JACKSON'S SECOND AFFIRMATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person.

(2A1) After carefully reading and considering brother Buttermore's first negative it is my opinion that he is a young man of considerable ability and talent in the art of expressing himself. It is refreshing to see a gospel preacher whose convictions have led him to make a public defense of what he believes to be the truth, and I can respect that. He has conducted himself as a Christian and a gentleman. Although I shall press him hard, for I know that what he teaches is false, I should not like for anything I say to be interpreted as an attack upon his character. Perhaps God, in His unfathomable providence, shall some day allow us to meet face to face in this life, and converse as true friends. I regret that we cannot stand together against the liberalism that threatens the peace and unity of our great brotherhood. Perhaps we may yet realize those aspirations since Tod has expressed his intentions to make a change if and when he has been proven wrong. I am totally convinced that the material in this second affirmative does just that. Tod, we all change. I once changed on some of these very matters before us now when I was but scarcely your age. I occupy the position I do now because it has been tested in the fire (so to speak) for nearly as long as you have lived. And yet, I assure you that I stand ready to make a change also if you can prove what I teach to be in error. You will, indeed be my friend.

A REVIEW AND DEFENSE OF THE FIRST AFFIRMATIVE MATERIAL

ARGUMENT # 1 ACQUIRED STATUS

(2A2) I should like to register a protest at this point to a violation of the rules we agreed upon, which violation is committed repeatedly by brother Buttermore. In (1A3) of the first affirmative I argued from Matthew 19:9. Brother Buttermore changed to Matthew 5:32, made an argument on it, and then answered it. The negative IS NOT permitted to follow such a course! It is his duty to follow the affirmative exactly. He is free to make whatever comments he wishes on Matthew 5:32, but not to substitute that passage for the one I used. If he cannot answer the arguments as I make them, he should say so and not build "straw men" and tear them down! Not only that, but he proceeded to take the affirmative and seek to reverse our roles. I shall not allow it and am under no obligation to answer the material which appears in his (1N2) and (1N3). He may return to it when he is affirming.

(2A3) Tod wants to know which "having-been-put-away" woman is intended in Matthew 19:9b? If it is the guilty fornicator, Tod loses his case and the debate. If she is the woman put away for trivial causes he says his case will stand. The answer is that she is the woman put away for fornication, AND I AM GOING TO USE TOD'S OWN REASONING TO PROVE THAT THAT IS EXACTLY WHAT HE MUST BELIEVE OR BE INCONSISTENT! Remember, that I am using Tod's reasoning. When I have shown that he must believe, himself, that she is the divorced fornicator, in order to be consistent, the debate should end, for he said he would change, and placed his case upon the basis that the "having-been-put-away-woman" is the one divorced for trivial causes in Matt. 19:9b; that is the woman put away apart from fornication. Tod's position is, if I understand him correctly, that a

woman who is put away for a frivolous cause (apart from fornication), is not really divorced in God's sight, so that when, and if, she remarries she is an adulterer because she is still married to her former mate. Now look at what Jesus says about the "having-been-put-away-woman" of Matthew 19:9b. He says she is what? DIVORCED (i.e., put away). According to your position, Tod, which woman does that make her? It makes her the one put away for fornication. Did Jesus say she was divorced or not? If he did, and he most assuredly did, then she has to be your woman divorced for fornication because she alone, according to you, is divorced, and God's Son should know. Welcome to my side, brother Buttermore! He has given up the whole debate in fewer than two pages, but I don't think he knows it! If you meant what you said, we can now shake hands and quit. But, in anticipation of the possibility that he might not choose to honor his commitment, we will finish answering his objections. Since Tod did not answer my # 1 argument he is still obligated to do so as the negative. He is obligated to show where a woman who acquires the status of a "having-been-put-away-woman" can ever have that status changed. She can have the sin forgiven, but she is still a "having-been-put-away-woman" and Jesus says she and her new mate commit adultery when they marry. This is exactly what my proposition says and I have sustained it in argument # 1.

BUTTERMORE'S AMAZING ADMISSION!!!

(2A4) In all of my years of preaching the gospel and contending for the Faith I have never seen a more flagrant violation of a passage of Scripture or crucial admission of false doctrine than what Tod wrote in (1N6)! Look at it! He marked THE VERY WORDS OF THE LORD AS FALSE! Jesus said, "And whoso marrieth her which is put away doth commit adultery." and my opponent MARKED THAT FALSE! Does this sound like a man who will change if he is proven to be wrong? Or will he change the Bible? Which has he done? He penciled in a "NOT" and reversed the Lord's words. In doing so he has admitted: (1) If a passage teaches the opposite of what he believes he will pencil in the change instead of admit it. (2) When he is finished with his reasoning (?) in this debate its summary will be that the Lord meant THE OPPOSITE OF WHAT HE SAID. We have been trying to get brethren to see this about this ungodly doctrine of "the guilty party can remarry" and now here is proof from one of their own men. ~~Tod's dilemma may be illustrated in the following charts:~~

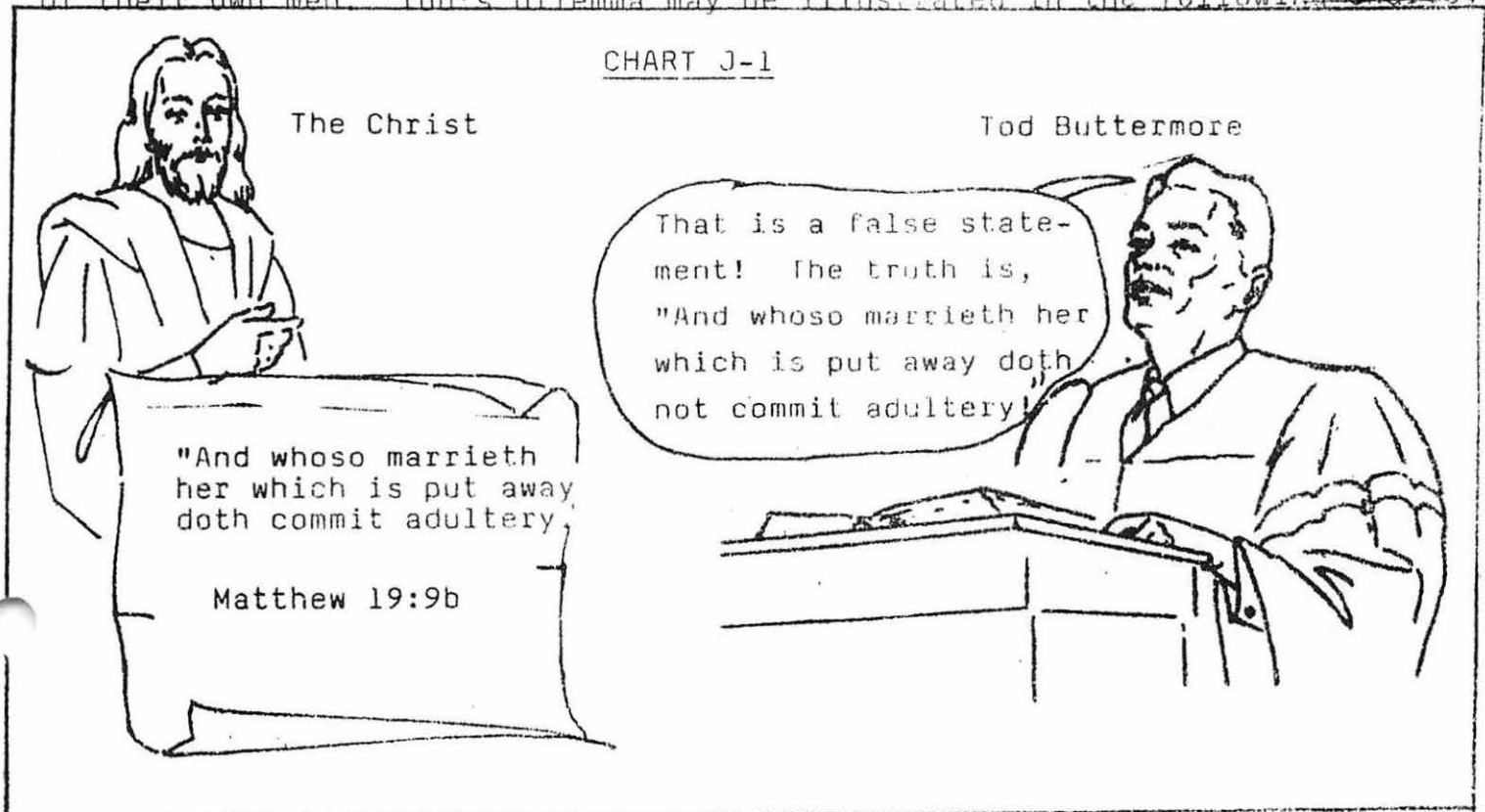


CHART J - 2

n. 2:17	<u>GOD SAID</u> "...THOU SHALT SURELY DIE."	<u>SERPENT SAID</u> "YE SHALL NOT SURELY DIE"
Mt. 19:9b	<u>CHRIST SAID</u> "WHOSO MARRIETH HER WHICH IS PUT AWAY DOTHTH COMMIT ADULTERY."	<u>TOD BUTTERMORE SAYS</u> "WHOSO MARRIETH HER WHICH IS PUT AWAY DOTHTH NOT COMMIT ADULTERY."

YOU JUST TELL ME WHAT THE DIFFERENCE IS!!!

(2A5) Tod now informs us that he will support his position, not by the Bible as he has signed to do, but by the scholars, and more than this, by scholars who DISAGREE WITH HIM! How about that? That will involve some hermeneutical that I want to see! The proper use of scholars, even when they AGREE with you, is consultation in their area where they have expertise such as lexicons dictionaries or grammars. Their opinions on texts is no better than yours or mine, Tod. But since you insist on counting scholars lets go at it (the reader should note that I disagree with the procedure but will show that Tod cannot support his position even in that manner). The 46 "scholars" who translated the KJV at Matthew 19:9b contradicted what you say it means in that they included no "NOT." So did the 101 scholars of the ASV. Tod used Lusk, Elkins and Woods. The count is now 147 to 3. Now I shall proceed to take away those three.

(2A6) Does Maurice Lusk, III support the position that the guilty party of Matthew 19:9 can remarry? Here is what he said about it:

The fact here we cannot deny is that God has designated the one violating the marriage vows by sexual immorality an adulterer or an adulteress; these are they who have, consequently, lost their right to another covenant. If they do marry, their marriage is adulterous or adulterated. (Maurice, Lusk, III, Marriage Divorce And Remarriage. (Atlanta: Guild Of Scribes, 1982, pp. 52,53).

(2A7) Tod's score is now 148 to 2. Does Guy N. Woods agree with Tod, or has Tod misused his words? On November 29, I sent Tod's first three pages of his negative to brother Woods and asked him to comment upon it and give me permission to print the reply. On December 5th I received the following reply from brother Woods which serves as quite an embarrassment to Tod.

It is quite apparent that brother Buttermore misapprehends my statement to which he refers, and omits from the quotation he makes, the context which clearly shows the significance intended.

Jesus said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." (Matt. 19:9). This statement put negatively, is just as true as it is in its affirmative form: "Whosoever shall put away his wife (or her husband) when he or she has been guilty of fornication and shall marry another does not commit adultery and he or she that marrieth her or him when he or she is put away does not commit adultery.

To make the matter more obvious, if possible, note this: A marries B. B cohabits with C. B and C thereby become adulterers. A, the INNOCENT party, may, should he (or she) choose to do so, remarry. Should B abandon C and take up with D on to Z each such union is adulterous. A, being the innocent party in the matter does NOT

Commit adultery by remarrying, nor does the party who marries A do so, since, being the innocent party, A, is free to marry. This is precisely what my statement says, and brother Buttermore's conclusion is unwarranted. Again: Only the INNOCENT party, and only the INNOCENT PARTY in a marriage broken by FORNICATION, may scripturally remarry during the lifetime of the former companion. If any statement by either disputant in this discussion includes a quotation from me, I ask that the whole of this letter beginning with the words, "It is quite apparent..." be included. Thank you.

Signed
Guy N. Woods
December 3, 1985.

(2A8) I caution the reader to beware of Tod's use of the scholars! By the admission of one he used he has misunderstood them, omitted crucial parts of the context and misused them. This is exactly what he does in his little booklet titled "Loosed But Bound" and should take it off of the market immediately!

(2A9) What is Tod's "score" now? 148 to 1. Does Garland Elkins agree with Tod? Did Tod give him the same unscholarly treatment? Read on:

Our Lord taught that adultery is the only ground for the breakup of a marriage with the right of the innocent party to remarry. The words, "saving for the cause of fornication" apply also to the second clause, "and whoso marrieth her which is put away." ...However, let it be emphasized that he did place a no-marriage penalty upon the guilty partner! (Matthew 5:32; 19:9). (Garland Elkins, Your Marriage Can Be Great. (Jonesboro, Arkansas: National Christian Press, 1978. p. 527).

(2A10). Tod, can you not see that Garland is saying the phrase can be applied in the second clause in the sense that the woman who puts her husband away for fornication and remarries is as guiltless as the man of Matthew 19:9a? Don't go to these scholars to prove what you already unchangeably believe and you will not misunderstand and misuse them. But Tod's "score" is now 149 to 0!

(2A11) But he wants to know about this "having-been-put-away-woman's" status in the event her former husband dies. This is a smoke screen and a quibble. Why does Tod not want to discuss the issue? The proposition involves living people and Tod believes the put away woman commits no sin in remarriage even when her husband or 99 husbands are all still alive. Is Tod saying death involves a divorce? We are discussing divorce aren't we? If he is right every widow and widower is a divorcee, and in order to keep his doctrine my opponent will degrade the honorable status of widowhood and reduce it to divorcee! Where will the man stop! And besides that in answer to my question #1 he said one put away for trivial causes may not remarry. What if he dies Tod? want to repudiate it Tod? Reader, you watch and see if he does not back himself into a corner in which he has to admit that he does not believe that a mate can ever get himself or herself into a marital circumstance in which he or she cannot have another mate. He does exactly that in this negative. But to answer his quibble: When a mate dies the survivor is not a divorcee. And when the husband of a "having-been-put-away-woman" dies she retains that status of disqualification. Tod has shown no evidence to the contrary so it stands. Now I hope Tod is not going to make the mistake that he did in his little booklet of arguing that this woman is free to marry because this death conferred the status of "unmarried" on her, for in his answer to Question # 8 he said that would not work.

ARGUMENT # 2: MATTHEW 19:9 TEACHES IMPLICITLY THAT A
DIVORCED FORNICATOR HAS NO RIGHT OF REMARRIAGE.

(2A12) Brother Buttermore again violates the rules we agreed upon by ignoring my argument and presenting his own. The proposition correctly contraposed is, "All divorced persons who do not have the right of remarriage are persons who do not divorce fornicators." I suggest Tod get busy and show it to be false if he can. As (2A11) clearly shows, trying to make death an exception will not work.

ARGUMENT # 3: THE GUILTY PARTY DOES NOT HAVE THE RIGHT OF
REMARRIAGE BECAUSE SHE DOES NOT POSSESS THE CAUSE WHICH BE-
STOWS THAT RIGHT.

(2A13) Brother Buttermore is correct the syllogism is not valid since I did not include the word "only" in the major premise. The correction:

Major premise: If it is the case that Jesus' statements on divorce and re-marriage, viz., Matt. 5:32; 19:9; Mk. 10:11,12; Lk. 16:18, give the right of remarriage to the offended party only, who puts away the guilty party, then the guilty party cannot be presumed to have the same right as the offended party.

Minor premise: Jesus' statements on divorce and remarriage, viz., Matt. 5:32; 19:9; Mk. 10:11,12; Lk. 16:18, give the right of remarriage to the offended party only, who puts away the guilty party,

Conclusion: Therefore, the guilty party cannot be presumed to have the same right as the offended party.

(2A14) Tod's questions only serve to show his confusion on the issue. The two quibbles to which he reverts constantly are (1) death and (2) Adultery must always be committed against someone you are married to. The first we took away in (2A11) and the second we will take away in reply to his objections to argument # 7. His whole thesis in his little booklet is based on these two quibbles.

(2A15) Jesus said that the man who marries the "having-been-put-away-woman" of Matthew 19:9 commits adultery. Tod, can you show us who he is married to? To whom had he been married so that he committed adultery against her? Your point is gone, brother. When one is divorced as a fornicator, both parties in the new union are adulterers. A divorces B for fornication and B marries C whom Jesus said nothing about having a former mate, but he is an adulterer. They both commit adultery because neither of them has the cause that bestows the right of a new union. But only one commits adultery in remarriage after a divorce for fornication because only one has the right that bestows that privilege. I do not know why this is so hard to grasp! I Corinthians 7:27,28b says NOTHING about a mate put away for fornication, and Tod is misapplying that just like he did the scholar's statements. If you want to debate Woods and Deaver I can give you their addresses, but if you think either of them will agree with you - think again! Then he goes back to his death dodge which was answered in (2A11). In question 3 Tod asks about a situation that Woods dealt with in the very article Tod quoted from (Gospel Advocate, Dec. 7, 1978), and while he was reading I wonder why he did not see that? Tod also answered it in his reply to my questions 8 and 9. The rest of the paragraph is pure conjecture.

ARGUMENT # 3 b: THE GUILTY PARTY IS NOT FREE TO REMARRY
BECAUSE THE POSITION REQUIRES THAT ONE VIOLATE THE RULES
OF GRAMMAR TO SUSTAIN IT.

(2A16) In the application of the exceptive phrase I have not denied what Elkins and Woods have said, as my opponent charges, but it is brother Butter-

more who has committed the error of both misunderstanding and misusing them as Woods himself ATTESTS. Tod says that without the exceptive phrase both parties commit adultery in remarriage. He is correct. But he adds that WITH the exceptive phrase "neither" of them commits adultery in a second union. This is false. Since the exceptive phrase appears only as a MODIFIER OF THE INNOCENT PARTY'S ACTION, it teaches that only the innocent party is justified in contracting a second union. If it is to be applied as Tod argues, then he has changed an adverbial modifier (the only way it appears) into an adjectival modifier. The two verbs "shall put away" and "shall marry" in the first clause, are both modified by the phrase "except it be for fornication." It modifies an ACTION and is therefore an adverbial modifier. In the second half of the verse the subject is a MAN who marries a "having-been-put-away-woman." It is said of this man that he keeps on committing adultery. Put in your "except for fornication" and you make it modify a person or a participle, and that makes it adjectival in function. There can be no justification for attempting to make an adjectival phrase out of AN ADVERBIAL one. It should be manifest to all reasonable persons that any doctrine that has to violate the rules of grammar in order to survive is false, False, FALSE!

ARGUMENT # 4: IF THE GUILTY PARTY IS FREE TO REMARRY FOLLOWING A DIVORCE FOR FORNICATION, CHRIST HAS NO LAW AT ALL ON DIVORCE.

((2A17) Tod wants to know how his doctrine leaves Matthew 19:9 without objects of application. If an exception applies to everybody involved then where is the exception? Exceptions exclude, as Tod has noted, but if neither party in a divorce for fornication is excluded from remarriage, it does not take a genius to figure out that there is no exception. Without the exception, no one could remarry, as Tod agrees. With it someone can. The one who can is the exception. If both can there is no exception. But now I will show what I promised previously, i.e., that according to Tod's reasoning (?) there is no way anyone could ever render himself ineligible for a second union. Proof please: (1) Guilty puts away guilty - one dies and the other may remarry. (2) Guilty puts away innocent - Tod's answer to questions 8 and 9 show he still thinks the put away may remarry. If he objects he can just apply his death case here also and get the one put away a new husband. (3) Innocent puts away guilty - the guilty and innocent may remarry (this is what the debate is about). (4) Innocent puts away innocent - one dies and the other may remarry. Now where is the meaning of "except it be for fornication?" Give us a case in which one would be disqualified for a second union, sir! The right of an innocent party to enter a second union is unprotected if the offender has the same right. Just how is a man protected when his wife may commit adultery and reap the reward of another scriptural union as a direct result? Just how! There are your plural causes and the syllogism is true. Now deal with it!

(2A18) My (1A17 - 1A21) must have stung Tod severely, for, like most men who lose face, they begin making wild charges they cannot prove. I never argued that the fact that God's laws can be abused necessitates a carnal penalty. Sir, I have not "fabricated" a "penance penalty" and you owe me an apology. When you said, in answer to my question # 1 that one divorced for frivolous causes may not remarry, why isn't that Tod Buttermore's fabrication of a penance penalty? If you ever give one case in which one is disqualified for remarriage your irresponsible charge will involve you in "fabricating a penance penalty." If not, why not?

(2A19) Reader, where did Tod deny that my (1A13) illustration does not exactly illustrate the implications of his doctrine? He knows that it is right! Yes, God's law can be abused, but Tod's position implies that one can abuse it WITH GOD'S APPROVAL IN THE FINALITY. This is the difference. Ouch! Can Tod not comprehend the simplest argument? The argument is that abuse of

His laws in a way that necessitates that He approve of it is a misapplication of it. But Tod, brother, what you have now recognized as an abuse in the case of the baseball players would be NO ABUSE AT ALL IF YOUR DOCTRINE IS CORRECT, BUT AN ACCURATE APPLICATION OF IT. You have answered yourself and cannot see it. Tod had enough of that very quickly and so completely ignored the case of the elder and deacon's wife. It will not pass. Note below:

#1 -- ELDER	commits adultery	DEACON'S WIFE
#2 -- DEACON	puts away	DEACON'S WIFE
#3 -- ELDER'S WFE	puts away	ELDER
#4 --ELDER	marries	DEACON'S DIVORCED WIFE
#5 -- DEACON	marries	ELDER'S WIFE

THIS IS WIFE SWAPPING APPROVED OF GOD IN THE FINAL OUTCOME ACCORDING TO TOD'S POSITION AND IT COULD BE REPEATED UNTIL EVERY MAN HAD EVERY OTHER MAN'S WIFE IN THE CONGREGATION!!

CHART J - 3

(2A20) Again, Tod shows his confusion. Yes, Tod, I have sinned and gained a benefit from it, unfortunately, but I never did so with God's approval, and that is what your position allows. Regarding his charge of leveling penalties what did Jesus say about penalties in Matthew 19:11,12? Was he imposing penance penalties? I know people right now who have given up marriage because they know they are inelligible, and they do not feel like they are doing penance at all. Do you know why, Tod? Because they love the Lord more than the world and do not conceive of his law as grievous (1Jn. 5:3). They know God is not responsible for the mess people get themselves into and they are not willing to charge Him with "penance penalties" when they are the ones that brought it on themselves, and you ought to be ashamed. When whoremongers get themselves into a mess they often get mad at men who preach it just like it is regardless of the consequences and assign all kinds of ugly epitaphs to them in order to solicit sympathy and make people believe they are being persecuted. If they succeed they may often find preachers who are willing to tell them they have been unjustly penalized and tickle their ears. Some of the men who do it are called "scholars" but none of them you have quoted are of that crew. I thought you were too bright a young man to fall for that, and perhaps you are. Read with an open mind brother and not just to find what you are looking for.

(2A21) Did the reader miss what Tod said in (1N19)? In his last sentence he said one can sin in order to reap good, repent (?) and enjoy it with God's blessings. Sure he said it. Just read it. What a doctrine!

(2A22) In his (1N20) Tod says concerning my syllogism, "...let me rewrite it inserting another case..." I will not let you rewrite it. You need to learn the rules of debate. Then he wrote a Modus Ponens syllogism and gave the symbols of a Modus Tollens! The conclusion of Tod's reasoning is "The end justifies the means." (Rom. 3:8). No, a murderer may not marry the woman he has murdered his wife for, and it has nothing to do with Matthew 19:9, but whether or not we may do evil that good may come (with God's approval of the outcome). Just tell me if you agree with the following illustration and you will answer this quibble yourself: A and B are in business together with a contract that states that upon the death of either the survivor inherits the business. A murders B. He repents. Now tell me if he can keep the business with God's approval, and if so be prepared to explain his repentance (?) in light of Thayer's definition and why he has not done evil and reaped a reward he can keep with God's approval? Oh, where are you now, my brother?

(2A23) Now to Tod's case which he wants me to settle with the 20 year-old derelect. He divorces his wife because he wants to avoid the obligation incurred in her pregnancy. Tod says that, in obtaining the divorce, he obtained that for which he committed adultery, i.e., release from obligations. Apparently, Tod has not done his homework on this matter either. If you 20 year-old men think you can relieve yourself of the responsibility of the support of a wife and child by committing adultery and being divorced, you had better think twice and go to someone other than Tod Buttermore for advice! Apparently, according to his doctrine, you can, but someone needs to give Tod a Bible opened at I Timothy 5:8 and a copy of the law on alimony and child support! Tod wants me to tell him what I would make him do. I am not in the "making do" business as you often falsely accuse me Tod, but God will send such a young man to hell if he does not repent and change, and the government will send him to jail. You see where a man ends up when he teaches false doctrine? Argument # 5 stands as affirmed: The guilty party may not remarry because it allows one to do evil that good may come.

ARGUMENT # 6: THE GUILTY PARTY IS NOT FREE TO REMARRY BECAUSE SUCH A PRIVILEGE WOULD MAKE THE GOSPEL INEQUITABLE IN THAT IT IMPOSES THE GREATER PENALTY ON THE LESSER SIN AND THE LESSER PENALTY ON THE GREATER SIN.

(2A24) The reader will please note that, once again, Tod used neither Scripture nor logical argument to counter this telling Bible argument, and thus, it remains unanswered. It is another quibble. And I say that kindly, but frankly. This is exactly the course taken by sectarians in debate on Mark 16:16. (1) One put away apart from fornication is not permitted to remarry because Jesus said so (Mk. 10:11,12). (2) The unjustly put away person is required to remain celibate because he has not the cause that bestows the right of remarriage (Matt. 19:9). That's Bible, not quibble!

(2A25) Tod's two quibbles answered: Case # 1: A case of reconciliation (we are discussing divorce) approved in I Cor. 7:11. Case # 2: A case nowhere approved in the Bible. In my argument # 1 I specified that the put away person may be forgiven, but Tod has yet to show, by the Bible, that her status has been changed by forgiveness on her husband's part as he implies here. Tod said, in answer to question # 1 that one who puts his wife away for trivial causes may not remarry. What if the put away person is then forgiven Tod? Now you have reversed your answer to Question #1 and got them both qualified for a second marriage! You have subsequently left yourself with NO CASE IN WHICH ONE CAN RENDER HIMSELF DISQUALIFIED FOR A SECOND MATE. I said he would do it! And they both could do it 100 times with God's approval, rendering Matthew 19:9 meaning "0". Now answer Argument # 6.

ARGUMENT # 7: THE GUILTY PARTY MAY NOT REMARRY BECAUSE IT WOULD ELIMINATE THE SIGNIFICANCE OF THE EXCEPTIVE PHRASE IN MATT. 19:9.

(2A26) Tod says that in order to sustain my argument I must show when the guilty party commits adultery in a divorce for fornication against a man she is no longer married to. I deny it, but he says if I try it I will be the first. Apparently he has not done his homework on this one very well either, because I will not only show it, but use one of his own "scholars" to do it. If he had gone to the scholars to find the truth instead of trying to prove what he already unchangeably believed he would have seen the following quote by brother Maurice Lusk III proving the divorced woman in matthew 19:9 commits adultery even though she is unmarried:

The question here is that of how all this helps us to better understand Jesus' use of MOICHEIA (adultery) in Matt. 5:32 and 19:9.

In Matt. 19:6, Jesus states, "...what therefore God has joined together (SUNEZUEUXEN, the aorist of SUZEUGNUMI, meaning to yoke or join together) let not man put asunder (CHORIZETO, present imper-

ative of CHORIZO) Marriage, as it was intended from the creation is the yoking or joining together of male and female by God (cf. Gen. 2:18-25 cited by Jesus in matt.19:4-6). Those joining themselves in marriage without God's sanction and/or authority are guilty of adulterating marriage as ordained of God.

There are various ways marriage may be adulterated. One may adulterate a marriage by PORNEIA (sexual immorality). as taught by Jesus in matt. 5:32 and here in 19:9; PORNEIA is a perversion or adulteration of marriage as God ordained it. Secondly, one may adulterate a marriage by yoking or joining themselves together in a marital union with another without having God's sanction and/or authority to do so. This is, in essence, what is under consideration in Matt. 5:32 and 19:9 in Jesus' statements that those putting away their mates (unless those mates are guilty of sexual immorality) and marrying another are committing adultery (i.e., their union is adulteration of marriage); and everyone marrying one who has been put away yokes or joins himself/herself to one he/she is forbidden to have, and their marriage is adulterous, or better "adulterated" (MOICHEIA) (Marrice, Lusk III, Marriage Divorce and Remarriage. (Atlanta, Georgia; Guild Of Scribes, 1982, pp. 51,52).

(2A27) If Tod accepts his own scholars his argument that the put away woman in Matthew 19:9 cannot commit adultery in a remarriage because she is not married so she commits adultery against someone, is GONE, GONE! He should take his booklet out of circulation, for that is his chief quibble in it. Lusk, a true scholar on the Greek, says that, according to the Greek, she commits adultery in that she adulterates marriage by marrying in violation of God's prohibition. Can you handle it Tod? Just give me the passage.

(2A28) In Tod's (1N26) he demonstrates his complete lack of understanding of the principles of hermeneutics. If this is his idea of sound hermeneutics I can understand how he came up with the idea that the guilty party can remarry, and I doubt that I can help him. Tod should know that one cannot press out the details of an illustration this way, and if you could one could mistreat the Lord's parables the same way EVEN AS THE SECTARIANS DO! Tod might as well have asked the significance of the eyes of the characters, the officer's blue suit and the town the jail was in. But all of this was to hide the fact that he cannot deal with the illustration. As I understand the illustration: (1) The officer represents one of the marital partners. (Matt. 19:6). (2) The cell is God's law regarding marriage and divorce (Matt. 19:9).(3)The release is the divorce (Matt. 19:9a). (4) The officer walks out - is free to remarry or free from the law that forbids remarriage (Matt. 19:9a). (5) The prisoner is not released from the law forbidding remarriage, and commits adultery (adulterates marriage) when and if she does (Matt. 19:9b). It exactly illustrates Matthew 19:9. Now I expect a Bible answer, not a quibble.

(2A29) Tod challenges me to show what "except" means if the guilty party may remarry. Well, that's my point, brother, he/she cannot. Are you paying attention? I showed in (2A25) that if the guilty party may also remarry it means "O." Just apply your reasoning here to the "except" in John 3:5 and see where it gets you. He says "except" beautifully illustrates that there are causes other than the one excepted. Then its exact use in John 3:5 "beautifully illustrates" there are other ways of entering the kingdom than the one excepted. What will the man say next?

ARGUMENT # 8: THE GUILTY PARTY MAY NOT REMARRY WITH GOD'S APPROVAL BECAUSE THE DOCTRINE STRENGTHENS THE HAND OF EVILDOERS.

((2A29) I am glad to hear Tod deny that he teaches his doctrine to the plaudits of evil men. If the charge does not apply he should not get upset for his name does not appear in the material. However, he has committed the fallacy of loose accusations as I new he would, in that he repeatedly

sought to evoke sympathy for evil doers by accusing me of "fabricating a penance penalty." I have heard all of that before and countered it before he got to it. All he has is what he has heard from others.

ARGUMENT # 9: THE GUILTY PARTY MAY NOT REMARRY, WITH GOD'S APPROVAL BECAUSE MARK 6:14-18 TEACHES AGAINST IT.

(2A30) I did not think Tod could handle Herod and Herodias, and he could not John said it was not lawful for him to have her, but Tod can show them a way. (1) If she is still Phillip's wife all Phillip has to do is divorce her and Herod can have her since the guilty party can remarry. (2) If she is already put away the same thing applies. (3) No matter what her case Phillip can forgive her, and that makes it lawful, unless old Phillip makes her do "penance" for the rest of her life because of his unforgiving spirit! What will Tod say next? I challenge Tod to deal with argument # 9.

BUTTERMORE'S ANSWERS TO MY QUESTIONS

1. Tod says one who puts away his wife for trivial causes may not remarry, but in (1N24) argued that her husband can forgive her and remarry.
 2. If a man can forgive his wife and grant remarriage by it Tod's answer is ridiculous. (3 and 4) no answer. (5) What an admission! You can have as many wives as you wish with Tod's doctrine, and all with God's favor. What an ungodly doctrine! (6) Tod's answer to six shows a reward for fornication with God's approval. (7) If temporal punishment does not render God's law null and void (and I do not so argue) what is all this stuff about "Penance penalties?" (8 and 9) No answer. (10) Tod says it is not lawful for a man to divorce his wife and remarry for every cause, but in (1N27) he actually argued that the "except" means there are causes other than fornication for which the exception applies. I never saw such confusion!

MY ANSWER TO BUTTERMORE'S QUESTIONS

(1) The definition of adultery depends on what word is used. Lusk says it is used to signify the adulteration of marriage by unlawfully entering it as cited in (2A26) (2) Same as your answer to my 3 & 4. (3) God and His marriage law (Matt. 19:9). (4) "Whoso marrieth her which is put away doth commit adultery. (5) Whatever the consequences are. (6) Same answer (7) Same answer. (8) Same answer. (9) Matthew 19:9-12. (10) Matthew 19:9b (11) Yes. (12) Man punishes himself by violating God's law. If a man gets drunk AND kills his daughter in an automobile accident he can be forgiven, but does he still suffer the punishment involved in the consequences? How about it? (13) Are God's laws cancelled by the blood of Christ? What about a thief who wants to keep his loot after applying the blood of Christ? Does the blood of Christ cancel his obligation to give up the loot? I do not know if we can help Tod. (14) If the guilty party did not sin he could not be put away. (15) Same answer as yours to my 3 and 4. (16) See my (1A2) in the definition of terms.

APPEAL TO TOD TO REPENT OF HIS DOCTRINE

(2A30) Tod, there is not a reasonable person in the world that will see an answer to my material in your quibbles. You have done a miserable job. But not because you lack ability. It is because your position cannot be defended and involves you in insurmountable absurdities. Your answers (?) are a multitude of "what if's." I ask that you renounce this false doctrine and join hands with me in combating this ungodly doctrine. If you will do so I shall meet you fact to face and shake your hand no matter what the expense. You said you would repent if shown to be wrong. It has been done, my brother. Lets tear up and burn this debate without your having to suffer further embarrassment in defense of this ungodly doctrine. I offer you my hand.



GOSPEL ADVOCATE
P.O. BOX 150
NASHVILLE, TENNESSEE 37202

December 3, 1985

GUY N. WOODS
QUERY EDITOR
(615) 254-8781

Mr. Roger Jackson
940 Old Wood Road
Oxford, Alabama 36203

Dear brother Jackson:

In keeping with your request, I am enclosing a photostatic copy of the article to which your opponent refers, as well as an answer to another question dealing with the issue involved.

It is quite apparent that brother Buttermore misapprehends my statement to which he refers, and omits from the quotation he makes the context which clearly shows the significance intended.

"Jesus said, 'Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery and he that marrieth her when she is put away committeth adultery.' (Matt. 19:9) This statement put negatively, is just as true as it is in its affirmative form: 'Whosoever shall put away his wife (or her husband) when he or she has been guilty of fornication and shall marry another does not commit adultery and he or she that marrieth her or him when he or she is put away does not commit adultery'"

To make the matter more obvious, if possible, note this: A marries B. B cohabits with C. B and C thereby become adulterers. A, the INNOCENT party, may, should he (or she) choose to do so, remarry. Should B abandon C and take up with D on to Z each such union is adulterous. A, being the innocent party in the matter does NOT commit adultery by remarrying, nor does the party who marries A do so, since, being the innocent party, A is free to remarry. This is precisely what my statement says, and brother Buttermore's conclusion is unwarranted. Again: Only the INNOCENT party, and only the INNOCENT PARTY in a marriage broken BY FORNICATION, may scripturally remarry during the lifetime of the former companion. If any statement by either disputant in this discussion includes a quotation from me, I ask that the whole of this letter beginning with the words, "It is quite apparent..." be included. Thank you.

Faithfully yours,

Guy N. Woods

GUY N. WOODS

GNW:vp

Enclosures



GOSPEL ADVOCATE
P.O. BOX 150
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GUY N. WOODS
QUERY EDITOR
(615) 254-8781

December 23, 1985

Mr. Tod Buttermore
2523 East Midlothian Boulevard #5
Struthers, Ohio 44471

Dear Sir:

I have made it a practice through life to respond immediately to every sincere letter received. But, when one so deficient in even elementary Christian deportment in correspondence insults me, I have neither the time nor the inclination to waste my energy answering questions. Two things you quite obviously ought to do: (1) Learn something about simple English sentence structure, and (2) basic courtesy.

Faithfully yours,

GUY N. WOODS

GNW:vp

cc: Mr. Roger Jackson

Shenandoah

CHURCH OF CHRIST

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November 18, 1985

Roger Jackson
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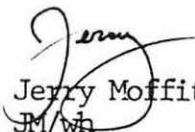
Dear Roger,

It is a small world. I just spoke at the Denton Lectures to Bobby Cullum, asking him to debate, in THRUST, Tod on the subject of the guilty party. I was going to ask you to debate on a different subject. However, if you like, I would publish a debate between you and Tod on the subject. It would be, I think, an abbreviated form of the debate you now have going with him. If you agree to do this with him, I will ask Bobby to take the other subject I was going to send you for your approval.

If you agree, I will write Tod for his approval regarding this abbreviated debate. In it you would both be allowed 24 pages, doubled spaced, Pica type. I would suggest 4 six-page speeches. If Elite type is used, the speeches should be 5½ pages. We have other debates of that length which were successful. It lends itself to the cream of the arguments.

By the way, you may be interested in an enclosure I have. Take care. Don't over-work.

In Him,


Jerry Moffitt
JM/wm

A JOURNAL DEVOTED TO
THE REFUTATION OF
NOMINATIONAL
DOCTRINES AND EVERY
FORM OF LIBERALISM.



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December 30, 1985

Mr. Tod Buttermore
2523 E. Midlothian #5
Struthers, Ohio 44471

Dear Tod,

By now Roger Jackson may have contacted you regarding a debate in Thrust on "The Guilty Party." We are pleased to have this debate for the brethren to read, and we want to encourage you to do the best job possible. I am enclosing a letter I wrote to Roger, which spells out printing requirements. Please send me a copy of your speeches as you mail them to brother Jackson. Then I will have a copy here at the office which I can mail to the printer. If there is any thing I can do to serve you, please let me know.

In Christian love,

Jerry Moffitt
JM/wh
Enc.

cc: Roger Jackson

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Church of Christ

January 3, 1986

Tod Buttermore
2523 E. Midlothian #5
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Dear Brother Buttermore,

As you probably know by now, Jerry Moffitt has extended the invitation to us to debate the issue now under discussion in THRUST. I thought he was going to contact you, but apparently he was waiting on me. I apologize for the mix-up. At least the opportunity you have sought to debate in THRUST is now available.

We will be allowed 24 pages, double spaced. The propositions we have signed are fine with me. However, you might want to lead. Just let me know soon so we can get under way. Just include any change you want made in your reply, and I will have my first affirmative in Jerry's hands within seven days after receiving your letter if you want me to lead.

I have not received your second negative of the current debate. I made the mistake of not recording the date when I sent it off, and am not sure how much time has expired. I sent my first affirmative on the third proposition in the debate I am now engaged in with Charles Geiser on the same date, and his negative has been in for ten days or more. I do not know what the hold-up is. Perhaps it has been lost in the mail or it is on its way.

In the THRUST debate I suggest we limit response to two weeks, and I will try to beat that if I can. That should not be too hard since we are only dealing with six double-spaced pages. We get two affirmatives on each proposition or 24 pages each. I await your reply, and if you would prefer to call, you may call collect at 1-205-831-0651.

In His Service,

Roger Jackson

RJ/

? a copy of each m.m.s must be sent to Jerry the soon time it is sent to the respondent.

BUTTERMORE'S SECOND NEGATIVE

(2N1) I appreciate brother Jackson's compliments on my ability and I also respect his age, experience, and willingness to defend what he believes to be true. I cannot, however, say anything positive regarding his attempts to argue his case. It is not I, brother, who has done the "miserable job" (2A30), but you. This will be even more evident after my second negative than it was after my first. You say that your position was tested in the fire, but how can this be when nearly all of the brotherhood publications print only one side of the issue? How can anyone choose when all they hear is one side? So far as I know, the only debate on this issue ever conducted was between Gus Nichols and Roy Deaver several years ago. There has been so little from my position permitted to be printed that the fire has only now begun to have the bellows applied. And I assure you that you will begin to feel the heat! However, your position will not come out tempered. No, it will perish in the fire (cf. I Cor. 3:13-15). As we now pursue the second negative, let us pray for a Christ-like attitude and that the truth will be made manifest.

Argument #1: Answered

(2N2) In brother Jackson's (2A2), he protests that I have violated the rules by bringing up Mt. 5:32. He charges that I changed to Mt. 5:32 and argued from that verse. That is incorrect. In (1A3) he stated that Mt. 19:9 was the focal passage and in my (1N2), I brought up Mt. 5:32 because I feel it is more crucial. I merely stated what the verse teaches and proceeded to answer brother Jackson's argument. (2A2) could have been used better by you, brother, had you used it to argue your case rather than bring up grievances which you permitted any way (i.e., "He is free to make whatever comments he wishes on Mt. 5:32"). I did not substitute it for Mt. 19:9, for I went on to answer the argument based on Mt. 19:9.

(2N3) When I first read (2A3) I read it with mouth agape. Not only at the amazing position he took, but his total misconception of my position and the necessary resultant misrepresentation. What I'm sure will stagger the reader is brother Jackson's decision that the "apolelumenen" of the second clause is the divorced fornicator. He backed himself into the corner of "choice" and look what he chose. Brother Jackson, are you totally oblivious to the implication of the choice you have made? Can you not see that your choice leaves out the one put away for trivial causes? It most certainly does! Brother Jackson correctly limited the "apolelumenen" to one person, but in order to have any hope in this debate he erroneously labeled the "apolelumenen" as the divorced fornicator. He ignored what Maurice W. Lusk said of the "apolelumenen", i.e., that it refers back to the one put away NOT for fornication. Also, he ignored brother Black's statement that it "clearly refers back to the one put away" NOT for fornication (see my 1N4). Furthermore, Guy N. Woods noted "'Whoso marrieth her which is put away doth commit adultery'. Not if 'whoso' marry just anyone, but the 'one' specified in the text, 'her which is put away', in a case NOT for fornication.'" (emphasis mine, TLB). April 18, 1985, Gospel Advocate, p. 246.) The verse actually says, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and whoso marrieth her which is put away (not for fornication) committeth adultery." However, brother Jackson believes the second clause is referring to marrying only a divorced fornicator. He has left one put away for trivial grounds free to remarry, while the one who

put them away is not permitted to remarry; unless, of course, he wants to modify Mt. 19:9 with I. Cor. 7:10-11. Then he asserts that I must believe that his choice is the correct one or be inconsistent. This stems solely from his misconception of my position. He obviously does not understand the application of my position, or he would not have argued as he did. When Jesus was speaking of the divorce action in Mt. 19:9 he was speaking of the carnal attempt to unscripturally (i.e., without cause) sever the marriage bond. In Mk. 10:11-12, He stated where this attempt was made, and one went off and married another, they committed adultery against the one they had put away. This would be impossible if the carnal divorce had actually severed the bond. As A. T. Robertson stated on Mk 10:11, "Mere formal divorce does not annul actual marriage consummated by the physical union." (Word Pictures, Volume I, Page 349). In Mt. 19:9, the man had legally (that is, as far as man is concerned) put away his wife, but this was meaningless to God, and so, if either was to marry another, adultery would occur for they would be guilty of violating their one-flesh agreement. Is that so difficult to comprehend? It would thus be impossible for the put away guilty party to be "THE having-been-put-away woman" of Mt. 19:9b, for her scriptural divorce did what the unscriptural divorce in Mt. 19:9 did not do, i.e., sever the bond. To sum up what I have said so far, the "apolelumenen" of Mt. 19:9b is NOT the divorced fornicator, but rather the one put away for trivial causes. My position does not demand that it be the fornicator.

(2N4) While brother Jackson has affirmed that THE having-been-put-away woman is the divorced fornicator, I do not believe that he consistently affirms that position. For example, if we exclude the exception clause from Mt. 19:9, is it the divorced fornicator who is then the "apolelumenen", brother Jackson? Note: "Whosoever shall put away his wife, and shall marry another, committeth adultery; and whosoever marrieth her which is put away committeth adultery." I think brother Jackson will have to say that he does not really believe that the "apolelumenen" is referring to the divorced fornicator, but applies to the one put away for trivial grounds. If he does believe then, and we shall see if he does, that the "apolelumenen" is one put away for trivial grounds, I want to once again ask, for what sin is this person being punished that requires celibacy? In (2A3), brother Jackson said that a having-been-put-away woman can have her sin forgiven, but she is still a having-been-put-away woman. I want to know what the sin is that you refer to, Roger.

(2N5) What Jackson views as amazing is not amazing at all when one understands the language of Mt. 19:9 and comprehends the position I take. Brother Jackson obviously does neither. First, I did not mark the words of the Lord false. The Lord actually said "Whoso marrieth her which is put away (except, apart from, not for, fornication) committeth adultery." I agree. Brother Jackson affirms that the Lord actually was saying "Whoso marrieth the divorced fornicator committeth adultery," that, dear brother, is what I marked false. If brother Jackson will only open his eyes to the fact that the "apolelumenen" is the one put away for trivial grounds and NOT the divorced fornicator, I am sure his amazement will quickly end, and so will this debate. For then he will see that I am not in contradiction to the Lord, but to his human doctrine. Second, if brother Jackson still thinks his charts J-1 and J-2 are valid, I ask him to show the contradiction between the following two statements:

1. "Whoso marrieth her which is put away NOT for fornication, committeth adultery."
2. "Whoso marrieth her which is put away FOR fornication, does not commit adultery."

(2N6) In (2A5), brother Jackson is opposed to my reference to brethren to help support my position. Perhaps I was not as clear as I should have been as to the reason why I quoted Woods and Elkins. While their stance in opposition to my position is known, what they have written clearly contradicts their position and gives grammatical basis to mine. Had I personally stated that the exception clause refers also to the second clause or that the "apolelumenen" is confined to the one referred to in the first clause, (i.e., one put away NOT for fornication), brother Jackson would not have given my statements any respect. However, when those learned in the Greek make statements which most definitely give validity to my position, I am justified in quoting them. As far as Jackson's ridiculous ploy to put the translators of the KJV and ASV against me by stating that they did not include the word NOT, has been answered already. Repetition is imperative to knowledge, so again I state that the reason NOT is absent from the second clause is because the "apolelumenen" is the one put away NOT for fornication. Next, brother Jackson proceeded to misrepresent my intentions by quoting Maurice Lusk's statement that he believes the guilty may not remarry. I never said Lusk believed the guilty party could remarry. I simply stated that Lusk noted that the most obvious understanding of "apolelumenen" is that it refers back to the one put away NOT for fornication. That is also what brother Black noted. As for what Woods replied to brother Jackson, it is not embarrassing to me but to Jackson and Woods. From Woods' reply, it is obvious that HE misunderstands what he himself wrote! Woods most definitely stated that the exception applies to the second clause. Jackson denies it, but more amazing is that Woods denies it! What is really embarrassing is brother Jackson's ignorance to what Woods did in "crawfishing" out of his statement in Roger's (2A7). This ignorance is further seen in Jackson's explanation of Elkins' statement. What Woods did in actuality was explain that the one PUT AWAY FOR FORNICATION in the negative form of his statement was the innocent party (party A [2A7]) who does the putting away! Now just who is it who should be embarrassed?? Note that, brother Jackson!! I'll write it out for you since you obviously did not see it:

"Whosoever shall put away his wife (or her husband) when he or she HAS BEEN GUILTY OF FORNICATION and shall marry another does not commit adultery, and he or she that marrieth her or him when he or she IS PUT AWAY DOES NOT commit adultery." (emphasis mine, TLB)

(2N7) Now I'll spell it out for you and Woods and all the other misinformed brethren. The one who marries one put away does not commit adultery, if it is the one put away FOR fornication. Go back and check it out, brother. I cannot help if you nor Woods or anyone else likes it, Woods is right and whoso marrieth her or him when he or she is PUT AWAY does NOT commit adultery! That cannot refer to one put away for trivial causes, so it only leaves the divorced fornicator. Since you believe Woods' explanation of his statement, you explain to us in your next speech how the innocent party who does the putting away fits the one put away for fornication in the negative of Woods' statement. "That will involve some hermeneutics that I want to see!" What I would also like to see you deal with is Woods' implication that one put away apart from fornication may remarry upon the death of the one who put them away. Look at it in (2A7). Is he teaching false doctrine or not?

(2N8) As for brother Jackson's explanation of Elkins in (2A9) and (2A10), it is obviously based in what he "unchangeably believes." Again, I never said Elkins believed as I do, but his statement that I quoted in (1N8) contradicts his position. Elkins said, "The words 'saving for the cause of fornication' apply also to the second clause, 'and whoso marrieth HER WHICH IS PUT AWAY'." Then in an astounding feat of hermeneutical acrobatics Jackson explains the one PUT AWAY

as "the woman who puts her husband away for fornication"! And he wonders why I cannot see it. Talk about misunderstanding someone! Brother Jackson, you totally wasted 3 1/2 pages of material trying to say that the "apolelumenen" is the divorced fornicator, when our scholarly brethren disagree. Brother Jackson, whoso marrieth her which is put away doth commit adultery. But not if "whoso" marries just any one, but the "one" specified in the text, "her which is put away", in a case NOT "for fornication."

(2N9) As for brother Jackson's (2A11) it is amazing that his conscience does not bother him for the misrepresentation he is guilty of. I did not say death involves a divorce. I never even hinted at Roger's misconception that widows are divorcees. Brother Jackson's question #1 made no mention of one NEVER being eligible to remarry. I answered that one who puts away his wife for trivial causes may not remarry, but that did not say they may NEVER remarry. I have nothing to repudiate! If one is put away for trivial causes, the bond is not severed. If the one who puts them away remarries, they commit adultery against the one they put away. That is because the bond is not actually severed by carnal divorce. When one of the parties dies, the bond is severed as Romans 7:1-4 teaches. What could possibly prohibit their remarriage, brother Jackson? Can one commit adultery where no marriage bond exists? Roy Lanier, Sr., correctly observed that one cannot commit adultery where no scriptural marriage bond exists. In Thomas B. Warren's YOUR MARRIAGE CAN BE GREAT, Lanier stated "Why is the man who puts away his wife and marries another committing adultery? It is because in God's sight that man is still married to his former wife. The union God made when he made the man and his first wife "one flesh" is still unbroken. If that union was broken the man would not be committing adultery." (P. 481). A having-been-put-away person cannot possibly retain that status of disqualification if what disqualified them in the first place is gone, namely, the marriage bond. As for my answer to question #8, I never said what brother Jackson asserts that I said. I urge the reader to check what I said and not to listen to brother Jackson's mock contradictions. My answer does not say that one put away unscripturally may not remarry, even if their mate then dies. Read it!

Argument #2: Answered

(2N10) Again, brother Jackson's complaints are without basis. I did not ignore his argument. Rather, he ignored my refutation! I stated that if his contrapositive was shown to not consistently hold true, it would be an inconsistent position. I then pointed the reader ahead to argument #3 and the five cases mentioned in (1N14). Now just who is ignoring whom? Furthermore, I did not present my own argument in answering his Argument #2. If he is referring to my syllogism, I ask him to read it and answer whether he believes it or not. It is his position in Argument #2 stated syllogistically so that the reader could easily comprehend his (1A6). Because of the similarity between my syllogism of his argmment #2 and his Argument #3, I saved most of my arguments for #3. I wish you would quit griping, brother, and get on with debating.

(2N11) Now I will say it again, if there is even one case to which Jackson's contrapositive, when applied, is false, his contrapositive is not a consistent position. Hence it is worthless to this debate. I will present ONE case for brother Jackson to deal with of the five which he ignored in (1N14). What is the innocent party's condition if they found out that their mate was unfaithful but before they filed for divorce the guilty party filed for divorce first and put away the innocent? If brother Jackson answers that the innocent put away one may not marry, he has placed the primary emphasis on a legal document and ignored the moral and spiritual laws on the matter. If he says the innocent one may marry, he has shot his second argument in the foot. The choice will be interesting.

Argument #3: Answered

(2N12) Now that brother Jackson has stated that at least Mt. 5:32 says that ONLY the offended party may remarry, he cannot object to my mentioning Mt. 5:32 in refutation of this heresy. My dear brother, had you read Mt. 5:32 with an open mind, you can see that it gives the one put away for fornication the right of remarriage. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." This clearly implies that if she is put away FOR fornication she is NOT put in a position of becoming guilty of adultery should she remarry. It is clear that two persons, capable of committing adultery, are involved in this verse: 1) The one put away (except for fornication) and 2) the one who marries the one put away (except for fornication). This verse (Mt. 5:32 TLB) is the "monkey wrench" in brother Jackson's major and minor premises. This is the case because it clearly allows the offender to remarry.

(2N13) In (2A14) brother Jackson seems irritated with my reference to death. What he apparently cannot see is that if his doctrine in (2A13) is correct, (i.e., the right of remarriage is given ONLY to an offended party) then he has left out one whose mate dies. This is the case because one whose mate dies has not put away a fornicator, and according to Jackson, they cannot remarry. This is the absurd reasoning I brought forth in my syllogism in (1N13). I'll say it again, and see if Jackson ignores it again. Remarriage is not contingent upon having put away a fornicator. Remarriage is contingent on being free from a mate. An unscriptural divorce does not free one from their mate (Mk 10:11-12), but a scriptural divorce does. This is why the guilty one may marry again. Furthermore, I did not say adultery is ALWAYS committed against someone you are married to. When adultery occurs it is because at least one of the parties involved is scripturally bound to another. If these are quibbles, they certainly are sound ones, for both destroy Jackson's position!

(2N14) The first half of brother Jackson's (2A15) is based on a total misconception of what I said. The foregoing paragraph should help him to see straight on what I am trying to help him see. The one who marries the "apolelumenen" commits adultery because the "apolelumenen" is one still bound to a mate. The "apolelumenen" is NOT the put away fornicator, but as Black, Lusk and Woods said, she is one put away NOT for fornication. Being unscripturally divorced, she is still bound to her mate and if she marries another she commits adultery against the one who put her away, and the man who marries her commits adultery, in that he is a party to her adultery. Is this difficult to grasp? Brother Jackson states that I Cor. 7:27-28b says nothing about one put away for fornication. I look forward to my affirmatives when I can straighten him out on that. Also I did not mention debating Woods and Deaver. I mentioned their positions because I know Jackson does not agree with them. In fact, he would have to say that, according to his position, they are teaching doctrines which are filling the church with adulterers. I think YOU need to debate them, brother, not me. Finally let me ask brother Jackson again, may any of the five cases I mentioned in (1N14) remarry? If so, you have admitted that remarriage is NOT contingent upon having put away a fornicator, and consequently you have implied that your Argument #3 is invalid.

(2N15) Argument #3b: I have already shown that Woods has "crawfished" on his statements and that Jackson totally misrepresented and misunderstood what Elkins said. He does indeed deny that the exception modifies the second clause. He says he does not deny it, but then turns around and argues that the exception

does not modify the second clause. He says that the exceptive phrase appears ONLY as a modifier of the innocent party's action, but whether he, or even Woods himself, likes it or not, Woods used the exceptive phrase to modify the participle, "apolelumenen". Note: Concerning Mt. 19:9 Woods stated:

"It will be seen that two persons, capable of committing adultery, are involved in this passage. 1) Whosoever shall put away his wife and shall marry another (except for fornication) and 2) Whoso marrieth her which is put away (except for fornication.)" (Gospel Advocate, April 18, 1985, P. 246).

(2N16) Now I cannot help if Woods likes it or not, but he, one of the most learned in the Greek amongst us, applied the exception phrase to "her which is put away" in #2 above. That, reader is the "apolelumenen", a participle. But brother Jackson argues that the adverbial phrase "ma epi porneia" cannot modify the substantive participle "apolelumenen". What he does not know or else is failing to admit is that a participle may take an adverbial modifier even if used substantively. A participle is so named because it "participates", that is, it partakes of the characteristics of both verb and noun (or adjective). It is therefore not out of line to apply (as did Woods) the adverbial phrase to the participle, "apolelumenen".

Argument #4: Answered

(2N17) Brother Jackson's (2A17) shows his absolute confusion on the exception clause. Again, if the guilty may remarry, that does NOT leave Christ's law without objects of application. If the guilty may remarry, that does not negate the fact that those who divorce unscripturally may not remarry. That is what the law is all about anyway. The exception excludes the case, the entire case, from the general rule. Jackson believes that only half of the individuals involved in the excepted case are excluded. He actually believes that the guilty party is not excluded in the exclusion which they are a part of. ABSURD! The CASE excluded is fornication. The put away fornicator is also a constituent element in that case. You cannot deny it, brother. If they are involved in that case, and that case is excepted, they are a part of the exception, and hence excluded from the adultery which occurs under the general rule! The exception does not apply to one or the other in a divorce for fornication, it applies to the CASE in which they are both involved. It is not to exclude one or the other from remarriage but to exclude the CASE of fornication from the application of the general rule. If BOTH are included (i.e., not excepted) when the case is NOT for fornication, then BOTH are excluded (i.e. excepted) when the case is FOR fornication. Furthermore, it is clear to me that the majority of brother Jackson's confusion on this issue is due to his failure to understand the nature of scriptural divorce. He cannot see that the ineligibility for remarriage which is laid out in Mt. 19:9, etc., is because unscriptural divorce does not sever the marriage bond. If one later dies, this death has severed the bond, and the put away one is now free from the bond. Guy N. Woods believes that the unscripturally put away one may remarry if their mate dies or remarries. Jackson denies it. Mac Deaver believes that if one is put away unscripturally and remarries, they may remain remarried if the one who put them away dies. Jackson denies it. Robert Taylor, Jr., believes the guilty party may remarry if their former mate dies. Jackson denies it. He must believe all of these are teaching false doctrine. If brother Jackson could see the plain truth in Mk. 10:11-12, that adultery occurs only because at least one of the individuals involved is scripturally bound to another person, (in spite of carnal divorce) he would understand my position that death frees certain cases to remarry.

(2N18) Brother Jackson says the "right of an innocent party to enter a second union is unprotected if the offender has the same right." In other words, he thinks if the guilty party may remarry, the one who put them away (the innocent one) may not. This is indeed the height of confusion. It does not follow that if the guilty may remarry, the innocent one could not. I want Roger to tell us why the innocent one who put away the guilty may not enter a second marriage if the guilty may remarry. Would they be committing adultery? How so? Mt. 19:9a says they are free to remarry, but it does not base that freedom on the absence of the guilty's right to remarry! The right of remarriage is based upon being free from a mate. Scriptural divorce frees BOTH parties from the marriage bond, and death frees the survivor. These individuals may remarry, not because they put away a fornicator, but because they are "loosed from a mate" (I Cor. 7:27-28b) or "free from that law" of marriage. (Romans 7:3).

(2N19) Brother Jackson believes I was stung. I believe he meant (1A13 - 1A15) instead of (1A17 - 1A21). If he does not, in fact, believe that carnal penalties are necessary to keep people from abusing God's law, he believes that carnal penalties are necessary to keep people from reaping any benefit that may come from a sin. However, he will not consistently preach that doctrine, for he said in (2A20) that he did reap benefit from sins, and although God did not approve, I can assure you he is paying no penalties to keep him from that benefit! Brother Jackson and company have indeed fabricated a penance penalty. The scriptures show that God did not bind it, so it must be a human invention. I have not put a penance penalty on those who divorce unscripturally. Their celibacy is not a penalty for sin as Jackson believes. Remarriage is forbidden to them for they are another's mate. If the guilty cannot remarry, it is only because they are being punished. It is not a natural consequence. A natural consequence is something that follows "naturally", but not always, from a sin, such as lung cancer from smoking, etc. If celibacy were a divine punishment pronounced against adultery, it would have to be executed even if the innocent did not want to put away the guilty. If celibacy were a divine punishment pronounced against "home-wreckers", then the guilty party's accomplice would have to be sentenced to celibacy also. Brother Jackson's case is hopeless! If he says celibacy is punishment for adultery, he must say ALL adulterers must henceforth be celibate. If he says celibacy is punishment for wrecking a home, he must agree that the one who committed adultery with the guilty party, even though single, may not ever marry. If he says celibacy is a natural consequence, he must explain how it is "natural."

(2N20) Although it is true that the woman in (1A13) did not sin in any of her remarriages, it is true that her lax attitude and fornication will condemn her, unless she repents. In each divorce she was free. Her remarriage could not be adultery for prior to remarriage, she was as if she had never married. It would be hard for me to conceive a person of this attitude truly repenting, but who are we to judge, brother? If she must remain celibate after being divorced, I challenge you to go back to (2N19) and show me which of the three reasons is the cause of her celibacy. If celibacy is not a partial payment to gain forgiveness for adultery, why must they remain celibate? If celibacy is imposed to keep them from reaping benefit, why is it not imposed on every case of adultery? What if the benefit the guilty party was seeking was the single life? How about it, Roger? According to you something must be done to adulterers to keep them from benefitting. Can they stay single with God's approval? If they can remain single, have they not benefitted from their sin with God's approval? I could cite many illustrations to show brother Jackson's inconsistency on this point. I hope only one will be necessary to convince him to abandon this argument. If this woman must remain celibate because she has not put away a fornicator, Jackson must explain why one whose mate has died may remarry seeing that they did

not put away a fornicator. As far as the elders and deacons go, Jackson would disapprove of the elder marrying the deacon's wife. However, he must admit that the elder and deacon's wife are completely free after the divorce for fornication. Again, he will have a hard time explaining why they must remain celibate. He cannot remain consistent in any avenue of reason he chooses. Also, he must deny the plain fact that adultery cannot be committed by two individuals unless at least one of them is scripturally bound to another mate (Mk 10:11-12).

Argument #5: Answered

(2N21) If I am confused, it is because Jackson is leading me down two opposite roads at the same time. He says that the guilty one must be celibate to keep them from benefitting from sin (although there is no way he can know that a second mate would be better than being single). Then he says he has benefitted from sin without God's approval, but what penalties is he paying, which are supposed to keep him from the benefit? You do not practice what you are so eager to bind on others. As far as Jackson's misapplication of Mt. 19:12 goes, I ask the reader to check it and see if there is one case of the three mentioned who was required by divine law to be a eunuch. There is none. The eunuch for the kingdom's sake was a choice made for the cause of service (i.e., the apostle Paul). None of the three cases were being punished for adultery.

(2N22) Brother Jackson is opposed to my rewriting his syllogism, using another case. It is my duty to negate. My syllogism illustrated Jackson's faulty reasoning. If his syllogism in (1A16) is valid, so is mine in (1N10). My Modus Tollens was merely a restatement of the argument in another form, so that the reader could see the utter folly of Jackson's reasoning. It is his own reasoning, and in (2A22) he implicitly confessed its invalidity. He said the murderer of a mate may not marry the one they killed for. But where did I mention killing for a specific individual? He has implied that they could marry anyone else but the one they killed for. Would they be committing adultery if they married the one they killed for? Suppose they had no special individual in mind Roger, what then? If they murdered to be single, would Jackson argue that they must marry again to keep from reaping the benefit they sought? He cites Romans 3:8 as proof(?) that a murderer cannot marry (that is, cannot marry ONLY the one they killed to get). I do not have the space to write a commentary on Romans 3:5-8, but it is clear that Roger needs to know what it is referring to. It does not teach that one must receive carnal punishment to keep from benefitting from a sin. In verse 5, the Jews had apparently argued that if grace abounds where there is sin, then our unrighteousness shows off the righteousness of God. If that be the case, a Jew might argue, "How could I be condemned if my sin causes the glory of God to result?" However, Paul stated that God was not unjust for punishing people for their actions (cf 3:6) Brother Jackson, it is a person's deeds which are judged, not the consequences. According to the Jews, Paul was a heretic. But he showed that according to their reasoning, he could not be judged a sinner if his alleged sin brought glory to God. Verse 8 merely states the false conception of the gospel the Jews had and attributed it to Paul, i.e., "Let us do evil that good (God's glorification) may come." This attitude is condemned for the end does not justify the means. If the guilty party may remarry, that does not justify their adultery as Jackson accuses me of affirming. Does Jackson preach "The end justifies the means", because he believes the guilty party may remain in their desired single state with God's approval? Would he say if they desired to be single and God not only approves, but demands celibacy, that they are justified in committing adultery?

(2N23) In the business illustration, how does getting rid of the business prove he repented? Jackson believes he could not repent and keep the business. What should he do? Sell it? What shall he do with the money? Give it away? Certainly not. Remember, benefit cannot come from sin. If one individual cannot benefit, no one else could. But suppose this man listened to Jackson. He got rid of the business and burned the money. Now he starts up a new business and is back in the same condition he wanted when he murdered his partner. Jackson must admit that that man can never own a business again. If one sins and benefit results, one must not be punished to disallow the benefit. What if a person sinned WITHOUT intending to gain a specific benefit? Suppose Joe, a new convert with a drinking problem, stopped at the local bar and filled up. On his way home, he runs over his wife, who was downtown shopping. Can he marry again and reap benefit from his sin?

(2N24) To trash brother Jackson's whole (2A23), let us suppose this woman remarries. The new husband adopts the child. The 20-year old derelict has no one to support, no alimony to pay. He has acquired that which he desired! Brother Jackson believes that God approves of his single status. But Jackson also believes that this desired status entered by the avenue of sin is itself wrong. Thus he believes God approves of this man's wrong status. But now the man repents. Since Jackson believes one cannot have what he desired which was obtained by sin, and repentance demands that he give up what he obtained, what will brother Jackson suggest the man do? If he remarries, he sins, according to Jackson. If he remains single, he is allowed to reap benefit, which is sin according to Jackson. The only other alternative is suicide, which is sin. Jackson has this man in a no-win situation. Actually, it is his false doctrine which is in the no-win situation!

Argument #6: Answered

(2N25) What I hope the reader will remember is that in (1N23) I stated that I would give a detailed review of Jackson's Argument #6 when he answered the two questions. It is therefore not surprising that I did not deal with it. As far as the questions go, Jackson evaded them. I know Jesus said a person put away for a trivial cause may not remarry, but I was aiming at the reason for his prohibition. Jackson has a reason, he believes the put away innocent party is being punished. This is the main thought of his sixth argument. It is interesting that he believes their remarriage restriction is a penalty (1A25), but on the other hand they are "totally innocent" (1A25). I'll ask again, what sin are they being punished for, brother Jackson? If you open your eyes to the information in the verse you cited (Mk 10:11-12), you would see that they are not being punished at all, but that they are prohibited from marrying another, for they are still bound to a mate. If not, explain the significance of "against" in Mk. 10:11.

(2N26) In (2A3), Jackson stated that the "apolelumenen" was the divorced fornicator. However, back in (1A18), he applied the "apolelumenen" to the innocent party put away without cause.

(2N27) In brother Jackson's (1A19 - 1A23), all he did was cite verses which show degrees of punishment in hell. Where is the verse which shows degrees of divine punishment on earth? In (1A24) he said "In God's providence sin is and will be punished according to the enormity of its nature", but is celibacy providential? Jackson's whole Argument #6 is based on the misconception that the put away innocent party is being punished, so the put away guilty one must be punished also. If he could take the blinders of preconceived notion off, he would see the significance of the words "unjustly" and "justly" in his syllogism. Because the

innocent one is put away unjustly, the unlawful divorce did not sever the bond. The difference is that the guilty one, when put away justly, is not in the same state as the unjustly put away one. It is therefore no great surprise that they may remarry seeing that the prohibition applies to unjust or unscriptural divorce, not scriptural divorce.

Argument #7: Answered

(2N28) In (2A26), brother Jackson denied plain scripture. He denies that after divorce if one is capable of committing adultery, it will be against the one that put them away. I cannot help it if he and Lusk do not like it, but after an unscriptural divorce the one who goes and marries another commits adultery against the other one (Mk 10:11). If the adultery spoken of in Mt. 19:9 is an adulteration of marriage, it is not the adulteration of the second one, but of the first. The second union is adultery against the first union. You cannot deny it, Roger.

(2N29) Roger objects to my analysis of Lanier's illustration, but when one uses an illustration which illustrates nothing, to support a false doctrine, it is open to scrutiny. Again, the illustration is worthless. If the cell is God's law on marriage and divorce and the officer walks out, he has walked free of God's law on marriage and divorce. Thus none of those laws apply to him. Regarding (2A29), I refer the reader back to (2N17). If the guilty may remarry, it does not negate the exception. The guilty is part of the excepted case and it is absurd to exclude them from the exclusion. If the guilty may remarry "except" still means "except", but if they may not, the exception in Mt. 5:32 does not mean "except", it means "even." I urge the reader to read Mt. 5:32 and insert "even" for "except", and see if you do not arrive at Jackson's doctrine.

Argument #9: Answered

(2N30) There was nothing to handle in Argument #9. Herodias was still Philip's wife. If Philip put her away for fornication, she would be free to remarry, for she would no longer be Philip's wife. That was why their union was not lawful. I never argued the position that if Philip forgave her, her second union was lawful. If he did not divorce her for her fornication, she was still his wife. Again, the verse states that Herodias was Philip's wife. The put away fornicator is free from the marriage law, and thus Mk. 6:14-18 is no parallel to this issue and is worthless to this debate.

Questions for Jackson:

(2N31) Since Roger saw fit to avoid direct answers to most of my questions, I shall phrase these to be answered true or false:

1. The woman of I Cor. 7:39 commits adultery if she marries a non-Christian.
2. Celibacy is a natural consequence of adultery.
3. Celibacy is a punishment for adultery.
4. Natural consequences are divine penalties for sin.
5. It is a sin on the part of the guilty part to be put away.
6. Celibacy is a punishment for "home-wrecking."
7. Those loosed from a mate may remarry.
8. Those free from the marriage law may remarry.

PROPOSITION I

JACKSON'S THIRD AFFIRMATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person.

A PERSPECTIVE

(3A1) My young friend entered this debate with enthusiasm. He searched the country for an opportunity to publish his "What if's..." He was completely convinced that they could not be answered. He attacked with confidence and even truculence. But, alas! The second negative indicates his wings have been clipped. What do you suppose happened? He learned that his little "What if's..." could be answered and perhaps the bubble of respect he had for the scholars, who are apparently his guide, burst. Having been so bold as to promise that he would change if he could see "one reasonable argument" that disproves his position, he apparently received quite a shock when I gave him TEN. What could he do now? I anxiously awaited his renunciation of this miserable heresy. But instead, he just MARKED THE WORDS OF THE LORD FALSE!!! He marked this false, "Whoso marrieth her which is put away doth commit adultery." But those are the very words of Jesus as they appear in Matthew 19:9b. And as if that were not enough he had the unmitigated gaul and high handed audacity to rewrite it like he believes it, "Whoso marrieth her which is put away doth NOT commit adultery." Friend, would you do a thing like that? Do you believe a doctrine that depends on that to survive is scriptural? Tod is the first man I ever met who just clearly marked the words of the Lord as FALSE! And he thinks we will just let him get by with it! He has admitted that the final, bottom-line-summary of his position in this issue IS EXACTLY THE OPPOSITE OF WHAT THE LORD SAID. Until Tod Buttermore, only the devil is on record as doing that (Gen. 3:4).

(3A2) Tod has presumed to be able in just a little 74 page booklet, to answer the arguments of such great scholars as Thomas Warren, Roy Deaver and Jerry Moffitt, whose material covers volumes. He has circulated the booklet far and wide. But he doesn't know what he is doing, for on page 60 he has a dictionary reference he attributes to DANIEL WEBSTER! He should have learned in grammar school that Noah Webster compiled the basis of our English dictionary, and Daniel Webster was a statesman/senator. A man who makes a colossal blunder like that has no business in debate, and isn't prepared to test his wisdom against such scholars as he insults. In addition to that, his booklet contains the same misrepresentations that appear in his first negative. He just says they misunderstood themselves and needs him to straighten all of the misunderstanding out. In the booklet he presumes to "restate" the arguments of these men and only manages to demonstrate that he has no idea what they are talking about. In this debate he has done me the same way. Either he cannot comprehend a simple argument, or he deliberately changes them. Then, to further exemplify his ineptitude, on page 43 of his booklet he refers to one of Roy Deaver's arguments, and says, "...Deaver has built his whole argument on the first constituent of the major premise..." Tod, that is called the "antecedent" I suggest you leave the debating to someone more suited to the task.

(3A2) Elihu, the son of Barachel, sat quietly and listened while his revered friends and scholars raged against Job. When they could no longer answer Job, Elihu, the young man, broke his silence. In tones of severity he lashed out at Job in defense of the position of the scholars. He was more zealous, enthusiastic, caustic and hostile. He just knew he was right!

But, in the end, he found out the depressing truth - he was wrong! His trusted scholars had shown him only one side of the coin. Tod would do well to read and digest Job 31 -42. And with that perspective, we turn to Tod's weak and evasive effort to deal with my material and prove that Jesus did not say, "Whoso marrieth her which is put away doth commit adultery," but actually said, "Whoso marrieth her which is put away doth NOT commit adultery."

ARGUMENT # 1: ACQUIRED STATUS

(3A3) Tod says my position on the having-been-put-away-woman of Matt. 19:9b eliminates the one divorced for trivial causes, but it does no such thing. Since the passage teaches that only in the case of an innocent party's putting away a guilty fornicator can the innocent party remarry, it is by implication (if, and only if) that it teaches that in the case of divorce for trivial causes neither can remarry, and if they do they are adulterers. But as for modifying Matthew 19:9 with I Cor. 7:10-11, I refuse. We will let Tod do the "modifying" since he has already demonstrated it does not bother him. He does not understand the implications of his own doctrine. His position on Mk. 10:11,12 does not alter the point whether correct or not. When he says neither can remarry because the divorce is not for fornication, he forgets that he has accused me of formulating a "penance penalty" when I cite a case where remarriage is forbidden. "Consistency, thou art a jewel." Tod says without fornication neither can remarry, but with fornication both can remarry. Now just tell me that does not reward fornication! The truth is that without fornication neither can remarry, but with fornication only one can remarry and that is the innocent one (Matt. 19:9). He says the couple in Mk. 10:11,12 cannot remarry because their divorce was not recognized in heaven. Alright! What, then, causes God to recognize divorce in heaven? Tod says fornication. Great! Then, by virtue of the fact that God's Son says the having-been-put-away-woman of Matthew 19:9b was divorced (in heaven's sight) that makes her the one put away for fornication. Congratulations Tod, you are now on my side and have given up the whole debate.

(3A4) If the exceptive phrase were stricken from Matthew 19:9 we would not be having a debate! The addition alters the construction in just the way I have shown. I seem utterly unable to get across to Tod that the fact that the fornicator cannot remarry is not because of a continued guilt of sin or punishment to keep her from a benefit, but because Jesus forbade it in Matthew 19:9. Second: Tod believes the same thing. What about your woman put away for a trivial cause - like mental cruelty? You admit that Mk. 10:11,12 forbids that she remarry. If she repents of the mental cruelty may she then remarry? If she cannot, and she surely cannot, suppose you tell us for what sin she is being punished, and when you do you will have answered your own silly question.

BUTTERMORE'S AMAZING ADMISSION!!!

(3A5) HERE IT IS FOLKS!!! And all he can do to cover up the fact that he reversed the Lord's words after marking them FALSE is to admit his arguments are designed to do JUST THAT and then ask me two statements neither of which are direct quotations from the Bible. Now get it: Tod says when we understand the language of Matthew 19:9b and comprehend the position he is taking, we will reach the brilliant deduction that it means EXACTLY THE OPPOSITE OF WHAT IT SAYS. Daniel Webster, being a politician, might have defined that as "understanding" but Noah would define it "misunderstanding." I want Tod to cite the passage where Jesus ever said, word for word, "Whoso marrieth her which is put away (except, apart from, not for, fornication) committeth adultery." No such words as those appearing in parentheses appear in any statement

made by the Lord! They are interpretation and addition and are not a 42nd cousin to an answer to my material. But the Lord did say what I transcribed word for word, "Whoso marrieth her which is put away doth commit adultery." and Buttermore reversed it! J-1 and J-2 stand.

(3A6) Watch him try to squirm out of it! He writes two statements and wants to know where the contradiction is. Statement # 1 is true because it is what Mk. 10:11,12 teaches, and by implication of the exceptive phrase, what Matthew 19:9 teaches (see 3A3). The second is false because it states the opposite of Matthew 19:9. Thus they contradict.

(3A7) How Tod's two statements dodge helps him, I do not know, but they cannot change what he did. Mine was a transcription from what Jesus said, and his are inferences. Statement # 1 is a valid inference and 2 is not. Tod needs to tell us how this statement, "Whoso marrieth her which is put away doth NOT commit adultery." (a statement of exactly what Tod believes for he marked it TRUE), does not contradict this statement, "Whoso marrieth her which is put away doth commit adultery." (a word-for-word transcription of what the Lord said in matthew 19:9b). Any man who would try to tell his readers that these two statements are not exact opposites, or that the Lord did not say what is a direct and exact transcription of his words must think his readers are FOOLS!

(3A8) Can you imagine a man grasping for straws to such an extent that he would actually say the scholarly Guy N. Woods misunderstood the very words he penned himself! Buttermore is disarmed in that battle of wits. Woods says Tod knows nothing about SIMPLE ENGLISH SENTENCE STRUCTURE. If Tod won't accept what Woods says is the correct understanding of his own words, why does he think I am going to waste my space explaining them? My proposition does not obligate me to explain anything anybody said on the proposition. He needs to quit challenging me to waste my space explaining what the scholars said and start dealing with WHAT I SAID. Then Tod says all the scholars are misinformed and he is just the man to straighten all of them out. Woods, Moffitt, Deaver, Elkins, Warren, Lusk, and Jackson all have it wrong. But Tod has it right. We are all misinformed and misunderstand ourselves. But Tod understands and will straighten us all out. No doubt he is the man, and wisdom will die with him (Job:12:2).

(3A9) Apparently Tod wrote to brother Woods between the time I sent him my second affirmative, which contained brother Woods' telling rebuttal of Tod's misinformation, and the time he sent his second negative. He might have thought he would get by with it, but thanks to the gracious brother Woods, he sent me a copy of his reply he sent to Tod, dated Dec. 23, 1985. Here is what he said to Tod in that letter Tod forgot:

Dear Sir:

I have made it a practice throughout life to respond immediately to every sincere letter received. But, when one so deficient in even elementary Christian deportment in correspondence insults me, I have neither the time nor the inclination to waste my energy answering questions. Two things you quite obviously ought to do: (1) Learn something about simple English sentence structure, and (2) basic courtesy.

signed

Guy N. Woods

(3A10) I have no intention of debating Tod over what the scholars say. I have signed to affirm what the Scriptures teach. Scholars are fine in their accepted field of expertise, but when it comes to their comments on Scripture they are no authority. Tod introduced them, not me.

(3A11) In his (2N9) Tod backs down on his answer to question # 1. Your answer to the question did not have any limitations on it. Now he limits it, and he backs down. He said one put away for trivial causes may not remarry. Where is the modification? Now he says he didn't mean NEVER. Well, why didn't you say so? After the modification, he "fixes" another adulterous union for us by suggesting that when two people divorce on trivial grounds both can remarry with God's approval if they just play the waiting game to see who commits adultery first. Then BINGO! Both of them can remarry! There is no marital situation Tod's position cannot "fix" sooner or later. Why doesn't Tod tell us plainly what situation a person could ever get himself into that would disqualify him from a new marriage? I challenge him to give us one case. Get busy, brother!

(3A12) Tod asks, concerning one put away for a trivial cause, or for fornication, what possibly prohibits her remarriage? Matthew 19:9. Tod further ventures the assumption that a having-been-put-away-woman cannot possibly retain that status of disqualification if that which disqualified them in the first place is gone. Amen! But that which disqualified them is the law of God, and that is not gone! To get divorced fornicators a right to remarry Tod has to eliminate Matthew 19:9 and that is what the "status" argument is all about. Have you got it now, Tod? As long as I can use this to show that a person can be completely unmarried and yet disqualified for remarriage, Tod's nonsense about the single state's granting a remarriage is just that - NONSENSE!

ARGUMENT # 2: THE IMPLICIT TEACHING OF MATT. 19:9

(3A13) The consequent of Tod's syllogism which appears in (1N13) is false because it assumes that the death of a spouse leaves the survivor an innocent party to a divorce. Then later in this second negative he says he didn't say it. I MADE AN ARGUMENT ABOUT A DIVORCED FORNICATOR'S RIGHTS. Tod ran and hid in the cemetery again. An argument based upon the rights of a divorced fornicator cannot possibly be answered by an argument based upon the rights of a surviving widow/widower unless the logician considers her to be an innocent party to a divorce or a guilty party to a divorce, by the sole virtue of the death of her/his spouse. It is disgraceful! He thinks he has a dilemma for me in his quibble he insists I answer, but the dilemma is his, not mine. Jesus' statement in Matt. 19:9 gives the right of remarriage to the one who has the "cause" and not to the fleet footed fornicator, AND TOD ADMITTED IT WHEN HE SAID, in answer to my questions 8 and 9, that what the government says is not important, BUT WHAT GOD RECOGNIZES IN HEAVEN. Thank you Mr. Buttermore. BUT, since Tod failed miserably to answer the argument, we need to restate it so he can show us the perfect understanding of the matter only he says he has. "All divorced persons who do not have the right of remarriage are persons who do not divorce fornicators." Tod needs to get out of the cemetery and show us a passage, not a scholar, that teaches that someone who divorces or is divorced for a trivial cause, or is divorced because he has committed fornication is granted another marriage, and Mk. 10:11,12 and Matthew 19:9 is not it, as we have shown. Now get with it!

ARGUMENT # 3: THE GUILTY PARTY DOES NOT POSSESS THE CAUSE NEEDED.

(3A14) Tod argues in (2N11) that both the offended and the offender in Matthew 5:32 could remarry in a divorce for a trivial cause if he just waited the other mate out. Then he argued that both of them could remarry for fornication. If that is so, what Tod needs to tell us is what point Matthew 5:32 has anyway and why Jesus even brought the subject up anyway? What a totally confused mess!

(3A15) As he begins his (2N13) Tod runs and hides in the cemetery again. See my (3A13) for the answer. Then he says he didn't say adultery is always committed against someone he is married to. I beg your pardon, son, but you did. In (1N13) Tod asked, "How can you commit adultery against someone to whom you are no longer lawfully (scripturally) bound?" Now repent, brother, you said it! He caught himself in the silly web he weaved out of false quibbles himself. If you didn't say it then admit your argument in (1N13) is a farce, like it is. Remarriage is not contingent upon having no mate unless all unmarried people are eligible for marriage and you deny it in your answer to my question # 8. Remarriage is contingent upon what God's law authorizes. Tod spends his time trying to tell us what Jesus "meant" in Matt. 19:9 instead of looking at what he said, and the fact that he misunderstands him is evident in the fact that when Tod's "understanding" of it comes out, he "understands" it to mean the opposite of what he said.

(3A16) In his (2N14) Tod begins to put us on notice that he will use I Cor. 7 to prove Matthew 19:9 does not mean what it says. Bring on your "Pauline Privilege" or your "countermand" theory and see if it does not get you into more trouble than this exchange did. I will be waiting when you do.

(3A17) Tod says Woods and Deaver are teaching doctrines that fill the church with adulterers. It is ludicrous coming from a man that says a man can have a hundred wives (2N20) and a whole congregation can use his heresy to swap wives. He says that if any of his little cases in (1N14) can remarry my argument # 3 is false because I have admitted in so doing that remarriage is NOT contingent upon one's having put away a fornicator. But he left something out of his restatement of the argument, and this is what I have complained about repeatedly. I did not argue that remarriage is contingent upon one's putting away a fornicator, but that remarriage AFTER A DIVORCE is contingent upon one's having put away a fornicator.

ARGUMENT 3b: THE RULES OF GRAMMAR FORBID IT

(3A18) Tod resumes his debate with brother Woods in (2N15) although he assured us in (2N14) he was not doing so. Instead of bringing up what brother Woods says and answering it he should try answering what I say. But I will indulge Tod again just to humor him even though it proves nothing. Tod conveniently left out of the quotation the following words of brother Woods which explain the matter completely:

Whether the "whoever" of this passage commits adultery (enters into an adulterous relationship) depends on two circumstances:
Is he the innocent party in the breakup of his marriage, and did he "put away the other party for fornication?"

(3A19) Tod, please quit misrepresenting brother Woods. Have you no integrity at all? Woods clearly says he means the one who marries the woman who has been put away under the law of "except for fornication" commits adultery. Tod cannot grasp it!

(3A20) In order for the rule Tod cited to be operative and under it justify affirming that it modifies the second clause in the way Tod affirms it would have to either appear in it or be implied in the way Tod asserts. That is the whole issue on the grammar, and it does neither. Woods was right when he said Tod didn't know anything about SIMPLE SENTENCE STRUCTURE. Anybody who believes Daniel Webster authored the American dictionary might not know much about English either.

ARGUMENT # 4: CHRIST HAS NO LAW ON DIVORCE IF TRUE.

(3A21) The exceptive phrase does not exclude the entire case from the general law, as Tod assumes, but, as we have proven abundantly, excludes the innocent party. Scriptural divorce, by itself, does not grant anyone the right of remarriage unless Tod is prepared to argue that all people who acquire the status of "unmarried" are free to marry. He argues that way, but his answer to question # 8 denies it is true. Buttermore against Buttermore. That which either grants remarriage or forbids it is GOD'S LAW! One scripturally divorced from a mate is still married (joined) to God's law, and that is what the Lanier illustration is all about. That law permits remarriage only to the innocent party. Tod will not change that with a cemetery case until he shows that death of one party changes Matthew 19:9. Then he gets back to debating Deaver, Woods and Taylor.

(3A22) Tod totally misrepresented me in (2N18), for I neither said nor implied that if the guilty party can remarry the one who put him away cannot. Where Tod got this is anybody's guess. I said if both can remarry, Tod must show how an exceptive option can be involved. It does not make sense to give a law to a room full of people and then say everyone is excepted. In the same way, it makes no sense to give a law to a people regarding those who are divorced for fornication and then say everybody is excepted from the prohibition to remarry. Then Tod says death frees a survivor. Frees him from what, Tod? From the marriage? Absolutely! Frees him from Matthew 19:9? How so? And, bless your heart, I Cor. 7:27 condemns your nonsense and helps me! It says, "Art thou loosed from a wife? SEEK NOT A WIFE?(emphasis mine RJ). Tod says to go ahead and seek, brother, its alright! Now just who will fill the church with adulterers, brother? And he tries to use Romans 7:3 to prove that after a couple is divorced, and one dies, the other is free to remarry. I challenge him from head to toe to prove the couple of that passage were divorced before the husband died, or that the passage says one thing about divorce.

(3A23) Tod continues his baseless and unfounded tactics in his (2N19). Assertion after assertion comes from his pen without the slightest proof for what he says. If Buttermore does not place a penance penalty on those who divorce for a trivial cause because it is God who does not permit them to remarry instead of Buttermore, then neither do I in the case of the divorced fornicator, for it is God who forbids that too. Thank you, Tod, that is all I was looking for.

(3A24) Reader, Tod has now agreed in his (2N20) that the woman of my (1A13) illustration can marry ten times under his heresy, be the guilty party every time, and have all ten husbands with God's approval, and I say if ten, then a hundred. All she has to do is repent each time. And then he has the unmitigated gaul and colossal audacity to accuse someone of filling the church with adulterers. There never has been a more ungodly and immoral heresy. Then he wants me to go back and tell him the cause of her adultery. Someone needs to. Matthew 19:9 is the cause. Are you blind? These little quibbles that Tod inserts will not touch the most remote corner of the argument. His quibbles in (2N20) present not one problem: They must remain celibate because Matthew 19:9 says so. Every case of adultery identifying with matthew 19:9 does demand celibacy. One who divorces, but does not remarry has not violated Matthew 19:9b, and someone needs to remind Tod that being single is the same as celibacy. If seeking celibacy is a status to be sought, just let Tod now tell us where goes his big pitch that it is a penance penalty? Now he has reversed that. I don't think we can take him seriously! Then he hides in the cemetery again, but I guess that is where he should get used to being since that is where his proposition will be after he gets

to it. I do not have to explain a thing about a mate whose wife dies when I am in a debate on the rights of two people involved in a divorce for fornication. (see 3A13).

(3A25) LET'S ALL SWAP WIVES! Tod says it is alright! Where did he ever deny it! He got caught sneaking around with something that stinks! As long as God says adulterers and fornicators cannot enter a second union (Matt. 19:9b), I won't have any trouble at all telling you why these fornicators in chart J-3 must remain celibate. However, I will tell you this: Tod Buttermore cannot tell you why they can remarry and give just one passage to support it. He can quibble and hide in the cemetery, but he cannot give Book, chapter and verse - no sir! Tod does not believe it can be shown that adultery can be committed by two people unless at least one of them is married to someone else. I might not be able to show it to Tod, but I can show it! AND I DID!!! In Matthew 19:9 God's Son says she is divorced (not married) and Tod says, "Yes sir! That's right, because the divorce is scriptural." And he cannot prove that the man she marries is married or ever has been. God says when these two unmarried people marry each other it is adultery. BINGO again, and Tod Buttermore is DOUBLE DEAD WRONG.

ARGUMENT # 5: ALLOWS ONE TO DO EVIL AND BE REWARDED

(3A26) Celibacy is a consequence of violating God's law on marriage (Matt. 19:9). My point is that some see that as punishment in the form of a "penance penalty" and other concepts just as bad because they love the world more than God, and they beguile the heart of the SIMPLE so that they argue the case for these poor, misunderstood unfortunates. Others accept the status and Tod says some even seek it (Matt. 19:12). But Tod says it is punishment. Some punishment that men will seek? Such is grief and punishment only to those who have the wrong attitude.

(3A27) TOD SAID IN HIS LAST SENTENCE OF (1N19) THAT ONE CAN SIN IN ORDER TO REAP A BENEFIT, REPENT (?) AND ENJOY IT WITH GOD'S APPROVAL. He ignored it in his second negative, and thought I would. WHAT AN UN-GODLY AND IMMORAL DOCTRINE! But it is popular, isn't it, Tod?

(3A28) Tod again seeks to confuse the issue. The illustration I used is exactly what he believes, and will not admit. Why not deal with what I said, brother? He has not the fortitude to do it. Let Tod tell us he does not approve of the following illustration: "A" is married to "B." "B" lusts for "C" and commits adultery with her for the purpose of being divorced so they can marry. "A" divorces "B" who then marries "C" and repents of fornication (adultery). Not only will Tod tell them they have a marriage approved in heaven, but they can do it a hundred times with the same result and be in fellowship with the church. I don't know? Maybe he is not even accountable for all this stuff.

(3A29) God may not have a punishment that keeps us from reaping benefits from our sins, but He has a law against it in the case we are debating, and you cannot run from it forever. I have not argued that one must reap carnal punishment to keep him from enjoying a benefit from a sin, and I want it understood right here and now that Tod Buttermore injected that as an accusation against me. And then he went on to attack that time and again as if I had said it. It is Buttermore debating Buttermore. You look again at (2A22) and you will see what I said.

(3A30) In my business illustration Tod wants to know how getting rid of the ill gotten business shows that the murderer has repented. I have a

better question for him: Why don't you show how keeping it shows he has repented? So that is supposed to answer my question. Oh, but if he gets rid of it and starts a new one he is right back in the sinful state! That is not the one he killed to get, brother! And he tries, of all things, to parallel a drunk accidentally running over his wife with a sober man who premeditatedly murders his? You will be lucky if you are not laughed out of the state of Ohio if this nonsense ever gets out. You don't belong in a debate or a pulpit!

(3A31) Another piece of "brilliance." He just extended the little parable about the 20 year-old derelect and changed the nature of the whole point when he saw the embarrassment it caused him. It blew up in his red face! Did he answer it? No! Let's see if I can write it so he will stumble over it:

CAN A 20 YEAR-OLD COMMIT ADULTERY FOR THE SPECIFIC PURPOSE OF BEING DIVORCED FROM HIS PREGNANT WIFE, AND RECEIVED FROM SUPPORTING THEM, AND OBTAIN IT WITH GOD'S FAVOR?

(3A32) Then he wants to know what if the single state is what he sought? Why, Tod, why in the world would he seek the single state (celibacy) since that is a "penance penalty?"

(3A33) I'll tell you what the Bible says about it while Tod is reaching in his bag of "What if's..." The Bible says he must carry his responsibilities (I Tim. 5:8). Because he is a divorced fornicator, he may not remarry (Matt.19:9b). If celibacy is a "penance punishment" Tod cannot argue the boy is unpunished.

ARGUMENT # 6: FALSE BECAUSE IT MAKES THE GOSPEL INEQUITABLE

(3A34) If you can find an answer to this argument in Tod's negative you have an aptitude for finding needles in haystacks. When he wants to know about what sin they are being punished for you just read my (3A29) and see whose argument he is answering. He says the couple of Mk. 10:11,12 sin in remarriage because they are still married to each other, and this is how he knows since you cannot sin against one unless you are married to them - at least not commit adultery. See (3A3) for the answer. There I show two people who are completely unmarried can commit adultery and that Tod believes it too by implication. I urge the reader to review my argument made in (1A25) and urge Tod to try to deal with it. He has one last opportunity.

ARGUMENT # 7: IT ELIMINATES THE SIGNIFICANCE OF "EXCEPT."

(3A35) Tod said that to sustain my argument I must show how the guilty party of Matthew 19:9 commits adultery against a man she is not married to. Then I did it using a man he cited himself as an authority, and he shut his mouth about it quickly. He even said if I tried it, I would be the first to. How can a man be so completely wrong? She commits adultery because God said so, and she sinned against her former husband because she made him the victim in the act of "homewrecking." Why is the adultery of Matthew 19:9 not the adulteration of the second marriage Tod? A mere assertion, and that after God's Son says it is. THEN HE SAYS IT!!! EVERYBODY LOOK! HE SAYS THE SECOND UNION IS ADULTERY AGAINST THE FIRST UNION!! Against what, Tod? "Against the first UNION, Roger!" And I could not have asked for a statement of more complete agreement

with me! Thank you, Tod, you have just agreed and admitted that the second union is adultery against marriage and not the first husband, as you have contended for two negatives. The man does not know how completely he has given up this debate, but he will be lucky if its publication does not mark and ruin him for life!

(3A36) Lanier's illustration must have eaten him alive! The cell is God's law forbidding divorce at all, which is Matthew 19:9 without the exceptive phrase. The officer's walking out is his release from that law, because the exceptive phrase gives him alone the right to enter a new marriage. The case is locked up!

(3A37) Did you read anything from the pitiful pen of Mr. Buttermore dealing with his concept of "except" as it applies to John 3:5? He has been in the cemetery so long he is as silent as a tomb. He said that in matthew 19:9 (1N27) the phrase "beautifully illustrates" that there are causes for remarriage other than the one excepted. Now tell us sir if the "except" in John 3:5 "beautifully illustrates" that there are ways to enter the kingdom other than the one excepted? If you have any integrity left at all you will repent of that one.

ARGUMENT # 8: THE DOCTRINE STRENGTHENS THE HANDS OF EVILDOERS

(3A38) Count the words Tod used to answer this telling argument. You get "0." It shot him down. He ran out of soap. No wonder he says he has not seen one reasonable argument in support of the position yet. Some people have their eyes closed.

ARGUMENT # 9: MARK 6:14-18 TEACHES AGAINST IT.

(3A39) The reader should not allow Tod to confuse him on this either. John said Herod could not have her because it was not lawful. He added no "except." If there had been a condition under which Herod could have had her why didn't John give it and save his head? Why didn't he give Buttermore's explanation of the law later to be found in Matthew 19:9? Why didn't John just instruct old Herodias to just get Phillip to divorce her for fornication and thusly use that law to permit Herod to have her? I suggest it is because no such interpretation could be given. There is no way in the world for Tod to get Herodias scripturally married to old Herod. But his doctrine would. Therefore, his doctrine is unscriptural. Look out cemetery, here comes Tod!

BUTTERMORE'S QUESTIONS

(3A40) Buttermore's questions commit the fallacy of "complex question" and as such cannot be answered with a simple TRUE or FALSE. I suggest he read Copi on logic, page 108. They fall into the category of this one, "Are you still beating your wife." or "What did you do with the money you stole?" I will answer them, but I refuse to be limited to a TRUE-FALSE choice.

1. The term "Christian" does not appear in I Cor. 7:39. Divorcees who are put away for fornication commit adultery when they remarry (Matt. 19:9) and no passage exempts widows who are put away for fornication. If so, which?

2. Celibacy is a condition imposed by the Lord upon divorced fornicators

- with no instructions being given regarding the one who marries a divorced fornicator except that he is a partner in adultery and repentance, commanded in other places demands his separation.
3. Buttermore is the one who accused me of teaching punishment and the reader should consult (3A29) for a complete answer.
 4. Anything that is "divine" cannot be "natural" if by "divine" Tod means it comes from God as a matter of revelation.
 5. The guilty party's sin is fornication, and that which God permits cannot be said to be sinful.
 6. See # 3.
 7. Those loosed from a mate as innocent parties to a divorce for fornication may remarry (Matt. 19:9).
 8. Those free from the restriction that forbids remarriage at all, but whose cases qualify them for exercise of the exception of Matthew 19:9 (they ARE THE innocent party) may remarry.

A SUMMARY

(3A41) I submit to the reader the following summary of my opponent's position in this debate so far: (1) He has refused to honor his commitment to renounce his heresy after I proved it false. (2) He has changed my arguments, and attacked the change. (3) He has admitted the having-been-put-away-woman of Matt. 19:9 is the divorced fornicator in that Christ said she was divorced. (4) He marked the words of the Lord FALSE. (5) He added "NOT" to what Christ said because it was exactly the opposite of what he believes as it stood. (6) His procedure in negating the proposition is identical to the devil's in negating Gen. 2:17. (7) In a move unparalleled in modern controversy, he proposed to prove his position by scholars who disagree with him. (8) When his scholars were turned against him he became crude and abusive, insulting Guy N. Woods. (9) Woods says he does not know anything about SIMPLE SENTENCE STRUCTURE or basic courtesy. (10) He said the scholars "misunderstood themselves" but he had the ability to straighten out all of it. (11) He thinks Daniel Webster compiled the American dictionary. (12) He knows so little about logic he thinks an antecedent is a "first constituent." (13) He thinks his cemetery arguments (quibbles) can answer arguments made on the rights of those involved in a divorce, then won't admit it implies he thinks divorce is involved in death. (14) He endorses wife-swapping. (15) He endorses multiple marriages as a reward for fornication. (16) He does not believe one can ever be disqualified for remarriage NO MATTER WHAT HE DOES! (17) He does not dare apply his explanation of "except" to John 3:5. (18) Tod can even get Herod and Herodias' case "fixed" with his position. (19) He has admitted that the total summary of his position when it is completed is equal to the opposite of what the Lord said in Matt. 19:9b. (20) In one place he argues celibacy is a "penance penalty" and in another says it is a glorious state some people seek.

(3A42) Thus I submit to the reader these ten unanswered arguments in proof of the proposition: "The Scriptures teach that a mate who has been put away for fornication may not, with God's approval, remarry another person."

BUTTERMORE'S THIRD NEGATIVE

(3N1) True, I entered this debate with enthusiasm. I had as a goal the examination of Jackson's doctrine and the testing of mine. However, we have witnessed in Jackson's third affirmative a reluctance to discuss the true issue and a readiness to point out repeatedly that I made a mistake in a preliminary copy of my book. The mistake, which appears in about 6 privately circulated copies was corrected in the final product. Were Jerry Moffitt to have sent Jackson the finished copy he has, Jackson would not have had much of an affirmative. He felt it necessary to dwell on human error rather than the proposition. He left off debating and started to attack me with far more truculency than I have attacked his doctrine. I am not the topic of discussion, his proposition is. Now, if he wants to play the game of pointing to mistakes, that is fine. I could play, too, to his embarrassment, but I will save my space for debating. For example, in taking the negative on my book (he is supposed to be affirming his proposition), he pointed out that I called the antecedent in Deaver's major premise a constituent (3A2). A constituent is a component part. I did not intend to be technical. Most people don't know what an antecedent is, but virtually everyone knows what a constituent is. If I had said "part", instead of "constituent", would Jackson still have sought to straighten me out? They mean the same thing. Then in trying to show us the proper word, Jackson wrote in "consequent," then "whited" it out and typed in "antecedent." This can be seen on my original copy. HE MADE A MISTAKE! I point this out to show my brother that I too can bring up mistakes. However, I will debate, instead, although there are a number of mistakes Jackson made. And before we begin there are a couple of things that need to be said. First, Jackson says I have circulated my book far and wide. Actually, I have circulated it privately, for criticism, to about 12 individuals. Second, it does not bother me in the slightest to be called names and insulted. But I have yet to witness an individual who did not get violently angry when they could not answer the opposition, then begin to attack the person who shows them their error. Jackson once wrote in an article, "Rather than face the truth like a Christian and a mature adult, one might choose cheap shots . . .", and "It is the hit dog that howls." (Bible Way, March 1985). Reader, the hit dog is howling! Third, Jackson continuously complains about me asking questions. These are questions which caused me to seek this debate. I am searching for answers, but Jackson will not give them. He avoids them like the plague and all I can conclude is that he refuses to answer and nail himself down to any concrete position that could be better examined. Fourth, Jackson is wrong in saying I marked the words of the Lord false. He fails to tell the reader that what I marked false was the words of the Lord with Jackson's false stipulation attached! He added the fornicator into the second clause when it is beyond question that the one put away in the second clause is one put away NOT for fornication. Fifth, Jackson repeatedly insists that Mt. 19:9 forbids the remarriage of the divorced fornicator, but the verse does not even discuss the put away fornicator! As brother J. W. McGarvey stated on Mt. 19:9, "Whether it would be adultery to marry a woman who had been put away on account of fornication is neither affirmed nor denied." (Commentary on Matthew & Mark, Page 165). This will be dealt with more later. Sixth, Jackson talks about my going to the graveyard. But that is where I have buried his proposition.

Argument #1: Answered

(3N2) Jackson's whole first argument is based on the false assumption that when one is put away they are forever doomed to celibacy because they were put away. In connection with this, he has argued that the put away guilty party is one who has been put away and thus cannot remarry. Thus this argument is not based on

the adultery of the put away fornicator, but just on the fact of their being put away. In formulating this argument, Jackson has overlooked a basic fact, and it is this fact that I have been trying to clear up. More on this in a second. First, let it be understood that Jackson is DEAD wrong in placing the divorced fornicator in the phrase which refers to one put away NOT for fornication. The word "apolelumenen" (having-been-put-away woman) in the second clause refers back to the one just spoken of in the first clause, who was put away NOT for fornication. Lusk noted that this is the "most obvious understanding grammatically and semantically." Allen Black said "apolelumenen" clearly refers back to one put away not for fornication. Woods stated that one committed adultery by marrying a put away person, if that one was the one SPECIFIED IN THE TEXT, the one put away NOT for fornication. The Greek scholar Henry Alford stated that "apolelumenen" was confined to her who has been put away not for fornication. (The Greek Testament, Vol. 1, Page 194). But Jackson denies this plain fact and places the fornicator in the second clause. In his (1A5) he stuck it there and I marked it false. Then he says I marked the words of the Lord false. Any honest individual can see that Jackson is wrong and that what I marked false is his unfounded insertion. The Lord said, "Whosoever marrieth her which it put away committeth adultery," that is, the one just spoken of. Second, Jackson cannot see, for some reason, that the reason the one put away for trivial causes commits adultery in remarriage is because they are still scripturally bound to the one who put them away. And Mk. 10:11 bears this out. It is the marriage bond with the one that makes the other commit adultery in remarriage. When the bond is gone, adultery does not occur. Mac Deaver realizes this and so does Guy N. Woods. Mac teaches that if one remarries they have committed adultery, but their remarriage becomes scriptural when the former mate dies. Guy teaches that if one remarries unscripturally after unscripturally putting away a mate, the put away one can remarry. These can only be so, because it recognizes that the bond is now gone and adultery would be impossible. Mt. 19:9 etc., are laws telling the scripturally married that they cannot marry another, even if they went through a human divorce. God laid down the grounds for divorce and no man can say someone is divorced unless it coincides with scripture.

(3N3) Jackson continues to misapprehend truth in the latter part of (3A3). He says the woman in Mt. 19:9b was divorced in heaven's sight, so that makes her the put away fornicator. However, as I have already stated several times, with weighty backing, the put away woman in Mt. 19:9b is one put away NOT for fornication. She is put away unscripturally and thus is not divorced in heaven's sight. An unscriptural divorce frees neither for remarriage, for they are still bound to each other. The addition of the exception into the verse excludes divorce for fornication. It tells us that divorce for fornication is scriptural. Since that divorce is scriptural, it frees both parties from the bond. The innocent one may remarry and not commit adultery against the one they put away. Likewise, the put away one, being equally free, may also remarry without committing adultery. Adultery can only occur where at least one of the parties involved is scripturally bound to another. No matter what Jackson does, he cannot get the divorced fornicator into the second clause. But that is the foundation of his first argument.

(3N4) In Jackson's (3A4) he says that the fornicator cannot remarry, not because they are being punished so as not to reap benefit, but because Mt. 19:9 forbids it. However, the whole point of his fifth argument is that the guilty party must remain celibate so as not to reap the benefit of a second marriage. If that is not a punishment intended to keep them from benefit, what is it? Moreover, Mt. 19:9 does not forbid the remarriage of the guilty party. It does not even mention the status of the guilty party, so how could you argue from Jackson's position on a verse which does not mention the subject of your proposition? Jackson constantly asserts that Mt. 19:9 forbids the remarriage of the divorced

fornicator, but he has based his whole case on a verse that does not mention this person and a verse which Jackson told us was "at best obscure." (1A17). Imagine trying to argue your case from a cloudy verse which does not mention the person you are debating about. And he has the nerve to question my ability to debate! Also, I call the reader's attention to the repeated failure of Roger to answer my question about what sin the one put away for trivial causes is guilty of. He stated that one put away for trivial causes can have the sin forgiven. I asked him -- "What is this sin?", but he refuses to answer. He thinks, in (3A4) that I will answer the question by answering his. If the woman repents of mental cruelty she cannot remarry. Her celibacy is not a punishment for any sin, but because she is still scripturally married. However, Jackson appears to believe that unscriptural divorce leaves one totally free from marriage. Yet they must remain celibate. There must, then, be some sin restricting them. Celibacy is not natural. If one is not free to remarry, in spite of the fact that they are not scripturally bound to someone, then they must be receiving punishment for some sin. This is what Jackson's doctrine amounts to. The guilty party can only be required to live celibate because they are being punished for their sin of adultery, according to Jackson.

(3N5) I have already answered Jackson's (3A5). Jackson put something into the verse which the Lord did not say and I marked THAT false. Where does he remind the reader of the stipulation HE placed on the verse? A stipulation which is human in origin. Where does he deny that Lusk, Black, Woods, and Alford are correct in stating that the "apolelumenen" is the one put away NOT for fornication? Then in his (3A6) Jackson failed miserably to show that the two statements in (2N5) contradict each other. Statement #1 is true he admits. Then he says statement #2 contradicts it because it contradicts his feigned interpretation of Mt. 19:9. My statement #2 does not state the opposite of Mt. 19:9. My statement #1 is actually what Mt. 19:9 says and #2 is what Woods says Mt. 19:9 says when put negatively. How could a verse of scripture contradict itself? Then, in (3A7), Jackson again misleads the reader by quoting what I marked TRUE and Jesus' words in Mt. 19:9. What I marked true is not what Jesus forbade. Jesus forbade remarriage after unscriptural divorce. Jackson's statement that I marked true spoke of remarriage after scriptural divorce. There IS a world of difference and Jackson repeatedly fails to tell the reader of his alteration which caused me to mark as I did.

(3N6) What is Woods, Roger, infallible? Certainly not. He is not above correction by anyone, including this 26-year-old! Woods made the statements and then explained them incorrectly. All you have to do is read them and you can see it. I had a non-Christian at work read them and he spotted the error. Apparently Woods was offended at my telling him that he "crawfished" on his statements. He did and I cannot help it. Jackson went right along with it, so that is why I asked him to explain the statements. He saw fit to ignore it. The fact remains that Woods said, "Whosoever shall put away his wife (or her husband) when he or she has been guilty of fornication, and shall marry another, does not commit adultery and he or she that marrieth her or him when he or she is put away does not commit adultery." (Emphasis mine, TLB). I might not know everything about sentence structure, but I can assure you that Woods, one who apparently does know about sentence structure, said that the verse teaches that one who marries one who is put away does not commit adultery, when the verse is put negatively. That can only refer to the one put away for fornication, as the first part of the quote states. I am sorry that Guy N. Woods is offended at correction. I also have a copy of my letter to him for any reader, so that they can examine it and see whether it lacks courtesy or Christian deportment.

(3N7) I suppose I am to blame for Jackson's misunderstanding of my answer to #1. I thought I had dealt in enough detail that he knew I did not have reference

to altering circumstances. I thought I explained enough that after one is put away for trivial causes and later their mate dies, that those circumstances free them from the bond and adultery is not possible (unless they marry an ineligible person). I should have been more specific in my answer so that Roger could not have mistaken me. That which disqualifies one for a second marriage is the fact that the original bond was not severed. How could anyone not be free to marry if circumstances arose which broke the bond?

(3N8) Roger is wrong in (3A12). I did not ask what prohibited the marriage of one put away for trivial causes, or for fornication. I asked what prohibits the remarriage of one put away unscripturally whose mate then dies. Mt. 19:9 cannot be applied for they are not married. Their mate has died. The bond which existed even after an unscriptural divorce was scripturally severed by death. Romans 7:2-3 says that the woman that HATH an husband is bound. This woman's husband died, therefore she is free. That which disqualifies one for remarriage is the marriage bond. The law of God states this quite clearly in Mk. 10:11, and Romans 7:2-3, and by saying that even after carnal divorce a union with another is adultery. The law of God does not disqualify one for remarriage, but tells us what does disqualify. What disqualified the woman in Romans 7:2-3 from remarriage? The marriage bond. When could she remarry? When she was free from what, Roger? The law of God? No! The marriage bond! Those who are put away NOT for fornication retain the status of disqualification until that which disqualified them is gone, the marriage bond. The put away guilty party does not possess the disqualification of remarriage, for that which would number them with the disqualified has been scripturally put asunder and no longer exists, the marriage bond.

Argument #2: Answered

(3N9) In my (2N11) I posed a choice for Jackson and his choice was interesting indeed. He argued in argument #1 that when one acquires the having-been-put-away status, they can never remarry another mate. He argued in argument #2 that the only divorced person who could remarry was the divorcer of a fornicator. But lo and behold, he makes a choice in (3A13) which implies rather clearly that his first two arguments are worthless to this debate. He said one put away by a fornicator could remarry because THEY have the cause. But, Roger, have they not acquired the status of having-been-put-away? And did you not say yourself, in (1A4), "she will always be a 'having-been-put-away-(woman)'. If not, why not?" Jackson has actually admitted that acquired status has nothing whatsoever to do with the right of remarriage. Furthermore, his choice admits that one does not have to put away a fornicator in order to be eligible for remarriage. Jackson believes that an unscriptural divorce severs the marriage bond as effectively and completely as a scriptural divorce. If the guilty puts away the innocent, it is an unscriptural divorce, for the guilty has no authority to do so. According to Jackson, this unscriptural divorce still leaves the put away innocent one free, IN SPITE OF THE FACT THAT HE SAID NO DIVORCED PERSON COULD REMARRY UNLESS THEY PUT AWAY A FORNICATOR. And in spite of the fact that his minor premise in (1A13) states that Jesus gives the right of remarriage ONLY to the offended party WHO PUTS AWAY THE GUILTY PARTY. He has admitted that his first three arguments are worthless! And he is exactly right. Acquired status has nothing to do with the right of remarriage, nor does remarriage depend on putting away a fornicator. Remarriage is contingent upon being free from a marriage bond. The having-been-put-away-woman in Mt. 19:9 is one put away unscripturally. The divorce was not recognized by God and hence the bond is not severed. That is the crystal clear reason they commit adultery in remarriage. The woman in Romans 7:3 was an adulteress because she "hath an husband." Remarriage is adulterous ONLY because one has a scriptural mate. Divorce for fornication is a scriptural divorce. It is exempt from the general rule by means of the exception clause.

This scriptural divorce does what the unscriptural one did not -- break the bond. This is the reason that at least the innocent one may remarry without committing adultery. The bond being broken, it is preposterous to affirm that the guilty one commits adultery in remarriage. Jackson has answered his own argument. Reader, he admitted that one can acquire the status of "having-been-put-away" and still remarry, and he has admitted that at least the one put away by a fornicator may remarry, and has thus admitted that one does not have to divorce a fornicator in order to be eligible for remarriage.

(3N10) Now I have been trying to get Jackson to see that if a contrapositive does not hold true EVERY TIME, then it cannot be true. If he has read Copi's book on logic, he should know this. I have shown the reader that he admits that it does not hold true all of the time. If he does not accept his own contrapositive, why should I? If he admits it is not true, how can he use it as proof? Jackson says, "It is true that the only divorced person who may remarry is the divorcer of a fornicator" and "It is false that the only divorced person who may remarry is the divorcer of a fornicator." And he has the nerve to say I am confused!

Argument #3: Answered

(3N11) If my consequent in (1N13) is false, because it assumes that the survivor is an innocent party to a divorce, then so is Jackson's in (1A8). His consequent would be assuming that the guilty party is an innocent party to a divorce. If not, why not? But Jackson is wrong. It does not assume that they are an innocent party to a divorce, it assumes, in both cases, that the proposed individual is one ineligible for remarriage, because they are NOT the offended party in a divorce for fornication, which Jackson says is the ONLY person who may remarry. He says Jesus' statements give the right of remarriage ONLY to the person who divorces a fornicator. The man whose wife dies did not put away a fornicator. According to Jackson, Jesus' statements do not give this man the right to remarry! Unless he wants to modify Mt. 19:9 with Rom. 7:2-3. But how could he do that when he refused to modify it with I Cor. 7:10-11 (3A3)? Christ's law on divorce and remarriage in Mt. 5:32 and 19:9 allow divorce for fornication. It breaks the bond and frees both. Mt. 5:32 and 19:9 are laws which apply ONLY to divorce which is NOT for fornication. The exception excludes the case of fornication, and thus what is said to occur as a violation of the law (adultery) cannot occur under a case which is excepted.

(3N12) In (3A14) Jackson is sorely mistaken. I never said, in (2N11) or anywhere else, that both parties in a divorce for trivial causes could remarry. If one of them did remarry, they committed adultery. I agree here with Woods and a host of other brethren that if one remarries, they commit adultery, and that frees the other one, who may then scripturally remarry. (See Gospel Advocate, Dec. 7, 1978, p. 771). As I said before, Christ's law applies to unscriptural divorce (i.e., not for fornication). He said that an unscriptural divorce did not render either party free to remarry. He excluded the two individuals involved in the case of fornication by the exception clause. The fact that the guilty may also remarry does not nullify the law as Jackson misunderstands. It does not mean that there was no point in discussing the matter. It still means that when one remarries after unscriptural divorce he commits adultery.

(3N13) Jackson thinks I said all adultery is committed against your mate. When I say, "How can you commit adultery against someone to whom you are no longer lawfully (scripturally) bound?" that does NOT say adultery is ALWAYS committed against someone you are married to. It says you cannot commit adultery AGAINST someone unless you are scripturally bound to them. It does not include one who marries the put away innocent one. They are not committing adultery against

their mate. They commit adultery, but only by being a party to the innocent one's adultery against the one who put them away. It does say, though, that adultery will not occur unless at least ONE of the parties involved is scripturally bound to someone else. Mk. 10:11 and Romans 7:2-3 clearly bear this out. It also seems that Jackson thinks my argument in (1N13) is what I believe. It is not. I agree with Roger that it is a farce, but it is his own reasoning applied to another case. In (1A8) he said Jesus' statements gave the right of remarriage ONLY to the offended party who puts away the guilty one. If that is the case, then Jesus' statements do not give the right of remarriage to the man whose wife dies, because they are not an offended party who put away a fornicator.

(3N14) Did I say Woods and Deaver are teaching doctrines that fill the church with adulterers (3A17)? NO! Notice what I said in (2N14). I said ACCORDING TO JACKSON'S POSITION, they would be doing such. Woods says that after an unscriptural divorce, if one remarries, the other one may scripturally remarry. Jackson says that is false doctrine. Mac Deaver says if one remarries after an unscriptural divorce, their remarriage becomes scriptural if the other one dies. Jackson says that is false doctrine. Jackson, not Buttermore, believes they (and many others) are teaching doctrines which fill the church with adulterers. Then he says he did not argue that remarriage is contingent upon one's putting away a fornicator. But look! In (1A9) he said, "Only the person who has divorced an adulterous mate has the legal (scriptural) right to remarry, and not the mate who has been adulterous." This was based on his minor premises in (1A8), which said Jesus gave the right of remarriage ONLY to the offended party who puts away the guilty one. But he says he did not say what he wrote. He says he said remarriage AFTER A DIVORCE is contingent upon one's having put away a fornicator. He did not say that, but even if he had, he does not believe it, because in (3A13), he said the one put away by the adulterer could remarry. They did not put away an adulterer, but Jackson says they may remarry anyway. The further we proceed, the clearer it becomes that Jackson does not even believe his own arguments.

(3N15) Jackson's third argument is based on the innocent party's right to initiate a divorce. It basically says if the innocent party has a right to remarry, because they have the right to initiate the divorce, then the guilty party may not remarry for they do not have the right to initiate divorce. This is nothing more than an unfounded assertion. The right of remarriage does NOT depend on the right to initiate divorce. The right of remarriage is a right wholly independent from the right to divorce. The right of remarriage is dependent upon one's freedom from the marriage bond. Romans 7:2-3 and I Cor. 7:27-28 are so clear on this, I cannot believe Jackson cannot see it. You cannot logically assume that the absence of one right necessitates the absence of another, independent right. Such reasoning cannot be sustained. It can be asserted, but, as Jackson demonstrated for us, it cannot be proved.

(3N16) Argument 3b: Jackson's clearing up of what Woods says is as impotent as his effort to explain Elkins in (2A10). The "whosoever" Woods refers to in what Jackson quotes is the "whosoever" of the first clause as the context of the article bears out. I urge the reader to obtain a copy of Woods' December 7, 1978 and April 18, 1985 articles and read them. I don't have the space to try to convince Jackson of what he is determined to reject. Furthermore, Jackson did not deny that the participle "apolelumenen" could be modified by the adverbial phrase "ma epi porneia". He said though, that in order for it to do so, it would have to appear in the second clause, (which it does not) or be implied there. Since it does not appear there, how does Jackson prove it cannot be implied there? Insult Buttermore! Try to get the reader against me. I might not know everything on sentence structure, and I made a mistake on someone's name, but

those are a far cry from premises which warrant the conclusion that the exception cannot be implied in the second clause. It can be and is implied in the second clause by the fact that the verbal root "apoluo" is directly linked to the verb "apoluse" which is modified by the exception. Jackson failed miserably to make an argument from the grammar and failed to prove his assertions in (3A20).

Argument #4: Answered

(3N17) Jackson's confusion on the exception is evident when you note what Mt. 19:9 says the exception is and what Jackson says it is. The verse excepts divorce for fornication from bringing its participants under the consequences which occur after divorce for trivial causes. It is the case of divorce for fornication which is excluded. The case where divorce for fornication occurs is NOT ADDRESSED IN MT. 19:9, for it is the exception to the rule! Jackson has failed to see that the exception is a case of divorce, in spite of the fact that he said the exception modified the act of divorce (2A16). Jackson changed the exception from the case of divorce for fornication to the innocent party and there is no excuse for such blatant twisting of scripture. The exception is divorce for fornication, and both parties are involved in that divorce, therefore, both parties are included under the exception. Jackson's fourth argument is false. I have said it before, and I will say it again, if the guilty may remarry, that does not nullify Mt. 19:9. It does not negate the general rule which states that remarriage after unscriptural divorce is adultery. The whole basis of Jackson's fourth argument is foolishness. There is no possible way for anyone to conclude that if the guilty may remarry, Christ has no law on divorce. Note my (1N16).

(3N18) Jackson stated that if the guilty party could remarry, then the innocent one's right to enter a second marriage was unprotected (2A17). But then he says they could still remarry if the guilty could. What, then, is unprotected? If their right to remarry is unprotected, but they may still remarry, how is the right unprotected? What nonsense. Then in (3A22), we see what is perhaps the whole reason for Jackson's ridiculous argument four. He says, "It does not make sense to give a law to a room full of people and then say everyone is excepted. In the same way, it makes no sense to give a law to a people regarding those who are divorced for fornication, and then say everybody is excepted from the prohibition to remarry." Jackson is saying that Mt. 19:9 is a law concerning divorce for fornication! He is "DOUBLE DEAD WRONG"! The rule is to divorced persons, and it has an exception which excludes those divorced for fornication. The law still has objects of application -- those not divorced for fornication. Jackson's view of scripture is not surprising when you notice what he said next on I Cor. 7:27. He says that I say, "Go ahead and seek, brother, it's alright." But as Jimmy Allen says concerning the Baptists and Gal. 3:26, READ THE NEXT VERSE!!! The inspired Apostle Paul said, "But and if thou marry, THOU HAST NOT SINNED" (emphasis mine, TLB). Jackson says, "thou hast sinned." I stand with Paul.

(3N19) There is no penalty whatsoever imposed on the unscripturally divorced. Their remarriage prohibition is due to the fact that they are still another's mate, regardless of formal divorce. However, if the guilty must remain single, it is ONLY because of their adultery, which makes it an imposed punishment. This is the very heart of Jackson's doctrine. If they are not being punished, there is no conceivable reason for them to remain single, except choice. You cannot point to the unscripturally divorced, for they are prohibited by reason of their intact marriage bond. The guilty party is as free as if their former mate had died.

(3N20) As for Jackson's (3A24) and (3A25), first, I never accused anyone of

filling the church with adulterers. Second, I asked Jackson to show me the reason these people must remain celibate. Since he has admitted that the guilty one's celibacy would not be because they are still scripturally married, he has only two other choices. He avoided the choice. He said because Mt. 19:9 says so. Mt. 19:9 says nothing of one put away for fornication. But even if he could find a passage which said they could not, there would have to be a REASON and it could only be because the fornicator was being penalized and punished for committing adultery, or because celibacy naturally follows as a consequence of adultery. Both choices would be fatal, so Jackson chose nothing. Jackson has repeatedly asserted that, "Mt. 19:9 says so," but has not come close to proving that assertion.

Argument #5: Answered

(3N21) The whole basis of Jackson's fifth argument is that if one does evil, something must be done to them to keep them from reaping any benefit which might come from the sin. In connection with this, he argues that if one commits adultery and is put away, they are not allowed to reap any benefit from that sin, especially a second marriage. So, in order to keep them from the benefit of a second marriage, God imposed celibacy on them. However, there are several reasons this is false. First, if it were true, there would be some penalty imposed on every sin to keep people from benefit. But since there can be several ways to reap benefit from a sin, there would be an absurdly long list of penalties to keep one from any benefit. Second, the doctrine could never be consistently applied as I showed in (2N24). For example, say a woman wants a child and fornicates until she conceives. Out of her sin she gains the child she wanted. According to Jackson, it was not only sin to fornicate, but also to keep the child. I also pointed out that a man might murder his wife. Jackson said he could remarry, but not the one he murdered to get. What absurdity! That would be equal to me saying a fornicator could get married again, but not to the one they fornicated to get. Jackson totally ignored my statements in (2N22) which destroy his argument. It is not sin to reap any and all benefit which may come from a sin. It is wrong to sin and there are laws against sin, but you can search the scriptures inside and out and never find a law which calls benefit from sin sinful. Third, I tried to show Jackson's inconsistency on the point, but he misunderstood it all. I stated that if one desired to be single, and so they fornicated and were put away, that they received the benefit they desired and that according to Jackson's fifth argument, that keeping the benefit is sin, they MUST remarry. Jackson thinks I'm in a pinch by saying one person might seek to be single, but the same state would be punishment to another. However, it is Jackson who has a problem. Here he has a person who wants to be single again so they fornicate and are put away. He says God's law requires that they remain in this state. But he also says God's law makes it sin to keep what one obtained through sin, or reap benefit or reward from a sin. Thus Jackson has God telling this person they MUST remain celibate, but that they cannot, because it would be sinful to keep that reward which came from sin. It is a tragic comedy within the pages of Jackson's material.

(3N22) Then Jackson ignored the situation in (2N23) with the man accidentally killing his wife. It is not supposed to parallel a premeditated murder. This is Jackson's avoidance to the question. According to his argument 5, this person who gets drunk and accidentally kills his wife could not be presumed to have the right of remarriage, for the benefit of a second marriage would not be allowed to be reaped from a sin. But Jackson ignored it, and I'll tell you why. He believes this man could remarry, but he knows his argument would forbid it!

(3N23) To answer his question in (3A31), NO. Jackson says no, too, but his fifth argument says that this man could not remain in this single status, because

he obtained it by sin. So Jackson says this man would have to remain single as a put away fornicator, but he also says that ANY benefit one sought and obtained through sin is sinful. So, what is it, brother? Does he remain single in accordance with your feigned interpretation of Mt. 19:9, or give up the single life, so as not to violate your fifth argument?

Argument #6: Answered

(3N24) Perhaps Jackson saw no answer, because he did not want to. He ignores everything in (2N25)-(2N27). I asked him repeatedly to tell us what sin the one put away NOT for fornication is being punished for; but he refuses to answer. He says (3A29) gives us the answer, but THAT would be finding needles in haystacks! In (1A25) he said the celibacy of the one put away not for fornication was a penalty. But he also said in the very next sentence that they were "totally innocent." Now he'll have a hard time trying to explain how or why one is penalized for being totally innocent. Nor has he, nor can he, prove that adultery can occur without at least one of the individuals being scripturally bound to another.

(3N25) Jackson's sixth argument is false for the following reasons: First, it assumes sin on the part of one put away for no reason. Jackson has asserted that this person, put away for no cause, is being punished and this punishment (penalty) is celibacy (see his (1A25) and the heading to argument 6 in his first affirmative). When I ask him to tell us what sin this celibacy penalty is for, he becomes mute. That is because there is no sin! Second, it assumes that the unjustly put away one is being punished. However, since Jackson cannot name the sin which this party committed to warrant such a punishment, it is not surprising that this assumption is also false. Their celibacy is not a punishment, but rather a prohibition against joining themselves to another, while still bound to the first. Jackson cannot, yea, refuses to see this and that is the reason for this absurd argument. Third, it assumes degrees of divine punishment on earth. This is why Jackson quoted the degrees of punishment passages. However, he will never find a passage which teaches degrees of punishment for sin on earth. Jackson said in (1A23) that "punishment will be justly related to the sins." He referred to punishment in hell. This is a far cry from proving degrees of punishment here and now. Jackson's whole misconception in this argument is based on the fact that he falsely assumes and asserts that the unjustly put away one is being punished. On this basis, he then believes that the guilty one must also be punished. Jackson's (1A25) is the farce that shows this. And fourth, Jackson is blind to the words "unjustly" and "justly" in his syllogism. Before he copied all of this absurdity from Roy Deaver, he should have considered its validity! Mt. 19:9 etc. are teaching against unscriptural (unjust) divorce. It excludes divorce for fornication. One cannot logically argue that one person cannot remarry, based on the prohibition placed on another. Divorce for fornication is excluded. It is absurd to base an argument on what is NOT excluded to conclude that one who IS excluded cannot remarry. There is no validity to be found in Jackson's sixth argument.

Argument #7: Answered

(3N26) I have already shown abundant proof that Jackson misunderstands the exception phrase. To save space, I will ask the reader to review my (1N15), (1N27), (2N17), (3N17). Jackson says he used Lusk to prove that adultery can be committed against someone to whom you are not married. Amazing! You cannot commit adultery against someone unless you are scripturally bound to them. And adultery cannot occur unless at least one of the individuals involved is bound to another and is thus committing adultery against that one. I said the second union is adultery because it is against the first union. And Jackson agreed.

This is amazing coming from a man who thinks the first union does not exist after an unscriptural divorce! If the first union did not still exist, how would the second union be adultery against it? In an unscriptural divorce, the first union still exists and thus the second union is adultery against the first union and the first husband. But what really staggers me is that Jackson knows that a divorce for fornication severs the first union, but he turns around and says that their second union would be adultery against the first one. How so, when the first union does not exist???

(3N27) In (3A36), Jackson again has the man walking free from God's law (Mt. 19:9). That means it does not apply to him anymore for he is not bound to it. It is ridiculous! Jackson has this man free from God's law on divorce and remarriage. If this man marries a having-been-put-away-woman, does he commit adultery? What verse will Jackson cite as proof that he does? Certain not Mt. 19:9, etc., for Jackson said when he walked out of the law (cell), he was released from it (i.e., not bound by its prohibitions).

(3N28) On Jackson's (3A37), let it be said that the exception in Mt. 19:9 excepts divorce for fornication. Jackson misrepresented my (1N27), for I did not say that the exception allows remarriage for other causes than the exception. The exception is divorce for fornication and both parties fall under the divorce and logically are excepted. It is one cause which is excepted in Mt. 19:9 and one exception in John 3:5.

Argument #8: Answered

(3N29) Jackson says I used no words to deal with his eighth argument. First, he must not have read (1N28). Second, it is not even an argument, let alone a telling one. How was I supposed to give detailed answers to something with no premises and no semblance of a conclusion? Jackson's alleged argument was nothing more than his personal expression and an assertion. Thomas Warren said concerning assertions, "If no effort is made to support the affirmation by adequate evidence, then it amounts to no more than an assertion. For the purpose of gaining truth, mere assertions (unsupported opinions) are worthless." (When is an Example Binding, Pg. 3) AMEN!

Argument #9: Answered

(3N30) Jackson has failed to see the worthlessness of Mk. 6:14-18 to this debate. First, he wants to parallel a passage where a man has his brother's wife to a situation where a person has no mate at all. Second, he wants to apply a prohibition spoken before the cross to a people after the cross. It simply will not work.

A Summary

(3N31) Since my space is gone, I have only this to say in closing. All of Jackson's arguments have been refuted. He has admitted that the first three are false. He failed to prove his case from the grammar. He misunderstands the exception. He cannot consistently apply his fifth argument, which implies its falsehood. He denies that the guilty one is being punished, and thus abandoned the main thrust of his sixth argument. In short, he has totally failed to prove his case. And with this fact before us, let us go on to establish the truth on this matter.

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Getwell Church of Christ

1511 GETWELL
MEMPHIS, TENNESSEE 38111

January 10, 1986

ELDERSThomas Barfoot
W.T. Hardwick
Dewey Murray
Joe Steele
Paul TaylorMr. Roger Jackson
940 Old Wood Rd.
Oxford, AL 36203

Dear Brother Jackson:

As always it was good to hear from you, and I appreciate your strong stand for the truth. The Lord made it crystal clear that, when a couple separates, only the innocent has a right to remarry. The guilty has absolutely no right to remarry (Matt. 19:9). As stated, the innocent has the right to remarry if his or her partner is guilty of fornication. Further, both Matthew 19:9 and Matthew 5:32 teach that, if the separation occurs for any reason other than fornication, neither party has a scriptural right to remarry. Not only so, but anyone marrying either party, when the separation and putting away was not because of fornication, commits adultery. In Matthew 5:32, even though the husband has put away his wife when no adultery is involved, that does not give the wife a right to remarry, because in God's sight she is still married to her husband who refused to live with her. Therefore, whosoever marries her commits adultery. (When I wrote, "The words 'saving for the cause of fornication' apply also to the second clause, 'and whosoever marrieth her which is put away,'" I had written in the previous sentence, "Our Lord taught that adultery is the only ground for the break-up of a marriage with the right of the innocent to remarry." I do not appreciate anyone attempting to pervert what I wrote in a vain effort to bolster his false doctrine. The entire paragraph from which he quoted reads as follows:

Of major emphasis in Matthew 5:32 is the wrong that the husband does to the innocent wife by the unjust divorce action. His wife had not given him a just cause (unfaithfulness on her part) to divorce her. Christ in Matthew 5:32 stressed the wrong that the husband does to his wife in exposing her to the sin that she commits with another man. Our Lord taught that adultery is the only ground for the break-up of a marriage with the right of the innocent to remarry. The words, "saving for the cause of fornication," apply also to the second clause, "and whosoever marrieth her which is put away."


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When I mentioned that "the words, 'saving for the cause of fornication' apply also to the second clause," I was referring to the fact that the latter part of that passage says, "And whosoever shall marry her when she is put away committeth adultery," I was simply teaching, as the Bible teaches and as the context of what I wrote shows, that anyone who marries a woman who has no scriptural right to remarry commits adultery (Matt. 5:32; 19:9).

I trust that the work of the Lord makes progress in your section. I would appreciate your prayers, and I shall pray for you.

Yours for truth and right,


Garland Elkins

GE:bs

FEB 24, 1986

Dear Roger,

I misplaced the letter.

Re your letter of ? to Jerry Miffitt;
I have not gotten back to you on the THRUST offer because I had told you before that I did not favor that sort of a debate. Also, as I had told you before, work is very busy right now. We are working a lot of overtime and it takes up some of the evening I had, and Saturdays too. These are not excuses but valid reasons. I simply do not have much free time.

I suggest allowing Jerry to advertise our present discussion in THRUST. I think the longer debate would be more beneficial. How do you want to publish our present debate? I have access to a computer, as long as my wife works, and it prints with margins. If we step it up we may be able to finish before she quits to have the baby. We could then put the manuscript in plastic circular binders with a cover and hold cost to the bare minimum. I would be more than happy to publish it like that. I am looking forward to a wide circulation. Let me know what you think.

(over)

T.L.B.

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Church of Christ

February 25, 1986

Tod Buttermore
2523 E. Midlothian
Struthers, OH.

Dear Tod:

I find your refusal to debate the issue regarding the rights of the "guilty party" (Matthew 19:9), in THRUST, and your resorting to excuses, quite remarkable. What has happened to the enthusiasm of the man who boasted that he could not find anyone who would debate the issue with him? The only thing I know of that has happened since you issued those challenges is our half completed debate. Could it be that you have learned all you want to know about the subject? I ask again what has happened to the zeal for debate you showed when you chided Jerry Moffitt for, as you put it, "(seeing) fit to let the debate fizzle out even after I tried to contact him." (Letter to Jerry Moffitt, Oct. 5, 1985). Where now is the cool confidence you exhibited when you challenged William S. Cline to a debate saying, "I have not so much as received a peep from brother Cline. Now just who is it that will not debate?" Indeed, Tod, who is it? If you had any self-respect left at all you would now apologize to these two good men.

In your letter to brother Cline, dated March 22, 1985, you asserted that you were ready and eager to go ahead with a debate in THRUST on the issue. I wonder if you would kindly inform me why you are no longer either ready or eager? Your problem is neither space limitation nor time - those are just excuses. In the same letter you chided some brother who had written on the subject in dispute, saying, "Certainly this brother would not make such a statement and then not be willing to back it up." I quote the prophet Nathan, "Thou art the man."

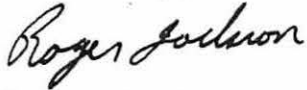
Tod, everybody is busy. Do you want me to tell you what I am trying to do in addition to carrying on two written debates at the same time? I don't think you do, but I will say fourteen hour days are no strangers to me. And yet I do not have enough time. That never crossed my mind when it was the truth at stake. I have seen the sun rise sitting right here at this typewriter because I love the truth and intend to defend it - no excuses! It is not because I want to win a debate or argument. I am

(2)

interested in your soul and the souls of those whom you will cause to be lost with this immoral and rediculous false doctrine. I do not "have" the time - I "make" the time.

You may publish our debate in any manner you wish. That is what I signed my name to the agreement for. I suggest the following cautions: (1) Copyright it in both our names for our protection. Do not copyright it in your name only, as this would forbid my use and publication of it. I will pay half the cost. (2) Do not make any changes in the text without my approval as per our agreement. I hope you can publish the material. I have several requests for copies already. I wish I had the money to publish it. That is the only reason I do not. I think Bill Cline could publish 1000 for a cost of, perhaps two thousand dollars - paperback. It is just a thought.

Sincerely,



Roger Jackson
RJ/

cc: Bill Cline
Jerry Moffitt

PROPOSITION II

The scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

BUTTERMORE'S FIRST AFFIRMATIVE

(1A1) By now the open-minded and honest reader will have seen that the proposition affirmed by my opponent is false. He has failed to find basis for his proposition. It is my judgment that he holds to his position because he has been led to misunderstand, among other things: 1) the nature of a scriptural divorce as opposed to unscriptural divorce; 2) the nature and application of the exception clause in Mt. 5:32 and 19:9; 3) the nature of adultery; and 4) the essence of forgiveness. In the following affirmatives I will try, to the best of my ability, to set forth the truth of the scriptures on this matter in a clear and concise manner. I am convinced that one who reads this debate, searching for the truth, shall at the close of the study be convinced that the proposition I have signed to affirm is true.

(1A2) Let me define my proposition. "The scriptures teach," -- this issue is not to be decided on my ideas or anyone's preconceived notions. Nor will feelings and emotions be the guideline. God's word is the deciding factor. "That a mate who has been put away for fornication," -- that is, the one commonly termed "the guilty party," after having been scripturally put away (i.e., for fornication). "May with God's approval, remarry another person" -- that is, they may enter a second marriage with one other than their former mate, and this second union is not a transgression of any Biblical law or principle, and is therefore not sinful.

Argument 1, Scriptural Divorce

(1A3) This argument will deal with scriptural divorce and its relation to the proposition. First, let it be stated that there is, within the New Testament, legitimate and illegitimate divorce. I shall use, as in my negatives, the terms scriptural and unscriptural in reference to these divorces. A divorce is scriptural when it is permitted by God. Divorce for fornication is a scriptural divorce. It is excepted from the general law in Mt. 5:32 and 19:9 by the phrase "ma epi porneia" and is thus excluded from the consequences which occur under divorce for other causes. Note, "Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." (Mt. 19:9) (emphasis mine, TLB). Although God "hateth putting away" (Mal. 2:16), he permits the marriage relation to be dissolved by the innocent one when the other has been guilty of fornication. A divorce is unscriptural when it is forbidden by God. For example, I Cor. 7:10-11 states, "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband . . . and let not the husband put away his wife." The execution of either of the infinitives is in direct violation of the will of God. It is commonly recognized that this is the law of Mt. 19:9 restated. If this unscriptural divorce does occur, the command is to remain single, for a second marriage would be adultery.

(1A4) Second, a proper understanding of the effect which each type of divorce (scriptural or unscriptural) has on the marriage bond is crucial to arriving at the truth on this matter. There is clearly a difference. In my (1N23) I asked Jackson why one was not permitted to remarry after an unscriptural divorce. In (2A24) he responded "because Jesus said so." True, but why did Jesus say so? Does he have no reason behind his laws? NO. What is the reason? I have several scholars and learned brethren listed in personal material, but the following

quotes encompass the views of the majority of our brotherhood. In the Gospel Advocate commentary on Matthew by H. Leo Boles, concerning Mt. 5:32 Boles noted, "Jesus assumes the pretended divorce goes for nothing; that she is still his wife, and that marrying again involves adultery." (p. 143). In Thomas B. Warren's YOUR MARRIAGE CAN BE GREAT, Roy Lanier, Sr., noted, concerning Luke 16:18, "Why is the man who puts away his wife and marries another committing adultery? It is because in God's sight that man is still married to his former wife. The union God made when he made the man and his first wife "one flesh" is still unbroken. If that union was broken the man would not be committing adultery." (p. 481). Lanier also stated, "If the first union were broken, the second would not be adulterous. The second union is adulterous only because the first union is not broken." (Firm Foundation, Oct. 24, 1939, p. 1). Again, in YOUR MARRIAGE CAN BE GREAT, William Woodson wrote, "Thus, an illegitimate divorce does not sever the bond . . . Since they are still bound by the first marriage, any sexual union with another "whoever" is adultery. This is the obvious import of this part of the verse." (Mt. 5:32b, TLB). And lastly, in the Spiritual Sword, Cecil N. Wright observed in connection with Mt. 5:32, "Assuming she married again, she would become guilty of adultery because God had not recognized her as divorced. Likewise, the one marrying her would be guilty of adultery because, in reality, he would be taking another man's wife." (Vol. 6, #2, p. 12). This is a mere sample of the consensus. The vast majority of brethren and scholars come to the same conclusion based on the information of the verses under consideration; namely, that an unscriptural divorce does not sever the bond in God's sight. On the other hand, I have not read of one person, save Jim Waldron, who does not agree that a scriptural divorce frees both parties. As Lanier said, "If the first union were broken, the second would not be adulterous." How, then, could a second union be adultery for the guilty party if the first union is gone? Jackson tried to affirm that adultery could occur where the union was dissolved, but he came no closer to proving that than one could prove Brigham Young's doctrine that the people on the sun and the moon were to eventually be evangelized. An unscriptural divorce does not sever the marriage bond and that is why it is adultery to marry another. A scriptural divorce does sever the bond and thus it cannot be adultery for either party to remarry.

(1A5) The nature of a scriptural divorce is identical in consequence to death as they relate to the severance of the marriage bond. Romans 7:2-3 states:

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

(1A6) This passage teaches that freedom from the marriage bond entails the right to remarry. It clearly teaches that when one is free from the marriage law of the other, a second marriage is not adulterous. Scriptural divorce has the same effect on the one flesh union that death does. It completely dissolves it. In illustrating this passage and its relation to the context of freedom from the law of Moses, Gary Colley stated, "The old law being dissolved, all are free to come under the rule of Christ without adultery." (Spiritual Sword, Vol. 6, #2, p. 26). This is the case because adultery is impossible when the first union is non-existent. If the old marriage law is dissolved, one is, on this merit, free to come under law to another mate. Both persons in a scriptural divorce can no more commit adultery against the former mate than one can commit adultery against a dead person! Romans 7:2-3 unequivocally teaches that one who is free from the marriage law of the other is free to remarry. It forcefully teaches what Mt. 5:32 and 19:9 teach, but yet what Jackson denies, that it takes a marriage bond with someone for another union to be adulterous.

(1A7) When the Pharisees came to Jesus, they did not question the meaning of divorce. They asked, was it lawful to divorce for any cause (Mt. 19:3). Garland Elkins noted, "It was not a dispute about remarriage, but only about the lawful cause of divorce that allowed remarriage." (YOUR MARRIAGE CAN BE GREAT, p. 527). Moses suffered easy divorce for the Jews, because of their hard-heartedness. In contrast to this, Jesus narrowed the cause for divorce down to fornication. When a divorce is FOR fornication (scriptural), both parties may remarry. The converse of this is -- when divorce is NOT for fornication, neither may remarry. While the bond exists, remarriage is adultery. When the bond is gone, adultery is impossible. In connection with the foregoing material, I offer the following syllogism:

Major Premise: If scriptural divorce accomplishes the same result as death (freedom from the marriage law of the other), then both parties in a scriptural divorce may remarry without committing adultery.

Minor Premise: Scriptural divorce accomplishes the same result as death (freedom from the marriage law of the other).

Conclusion: Both parties in a scriptural divorce may remarry without committing adultery.

(1A8) This argument is based on the truth of Mt. 19:9, that scriptural divorce frees both parties from the marriage bond, and Romans 7:2-3, which teaches that freedom from the marriage law entails the right of remarriage. Jackson cannot deny the truth of these two passages. In order to deny this argument, he must argue that the guilty one is free, but must remain celibate as punishment for their sin of adultery. If they are not being punished, what possibly hinders their remarriage?

Argument 2, Adultery

(1A9) The proposition is, "The scriptures teach that a mate who has been put away for fornication may, with God's approval, marry another person." Jackson believes this is false, and that the guilty party would commit adultery in remarrying. Crucial, therefore, to affirming or denying this proposition is an understanding of the nature of adultery. It would be impossible to determine whether or not the guilty one commits adultery in remarriage, if we do not know what adultery is.

(1A10) At the end of my first negative, I asked Jackson to define adultery. He approvingly quoted Lusk, saying that adultery is the adulteration of marriage by unlawfully entering marriage. First, if that were true, one could not commit adultery (moicheia) unless he married someone against God's will. Second, I tried repeatedly to get Jackson to comment on I Cor. 7:39. His view has the widow who marries not "in the Lord" (there can be little argument that this means a Christian) commits adultery. And third, it denies what Lusk himself wrote in YOUR MARRIAGE CAN BE GREAT. Notice, "Moicheia is the specific act of illicit, unlawful sexual activity between a married man and a woman not his wife or between a married woman and a man not her husband." (p. 106). The adulteration of marriage which occurs in remarriage after unscriptural divorce can only be an adulteration of the existing marriage. The second union is adultery against the first marriage. It occurs only because at least one of the partners is scripturally married to someone else.

(1A11) What is adultery? I believe the following quotes summarize it quite well:

1. W. E. Vine: "unlawful intercourse with the spouse of another." (p. 32-33).
2. Thayer: "unlawful intercourse with another's wife." (p. 417).
3. Kittle: "Adultery is the violation of the marriage of another." (IV, p. 730.) Also, "Harlotry and extra-marital intercourse." (VI, p. 587, quoted by Lusk in YOUR MARRIAGE CAN BE GREAT.)
4. Smith: "The parties to this crime were a married woman and a man who was not her husband." (I, p. 36).
5. Pulpit Commentary: "Why is it not permitted to a man to marry a divorced woman? This cannot be called adultery unless she is still one flesh with her husband." (Vol. 15, p. 245).
6. Wayne Jackson: "Whether he has done extensive studies or not, virtually everyone knows that adultery is sexual activity between a married person and someone other than his (or her) lawful spouse." (DIVORCE & REMARRIAGE: A STUDY DISCUSSION, p. 129).
7. J. D. Thomas: "Adultery simply means intercourse where one (or both) is married to someone else." "Adultery is fornication between two persons where one or both of them is scripturally married to someone else." (DIVORCE & REMARRIAGE, pp. 5, 41). Also, in the book cited previously by Wayne Jackson, Thomas said, "Adultery is that kind of fornication where at least one of the parties is married to a third person. This view has been so understood by all scholars through the centuries. Adultery is an extra sin, in that it is against the innocent spouse." (p. 156).

(1A12) Adultery, as each quote points out, involves at least one person who is scripturally bound to someone other than the one with whom they are having illicit relations. The Bible bears this out. The woman in Romans 7:2-3 committed adultery in remarriage only while the bond between her and her husband remained. However, Jackson denies it. He asserts that adultery can occur where no marriage exists. He is wrong. Mk. 10:11 is so clear only a deep-rooted preconceived notion can blind one to the facts. That verse teaches that adultery which occurs after divorce will be against the other party in the divorce. For this reason, I asked Roger to tell us how the guilty one committed adultery against their former mate. In (3A35) he feebly attempted to deal with Mk. 10:11 and the fact that adultery which occurs in remarriage after divorce is adultery against the other party in the divorce. He said that her adultery was against her former husband, because she made him the victim in the act of homewrecking. This is interesting since Jackson believes that after any divorce there is no longer a scriptural bond. How could her remarriage make him the victim of homewrecking, if there is no scriptural bond? How does remarriage wreck what does not exist?

(1A13) Jackson says if the guilty party remarries they commit adultery. This is an assertion, because the Bible does not teach it, and he did not prove it. As Vine said, adultery is sexual intercourse with the spouse of another. Let us place this definition into Mt. 19:9b and see where it applies. "And whoso marrieth her which is put away doth commit sexual intercourse with the spouse of another." As I have shown already, the "apolelumenen" here is one put away unscripturally. And as pointed out in Argument #1, those divorced unscripturally are still, in fact, scripturally married. It is therefore understandable that

one who marries one put away unscripturally is guilty of sexual intercourse with another's spouse. However, does this all fit one who is put away for fornication? Not by a long shot! They are not another's mate. Jackson's doctrine says, "whoso marrieth her which is put away for fornication commits sexual intercourse with the spouse of another." That is wrong! And he knows it. So he just gets himself another definition. His says adultery is simply marrying someone without God's sanction. That is how you commit adultery, according to Jackson. But he is wrong. The Bible forcefully teaches that adultery is sexual intercourse between two persons where at least one of them is married to someone else. Look:

1. Lev. 20:10. "And the man that committeth adultery with ANOTHER MAN'S WIFE, even he that committeth adultery with HIS NEIGHBOR'S WIFE, the adulterer and adulteress shall surely be put to death;

2. Ezekiel 16:32. ". . . as a WIFE that committeth adultery, which taketh strangers instead of her HUSBAND."

3. John 8:3-4. "And the scribes and Pharisees brought unto him a woman taken in adultery . . . this woman was taken in adultery, in the very act."

(1A14) Those whom I quoted before are correct. As those passages teach, adultery takes at least one married person. Nor is it marrying against God's will, unless Jackson wants to say the woman in John 8 was caught in the very act of marrying against God's will. Adultery is not marrying against God's will, it is sexual activity between two persons where at least one is married to another. This is why I have asked Jackson whether the woman in I Cor. 7:39 who marries not "in the Lord" commits adultery. He has avoided the questions. He also said one who murdered his wife to get another woman sinned in marrying this woman. Does he commit adultery? All I ask my brother and my readers to do is look at the above verses and realize that adultery cannot occur unless one of the parties involved is married to another.

(1A15) Brethren have taken two passages (Mt. 19:9, 5:32), which forbid the scripturally married from marrying someone else, and tried to apply them to the scripturally unmarried guilty party. It is no wonder, then, when we insert the definition of adultery into the second clause and apply it to the guilty one, that we come up with a false doctrine. But not so if it is the case of a remarriage after divorce apart from fornication. The adultery which occurs against the former mate in remarriage only occurs because the actual one-flesh bond has not been severed by death or interference from another person. It occurs against the other party because an unscriptural divorce does not sever the one-flesh bond nor release either party in God's view. When adultery occurs Mk. 10:11 points out that it will occur against the other party in the divorce. However, Jackson cannot tell us how the remarriage of the guilty one is adultery against the one who put them away. I brought this shortcoming out in my book. Brethren say the guilty one commits adultery in remarriage, but have never told who this adultery is against. As J. D. Thomas rightly said, adultery is a sin "against the innocent spouse." Now if the guilty one has no spouse they cannot commit adultery. You cannot commit adultery against your spouse if you do not have one!

(1A16) Tertullian said, "For he that marries a woman who is unlawfully put away is as much an adulterer as the man who marries one who is undivorced. Permanent is the marriage which is not rightly dissolved: to marry, therefore, whilst matrimony is undissolved is to commit adultery." (Quoted by Andrew Connally, "The Home as God Would Have It", Thomas Warren, Editor, p. 225). Can this be

said of he who marries the put away guilty party? Is he in the same condition as if he married one not divorced? Certainly not, but this is what Jackson's doctrine amounts to and is the reason it is false. Let us note the argument set forth:

If it is the case that a) adultery is committed by a person who joins himself to one while under marriage law to another, and if it is the case that b) divorce for fornication totally severs the marriage law between two persons, and if it is the case that c) one is put away for fornication, then it must be true that d) one put away for fornication may remarry without committing adultery.

(1A17) This is a hypothetical syllogism with a compound antecedent. If each of the propositions which comprise the antecedent (a,b,c) are true, then the consequent (d) must be true. Proposition (a) is true. Lev. 20:10, Ezekiel 16:32, Romans 7:2-3 are clear. They teach that adultery is being joined to one while under marriage law to another. Jackson cannot deny this truth, nor do I even expect him to argue with it. Proposition (b) is true. Mt. 19:9 teaches it. If it were not the case, the innocent one could not marry and remain free from adultery. Jackson agrees also that proposition (b) is true. Proposition (c) is a hypothetical situation whose occurrence is a necessary basis for the truth of the consequent. The conclusion of element (d) is fact. It cannot be reasonably denied or logically refuted. Thus:

It is the case that a) adultery is committed by a person who joins himself to one while under marriage law to another, and it is the case that, b) divorce for fornication totally severs the marriage law between two persons, and if it is the case that c) one is put away for fornication, then it must be the case that d) one put away for fornication may remarry without committing adultery.

(1A18) In essence the debate is over. These first two arguments have provided me an iron-clad case. In order to refute this argument Jackson will have to deny centuries of scholarship, dozens of scholarly brethren, and, most importantly, plain scripture.

Argument 3, The Exception

(1A19) I have already shown repeatedly that Jackson's doctrine is a denial of the exception clause. My proposition is in line with the exception. Jackson noted that the exception clause is a modifier of the verb "apoluse" (shall put away). The object of this verb is the one being put away (apolelumenen, passive participle; receiving the action of the leading verb apoluse). Taking the participle in the verbal entity in which it occurs, we can see that the participle is directly linked to the verb "apoluse" by its verbal root "apoluo". The exception phrase modifies the action of putting away, WHICH ACTION IS CLEARLY LINKED TO BOTH PARTIES! It is absurd to assume that the exception applies only to the one doing the putting away, when the one receiving the action is directly linked to that action. How, in the name of common sense, can Jackson exclude the "apolelumenen" from modification when "ma epi porneia" modifies an action in which they are involved? How can you exclude them from an action being done to them? In (2A17), Jackson implied that the one who puts away a fornicator is the exception, "The one who can (remarry, TLB) is the exception." He is wrong! The exception is the ACTION of putting away, as he even said in (2A16). In Mt. 5:32 and 19:9 one action is excluded from the application of the general rule, the action of putting away for fornication. Both parties in a divorce for fornication are undeniably and inseparably linked to the excepted action and it necessarily follows that both are equally excepted from the adultery of the general rule.

(1A20) Jackson's doctrine not only denies the significance of the exception, but forces a contrary meaning to be placed on its use in Mt. 5:32. Instead of taking the verse for what it says, Jackson implicitly argues that the exception in Mt. 5:32 is an intensifier stressing a higher degree to the application of the general rule. In such a case he would state Mt. 5:32 thusly, "Whosoever shall put away his wife, EVEN for the cause of fornication, causeth her to commit adultery . . ." To say that the woman put away for fornication is placed in a position equal to one put away not for fornication is to go beyond the scriptures. The scriptures clearly exclude the divorced fornicator from the adultery which occurs in remarriage. However, Jackson denies it. He believes that one put away for fornication is in a position equal to the one put away not for fornication. If that were the case, then the man doing the putting away would be equally guilty in each case of placing the put away one in a position of potential adultery. However, Mt. 5:32 implicitly teaches that the man who puts away his wife FOR fornication does NOT place her in such a position. If she could commit adultery in remarriage, even as one put away not for fornication, then the man would indeed be placing her in that position by putting her away. But since he does not, it is clear that the one put away FOR fornication is not in the same position as one put away not for fornication. As Jerry Moffitt stated on Mt. 5:32, "If a wife were put away for a cause other than fornication, she would be made an adulteress. Most commentators agree she would be made an adulteress because she would be put in such a compromising state she would have to remarry. When she did remarry, she would become an adulterous woman. He says if anyone marries her, he would commit adultery. All these consequences occur because she was put away for some cause other than fornication," (Bales Position, p. 2). Note: Not because she was put away FOR fornication, but NOT for fornication. The exception excludes divorce for fornication, and since both parties in divorce for fornication are involved in that divorce, both parties are excepted.

Argument 4

(1A21) In I Cor. 7:27-28, Paul wrote: "Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you."

(1A22) Three cases of persons are addressed in these verses. 1) The married, (Art thou bound unto a wife?); 2) Those scripturally loosed from a mate, (Art thou loosed from a wife?); and 3) Those never married, (and if a virgin marry). The instructions to case #1 are "seek not to be loosed" (ma zatei lusin). Thayer, Vine, Strong and others define "lusin" (loosed) as divorce. So Paul's instruction to the married here is the same as in 7:10-11, do not seek divorce. If one does seek divorce, they have two options: remain unmarried, or be reconciled to their mate. Why only these two recourses? Because 7:10-11 presuppose an unscriptural divorce. If either remarries, it would be adultery as is seen in Mt. 19:9. In addressing Case #2, Paul once again uses a form of the word "lusi." "lelusai apo gunaikos", (Hast thou been released from a woman). "lelusai" is perfect passive indicative of "luo". The context shows that this is again used in reference to divorce. The passive indicates that the loosing was an action received by the one loosed. While it is true that it is contextually used to refer to divorce, "lelusai apo" can also be taken to refer to widowers who were loosed from their mate by the death of the mate. But Paul's instructions to the second case of people is, do not seek a woman (wife). This was Paul's advice in view of the present distress (vs. 26). However, he went on to say that should those loosed from a mate choose to remarry, they might do so without sinning (v. 28a). This freedom to remarry after a divorce is obviously granted in view of a scriptural divorce. Those who divorce for reasons other

than fornication, who then remarry, sin (i.e., commit adultery). However, here, as in Romans 7:2-3 and Mt. 19:9, God allows those scripturally loosed from the marriage law of a mate to remarry without sin (i.e., adultery). It has never been a violation of God's law for those who have no mate to marry, provided they marry an eligible person. Case #3 illustrates this fact, "and if a virgin marry, she hath not sinned." In the form of a syllogism, my argument, based on these verses under discussion, reads as follows:

Major Premise: Those loosed from a mate may remarry without sin. (I Cor. 7:27-28a).

Minor Premise: The put away guilty party is one loosed from a mate.

Conclusion: The guilty party may remarry without sin.

(1A23) Proof of the argument. To deny that the major premise is true is to deny God's word. Jackson cannot deny it. Those who get divorced apart from fornication, sin in remarriage and thus do not fit this verse and cannot be said to be persons loosed from a mate. However, the fact that at least the innocent one may remarry in a divorce for fornication is evidence enough that a scriptural divorce loosens one from a mate. It cannot be logically argued that one is loosed from the marriage law and the other is not. Both are equally free and thus both are loosed from a mate. Furthermore, the passive, "lelusai apo," implies that the one loosed is in such a state because of an action which was received by them. This fits the action of divorce for fornication in which the guilty party was passively involved and which loosened them from a mate. The minor premise is also fact. On the assumption that Roger will not argue this point, I proceed to conclude that based on the undeniable truth of the major and minor premises, the conclusion, "The guilty party may remarry without sin," is fact. One put away for fornication is as free from their former mate as if that mate had died. One cannot commit adultery against a dead person, nor can one commit adultery against a dead marriage law and a person who is no longer their mate! The argument is sound and valid and cannot be reasonably denied or logically refuted.

Argument 5, Forgiveness

(1A24) What is the essence of forgiveness? Forgiveness means the sinner is viewed by God as if he had never sinned that particular sin. While I do not argue my case from the standpoint of forgiveness, the doctrine of forgiveness does indirectly prove my position by virtue of the fact that forgiveness stands in direct opposition to Jackson's doctrine. Whether the put away fornicator remarries or not, they must receive forgiveness or be lost. Forgiveness is a prerequisite to salvation but not to remarriage. The eligibility of the fornicator to remarry does not hinge on forgiveness of their adultery. It has been previously pointed out that the put away fornicator is scripturally free from a mate, and thus, being loosed from the marriage law and the one-flesh union, they cannot commit adultery in remarriage. Rom. 7:2-3 and I Cor. 7:27-28a clearly bear this out.

(1A25) The nature of forgiveness is such that when one receives forgiveness for any given sin, he no longer bears the guilt of that sin. There is a marked difference between the forgiveness which was extended under the Old Law and the forgiveness extended under the New. Brethren, we live under the New Covenant, so why do you extend a TYPE of the Old Covenant forgiveness to the put away guilty party? In attempting to argue their case, certain brethren, such as brother Jackson, have perverted and ignored the true forgiveness offered under the New Covenant. While brother Jackson explicitly argues that the put away guilty party may be forgiven of their adultery, his position implies that they cannot, as long as they live, be free from the burden and guilt of their past sin. True

forgiveness stands in opposition to the doctrine Jackson has espoused. On the other hand, the reader shall see that my position is in perfect harmony with what the New Testament teaches about forgiveness in Christ.

(1A26) Through the imperfection of the sacrifices offered, the Old Law could not negate sin. If it were possible for animal blood to take away sins, there would have been no need for continual offering of sacrifices. The worshippers under that system would have, then, been purged of their sins and would have had no more consciousness of sins. However, there WAS a remembrance made of sins every year which implies the presence of, not negation of, sin. As Milligan said, under a system "effecacious in taking away the sins of the people . . . the worshippers having been thoroughly cleansed once for all, would have no more consciousness of sins so forgiven." (pg. 342). The Law was not such a system, and Heb. 10:1-4 bears these truths out. Hebrews 10 also goes on to point out that there is a contrast in the forgiveness extended by the Law and by Christ. If a sacrifice can perfect the worshippers of that system, it needs be offered once (Heb. 10:1-2). And where the worshippers are purged once, they have no more consciousness of sins so forgiven. Hebrews 10:10,12 state that Christ offered one sacrifice for all time. And verse 14 says, "by one offering he hath perfected forever them that are sanctified." The forgiveness of Christ's system is a forgiveness which leaves those purged with "no more consciousness of sin." Praise Jehovah, for it is a system where, He says, "their sins and iniquities will I remember no more." (Heb. 10:17).

(1A27) Let us suppose a case. A brother commits adultery and is put away. He repents and is forgiven by God and the church. Which system of forgiveness does Jackson's position extend to the guilty one? Christ's system, where sin which is forgiven is remembered no more? Where there is no more consciousness of sin, which is wiped out forever? By no means! Jackson's position extends the Old System of forgiveness to people under the New System. He extends imperfect forgiveness. The sin is remembered against the guilty party "every year." Yea, ALL year, every year! He maintains a lifelong consciousness of an alleged forgiven sin. The elements of Jackson's doctrine of forgiveness match those of the Old Law, which was as it was because of the imperfection of the sacrifices. Those elements DO NOT EXIST under Christ's system. But Jackson cannot extend Christ's system to the guilty party, for that forgiveness means that the guilty party would be treated as if they had never sinned that sin. Milligan said, "A debt that has been once fairly and fully cancelled, is not to be paid a second time. If a disease has been once thoroughly eradicated from the system there is NO FURTHER NEED OF MEDICINE. And just so, if a sin is once effectively blotted out, it is remembered no more." (Emphasis mine, TLB) (p. 342). Jackson preaches forgiveness for the guilty party, but yet in the same breath preaches perpetual guilt.

(1A28) As Milligan said, when sin is forgiven it is blotted out. Acts 3:19 states, "repent ye therefore, and be converted, that your sins may be blotted out . . ." What exactly is this "blotted out" and what bearing does it have on this debate? First, when something is blotted out it is destroyed (Deut. 9:14; 29:20; Ps. 9:5). When sin is blotted out, it is destroyed, it no longer exists. Second, where sin is NOT forgiven it is NOT blotted out and therefore it remains (Neh. 4:5). "Forgive not their iniquity, neither blot out their sin from thy sight" (Jer. 18:23). Third, when David had sinned, he prayed fervently to God for forgiveness. In Ps. 51, David prayed, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions . . . Hide thy face from my sins, and blot out all mine iniquities" (v. 1,9). Would brother Jackson pray that prayer and want God to blot out his sins like he says God blots out the adultery of the guilty party? Fourth, Paul spoke of the Old Law as being "against us" and "contrary to

us." However, Christ, blotting it out, "took it out of the way, nailing it to his cross." (Col. 2:14). How far out of the way is it, Roger? Is it taken as far out of the way as the sin of the guilty party? If so, can the guilty party ever be judged by that which is taken away? What God has taken away no longer stands in a position to condemn us. Sin which God has blotted out and taken out of the way will not be brought up by God at Judgment for the purpose of imposing a penalty on that sin. By what authority does Jackson do that which God does not?

(1A29) Earlier I said that Jackson's position extends a TYPE of Old Testament forgiveness to the put away guilty one. In reality Old Testament forgiveness did not take away sin. However, the sin was, in principle, forgiven. Sin was taken out of the way in view of Christ's one sacrifice for all sin. Jackson's forgiveness for the put away guilty party does not even reach the level of Old Testament forgiveness. Although the sin yet remained, those under the Law were free from the guilt of sin in view of the cross. Jackson's position can't be found in either the Old or New Testament. He says for the put away guilty party, -- your sin does NOT remain, but the guilt does.

(1A30) When God forgives, he cancels the penalties He pronounced against that sin. Even if God had pronounced a celibacy penalty for the put away guilty party, it would be a perversion of the doctrine of forgiveness to impose a penalty AFTER forgiveness had cancelled it! Under the New Testament, penalties for adultery include: a) being barred from the kingdom of heaven (I Cor. 6:9-10; Gal. 5:19-21). Question for Jackson: If the adultery is forgiven, is the penalty cancelled? If the penalty is cancelled, must it yet be paid? b) Withdrawal of fellowship by the church (I Cor. 5:11). If the adultery is forgiven, it is scriptural for the church to continue imposing the penalty? (II Cor. 2:6-8). In my judgment it would be ignorance of the scriptures for a congregation to refrain from fellowshiping a person, even after that person has gone forward and repented and turned from his sin. c) Jackson asserts that celibacy is another penalty for adultery. However, there is no scripture to back his assertion. But even if he could find a verse, by what stretch of the imagination does he maintain that this penalty would not be cancelled? How inconsistent could a position possibly be? Question for Jackson: If the adultery is forgiven is the (alleged) penalty cancelled? If the penalty is cancelled, must it yet be paid? Yes, the doctrine of forgiveness refutes Jackson's doctrine and thereby proves mine.

(1A31) As my space is gone, I should like for Roger to answer the following questions: 1) Does the man who marries the woman he killed his wife for commit adultery by marrying her? If so, please cite the scripture which teaches so. 2) Does Lev. 20:10 have reference to a man marrying his neighbor's wife? 3) Was the woman in John 8:3-4 caught getting married? 4) Does one who lusts after a woman (Mt. 5:28) marry her against God's will in his heart? 5) Can adultery occur without a marriage taking place? 6) Does the widow who marries not "in the Lord" commit adultery? 7) Is the put away guilty one scripturally loosed from a mate? 8) May those loosed from a mate remarry (I Cor. 7:27-28)? 9) Is the celibacy you say the guilty one must endure, a penalty imposed on them for adultery? 10) Does divine forgiveness cancel divinely prescribed penalties?

PROPOSITION II

JACKSON'S FIRST NEGATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

(1N1) After reading Tod's first affirmative I must say I am totally disappointed. I thought he really had something to say. This is the very best he can do. This is it, reader - five little arguments (?), three of which are only a continuation of his negative to my material. In fact, more than 80% of what he has written is negative material, and much of that does not touch the issue. The fact that he is totally displeased with his efforts in the last exchange is evident from the fact that he started by reminding the reader that he had disproved my proposition. The only reason I can think of that he would do such a thing is if he thought you would not get that idea otherwise. Then he gives us his "judgment" in the matter, and we have already shown how worthless that is. What we need to do is to remind the reader of what Tod is trying to prove. A summary of all that Tod has said would be that he is going to prove that Jesus said, "And whoso marrieth her which is put away doth commit adultery." but he actually meant, "And whoso marrieth her which is put away doth NOT commit adultery." Reader, does he think you are a fool? The following chart exposes his dilemma:

CHART J-2

Gen. 2:17	<p style="text-align: center;"><u>GOD SAID</u></p> <p>"...thou shalt surely die."</p>	<p style="text-align: center;"><u>SERPENT SAID</u></p> <p>"Ye shall NOT surely die"</p>
Mt. 19:9b	<p style="text-align: center;"><u>CHRIST SAID</u></p> <p>"And whoso marrieth her which is put away doth commit adultery."</p>	<p style="text-align: center;"><u>TOD BUTTERMORE SAYS</u></p> <p>"And whoso marrieth her which is put away doth NOT commit adultery."</p>

HOW WOULD YOU LIKE TO HAVE TO EXPLAIN THIS?!!!!!!!

DEFINITION OF TERMS

(1N2) Some questions are in order: (1) What scriptures teach your proposition and in what manner do they teach it? (2) Since you state that your proposition is to be proven by the scriptures, would you please explain the appearance of the following words in (1A4), "...but the following quotes encompass the views of the majority of the brotherhood." And, "This is a mere sampling of the consensus." (3) Could this "put-away-person" in your proposition remarry another person with God's approval if this were her 100th time to repeat the scenario, (a) commit adultery, (b) suffer being put away, (c) repent, (d) remarry?

ARGUMENT # 1 SCRIPTURAL DIVORCE

(1N3) Let it be clearly understood that Tod has missed the issue entirely here! Remarriage is not solely contingent upon a mate's being scripturally loosed. The question is, "Are there restrictions placed upon a scripturally loosed mate?" And what are these restrictions? If Tod ever admits that one restriction exists for a loosed mate, he has forfeited his argument. In that case, he has admitted that one's right to remarriage involves more than being scripturally loosed - AND THIS IS HIS WHOLE POINT!!!

CHART J - 4

MARRIED	LOUSED	RESTRICTIONS
A - B	B (Death of A)	(1) Believer I Cr. 7:39 (2) Eligible Mt. 19:9b
C - D	D (Innocent PTY)	(1) Eligible Mt. 19:9b
E - F	F (Guilty pty)	(1) No one Mt. 19:9

(1N4) This issue is clearly defined in chart J-4. ARE THERE ANY RESTRICTIONS BEYOND THE "LOUSED" STATE? If so, the "loosed" state does not automatically grant remarriage as Tod argues. Note the chart below:

CHART J- 5	
MATTHEW 19:9 spc.	
A - B - C	
"A" is the "whosoever" who puts away his wife.	
"B" is the put away fornicator.	
"C" is the man who marries the fornicator.	
Major premise:	"C" sinned in marrying "B," having married a person who has been put away (i.e., a fornicator).
Minor premise:	But "B" can only be put away for fornication, otherwise, she is no "put-away-person."
Conclusion:	Therefore, the sin "C" committed was marrying a divorced (put away) fornicator.

(1N5) I challenge Tod from head to toe, if he is nine feet tall, to deal with it!!! He does not believe it is a sin to marry a divorced fornicator but the argument he made in # 1 depends entirely on it. The ARGUMENT made in J-5, proves "C" sinned in marrying, and it was called "adultery." The only woman in Matthew 19:9 who is scripturally, legitimately, divorced is THE FORNICATOR - Christ says she is divorced right in the text. Christ says "C" married her - the divorced woman - and commits adultery when he does. Tod cannot, Cannot, CANNOT reach any other conclusion than the conclusion that to marry a divorced fornicator, who is completely loosed, as loosed as a widow, is to commit ADULTERY- AND THAT, MY FRIENDS BLOWS HIS ARGUMENT # 1 TO SMITHEREENS!!!!!!!!!!!!

(1N6) Next, Tod tells us that a scriptural divorce is identical in consequence to death as they relate to the severance of the marital bond (Rom. 7:2,3). So what? What about the status after the severance, Tod? Does the complete severance eliminate the restrictions? Is the widow free from the restriction stated in I Corinthians 7:39? Does the fact that she is entirely free from the marriage bond permit her to marry an unbeliever? Is the fornicator free from the restriction stated in Matt. 19:9b? When will Tod see this? Or does he? Tod's syllogism at (1A7) ignores the fact that restrictions apply to those once married. The major premise is therefore false, and I have also demonstrated it in Chart J-4. I predict that this widow will be Tod's downfall, along with a brother "John Doe" whom I shall introduce a little later. But, getting back to the issue at hand, I should like to ask Tod a few questions about his widow.

1. If a widow marries an unbeliever what is her status in God's sight?
2. May a widow who marries an unbeliever repent, be forgiven, and remain married to that unbeliever?
3. What is included in repentance? Is a change of practice a part of it?
4. If a widow marries an unbeliever and repents and remains married to him, would you explain how she has changed her practice?
5. When a woman's husband dies, is she loosed from all of God's laws on remarriage? If not, which one(s) is she still amenable to?
6. Is there a difference between being loosed from the law of a husband and being loosed from all laws regulating marriage?
7. Why may a widow not marry anyone whom she pleases, even an unbeliever, since the death of her husband scripturally frees her from her husband?
8. Since Paul (Inspiration) said a widow must marry a Christian, would you presume to get into the mind of Paul and tell us why he said it the way you got into the mind of Christ and told us why he said what he did in Matthew 19:9b?
9. If a widow, who is a Christian, marries a widower, who is not a Christian, and who has been put away for fornication, does she sin?
10. May a widow marry a man put away for a reason other than fornication?

(1N7) For clarity, let me summarize by saying Tod began to go astray in this section when he noted that Jesus said in Matthew 19:9b that remarriage is adultery, and then added, "...but why did Jesus say so?" Tod CANNOT KNOW why Jesus said so, because Jesus did not tell him! It is pure assumption and the whole argument based on it is pure presumption! In a remarriage following a divorce for a trivial cause Jesus said adultery is committed "against" the former mate (Mk. 10:11,12). But in a remarriage following a divorce for fornication adultery is committed, BUT JESUS NEVER SAID IT IS AGAINST ANYONE. It is a different case. Now, Tod, answer me this: "Is adultery a sin against God?" Reader, just watch what he does with this one. When the fornicator marries she commits adultery, not because she is still married to anyone, but because GOD SAID SO! Tod needs to quit trying to tell us what Christ "meant" or "why he said so" because he has no idea in either case. This practice is identical to the Baptist preacher's treatment of Mark 16:16. He will agree all day on what it says, but what does he do with it after he tells us what Jesus meant? "Oh! the Lord said, "He that believeth and is baptized shall be saved." but he meant, "You don't have to be baptized to be saved." You had better look at it, brother!

ARGUMENT # 2 ADULTERY

(1N8) "Adultery" is "Unlawful sexual intercourse wherein at least one participant is married to another person," and I agree with all the references too. But what Tod must show us, we insist, is that this is and al-

ways has been THE EXCLUSIVE MEANING OF THE TERM. Read the last sentence again, because it is crucial! To emphasize the case we ask the following:

1. Can a single man, lust for a single woman, and in doing so, commit adultery in his heart? Can he carry the thought out? If he does, what has he committed?
2. Can a person adulterate a piece of literature, an idea, a glass of water or a relationship?

(1N9) In Mark 10:11,12 the one who is put away for a trivial cause commits adultery "against" her former spouse, to whom she is presumably still married. Tod says this is exclusively what adultery is. From this he argues that the put away woman in Matthew 19:9b is the one divorced for a trivial cause because she commits adultery in a second marriage, and she cannot commit adultery against someone to whom she is not married. BUT TOD HAS A BIG PROBLEM HERE. Matthew 19:9b does not say she commits adultery when she remarries, but that the man who marries her does. When did the woman in Mark 10:11,12 become an adulteress? It was after she married following a divorce for a trivial cause. But when did the woman of Matthew 19:9 become an adulteress? It was BEFORE SHE WAS EVER DIVORCED -WHILE SHE WAS STILL MARRIED TO THE MAN WHO EVENTUALLY DIVORCED HER. Her status had been decided before she ever entered a second union. To answer Tod's question of whom she sinned against to make her an adulteress (adulteress) we respond, "Her husband, before the divorce." She is put away as a fornicator/adulteress, and the man who marries this "having-been-put-away-person" commits adultery or is a partaker in her sin (I Cor. 6:16). You are way behind, my friend!

(1N10) It is Tod's position that those who divorce against God's will (unscripturally) are not actually divorced in His sight. Would the corollary not also be true: those who marry against God's will (unscripturally) are not actually married in God's sight? This is no affirmation, but only a probing for information.

(1N11) Tod's hypothetical syllogism is the easiest to answer I have seen in some months. The (a) "constituent" is wrong because of the abundance of material I have given above. The (d) "constituent" is false because it states the opposite of Matthew 19:9b. The statement is this: "...one put away for fornication may remarry without committing adultery." Jesus said, "And whosoever marrieth her which is put away doth commit adultery." Every doctrine that implies a false doctrine is, itself, a false doctrine. Did I not tell you in the beginning that the summary, bottom line, of all that Tod would argue is that Jesus meant exactly the opposite of what he said? Have I not proven it right out of the man's own mouth? The only thing my opponent has proven is that his proposition teaches exactly the opposite of what the Lord said. Tod, where is the proof of your proposition? Echo answers, "Where?"

ARGUMENT # 3 THE EXCEPTION

(1N12) This entire section is negative material. It is a continuation of Tod's lame attempt at rebutting my argument 3b, which must have struck him hard. From its mere appearance we learn: (1) Tod could not answer the argument and desired to rework his attempt. (2) Tod has no affirmative material and is forced to proceed in the negative. (3) I am sus-

picious of my opponent at this point, and wonder if he truly understands what he has written? I wonder if he is getting help from someone? (4) My opponent certainly does not know what the rôle of the affirmative is, and so indicates that he has no business in a debate.

(1N13) In (1A19) Tod leaves me with the impression that he is totally confused. The whole section is simply designed to prove (?) that the exceptive phrase in Matthew 19:9 applies to both the one putting away and the one put away equally in regard to the divorce. Well, who ever denied it? But that does not touch top, side or bottom of the issue. There are two actions in Matthew 19:9 (divorce and remarriage) and this debate is over the second (remarriage). Have you looked at your proposition lately, Tod? I did not argue that the exception applies only to the innocent party so that he alone is divorced, but that it applies to him alone so that he only has the RIGHT OF REMARRIAGE. Tod's material is way out in left field. He continues to amaze me with his total inability to comprehend a simple argument. How about trying to PROVE your proposition, Tod?

(1N14) In (1A20) Tod continues his negative material beginning with the words, "Jackson's doctrine..." YOU ARE IN THE AFFIRMATIVE, TOD - THE AFFIRMATIVE. How about some affirmative material? Then, of all things, he tries to take the argument I made on the grammatical construction of Matthew 19:9 and show that it does not apply - to what?- Matthew 5:32. Bless your heart, I feel sorry for you! It seems to me that an elementary student would know that to answer an argument made on the grammatical construction of a sentence one would have to stay in the sentence it was made on! Matthew 5:32 says NOTHING about the one doing the putting away's remarrying. I think Tod's proposition says something about "remarry" does it not? We might ought to check it. You would not know it by just reading what he says. Matthew 5:32: (1) When a man puts away his wife (not for fornication), he causes (contributes to) her to commit adultery. (2) If he puts her away for fornication, she still commits adultery (when she remarries) because she remarries as an adulteress who has been put away, but he does not cause (contribute to) it. (3) The man who marries her commits adultery because he marries a put away adulterer. You completely ignored "causeth her" as applied to the one doing the putting away. It simply says that in one case he contributes to her sin and in another he is innocent.

(1N15) Tod's point about the intensifier would be valid if the exception were connected to remarriage and applied to both parties. But he still has the grammatical arrow pointing in the wrong direction. When dealing with the grammatical construction, he deals with it as it applies to divorce, but the argument was made on remarriage. In Matthew 19:9 there is a man who puts away his wife because she is an adulteress (both are loosed from the bond) and he remarries - that is one marriage. Since the divorce was for fornication (adultery) he does not sin. Then the adulteress remarries (that is a second marriage) and the one who marries her commits adultery and has become an adulterer too because he married a having-been-put-away-woman (adulteress). There is no "even if" intensifier in the exceptive phrase as it relates to the remarriage of the adulteress (fornicator) because the "except" IN REMARRIAGE belongs only to the innocent party - arrow going the other way. Neither do I believe that one put away for fornication is in the same condition as one put away not for fornication. Her eligibility for remarriage is the same, but in one case she is no adulterer until she remarries, but in the other she is an adulteress before she is divorced, and commits the sin again in remarriage by violating God's restriction and adulterating marriage.

ARGUMENT # 4 ????

(1N16) Right in the middle of all this "stuff" about I Corinthians 7:27, 28 Tod admits, "While it is true that it is contextually used to refer to divorce, 'lelusai apo' can also be taken to refer to widowers who were loosed from their mate by the death of the mate." Do you know what he has just admitted??? He has just admitted that to the extent that this passage can refer to a widower, just to that extent, the whole argument can be false. That is tantamount to saying after making an "air-tight" argument, "But the whole thing could be wrong." So I will deal with it, because as the negative, where he leads I must follow, but keep in mind that we are probably dealing with a total farce!

(1N17) While Tod admits that the passage can refer to a widower, I will tell you someone else it COULD refer to, and that is a man who divorces his wife because she commits fornication (Matt. 19:9). It specifies a "man" who is loosed and it was written in a day when women were hardly permitted to divorce a man at all. It is the man who puts away his wife in Matthew 19:9, so it more nearly resembles that case. Tod says that in I Corinthians 7:10,11 Paul's instructions to the married is not to seek a divorce. But why not, if Tod's doctrine is correct? I mean, why stay cooped up with the same old woman when you can go out and commit adultery with a new, young woman, accept being divorced for fornication, and keep her, all with God's approval? And do you know what? you can have her even if she is a divorced adultress! She could have been divorced 99 times for adultery, and she is yours with God's blessing! I tell you this heresy would make a devil in hell blush!

(1N18) Then Tod says those loosed from a wife do not sin in marrying. I think he still needs to tell us why the loosing itself, exclusively, eliminates all restrictions for those once married. This is the issue! He cannot even show us, from the Scriptures, that this loosed person is not either a widower or one who divorced a fornicator. In the absence of such proof the whole case, to use Tod's words, "Is worthless to this debate." It is true that freedom for marriage after a divorce is obviously granted in view of a scriptural divorce, but the question is, "For whom?" Jesus said for the innocent party (Matt. 19:9). Neither here (I Corinthians 7:27,28), nor Romans 7:2,3, nor Matthew 19:9, does God allow all those scripturally loosed from the marriage law of a mate to remarry without sin. That does not answer the question of whether or not those loosed from a mate are also loosed from the restrictions.

(1N19) Then Tod makes another astounding statement: "It never has been a violation of God's law for those who have no mate to marry, provided they marry an eligible person." I think he meant "remarry" because a five-year-old is not married. But eligibility is the whole point, because a divorced adultress is not eligible (Matthew 19:9). That is why the man who marries the divorced woman of Matthew 19:9b sins. He may be as single as he can be, but marry a divorced fornicator and commit adultery when he does. Tod admits that the unbeliever is not eligible for the Christian widow's hand. Why can't he see that the restrictions beyond the loosed state apply whether the divorce is unscriptural or scriptural, each applied to the different cases involved? If fornication removes all of the restrictions, and that is Tod's position exactly, it is the most rewarding way in the world to end a marriage! It is better than civil divorce for a trivial cause, which Tod says would not allow either party to remarry. It is better than murdering your

spouse, because then you are restricted to a Christian. But commit adultery (fornication) and BINGO! The whole sea full of fish is yours, with God's blessing! There never has been a more ungodly and immoral doctrine! Reader, read it and weep!!!

(1N20) Tod's syllogism at the end of (1A22) is false because the major premise does not include the restrictions found in Matthew 19:9 and I Corinthians 7:39, and the conclusion states the opposite of Matthew 19:9b. Tod's conclusion states, "The guilty party may remarry without sin." Jesus said, "And whoso marrieth her which is put away doth commit adultery." I choose to stay with Jesus: reader, what about you?

(1N21) Thus, Tod's proposition is false, and it IS NOT TRUE that the Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

ARGUMENT # 5 FORGIVENESS

(1N22) Can anyone take Tod Buttermore seriously? He is in the affirmative; supposedly making affirmative arguments that prove his proposition to be true, according to the Scriptures, and then he comes up with an argument based on forgiveness, three pages long, and prefaces the thing with this: "While I do not argue my case from the standpoint of forgiveness,..." Well, what in the world did you bring it up for? He says it might "indirectly" help it. Oh! But basically he says he did it to prove it stands in opposition to - what? - Jackson's doctrine! Tod, would you just tell me what you think the role of the affirmative is in a debate? Are you so displeased with your effort in the negative that you must continue to negate?

(1N23) So now I must follow a conglomeration of "stuff" that even its author admits, at its best, will only "indirectly" relate to his proposition! This is a major reason why I want more information on his definition of terms. I want to know how he defines, "The Scriptures TEACH..." Does he mean by command, example, inference hint and indirectly?

(1N23) Now, here is a little friendly warning, Tod. You are arguing that a divorced fornicator can remarry with God's blessing and never repent of her fornication. There is a man out in Arkansas, whom you follow unquestioningly, who might take you to task on it. Be careful!

(1N24) My good opponent says forgiveness is a prerequisite for forgiveness and being saved, but not for remarriage. Then he must tell us why that does not imply that God blesses sin in one way while condemning it in another? What a piece of wisdom! Based on that piece of wisdom, would you tell us if the following proposition is true or false:

THE SCRIPTURES TEACH THAT THE MATE PUT AWAY BECAUSE OF FORNICATION CAN REPENT AND MARRY ANOTHER PERSON WITH GOD'S APPROVAL.

Would you also tell us if the above proposition places the condition of repentance, which implies forgiveness sought, upon one's right to remarry. YES _____ NO _____. Would you sign the above proposition and debate it if you entered another debate?

(1N26) You are correct when you state that the eligibility of the

fornicator does not hinge on her being forgiven of her adultery. As a matter of fact, she can be forgiven and never be granted the right of remarriage, and I pointed that out in the very first argument I made. But why should Tod bring up the case at all since he has admitted the whole thing has nothing to do with proving his proposition?

SINCE TOD HAS ADMITTED THAT FORGIVENESS HAS NOTHING TO DO WITH THE CASE WE ARE DISCUSSING, THE READER SHOULD NOTE THAT NOTHING THAT APPEARS BEYOND THIS POINT HAS ANYTHING TO DO WITH TOD'S PROPOSITION, AND YOU CAN GO TO SLEEP!

But, it is too soon to quit, and as the negative, where he leads I must follow, I shall indulge him. The reader needs to go back and review the proposition; he has probably forgotten it by now.

(1N27) Now it is time to introduce brother "John Doe," whom I mentioned in (1N6) as one of two cases that will be Tod's downfall. First, let's get what Tod is saying clearly before us: He is telling us that complete forgiveness of a sin eliminates the guilt. I agree. Then he proceeds from that point to postulate that the sin, being entirely forgiven, she should now be granted the privilege of remarriage. To forbid her the latter privilege is to continue to punish her for the sin. He has mixed apples and oranges. But he assures us this is what forgiveness under the new covenant is.

(1N28) The first thing I am wondering about is why this novel view of the right of remarriage would not work for one put away for a trivial cause? If she asks for forgiveness for all sin involved does forgiveness under the new covenant not necessitate granting her remarriage privileges? Clearly, it is DISQUALIFICATION that forbids it, not guilt of sin!

(1N29) In the second place, I am wondering about a widow who marries an unbeliever. Can she repent afterward and keep him?

(1N30) Now here is brother "John Doe." He is a Christian, and has a wife and two children, ages 15 and 17, who are all Christians. As a matter of fact, he has been asked to serve as an elder and will be appointed after a 30 day trial period. But the month before his appointment his emotional problems arise and he gets drunk for the first time in his life and kills his wife and children in an automobile accident. He is injured in such a way that he will never marry or have children again. Two weeks later he is out of the hospital, realizes his terrible mistake, repents and is forgiven. Now tell us Tod, BASED UPON YOUR DOCTRINE, CAN "JOHN DOE" RECEIVE THE APPOINTMENT AS AN ELDER TWO WEEKS LATER? If he can't, for what sin is he still being punished? If he can, how do you explain his lack of the qualifications of a wife and children (1 Tim. 3:1-7)? Oh, yes! I agree with Tod (1A26) that God does not remember forgiven iniquity anymore. But does He remember restrictions? Apples and oranges, Tod!

(1N31) In answering Tod's (1A27) I suggest: (1) I have argued no system of forgiveness at all as Tod accuses me. (2) It is false that my position causes God to remember forgiven sin. It is that God remembers restrictions. When the consequences of a man's sins result in disqualification for the eldership, are you remembering his sin every day you refuse to appoint him to that office? Just try it, Tod!

(1N32) In answer to (1A28): When God blots out sin, does He rescind the restrictions that act brought on? If brother John Doe's sins are blotted out, why can't he now serve as an elder with no wife and no children? If

God has blotted out brother Doe's sin, taken it out of the way, and removed it far from him, why can't he serve? And God couldn't possibly bring it up at the judgment for the purpose of imposing the penalty of refusing his service in the eldership. Are you listening!

NOTE: What appears in (1N33) is a satire used as a figure of speech to show the utter absurdity of my opponent's position which confuses forgiveness and restrictions. Read it with Tod's (1A30).

(1N33) When God forgives He cancels the penalties He pronounced against that sin. Even if God had pronounced a restriction from the eldership for the man who lost his family, it would be a perversion of the doctrine of forgiveness to impose a penalty AFTER forgiveness had cancelled it! Under the New Testament, penalties for killing your wife and children while drunk include : (a) Being barred from the eldership (I Tim. 3:1-5). Question for Buttermore: If the drunkenness and accident are forgiven, is the restriction from the eldership cancelled? If the sin of drunkenness and killing his family is cancelled, must the penalty of being restricted from the eldership yet be paid?(b) Withdrawal of the offer to appoint him to the eldership, by the church. If the sin is forgiven, is it scriptural for the church to continue imposing the penalty? In my judgment it would be ignorance of the Scriptures for a congregation to refrain from appointing a person, even after that person has gone forward and repented and turned from his sin. (c) Buttermore asserts that restriction from the eldership is another punishment for sin. However, there is no scripture to back his assertion. But even if he could find a verse, by what stretch of the imagination does he maintain that the penalty would not be cancelled? How inconsistent could a position be? Question for Buttermore: If the drunkenness and negligence are forgiven, is the (alleged) penalty restricting him from the eldership cancelled? If the penalty is cancelled, must it yet be paid by refusing him the appointment to the eldership? MY! MY! Why can't he see it?!!

(1N33) Back to reality, we propose the following answers to Tod's questions: (1) No. (2) No. (3) No. (4) No. (5) Yes. (6) No - unless she marries an adulterer (Mt. 19:9b). (7) Yes. (8) The innocent one of Matthew 19:9 and the widow (I Cor. 7:39) may. (9) No. (10) Yes.

QUESTIONS FOR BUTTERMORE

1. Does the man who marries the woman he killed his wife for have a right to marry her with God's blessings? If so, please cite the passage that teaches it.
2. Does Leviticus 20:10 say either party was a divorced fornicator? Does the passage provide for them to repent and marry each other with God's approval after they are put away?
3. Was the woman in John 8:3,4 free to go back to the same sin after she was forgiven, or was she instructed to sin no more?
4. If a single man lusts after a single woman and carries the thought out in practice, is the sin still adultery?
5. Can adultery occur also when a marriage takes place?
6. What is the marital status of a widow who does not marry in the Lord?

7. Is the put away guilty one scripturally loosed from God's laws restricting the marriage of once-married persons?
8. May those loosed from a mate marry without regard to restrictions?
9. Is the celibacy you say those divorced for trivial causes must endure a penalty imposed upon them for unscriptural divorce?
10. Does divine forgiveness cancel divine regulations?

SUMMARY

1. Tod says he bases his proposition on five (5) arguments: The first three are continuations of the negative material; the fourth he admits could be a farce; and the fifth he says does not represent his position in proof of his proposition.
2. My opponent commits the same error as the serpent of Genesis 3 by adding a NOT to the words of Christ- which accurately demonstrates what must be done to prove (?) his proposition.
3. My opponent has signed his name to a proposition which obligates him to prove his proposition by the Scriptures, but immediately begins by stating the "...views of the majority of the brotherhood."
4. My opponent does not recognize a difference between "loosed from marriage" and "loosed from restrictions."
5. My opponent says it is not a sin to marry a divorced fornicator, but Jesus said it is (Matt. 19:9b).
6. My opponent places the adultery of the divorcee of Matthew 19:9 at the same point as the one of Mark 10:11,12, but errs in that the former is an adultress before the divorce and the latter when she remarries.
7. Tod's argument on the "exception" is directed at the validity of the divorce while the issue is over the validity of the second union.
8. My opponent attacked an argument made on the English grammatical construction of Matthew 19:9, by appealing to Matthew 5:32.
9. My opponent says I Corinthians 7:10,11 says not to seek a divorce, but his whole position highly recommends it.
10. My opponent cannot consistently admit that one restriction is placed on anyone once married but scripturally loosed.
11. According to my opponent fornication removes all restrictions for remarriage, and is the most rewarding way of all to end a marriage.
12. My opponent agrees that a divorced fornicator can remarry with God's approval and never repent of her sin.
13. My opponent implies that God blesses sinfulness in one way and condemns it in another.
14. According to my opponent's concept of forgiveness under the new covenant, a person divorced for a trivial cause (Mk. 10:11,12) may receive forgiveness for the sin that caused the divorce and remarry with God's approval.
15. Given my opponent's position, no one, under any circumstance, can ever be restricted from remarriage for any reason - he can fix it, no matter what its nature, and thus the Lord wasted his time even mentioning it.
16. My opponent does not know the difference between forgiving sins and removing restrictions.

Thus: THE SCRIPTURES DO NOT TEACH THAT A MATE WHO HAS BEEN PUT AWAY FOR FORNICATION MAY, WITH GOD'S APPROVAL, REMARRY ANOTHER PERSON.

BUTTERMORE'S SECOND AFFIRMATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

(2A1) Thomas Warren has said that debates are usually won or lost in answering questions. It is easy to see Roger's confusion and misunderstanding of this subject by noticing his answers to questions. I should like presently to deal with his answers to my questions found in his (3A41). Then we shall examine his answers in his (1N33). I believe it is important to the discussion to deal with these answers before proceeding any further.

JACKSON'S ANSWERS

(2A2) As far as Jackson's "complex question" statement is concerned, he is wrong. The questions are easily answered by a true or false answer. They do not depend upon prior circumstances or premises. Celibacy is either a natural consequence of adultery, or it is not. Celibacy is either a punishment for adultery, or it is not. Natural consequences are either divinely imposed penalties for sin, or they are not. It is either a sin on the part of the guilty one to be put away, or it is not. Celibacy is either a punishment on home-wreckers or it is not. The same with #7 and #8. Answer #1 is dealt with in my (1A10). In answer to #2, Jackson denies that celibacy is a consequence of adultery. He says it is divinely imposed, but only on DIVORCED adulterers. This admits that it is not a condition based on their sin of adultery. If it were, then it would be imposed regardless of the desire of the innocent one to save the home. His answer here admits that he actually believes the imposed condition of celibacy to be a condition based on the fact that the guilty one was put away. But in answer to question #5, he said it was not a sin on the part of the guilty one to be put away. So this is not based on the fornicator's adultery, nor could it be imposed upon them for being put away, for that was no sin on their part. What, then, is it for? This goes to prove Jackson's confusion and misunderstanding of the second half of Mt. 5:32 and 19:9. If he will only wake up to the fact that the celibacy spoken of in these verses is directed to unscriptural divorce because they are still, in fact, married, then this debate will end. In answer to question #3 and #6, Jackson denies that the guilty one is being punished for adultery and/or "home-wrecking." He says that they are not being punished; he says their celibacy is not based on their sin of adultery; he says their celibacy is not for being put away, for that was no sin on their part. But they must still remain single. WHY??? In answer to question #4, Jackson admitted that a divine penalty and a natural consequence are not the same. Celibacy is not a natural consequence of any sin. If celibacy is a condition imposed by the Lord, it is only so because it is imposed as a penalty for some sin. But Jackson denies that it is imposed for adultery, unless the adultery leads to divorce. But if it were the case that adultery is punished by celibacy, ONLY if it leads to divorce, what will Jackson say is the condition of the one who fornicated with the guilty one? Is their adultery punished by celibacy if it leads to the divorce of the guilty party? I am confident that Jackson would deny it. What I am trying to show the reader in this paragraph is that Jackson admits that celibacy is not an imposition for adultery, for being put away for adultery, or for the destruction of a home by adultery. If it is not for any of these, what is the reason, Roger? His answer to #7 is dealt with in my argument 4. In answer to #8, Jackson said those who may remarry are "those free from the

restriction that forbids remarriage . . ." Romans 7:2-3 says that the restriction that forbids remarriage is the marriage law. When the marriage law is gone, remarriage is permitted. This is the point in Mt. 19:9 also. Unscriptural divorce (not for fornication) does not sever the marriage law in God's view. However, divorce for fornication does. That means they are "free from the restriction that forbids remarriage." Thank you for that admission, brother.

(2A3) Next I want to notice Roger's answers to my questions in his (1N33). In answering question #1 "no", Roger has admitted that his definition of adultery is worthless to this debate. He said in his answer to my question #1, in his second affirmative, that unlawfully entering marriage is adultery (moicheia). Then he said in his (2A22) that one who murdered his wife could not marry the one he killed to get. On his own admission, he has to say that man would commit adultery, because he unlawfully entered a marriage! But he says the man can marry this woman and it is not adultery. This means one of two things: the definition of adultery he gave is wrong, or he was wrong in (2A22) saying the man could not marry the woman he killed to get. I wonder which one he would say it was? In answering question #2-#4, "no", Roger has shown that the Bible does not define adultery as unlawfully entering a marriage. Leviticus 20:10 clearly shows that adultery involves at least one married person. On #5, how could Roger say adultery could occur without a marriage taking place, if adultery is unlawfully marrying? Then in #6, we have a second example which denies Jackson's definition of adultery. He said the widow who marries not "in the Lord" does not commit adultery in so doing. But such a marriage is definitely against God's will. Jackson says the guilty one commits adultery because they have married against God's will. This is based on Lusk's misconception of Mt. 19:9 and the nature of scriptural divorce. He has taught that it is adultery for those unscripturally divorced to marry because they marry against God's will. But, it is adultery for them to marry because their unscriptural divorce did not sever the bond. If it were adultery for one individual to marry against God's will, it would only be consistent to say ALL who marry against God's will commit adultery! In answers #7 and #8, Roger has said that the guilty one is free, but not free to remarry. The only reasons one would be forbidden to remarry are they are married already, or they have sinned so as to warrant celibacy. However, Roger says in answers #7 and #9 that neither of these is the reason the guilty one must never marry. All he can ever offer us is a "because Mt. 19:9 says so." But it does not say so! It says whosoever shall put away his wife NOT for fornication and shall marry another commits adultery and whosoever marries HER commits adultery. Since Roger answered in #10, that forgiveness cancels divinely prescribed penalties, he cannot, and does not, say that the celibacy imposed on the guilty one is a penalty. If it is not a natural consequence of anything they have done, and if it is not a penalty for any wrong they have done, WHAT IN THE WORLD IS IT FOR??? What kind of God does Jackson believe in, who tells the guilty one they must remain celibate, not because of punishment for sin, no, you're forgiven of that. Not because it follows naturally from anything you have done, but because I said so. Reader, I tell you, if Roger and those who believe as he does will only wake up to the fact that Mt. 19:9 is speaking to those who have divorced UNSCRIPTURALLY, they will not have this problem of trying to hold up their position in debate. Divorce for fornication is not addressed in Mt. 19:9 except to exclude it from the adultery of the general rule.

ARGUMENT #6: PENANCE

(2A4) The Roman Catholic doctrine of penance states that upon forgiveness

an indebtedness to divine justice still exists. In this case one must, if he is to be accepted by God, suffer personally to help appease the wrath and justice of God. "Penance is a virtue disposing a person to turn to God in sorrow for sin and to carry out works of amendment and atonement." (1985 Catholic Almanac, p. 335). If, even after forgiveness, the guilty party may not remarry, then it is nothing short of a penance penalty which requires them to live celibately. Many brethren have written material in which can be found the germ-seed of the doctrine of penance. Among them, brother Garland Elkins, whom Jackson approvingly quoted, had this to say about the guilty party: "he (Christ, TLB) did place a no-marriage penalty upon the guilty partner." Thus it is seen that those who propagate Jackson's doctrine do indeed view the alleged celibacy of the guilty party as a penalty. This can only be a penalty imposed on them for their sin of adultery. This is the case because the adultery of the guilty one is the only sinful act committed by them in the comprehensive picture of the destruction of their home. Now if after being forgiven, the guilty party must still remain celibate, then it is correct to assume that the blood of Christ is an insufficient offering. The blood of Christ, in Jackson's view, cannot be said to pay the full price for the adulterer, for this requirement of celibacy remains to be paid even after forgiveness. If Jackson maintains that this celibacy is a penalty prescribed by God (i.e., it is not a natural consequence of adultery), and if he maintains that Christ's blood cancels divinely prescribed penalties, and if he maintains that in spite of forgiveness the guilty party may not remarry, then he has, in fact, implied that Christ's blood cannot reach to the adultery of the put away fornicator. He must maintain that in order to be saved the guilty one must pay in part for their sin until they die.

(2A5) Celibacy is not a consequence which naturally follows from the sin of adultery. If it were, then every case of adultery would be followed by celibacy. However, the accomplice of the guilty party may marry, if single, or remain married, if married. A single fornicator may break up 50 homes, but Jackson says this "home-wrecker" may marry. However, if one fornicates once and is put away, he must remain celibate. Is it worse to be involved in breaking up one home or 50? Jackson spoke before about equity, but it is all talk. The whole problem behind this doctrine of Jackson and company is a misunderstanding of Mt. 5:32 and 19:9. If they would cease the hopeless task of placing the fornicator into the second clause, then I believe this issue will be quickly resolved. Perhaps then they will realize that God has not placed any kind of earthly penalty on the guilty one. To hold Jackson's position is to pervert Mt. 19:9, deny the exception, ignore I Cor. 7:27-28, pervert the doctrine of forgiveness -- all in order to place a punishment on the guilty one to appease, not God's justice, but THEIR misconception of justice. Wake up, my brethren, while there is still time!

A REVIEW AND DEFENSE OF THE FIRST AFFIRMATIVE

(2A6) I have already dealt repeatedly with the misrepresentation of facts presented by Roger's chart J-2 in (1N1). However, for the sake of impression, I will remind the reader that Jackson is speaking of a put away fornicator, but Christ was speaking of a woman put away for trivial causes in Mt. 19:9b. It is little wonder, then, that he cannot grasp the truth on this issue. See my (2N5 and 3N5).

(2A7) Jackson wants to know what scriptures teach my position and in what

manner. Mt. 5:32 and 19:9 EXPRESSLY EXCLUDE divorce for fornication from bringing its participants under the adultery which occurs in remarriage. I Cor. 7:27-28a expressly teaches so. Romans 7:2-3 teaches, through a specific example, that freedom from the marriage law entails the right to remarry. I argued my case from the scriptures and cited the brethren in (1A4) to show the reader that my position on scriptural divorce versus unscriptural divorce is held by many scholars in the brotherhood. It is not a novel view. As for Roger's last question in (1N2), yes.

ARGUMENT #1: SCRIPTURAL DIVORCE

(2A8) Roger thinks I have missed the issue. He thinks I have a problem with restrictions on the remarriage of the widow and the innocent party. However, he has things twisted around and thus has failed to disprove argument #1. He is wrong in (1N3), remarriage IS contingent upon being scripturally loosed from a mate. The obvious restrictions in Mt. 19:9b and I Cor. 7:39 on the remarriage of the scripturally free are a far cry from proving that the guilty one is restricted from marriage. My admitting that there are restrictions on the remarriage of the scripturally loosed does NOT relinquish my argument. One's right to remarry depends on being scripturally loosed (Romans 7:2-3; I Cor. 7:27-28a) and pointing to restrictions placed on that right to remarry cannot logically be taken as proof that the guilty one has no right to marry!

(2A9) Jackson's chart J-5 and his syllogism are worthless. It is based entirely on his misconception of Mt. 19:9. His major premise is false because he assumes that the put away person of Mt. 19:9b is the fornicator. However, it is one put away for trivial causes. His minor premise is based on a misunderstanding of truth. A person can be put away for trivial causes, but the verse teaches that it is in vain because God does not view the one-flesh bond as severed by mere formal divorce. Fornication violates the one-flesh bond and so God allows marriage to be dissolved on that basis. Death severs the one-flesh union, and thus the survivor is free to remarry. In Mt. 19:9, "C" married a person put away NOT for fornication. Maurice Lusk noted that that was the "most obvious understanding grammatically and semantically." We often overlook the obvious, so I ask brother Jackson to look at it honestly.

(2A10) That scriptural divorce is equal to death as relates to the marriage bond is not inconsequential. Both convey a scripturally free status on the individuals involved. The severance of the marriage bond entails the right to remarry up to the point of restrictions. But there are no restrictions on the scripturally free which forbid remarriage entirely! Restrictions on remarriage apply to those once married, but not restrictions of remarriage. There is a world of difference between saying someone has restrictions on their right to remarry and saying someone has no right to remarry. Regulating remarriage is one thing, but forbidding it is altogether different. Reader, God regulated remarriage, but he did not forbid the guilty party to remarry.

(2A11) Let us answer Roger's questions in (1N6). 1) Married. 2) Yes. 3) Yes. 4) She has expressed godly sorrow for disobeying the command and has resolved not to commit the sin again, (i.e., marrying a non-Christian) (cf. I Cor. 7:12-13). 5) No. Mt. 19:9b, I Cor. 7:39. 6) Yes. 7) God placed a restriction on her right to remarry. 8) This is a complex question which falsely assumes that I "got into the mind of Christ." What I got into was clearly revealed in Mt. 19:9 and the remote context. 9) Yes. 10) No.

(2A12) The truth presented in argument #1 is conclusive proof that those scripturally divorced are free to marry. Pointing to restrictions on someone's right to remarry falls far short of proving that someone has no right to remarry at all! In a remarriage following divorce for trivial causes, Jesus said adultery is committed against the other person (Mk. 10:11). Adultery is NOT committed in remarriage after scriptural divorce and therefore, it should be obvious, and not surprising to Jackson, that Jesus never said adultery is committed against anyone. Jesus never said it is against anyone, BECAUSE HE NEVER SAID IT OCCURRED! Again, if Jackson will only look at the verse without viewing it through the glasses of "preconceived notion" he will see that his view of it is wrong. It says "Whosoever shall put away his wife, NOT FOR FORNICATION, and shall marry another committeth adultery; and whoso marrieth HER WHICH IS PUT AWAY doth commit adultery." (emphasis mine, TLB) But Roger insists on making it read, "Whosoever shall put away his wife, not for fornication and shall marry another committeth adultery; and whoso marrieth a divorced fornicator doth commit adultery." Certainly the reader can see the fatal mistake he has made. The Lord EXCLUDED the case of divorce for fornication. Mt. 19:9 is speaking of divorce for trivial causes, and it is futile to argue that those who are put away for fornication cannot marry and point to a verse which CLEARLY excludes them. Yes, adultery is a sin against God, and adultery occurs when God says so, but God never said the divorced fornicator committed adultery.

ARGUMENT #2: ADULTERY

(2A13) As Roger could not refute argument #1, so also stands my second argument. By his own admission, he has given up this debate. He pointed to restrictions on the right to remarry, but could not point to any restriction FORBIDDING the remarriage of the scripturally loosed. Now he admits that adultery is "unlawful sexual intercourse wherein at least one participant is married to another person." And that is its exclusive meaning when referring to marriage, divorce, and PEOPLE. To answer his questions in (1N8): 1) Yes; yes; fornication. 2) Yes.

(2A14) If souls were not at stake, Roger's (1N9) would be funny. I do not have a problem, Roger does. He says, "Mt. 19:9b does not say she commits adultery when she remarries, but that the man who marries her does." In his (1A2), Roger noted that the Bible teaches by implication. In that the man commits adultery, it is implied that she does also. Let us ask this question, Does the woman of Mt. 19:9b commit adultery? The woman of Mt. 19:9 did NOT become an adulteress before the divorce, but when she remarried. Mt. 19:9 is the same law as Mk. 10:11 with an exception to exclude a certain case from the rule. The adultery which occurs in both passages occurs in REMARRIAGE, because both passages are talking of divorce MA EPI PORNEIA! And Jackson knows it, too! In my (2N5), I made the statement, "Whoso marrieth her which is put away, NOT for fornication, committeth adultery." Roger said it was true because it is what Mk. 10:11-12 and Mt. 19:9 teach (3A7). He saw there that they are the same law, but now he wants us to believe they are different. He saw there that Mt. 19:9, that's right, MATTHEW 19:9, said, "Whoso marrieth her which is put away, NOT for fornication, committeth adultery," but now he wants us to believe that Mt. 19:9 is talking about marrying a divorced fornicator. Furthermore, I did not ask Roger who "she sinned against to make her an adulteress," I asked him to explain how the guilty one committed adultery against the one who put them away in light of Mk. 10:11 teaching that adultery occurs

in remarriage against the other party in the divorce. The put away woman of Mt. 19:9b is NOT the divorced fornicator. Jackson admits it.

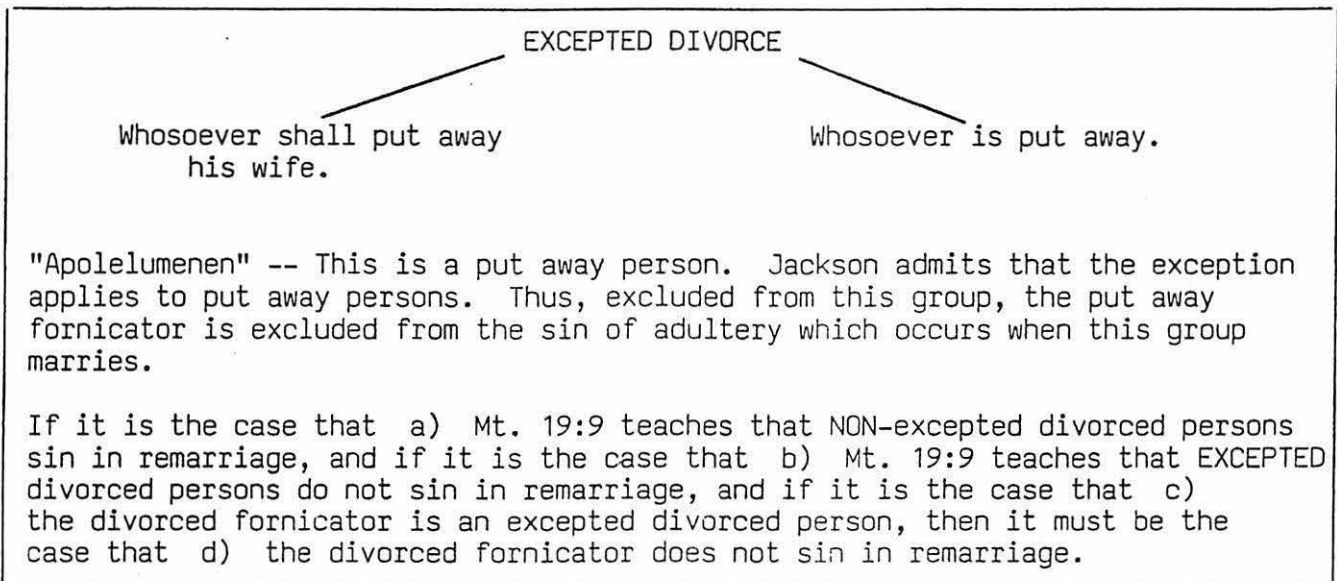
(2A15) Jackson's probe in (1N10) about not really married is not the corollary of not divorced. The one does not naturally follow from the other. If one is not scripturally divorced, the one-flesh union is intact and thus remarriage is a violation of that one-flesh union (adultery). To remarry after a divorce for fornication is not to violate the one-flesh union. Even if one marries in violation of God's will this does not nullify the fact that they have become one-flesh and thus ARE married.

(2A16) The hypothetical syllogism stands true! Roger says proposition (a) is wrong, but remember that he also agreed with it in the very first sentence of his material on argument two. If (a) is wrong, what is adultery??? I have already shown at the beginning of this speech that he disowns Lusk's definition that he quoted and now what he admits is the correct definition is wrong also. What a mess! Perhaps he can yet rescue himself by telling us what HE defines adultery as. And to wrap up on argument two, I have two questions for Jackson: 1) Is your statement in (3A7), that Mt. 19:9 teaches "Whoso marrieth her which is put away, NOT for fornication, committeth adultery," a true statement? and 2) Where is the statement "Whoso marrieth her that is put away, for fornication, committeth adultery"?

ARGUMENT #3: THE EXCEPTION

(2A17) What Roger mistakes as my confusion is actually his. Reader, he has admitted in (1N13) that the exception applies to both the one doing the putting away and the one put away in regard to the divorce. He does not know how completely this admission destroys him. "Who ever denied it?" Roger did in his (2A16) and (3A21). Perhaps the letters fell off of his copies or something, but my copies still have the letters which spell out his denial. In his (2A16) he said the exception cannot modify the participle (apolelumenen) or it becomes adjectival in function. But now he says the exception DOES apply to the participle, which can only result in its modification! In his (3A21) he implied that the exception cannot be implied in the second clause, but now he has admitted that the exception DOES apply to the one put away, so he has admitted that the exception modifies "apolelumenen," WHICH IS IN THE SECOND CLAUSE. That being the case, Mt. 19:9b may read as follows: "and whoso marrieth her that is put away, NOT FOR FORNICATION, committeth adultery." (emphasis mine, TLB). The emphasized exception is here applied to the one put away as Jackson has admitted is true. This goes along with what I pointed out in (2A14), that Roger said that Mk. 10:11 and Mt. 19:9b both teach that "Whoso marrieth her which is put away, NOT for fornication, committeth adultery." But he also believes Mt. 19:9b teaches it is adultery to marry a divorced fornicator. YOU CANNOT HAVE IT BOTH WAYS, BROTHER! Does the exception apply to the one put away (apolelumenen in Mt. 19:9b) as you said, or not (as you also said)? The following chart illustrates the truth on this matter:

CHART TLB-1



(2A18) This chart is VJ-day for Buttermore (Victory over Jackson). In the syllogism, proposition (a) is true. Jackson would not deny it. Proposition (b) is true. Jackson would not deny it. Proposition (c) is true. "Who ever denied it?" Thus, proposition (d) logically follows.

(2A19) As for Mt. 5:32, I did not take Roger's grammatical construction and show it does not apply to Mt. 5:32. I showed that he cannot go to Mt. 5:32 and teach his position without altering the exception there and changing it to an intensifier. In Mt. 5:32, it is the putting away that places the woman in the position of becoming an adulteress should she marry. If one put away for trivial causes is placed in a position, by the divorce, of committing adultery and if one put away for fornication is placed in a position, by the divorce, of committing adultery, then the one who does the putting away is equally guilty in each case of "causing" her to commit adultery. The exception in Mt. 5:32 shows that the man does not contribute to the sin of the divorced fornicator's remarriage, BECAUSE IT IS NOT SINFUL! If the put away woman could sin in each case by remarriage, then he would contribute to that sin in each case by putting her away. If he knew that remarriage were sinful in any case, how could he be innocent in one case of placing her in that position and guilty in another? The man in Mt. 5:32 does not place the fornicator in a position of potential adultery, because she is free to marry.

ARGUMENT #4

(2A20) Jackson apparently had as much trouble with this argument as he did with the first three. In saying that I Cor. 7:27-28 could also include a widower I have not implied that my argument can be false. I merely wished to point out that one could not exclude the widower from those scripturally loosed from a mate. In (1N17) Roger says the passage could refer to a man who puts away his wife for fornication. He says it resembles the case in Mt. 19:9 where the man instigated the divorce. However, he is wrong. The case of Mt. 19:9 cannot resemble I Cor. 7:27-28a. The loosing action in I Cor. 7:27-28a is in the passive voice. In the passive "the subject is represented as the recipient of the action. He is acted upon." (Robertson, Grammar, p. 815). It is

Robertson who noted that "lelusai" is in the passive voice (Word Pictures, p. 132). Jackson is trying to place the man in I Cor. 7:27-28 in an active role such as in Mt. 19:9. This would require the active voice where the subject is represented as acting rather than being acted upon. However, Jackson tries to convince us that we should ignore the passive voice, and believe the man was in an active role, because I Cor. 7:27-28 "was written in a day when women were hardly permitted to divorce a man at all." However, I Corinthians was written to Gentile Christians, Roman citizens, whose law permitted women to put away their husbands. Since we know that those put away for trivial causes could not remarry, (Mt. 19:9) and Paul allowed the one passively loosed in I Cor. 7:27-28a to marry, it is conclusive evidence that the scripturally put away guilty party may marry without sinning.

(2A21) Then Jackson twice misrepresents me by saying that my position is that "loosing . . . eliminates all restrictions" (1N18) and "fornication removes all the restrictions, and that is Tod's position exactly." I never argued that being scripturally loosed removed the restrictions on remarriage. It does not remove any restrictions. But as I have previously pointed out, it is futile for Jackson to point to restrictions on the right to remarry to conclude that the guilty one has absolutely no right to remarry. There is no restriction to be found in the scriptures which forbids the guilty one the right to remarry. Roger says neither I Cor. 7:27-28, Romans 7:2-3 nor Mt. 19:9 allow all those scripturally loosed to remarry without sin. But I have news for him: those three passages cover three cases of scripturally loosed people and in each passage when the loosing occurred, they could remarry without sin! Note: Mt. 19:9, the innocent party may remarry. I Cor. 7:28a, the put away one may remarry. Romans 7:2-3, the one whose mate dies may remarry.

(2A22) The syllogism stands! If my major premise is false because it does not contain restrictions found in the remote context, then that means Paul was a false teacher, because he did not include any restrictions in I Cor. 7:27-28. Brother, we are allowed to use deductive reasoning! Remarriage is granted to the scripturally loosed, up to the point of restrictions, but Mt. 19:9 does not restrict the guilty one from remarriage altogether. Furthermore, the conclusion does NOT state the opposite of Mt. 19:9b, and as I have shown previously in this speech Jackson knows it. Jesus said "Whoso marrieth her which is put away, NOT for fornication, committeth adultery." Read my (2A14) for a sample of Roger's knowledge of what the verse is teaching.

ARGUMENT #5: FORGIVENESS

(2A23) Again, Jackson is in trouble. He has a penalty the guilty one is to endure and we MUST admit that HIS imposition of celibacy is based on the guilty one's sin. However, he says this celibacy is being imposed by the Lord, but he will admit no reason behind it. He will not point to anything which has resulted in the demand of celibacy for one who is scripturally free from any marriage bond. I did not say the doctrine of forgiveness "might" indirectly prove my position, I said IT DOES! It shows that Jackson is wrong, and therefore, the only other alternative is that my position is right. In reality, Jackson's position is that the guilty one must remain celibate because they committed adultery, even though he will not admit a reason. This being the case, celibacy is then required as a punishment for sin. However, as I pointed out in argument #5, divine forgiveness cancels divine penalties for sin. Even if Jackson could point to a verse which showed celibacy was imposed on the guilty one, he would have to admit that it was based on the sin of adultery,

and that when God forgave the sin of adultery, the penalty would be cancelled.

(2A24) Jackson's misunderstanding of the whole issue as seen in (1N24) is mind-boggling. I said forgiveness is a prerequisite to salvation, but not to remarriage. Roger replied, "Then tell us why that does not imply that God blesses sin in one way while condemning it in another." This betrays Jackson's misconception that if God does not punish adultery with celibacy, then he must be blessing the sin. That is wrong!! That they may remarry does not imply God condones the action. Freedom to marry naturally follows from being scripturally loosed. It is not a blessing from sin which must be revoked to show God's displeasure with the sin. The proposition in (1N24) is true. No, the proposition does NOT place the condition of repentance upon the right to remarry. I would not object to signing that proposition.

(2A25) As for Jackson's (1N28), he wonders why forgiveness would not permit one put away for trivial causes to remarry. However, the unscriptural divorce did not sever the one-flesh union, so it is adultery against one's mate to remarry. Forgiveness does not nullify the one-flesh union, therefore, it would still be adultery against one's mate to remarry after unscriptural divorce. The heart of Jackson's position is that because of adultery, the guilty one is disqualified for remarriage. Thus he has SIN disqualifying someone for remarriage. My point is that if that were true, forgiveness would remove the disqualification by removing the sin. He says disqualification, and not sin, forbids those unscripturally divorced to remarry. But when he comes to the guilty one, he bases the disqualification on sin. I pointed out in (1A30) that sin (in this case adultery) disqualifies one for the kingdom and Christian fellowship. However, when the sin is eliminated, the disqualification is gone. The way Jackson argues one can be forgiven of the sin, but the disqualification which stems from it still remains. And I say that if one disqualification remains, then they all do. But I must also note that the disqualification from the kingdom and fellowship are scriptural, but Jackson's celibacy disqualification is not. (1N29) was dealt with back in (2A11).

(2A26) As for this "John Doe" business, the man cannot be appointed to the eldership because he is not qualified. Notice chart TLB-2:

Chart TLB-2

"John Doe" -- (no wife and children) -- eldership

In this chart, the fact that "John Doe" has no wife and children disqualifies him for the eldership. It stands between him and the eldership. Although he sinned, causing this disqualification, it is not the sin of drunkenness or involuntary manslaughter which disqualifies him. However, Jackson's doctrine on the guilty party is not parallel to the "John Doe" issue he has brought up. Forgiveness will not take away "John Doe's" disqualification (i.e., give him his wife and children back). However, Jackson believes that that which disqualifies the guilty party from remarriage is their past sin of adultery. Their sin has not resulted in an absence of something or in the presence of something which is THEN the cause of disqualification as in the case of "John Doe." In order to be a parallel, Jackson would have to show that the guilty one's adultery resulted in something which disqualifies people from remarriage. But he cannot and will not! The truth is that Jackson believes that the guilty one's adultery is what disqualified them for remarriage; if that is not the case he had better tell me what it is that disqualifies them. If it is not that sin, what is it? The following chart illustrates the guilty party being disqualified from three items:

Chart TLB-3

Guilty party -- (adultery) -- kingdom of Heaven (I Cor. 6:9-10)
Guilty party -- (adultery) -- Christian fellowship (I Cor. 5:1-11)
Guilty party -- (adultery) -- Remarriage (?)

In this chart, that which disqualifies is the sin of adultery. The first two instances are scriptural. But it is Jackson's assertion that the guilty one is disqualified for remarriage. Now, if that which disqualifies the guilty one from the kingdom and from fellowship with Christians is removed, they are qualified to enter. Even though Jackson has been unable to produce evidence that the guilty one is not qualified to remarry, ~~if he could produce evidence that the guilty one is not qualified to remarry,~~ if he could produce a passage which disqualified them, it could only disqualify them for one of two reasons. They are still scripturally married (as those in Mk. 10:11-12 and the woman of Romans 7:2-3) or they have sinned. They are not still scripturally married, so Jackson's fabricated disqualification must be based on sin. Since forgiveness removes the sin, the disqualification based on the sin of adultery is gone! So when one removes the disqualification, nothing remains to hinder them from entering.

(2A27) Roger's satire proves he cannot deal with my (1A30). It is not even close to an answer. It comes nowhere near paralleling my material. In his satire (a) and (b) are natural consequences of "John Doe's" sin. Forgiveness does not cancel natural consequences. Jackson says celibacy is not a natural consequence of adultery, but is imposed by the Lord. He can only say that it is imposed because the guilty one committed adultery, was put away, or because they wrecked a home. If it is a penalty for adultery (such as withdrawal of fellowship and eternal punishment, which are NOT natural consequences, but divine penalties) then forgiveness would cancel it (just as it cancels withdrawal of fellowship and eternal punishment). It (celibacy) cannot be the result of the guilty one being put away, because that was not a sin on their part. *if it* is imposed on home-wreckers, Jackson must say ALL home-wreckers must be celibate. But he will not venture to take that position. Yes, Jackson has failed from start to finish in his first negative. As the discussion continues, I pray that he can see his error, or that if I am wrong, Roger will yet come up with some kind of reasonable proof to convince me. I have nothing to lose by changing.

JACKSON'S QUESTIONS

1) Yes. Heb. 13:4 contrasts honorable marriage with adultery. Jackson himself admitted in answer to my question #1, in (1N33), that he does not commit adultery. The only alternative is an honorable marriage. This does not mean God approved of the murder, but forbidding him to marry is not how he shows his disapproval. Celibacy is not punishment for murder as Jackson wrote in his debate with James Bales. He said, "Death is the penalty for killing one's mate in a brawl, and if the Bible is followed, the killer will remain celibate as surely as dead men are celibate." (Jackson's first negative). 2) No. No. 3) Sin no more. But remarriage is not a sin for the scripturally loosed and pointing to restrictions on the right to remarry does not prove that remarriage is forbidden. Jackson's reasoning is like saying one whose mate dies may not remarry, because there is a restriction on the widow's right to remarry in I Cor. 7:39. It won't work, brother! 4) No. 5) Yes. 6) Married. 7) No. But as I said before, restrictions on remarriage do not prove that there is a restriction of remarriage. 8) No. 9) No. 10) No.

QUESTIONS FOR JACKSON

1. Why is it not sinful for the put away fornicator to marry their former mate? 2. May the guilty party remarry if the innocent one dies before putting them away? 3. If one set up circumstances whereby his mate was seduced, may he put her away and marry again? 4. Where, in the Bible, is the term adultery ever taken in a figurative sense when referring to an actual physical union? 5. Is celibacy imposed on the guilty one because they committed adultery, because they were put away, or because they wrecked a home? 6. Where is the verse which authorizes reconciliation after a divorce for fornication? 7. What action in Mt. 5:32 "causeth" the woman to be made an adulteress? 8. Would you say that the alleged restriction of celibacy placed on the fornicator is based on their adultery? on their being put away?

PROPOSITION II

JACKSON'S SECOND NEGATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

(2N1) Which one of the following contradictory statements do you believe is true: (1) "And whoso marrieth her which is put away doth commit adultery." (2) "And whoso marrieth her which is put away doth NOT commit adultery." TOD BUTTERMORE MARKED #1 FALSE. But # 1 is a word-for-word quotation of what the Lord said in Matthew 19:9b. Buttermore maked the words of tha Lord FALSE! How would you like to be in a debate and have to explain that? I tell you what you would do. You would spend your time trying to "fix" past material and playing it down if you are Tod Buttermore. Buttermore wants his readers to believe these two statements do not contradict each other. Does he think his readers are fools? When Tod has finished his reasoning (?) the accurate summary of it will be that Jesus said one thing BUT MEANT EXACTLY THE OPPOSITE OF IT!

(2N2) In his examination of the answers I gave to his questions Tod lays down a rule and proceeds to bend truth to fit it. His rule is: "If celibacy is a condition imposed by the Lord, it is only so because it is imposed as a penalty for some sin." Prove it, sir! The unmitigated gall of the man is astounding, to actually stand in the face of God and tell Him what He said can only be true if his rule is followed! It does not surprise me coming from a man who would not blush to add a NOT to the words of the Master. And what will he do with the sectarian preacher who tells us that baptism can only save us if we are saved by works and not faith? But Tod's ridiculous reasoning is that if celibacy is imposed on divorced fornicators and is not because of adultery, home wrecking or being divorced, what is he being punished for? This is the old sympathy ploy. Look how unjust God is for penalizing me, poor me. Aren't you sorry for me? You know, some preachers fall for that. It makes them popular to get people out from under that mean and unjust restriction (excuse me, I meant penance penalty) God had no right to impose on them. You know what Mr. Buttermore needs to do? He needs to quit placing the responsibility for the mess people get their lives into on the shoulders of God. If you think people are in marital messes now, you just follow Buttermore's doctrine and you have not seen anything yet. My position on this matter of celibacy and related punishment is clear. Celibacy is not a punishment imposed because of the guilt of adultery, but a divinely imposed consequence, restriction, disqualification, resulting from fornication, which is an act that disqualifies the one committing it from remarriage should the innocent, sinned against party, choose to exercise his God given right (option) to divorce his unfaithful mate (Matthew 19:9). But if it is not imposed as a penalty, then what is it for, Tod asks? ANSWER: (1) To forbid the godless immorality delineated in (2N6) which Tod gives his stamp of approval in the last sentence of (2A7). (2) To prevent God-approved wife-swapping delineated in chart J-3 which Buttermore is yet to renounce. (3) To avoid making fornication a qualifying act for scriptural divorce and divinely sanctioned remarriage. (4) To prevent one's justly attributing to God the position that He sanctions sin (fornication) by permitting a new marriage on its basis. (5) To eliminate the perversion of Matthew 19:6b. (6) Avoid the perversion of Matthew 19:9b. (7) To prevent the practice of Romans 3:8. Tod tops off his sympathy section with the question, "What kind of God does Jackson believe in?" ANSWER: The One Who does not sanction promiscuity, fornication

marital perversion, wife-swapping, consecutive adultery or flagrant conspiracy against the one man-one woman arrangement established in Eden. What kind of God do you serve, Mr. Buttermore?

(2N3) Tod's doctrine requires the offended party to retain the fornicator in the marriage or else he would be levying a penance penalty on her. As for making rules, I can do that too. Let's see how it works: "If John Doe's disqualification for the eldership is a condition imposed by the Lord, it is only so because it is imposed as a penalty for some sin" (cf. 1N30). Tod is wrestling with old John, but losing. He will pin him yet.

(2N4) Now look at the ludicrous blunder Tod makes on Romans 7:2,3: First, he attributes to me that which I never stated or implied, i.e., that, since the marriage is completely ended, such allows remarriage. That is his assumption, not mine, and he knows it. I said the exact opposite. There is vastly more involved in the right of remarriage than the mere attainment of the "free" status, and I don't know when Tod will face it. But look at what that position means for Tod: If it is the case that the obtaining of the "free status" grants the right of remarriage because neither is married (Tod so contends); and if it is the case that fornication grants that right (Tod so contends); then, it is the case that those who fornicate and are subsequently divorced for it are granted the right of remarriage WHETHER THEY REPENT OR NOT! Try to deny it, Tod! Now what goes of all this "stuff" about repentance and forgiveness? Do you see repentance or forgiveness in his proposition? Friend, you are arguing the right of a fornicator to remarry without one drop of repentance or forgiveness, AREN'T YOU???? If you can swallow this a camel will go down easily. CHART PLEASE:

J-6
ANALYZING THE PROPOSITION

Scriptures teach: Mate A Divorced fornicator
God approval: Marry B Where is repentance and
WHERE IS FORGIVENESS

(2N5) In Buttermore's theology, a woman who is tired of her husband may commit fornication repeatedly until her husband's patience comes to an end and he divorces her. Since she is put away as a fornicator, Tod says she is as "free" as if her husband had died. This "free state" allows her to seek the man of her choice for a second marriage. She might have conspired to obtain it and she might not be penitent in the least, but Buttermore cannot consistently deny her the new husband. She could not have obtained this new husband WITHOUT FORNICATING, WHICH FREED HER. Not naturally, but by the action of her husband exercising his option. Therefore, her fornication was actually required as a qualification for her remarriage. If not, why not? Here is a man, Tod Buttermore, who apparently cannot see that he has made fornication a requirement for a second marriage. And the fact that the "free" status alone demands the right of remarriage makes repentance unnecessary for a second union. Therefore, just tell me why Tod Buttermore has not placed God Almighty in the position of sanctioning sin, namely fornication??? How does He sanction it? By granting both a divorce and remarriage on its basis alone. I hasten to say THIS IS TOD BUTTERMORE'S DOCTRINE EXACTLY, AND I DENY IT WITH ALL MY BEING! The woman can be put away as a drunkard, child beater, dope addict or poor house-

(3)

keeper, and she is disqualified for remarriage. But, let her sleep around town and BINGO! that qualifies her for scriptural divorce and remarriage, AND SHE DOES NOT EVEN HAVE TO REPENT PLUS SHE CAN DO IT AS OFTEN AS SHE WISHES. Chart please:

J-7

Fornication Qualifies

A married to B - B not qualified to marry C.

B fornicates - divorced - qualified to marry C.

Repeat 100 times and never repent!!!

(2N6) Now let's go back to this Roman Catholic penance nonsense. The woman put away for a trivial cause Tod says may not remarry because she is still married to her former husband. Then it is her yet married state that restricts her from the man she wants. What, then would keep her from considering her yet married status as a penance penalty since it penalizes her by restricting her from the man she wants? Do you suppose she could weep about penance penalties and find a sympathetic preacher who would get her the man she wants. She should not be penalized that way all of her life, should she? You ought to be ashamed friend Buttermore? And you say you have not been shown that your doctrine is false? As well to say one cannot show you the sun is shining.

(2N7) It is a false statement that I define adultery exclusively as entering a marriage unlawfully. Pay attention Tod. I said Lusk proved it can ALSO mean that and you could not deny it. Therefore it is a false accusation that my position implies that all marriages entered against God's will are adulterous. Only those entered by people divorced on the grounds of fornication or trivial causes are adulterous and that eliminates the widow who marries the unbeliever since she is not a divorcee at all.

(2N8) Tod has made a big mistake by appealing to Leviticus 20:10 for it proves much too much for him, as I demonstrated by asking him some questions about it myself. I asked him if it said anything about a marriage after a divorce for fornication, and he said "NO." It is at that point that God's Son gives adultery another scope in meaning, but Leviticus 20:10 does not deal with a divorce at all, so just how does it disprove the extended scope of the definition? Furthermore, Tod says, by implication that fornication/adultery qualifies you for a scriptural divorce and remarriage all with the smiles of God (chart J-7). Now read what God Almighty thinks about this promiscuous mischief: "...shall surely be put to death" (Lev. 20:10). Mr. Buttermore, it seems that you and God do not take the same point of view on fornication at all, do you? Buttermore says by implication, "Shall surely be granted a divorce and remarriage." God says, "...shall surely be put to death." Reader, do you believe this stuff? Give it up Tod!

(2N9) Tod says that when I offered my answers to # 7 and # 8, "All he can ever offer is a 'because Mt. 19:9 says so'" AMEN, BROTHER! And that is all it takes for Bible believers. And it is something you can't offer. One might expect this kind of disrespect from a man who just adds a "NOT" wherever he needs it. Then he compounds his error and irreverence by stating Matthew 19:9 says, "...whosoever shall put away his wife NOT for fornication and shall marry another commits adultery and whosoever marries HER commits adultery." I will give him \$10,000 if it does. Read it, and see if it says it, reader. Does his disrespect for the Word have no bounds?

ARGUMENT # 6: PENANCE

(2N10) There is not a single charge in this superfluous section that cannot be made with equal force against God for refusing eldership aspirant John Doe his appointment (1N30) or the trivially divorced woman both a divorce and remarriage (2N6). Every accusation Tod made about Roman Catholic penance he must attribute to God Himself. Unbelievable!

(2N11) I have been waiting on this "single fornicator-home wrecker" farce, imported from Arkansas. If Tod would do his own thinking instead of blindly following men (a man) he would not now be in the embarrassing dilemma this dodge demands. Let me tell you something, my brother, I do not endorse breaking up one home or fifty either, but if your doctrine is true YOU DO - and I will do more than assert it as you do, I will prove it. The charge that it is better to be involved in breaking up one home than 50 stinks in the nostrils of God, who condemns both, and has given NO LAW THAT PERMITS EITHER. So Buttermore says that in my position the single fornicator can break up 50 homes and then marry with God's approval, but in his doctrine the adulterer can break up only one and then remarry, implying HIS DOCTRINE IS BETTER. Let me ask you something, Tod: Was the fornicator qualified to marry BEFORE he broke up 50 homes? YES! Then his marriage afterward was not contingent upon his breaking up those 50 homes, neither a reward for it, was it? The act of "home-wrecking" 50 times repeated did not qualify him for the marriage. Now go back to Chart J-7 and see the difference. Your fornicator was not qualified until she fornicated, was she? The fornication qualified her for the marriage and directly rewarded her sin. Give it up brother!

J-8

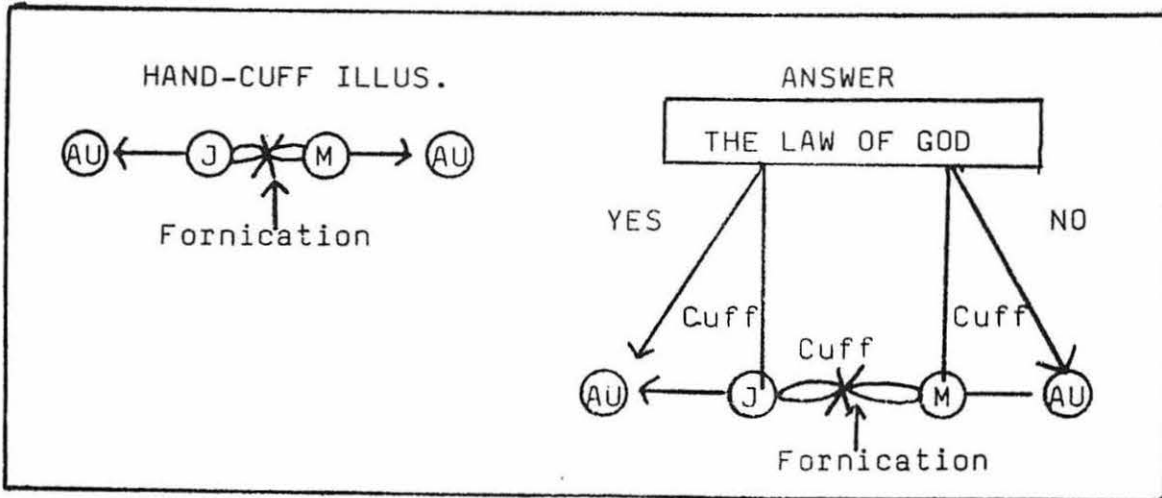
- | | |
|----------------------|---------------------------|
| (1) A married to B | (6) B fornicates D |
| (2) B fornicates C | (7) C divorces B |
| (3) A divorces B | (8) B marries D |
| (4) B marries C | (9) B repeats it 100 tms. |
| (5) B never repents. | (10) B never repents. |

GOD ENDORSES ALL OF IT!

(2N12) Buttermore is forced to endorse all of Chart J-8, and if you do not believe it read his last sentence in (2A7). Did you know he has yet to renounce the wife-swapping scenario I gave him in J-3? He must endorse it, but he wants to keep it quiet and talk about penance, penalties to play on your sympathies. Reader, can you now see that in order to believe the doctrine Buttermore is trying to defend you must believe that God places His stamp of approval on these depraved evils? Include me out!

ARGUMENT # 1: SCRIPTURAL DIVORCE

(2N13) In this section Tod begins to back down on his argument on scriptural divorce. Review the original argument in (1A3-8) and see if you can find one time where he modified it and allowed for one restriction beyond the scripturally loosed state. He never did. Repeatedly he affirmed that remarriage is granted by the loosed state - period! Then he must have seen the problem, and just as repeatedly, now he says there are restrictions still binding on this loosed woman and congratulations Mr. Buttermore you HAVE JUST RENOUNCED THE HAND-CUFF ILLUSTRATION AND ENDORSED THE LANIER ANSWER



(2N14) Just as surely as Tod places one restriction on this "loosed" (uncuffed) woman, he has admitted that there is a second set of cuffs for her, linking her to God's law (restrictions). He has repeatedly admitted it. The "hand-cuff" illustration will allow but one set of cuffs, and it teaches that when they are loosed there is not any other - no restrictions. This is what we have tried to tell these brethren for years! When the cuffs are loosed by divorce for fornication God's law allows John to enter another union but forbids Jane to. Her loosing still did not loose the second set of cuffs. This places the right of remarriage beyond the loosed, divorced, uncuffed state, and thus requires another law in order to authorize remarriage. Tod has denied his "right to remarriage granted at the point of divorce" position, which he has labeled "SCRIPTURAL DIVORCE" and is just the old HAND-CUFF argument in disguise. Where is the issue determined? Chart please:

J-10 WHERE IS THE ISSUE DECIDED?		
1	2	3
A married B	Divorce	Remarriage
Matt. 19:5	Matt. 19:9a	Matt. 19:9b
C Married D	Death	Remarriage
Matt. 19:5	Rom. 7:2	Rom. 7:3

(2N15) The issue is decided at place # 3 and NOT # 2, where Tod's "SCRIPTURAL DIVORCE" argument places it, and which he denied by admitting some restrictions still exist after "SCRIPTURAL DIVORCE." IT does not remove restrictions and has struggled with it ever since I made the point in the first argument of the first affirmative. He admitted restrictions in his answers to questions 5,6,7,9 and 10. The man cannot see that he has answered himself!

(2N16) This brings up the question of who is eligible for marriage and/or remarriage. Tod says that restrictions on marriage are not the same as forbidding marriage. But why not, if one is restricted from marrying? What I am affirming does not forbid a person to be married because the

husband can forgive her and retain her in the marriage: it is his option. You can charge that with being ungracious or unforgiving if you wish but you cannot disprove it and all such charges fly in the face of God who said it. But if she is put away, then we go to point # 3 to learn how she is restricted. Jesus says of the woman divorced on the grounds of fornication that "whoso" marries her commits adultery (Matt. 19:9b). There is not a man in the world who is excluded in the "whoso." If so who is he? Find a man who is not a "whoso" (whoever) and you have found the man whom she may marry, who is not restricted from marrying her. Disqualified! Case closed! Give it up, Tod!

ARGUMENT # 2: ADULTERY

(2N17) Again Tod starts crawfishing and backing down on another argument. He has cried loud and long that the meaning of "adultery" is exclusively restricted to unlawful sexual intercourse between people, one of whom is married to someone else. I agree it means that, but not exclusively, and Tod admitted it by agreeing that one (person) can adulterate literature, ideas, water and RELATIONSHIPS. This ruins Tod's contention that the fornicator of Matthew 19:9b has to be the trivially divorced person because she commits adultery and must still be married, because you cannot commit adultery unless you are married. See why he is squirming? He says he meant, "When it comes to people." So what? He says adultery can be committed BY PEOPLE against WHAT? AGAINST A RELATIONSHIP. The woman of Matthew 19:9b retained her relationship with God and His law after she was put away and in remarriage she violated His restriction on his institution of marriage and therefore adulterated it. Thank you Tod, you are now on my side!

(2N18) The syntax of Matthew 19:9 with the exception alters the statement so that it cannot be paralleled with Mark 10:11,12 as Tod attempts to do.

J-11

Mk. 10:11, 12: Trivial div. -- remarriage -- adultery- mate guilty

Mt. 19:9: Fornication - adultery - divorce - remarriage - adultery

This accurately delineates the syntax of the two passages and shows that the answer to Tod's question of whom she commits adultery against is "Her husband before the divorce." He does not like it, but he can't answer it.

(2N19) Tod's material in (2A16) is a deceptive move to gain a point by misrepresentation. Instead of affirming as he should be, he is still back in the first proposition trying to deal with a point that must have hurt him deeply. He wants to know if my statement in (3A7) that Matthew 19:9 teaches, "Whoso marrieth her which is put away, NOT for fornication, committeth adultery," is a true statement? I did not make this quotation. When you put statements in quotations and attribute them to someone you had better be able to show where they said it in those exact words. Now where is it? But LOOK! The statement is TOD BUTTERMORE'S in (2N5). Can you beat that? He quoted himself and then said I said it! But what did I say? I said it is a valid INFERENCE by virtue of Mark 10:11,12, and Matthew 19:9 would teach it without the exception. With the exception the syntax is altered in just the way chart J-11 delineates and therefore it cannot be paralleled with Mark 10:11,12. Then he wants to know where the statement, "Whoso marrieth her that is put away, for fornication, committeth adultery," is found. First you show me where I said that quotation

word-for-word is found in the Bible. I never said it in (3A7) as you say, and you owe me an apology. Does the reader know what he is trying to cover up? This is the statement he wrote, in quotation marks, in (2N5): "Whoso marrieth her which is put away FOR fornication, does not commit adultery." The quotation marks obligated him to find it word-for-word in the Bible AND HE COULD NOT. So what did he do? He rewrote it in (2A16), sneaked the "does not" out of it placed it in quotations and asked me where the Bible says it as if the quotation accurately represented a quotation from my pen. Now friend, there isn't anything right about that. But it does tell us how DESPERATE Tod is.

ARGUMENT # ³2: THE EXCEPTION

(2N20) Tod says that in (2A16) and (3A21) I denied that the exception of Matthew 19:9 applied to both parties as regards the divorce. I DID NOT. The reader is urged to read that material and see for himself that Tod has deliberately misrepresented me. Without the exception neither can be divorced. With the exception, both are divorced, the action being the option of the innocent party. That is all I said. The divorce did not exclude the fornicator from the entire case so that she is excluded from the adultery committed in the second marriage, but she is as much excluded from being married as her husband who put her away for he could not be divorced from a woman who is not divorced from him. This does not allow the exception to apply in the second clause so that it grants remarriage UNLESS TOD CAN PROVE THE DIVORCE ITSELF GRANTED IT and he is trying hard to do it, but failing. I have shown in J-9 and 10 that more than the divorce law is required to permit that, and Tod admits as much when he admits restrictions apply beyond the divorced state.

(2N21) I am sorry that Tod childishly seeks a "victory over Jackson." I do not enter debates to win victories over men, but to arrive at the truth and win a victory over error. However, he should not celebrate prematurely although he already has "immaturely." His chart TLB-1 simply says the divorce itself excepted the woman from the adultery committed otherwise in a second union. That rewards adultery and allows her to remarry whether she repents or not. (a) Matthew 19:9 does not teach that non-excepted divorced persons sin in remarriage; the only thing it teaches about remarriage at all is that the innocent may and the guilty may not. (b) Matthew 19:9 does not teach that excepted divorced persons do not sin in remarriage simply because they are divorced otherwise there would be no restrictions on anyone and Tod denies it. (c) The divorced fornicator is divorced and hence the exception applies to her in divorce because it allows her husband to put her away, but that law does not except her from those who may not remarry. Tod has his "excepted froms" mixed up. (d) It is the case that divorced fornicators sin in remarriage. Now write in at the bottom of Chart TLB-1 the following, Therefore, "Whoso marrieth her which is put away doth NOT commit adultery," (Buttermore 1:1) and you have a perfect chart - perfectly wrong from top to bottom! The celebration is over!

ARGUMENT # 4:???

(2N22) Since Tod admits that one cannot exclude the widower from those scripturally loosed from a mate in 1 Corinthians 7:27,28b, how does he know the "loosed" person who can seek a wife is one who has been divorced for fornication, and not the widower? He must prove that the one "loosed" is the divorced fornicator or he has no point at all. The fact that the voice is passive does not help him because the death of a man's wife makes

him the recipient of the action, and "loosed" but he is not "divorced." Although "loosed" and "divorced" are from words which each indicate a condition free from marriage one is used when it results from a divorce and the other when divorce is not the case, or when one has been put away. The word consistently used when one has been put away is APOLUO, and appears in its various forms in Matt. 1:19; 5:32; 19:3,7-9; Mk. 10:2,4, 11 12; Luke 16:18). These all relate to putting away. But the word used to indicate the state of being unmarried and does not indicate the unmarried was put away is from LUO - LELUSIA and, significantly, appears in Romans 7:3 and I Corinthians 7:27. This renders Robertson's comments on the passive voice useless to Tod's point (although it is accurate as far as it goes) because the widower is still the recipient of the action resulting from the death of his wife, but her death LELUSIA (ed) him, it did not APOLUO him. This alone shatters Tod's argument, but to break it up into even smaller pieces let's note what Robertson ALSO said about the passage and the "loosing" on the same page 132: "Bachelors as well as widowers are included in the LELUSIA." Did you get it Tod? Bachelors and widowers, no put away fornicators. And if the passive voice delineated a put away fornicator, don't you think the man who told you about the passive voice would have known it thusly applied in the passage? Give it up, Tod.

(2N23) Then Tod compounds his error by asserting that I Corinthians 7:27, 28b, Romans 7:2,3, and Matthew 19:9 all allow those scripturally loosed to remarry without sin. If they do you don't need to repent, because not a one says a word about it. And if they do it is because they each contain a law in addition to the one granting the divorce so that it permits remarriage and not the divorce alone, as Tod implies. But neither Romans 7:2,3 nor I Corinthians 7:27,28b even discuss the rights of a divorced fornicator, and if Matthew 19:9 allows anyone to marry the put away woman he has to be something other than a "whoso" (whoever) because all those folks are disqualified.

(2N24) Tod says his conclusion in the (1A22) syllogism does not state the opposite of Matthew 19:9b. Why don't you be the judge of that, reader.

Buttermore: "The guilty party may remarry without sin." (Buttermore 1:2).

Jesus: "Whoso marrieth her which is put away doth commit adultery." (Mt.19:9)

Buttermore: "Jesus said, 'Whoso marrieth her which is put away, NOT for fornication, committeth adultery.'" (Buttermore 1:3).

Jesus: "And whoso marrieth her which is put away doth commit adultery."
, (Matt. 19:9b).

Buttermore said, "All he can ever offer is a 'Because Mt. 19:9 says so.' AMEN! All I can offer is THE BIBLE SAYS IT. May I never seek anything better!!!

(2N25) Tod says I will not point to anything which has resulted in the demand of celibacy for one scripturally freed from the marriage law, and I wonder why not since I pointed to Matthew 19:9b. He further postulated that I will not admit a reason, but I gave him seven (7) in (2N2). Now we will see what he will do with them.

(2N26) He continues, "That they may remarry does not imply God condones the action." More than that, brother, Chart J-7 shows that your doctrine not only implies He condones it, BUT ACTUALLY REQUIRES IT! And if, as you say, freedom to remarry follows NATURALLY from being scripturally divorced

or loosed no fornicator need ever repent of one thing in order to remarry and you have just renounced the proposition I quoted in (1N24). Guess whose proposition it is - Huh? But since you deny it ever places the condition of repentance on the right to remarry, would you sign it, if asked to, if it read: "The Scriptures teach that the mate put away because of fornication who does not repent can marry another person with God's approval." You talk about license to lust, brother this is it!

(2N27) The charge that I base the disqualification of Matt. 19:9b on sin is an oft repeated misrepresentation. See my Argument # 1 for proof.

(2N28) I told you John Doe would ruin him. Now listen to what Tod said in (2A26). He said the fact that John Doe has no wife and children disqualifies him, but that is only true because I Tim. 3 and Titus 1 says it, not naturally true. And why does John not have any wife and children? SIN! Since forgiveness removes all disqualifications (Tod) why is Doe's disqualification not removed? Answer: Because Inspiration says so! It is exactly what you made fun of. You had better read it, brother!

(2N29) I like Chart TLB-3. I really like it! It exposes Tod's false doctrine in Argument # 5 unmercifully, and he doesn't even know it! All he needs to do is properly label it. Let's label it for him and see.

PERSON	SIN	J-12	RESTRICTION	PROV. FOR REMOVAL
Guilty party --	(Adultery)	--	Kingdom of Heaven	I Cor. 6:9-10
Guilty party --	(Adultery)	--	Christian Fellowship	I Cor. 5:1-11
Guilty party --	(Adultery)	--	Remarriage (?)	0000000000000000

(2N30) One can easily see that properly labeled, the chart demonstrates that the Bible makes provision for the removal of the restriction in each case of "Kingdom of Heaven" and "Christian Fellowship" but even Tod in his own chart showed that NO SUCH PASSAGE EXISTS FOR THE REMOVAL OF THE RESTRICTION FROM REMARRIAGE IN THE CASE OF ADULTERY. Thank you Tod, that is exactly what my Argument # 1 was all about. Now who has given up the debate? I could not have asked for a clearer admission of defeat.

BUTTERMORE'S ANSWERS

(2N30) In answer to question # 1 Tod quotes from my debate with James D. Bales and ---wait a minute! He does what? He quotes from my debate with James D. Bales! But that debate is only half finished as of this date (April 23) and the only people I have sent it to are Jerry Moffitt and James Bales. OOPS!!! Tod has let the cat out of the bag! He has admitted that James Bales has been helping him. I have actually been debating James Bales all along, but I knew that. In a conversation with Robert Taylor in Henderson, Tenn., in February he said you could not stand on your own two feet and Bales would do your debating. I told him I thought so too. I knew I could make him admit it if I kept leading him toward it. Tod does not know what to believe until he contacts Arkansas. I would be ashamed, Tod. Bales' affirmatives have not contained one thing I have not seen in the Buttermore material and now we all know why. I'll give him this, though; he had better sense than to mark the words of the Lord "false" as you did when I gave him the chance. I venture the guess that he had seen the results of that blunder in your material. And Bales people want to know why he is so persecuted. He is exporting all of this false doctrine around the country and leading young gullible men like Tod about wherever he pleases. When will Tod grow up and be his own man?

(2N31) (1) cf. (1N29) 3 & 4. (2) Rom. 7:2,3. (3) Rom. 3:8. (4) Hosea 1. (5) (1A3-5). (6) cf. (1N29) 3 & 4. (7) (1N4). (8) (1A3-5).

(2N32) Let's see what kind of company Mr. Buttermore keeps.

J-13	
GOD SAID "Ye shall surely die." Gen. 2:17	SERPENT SAID "Ye shall NOT surely die." Gen. 3:4
GOD SAID "Ye are fallen from grace." Gal. 5:4	BAPTIST SAYS "Ye are NOT fallen from grace." (manual)
GOD SAID "Not by faith only." Jas. 2:24	METHODIST SAYS "By faith only " (discipline)
JESUS SAID "Whoso marrieth her which is put away doth commit adultery." Matt. 19:9b	TOD BUTTERMORE SAYS "Whoso marrieth her which is put away doth NOT commit adulterv." (Buttermore 1:1)
READER, THAT IS SOME COMPANY I DO NOT WANT TO BE IN: HOW ABOUT YOU?	

SUMMARY

(2N33) (1) Buttermore makes a rule found nowhere in the Bible that if celibacy is a condition imposed by the Lord it has to be for some sin. (2) Tod says I can't give a reason for the celibacy of Matt. 19:9b, but I gave seven. (3) My opponent teaches a fornicator can remarry whether she repents or not. (4) My opponent argued from "forgiveness" that the fornicator is qualified to remarry and then denied it is even necessary. (5) My opponent teaches that fornication qualifies one for remarriage. (6) My opponent places God in the position of sanctioning sin by rewarding it with remarriage. (7) My opponent admits one can adulterate a relationship after arguing it can only apply to two people's actions. (8) My opponent appealed to Leviticus 20:10 in a debate on divorce and remarriage and then admitted neither one is in the passage. (9) My opponent has God endorsing wife-swapping. (10) My opponent renounced the hand-cuff illustration when he admitted restrictions beyond the loosed state. (11) My opponent says I Cor. 7:27,28a applies to divorced fornicators, but Robertson says "bachelors and widowers." (12) My opponent, in Chart TLB-3 correctly illustrates that there is no law removing the restrictions on a divorced fornicator. (13) My opponent let the cat out of the bag when he admitted James Bales has been helping him. (14) My opponent gets his doctrine from Arkansas, not the Bible. (15) My opponent's doctrine places him in the company of the Devil, Baptists, Methodists and perverters.

(2N34) Thus ends another effort in vain to prove Jesus said, "Whoso marrieth her which is put away doth NOT commit adultery. The proposition is FALSE!

BUTTERMORE'S THIRD AFFIRMATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

(3A1) As I begin my third affirmative, I express a joy to be able to discuss this issue with brother Roger Jackson. If his proposition was true, he would have certainly been able to prove it. Likewise, were my proposition false, he would also be able to refute it. However, he has failed. He has based the larger part of his affirmative and negative material on a misunderstanding of Mt. 19:9. If he one day comes to see that he has misunderstood the verse, I am confident that, regardless of pressure and reprisal from prominent brethren, he will come to the side of truth on this matter of the put away guilty party.

(3A2) Jackson starts off his second negative with the worn-out misrepresentation of facts he has used since his second affirmative. If the reader will recall Jackson's (1A5), he will recall that statements #1 and #2 were the objects of a conditional modification. Roger was speaking of a woman put away FOR fornication in both instances. I have pointed out repeatedly that Mt. 19:9b does NOT have reference to a put away fornicator, but to the one put away for a cause OTHER THAN fornication. To substantiate this position, I have quoted Allen Black, Maurice Lusk, Guy N. Woods, and Henry Alford and these should suffice. But what does Jackson have to say about the statements from these men? Nothing! Where does he ever deny that their statements are true? Nowhere! On this matter cf. my (1N4), (1N7), (2N6-2N8) and (3N2). But especially notice Roger's (1A18), where he quotes Mt. 19:9b and applies it to one put away without cause.

(3A3) In (2N2) Roger asserts that I have made up a rule and bent truth to fit it. He is wrong. If the guilty one is as free as the one who put them away, but is not equally free to remarry, then there must be something in their past which hinders their remarriage. The only thing it could be is their sin of adultery. If they must remain celibate on the basis of this sin, then the imposed condition of celibacy is a penalty. This is no emotional ploy. Emotions have no say in the matter. But Jackson has denied that the celibacy he says the fornicator must endure is punishment. He has also denied that it is a natural consequence of the sin of adultery. Since he does not believe the celibacy of the put away fornicator is either of these, he finds the middle of the road. He says celibacy is an "imposed consequence." What's the difference? What difference is there between an imposed penalty and an imposed consequence? Either way, this celibacy would be a disqualification based on sin. Forgiveness implies the nullification of all disqualifications based on sin! Even if Jackson could prove that the fornication of the guilty one resulted in a disqualification to remarry, it would be a perversion of the Bible doctrine of forgiveness to say that the sin is removed, but the disqualifications which go with it still remain. Note chart TLB-3. Then Jackson goes from celibacy as a result to celibacy as a preventative measure imposed to prevent abuse of God's law [points 1 and 2 in (2N2)]. On #3, fornication is a qualifying act for scriptural divorce (Mt. 19:9). The scripturally loosed may remarry regardless of what freed them. One might just as well argue that a murderer may not remarry because that would make murder a qualifying act for divinely sanctioned remarriage. In #4, Jackson takes the position that God approves of fornication if the divorced fornicator may remarry. Pure conjecture! Since a murderer may remarry, does that mean God sanctions murder? Must the murderer remain celibate so we know God does not

approve of murder? If the murderer may remarry, Jackson's fourth point is worthless. If they may not, he had better come up with a passage to back him up. What about one who sets up circumstances whereby his mate is seduced and puts her away? May he remarry? JACKSON SAYS NO! (2N32) #3. WHAT BROTHER WILL ENDORSE IT? Robert Taylor, Jr.? Rom. 3:8 does not prove it. On #5, the same thing could be said of the murderer and the innocent one who sets up the seduction of his mate. On #6, who is Jackson to talk about the perversion of Mt. 19:9b? He's done so throughout this debate! And on #7, Jackson had better read Romans 3:8. It does not say that benefits which result from sin are in themselves sinful and thus one cannot keep benefits of sin. What of the apostle Peter? He lied and it probably saved his life. Was the keeping of his life sinful, Roger? If not, what happens to your interpretation of Rom. 3:8? You said in your (2A20) that you reaped benefit from your sins but not with God's approval. How do you know God did not approve if you are not undergoing some "imposed consequences"? YOUR doctrine is that God MUST impose celibacy (imposed consequence) on the fornicator or else he heartily approves of their sin. What's good for the goose is good for the gander, friend. When are you going to practice what you preach? When will you endure "imposed consequences" which show God disapproves of your past sins? Give me a list of sins which have "imposed consequences" so I can undergo these consequences and know then that God disapproved of my sins. I'd sure hate someone to think God approved of my sins, seeing that I'm not presently being "consequenced" for any. And in Jackson's (2N3), I do not require the offended to retain the offender or else be levying a penance penalty. The offender may remarry. But if, according to Jackson, the offender may not remarry, then the offended one would be placing the offender in a position of becoming an adulteress just like one put away NOT for fornication. And as for "John Doe", his disqualification was the result of sin. It is not his sin which disqualifies him, but its consequences (loss of wife and children). But adultery does not result in anything which disqualifies one from remarriage so the thing which disqualifies the adulterer could only be sin. When sin is removed so are all of its "divinely imposed consequences"!

(3A4) Jackson said, "those free from the restriction that forbids remarriage" could remarry (3A41, #8). I pointed out that Rom. 7:2-3 shows that the restriction forbidding one to remarry is the marriage bond. I never said Jackson believed it. As he said, he believes "the exact opposite" (2N4). Whether he likes it or not, he says "the exact opposite" of Rom. 7:2-3. Rom. 7:2-3 clearly teaches that the reason a second marriage is adulterous is because of the marriage bond. When the one-flesh union is severed, whether by death (Rom. 7:3) or by scriptural divorce, one is "free from that law" so that he/she is no adulterer, though married to another! Unscriptural divorce does not sever the one-flesh union and to marry another is to commit adultery against the other (violating the one-flesh union). Whether Jackson likes it or not, being scripturally free is all that is involved with the right to remarry. He failed to prove otherwise! Repentance has nothing to do with the right of remarriage. If it does, don't waste a whole page beating around the bush, give a scripture. I brought up forgiveness to show that since Jackson bases his celibacy restriction on sin, he cannot consistently preach forgiveness because forgiveness cancels ALL "divinely imposed consequences" which result from sin!

(3A5) As for Jackson's "fornication" as "a requirement for a second marriage," he has overlooked the fact that the scripturally free may remarry. He believes the scripturally free may remarry if and only if they have no marriage-wrecking

sin in their past. "The Bible authorizes innocent people to remarry, not guilty." (Bales-Jackson debate, 4th Negative). He believes that "as surely as dead men are celibate" the murderer of a mate must remain celibate. (Bales-Jackson debate.) Who will endorse that?? He has no scripture to prove that position, so if he says the murderer may remarry, HE has "placed God Almighty in the position of sanctioning sin;" namely murder. How so? By allowing the one-flesh union to be severed by death and allowing the murderer to remarry. This is Jackson's own reasoning, and it's very lame! He also believes that one who sets up circumstances whereby his mate is seduced cannot marry again if he puts her away (2N32, #3). Again, he has no scripture. Again, who, in the brotherhood, would endorse that position? In both of these cases HE has God sanctioning sin if the sinner may remarry. Furthermore, does one have to sin intentionally to be disqualified for remarriage, Roger? What if one sins ignorantly and it brings about the fornication of his mate? May he divorce her and remarry? If so, has God sanctioned his sin, though committed ignorantly? Since it is a rare case of a TOTALLY innocent "innocent party", it would be a rare case of the innocent one being allowed to remarry if Jackson is right. The way Jackson reasons, would there EVER be a case where one could remarry after divorce? God does not sanction sin. Because the fornicator, murderer, and guilty "innocent party" may remarry does not even hint that God sanctions sin. You might as well argue that since God approves of the single status of the put away fornicator, that he approves of their fornication, which was what helped to put them in that state. Remarriage does not depend on past innocence in "home-wrecking", but on being scripturally free. The woman put away as a drunkard, child beater, dope addict or poor housekeeper is disqualified for remarriage because she is NOT scripturally free. On this sanctioning of sin business, let Jackson grapple with this: did God sanction hardness of heart by letting the Jews divorce and remarry for every cause?

(3A6) In Jackson's (2N6), the one put away for a trivial cause is not disqualified for remarriage based on a sin they committed. It is based on the fact that she is still one-flesh with her husband, and to violate that union is adultery (Mk. 10:11-12). Lanier: "If the first union were broken, the second would not be adulterous. The second union is adulterous only because the first union is not broken." (cf. my 1A4) However, to restrict the guilty from remarriage one MUST point to their past sin of adultery as Jackson does. "The married's fornication negates the right of remarriage." (Bales-Jackson debate, 4th Negative, VIII). To deny them the right of remarriage, after that which allegedly negates it is gone, is nothing less than Roman Catholic penance!

(3A7) Jackson's (2N7) shows that he has no idea what adultery is. If the scripturally free fornicator remarries against God's will (as Jackson asserts is the case), they commit adultery, Jackson so asserts. If the scripturally free widow remarries against God's will (I Cor. 7:39), they do NOT commit adultery. How does he account for two free people marrying against God's will and only one committing adultery? When you ask him WHY the guilty one commits adultery, he quotes Lusk at you and says it's because they married against God's will. But when you ask him if the widow who marries against God's will has committed adultery, he says, "no." This confusion rests on his misunderstanding of Mt. 19:9. He almost has the truth in (2N7), if he will just drop his false doctrine on the guilty party. He said only marriages "entered by people divorced on the grounds of fornication or trivial causes are adulterous and that eliminates the widow who marries the unbeliever since she is not a divorcee at all." When you take away Jackson's assertion that

the guilty party commits adultery in remarriage, the only ones you have left are those divorced for trivial causes! THAT IS BECAUSE THEY ARE THE ONLY ONES STILL MARRIED! Those divorced for fornication and the widow CANNOT commit adultery in remarriage, provided they marry an eligible person. When you realize that the only ones who commit adultery in remarriage are those divorced unscripturally, you can realize that one does not have to make up definitions for adultery which cannot be sustained. Adultery is the violation of the one-flesh union through interference of a third person. The one-flesh union has been broken in the case of the fornicator and the widow, thus they do not commit adultery when they marry. Jesus did not give adultery another scope in meaning! Jackson did. Lev. 20:10 shows that adultery is a violation of the one-flesh union by a third party. That is what Jesus said in Mt. 19:9! The divorce for trivial causes did not sever the one-flesh union. To marry another is to introduce a third party into the one-flesh union — adultery. When the guilty one is put away the innocent may remarry BECAUSE THE ONE-FLESH UNION WAS DESTROYED BY FORNICATION AND THE SUBSEQUENT DIVORCE ON THAT BASIS. It is futile to affirm that the guilty one commits adultery in remarriage, seeing that there is no longer a one-flesh union with their mate in existence for them to violate.

(3A8) Because the scriptures state a position, THAT is all it takes for Bible believers. My point was clear! Saying that "Mt. 19:9 says so" means nothing. Jackson says "Mt. 19:9 says so," but he has not proved it. Mt. 19:9 does not say what Jackson says it says and I have shown that he ignored what the scholars say it REALLY says. They do not even agree with my position, but they still see that the "apolelumenen" in Mt. 5:32b and 19:9b is one put away NOT FOR FORNICATION. And that is what Mt. 19:9 says, "Whosoever marries HER commits adultery." I was speaking of the one put away NOT for fornication just as Lusk, Woods, and Alford said. I'll let him keep the \$10,000.00 he owes me. I'll also throw this quote by Roy Deaver in for nothing. Deaver said Mt. 19:9 said, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth HER WHEN SHE IS PUT AWAY commits adultery." (Videotape, 1985 Steubenville lecture, emphasis mine, TLB). If the exception modifies the put away woman when applicable to the situation, as Jackson agrees (and disagrees), then when it does not apply to the situation, the woman in Mt. 19:9b is not modified. This means I am correct in translating the "apolelumenen" as HER (the pronoun referring back to its antecedent, i.e., the one put away ma epi porneia). Jackson knows "HER" was referring to the one put away in the first clause, just as in Deaver's quote!

ARGUMENT #6: PENANCE

(3A9) The Roman Catholic doctrine of penance says that when one sins and repents, one must yet "make reparation to Divine justice." (Catholic Encyclopedia, XI, p. 618). Penance is more than repentance, it is godly sorrow, plus acts of amendment or hardship which help to win back God's friendship (p. 619). John Doe's disqualification from the eldership is not having a wife and children, -- THAT is not a sin. The one trivially divorced may not remarry simply because she already is! Her disqualification is an existing one-flesh union with her husband -- THAT is not a sin. The one is disqualified from the eldership and the other is disqualified for remarriage, but that which is disqualifying them are not sins. JACKSON HIMSELF SAID THAT IT IS THE SIN OF FORNICATION WHICH DISQUALIFIES THE GUILTY FROM REMARRIAGE: "The married's fornication negates the right of remarriage." Forgiveness cancels ALL Divinely "imposed

consequences." If any IMPOSED consequence exists for the put away guilty party after forgiveness, it implies that penance is a true doctrine. Penance is a false doctrine. Therefore, the imposed consequence of celibacy does not exist for the put away guilty party!

(3A10) In my (2A5), I was not saying it is "better" to break up one home rather than 50. My point was that Jackson spoke before about equity (his sixth argument) and punishment. He said it makes the gospel unfair to place a greater penalty on a lesser sin and a lesser penalty on a greater sin. Yes, HE said that! He says if a person breaks up one home, through one act of fornication, (i.e., the guilty party), he must be celibate for life. If a single fornicator breaks up 50 homes, Jackson says HE DOES NOT PAY AT ALL!! He can remarry AND NEVER EVEN REPENT! Then he talks about equity. Are you serious? According to Jackson, the single fornicator who breaks up 50 homes HAS to have a greater punishment, or at LEAST the same. But Jackson says no. In his (2N11) Jackson argues that sin disqualifies one for remarriage but not for marriage. Why is innocence a prerequisite to remarriage, but not to initial marriage? If innocence is a prerequisite to remarriage, would not true forgiveness accomplish it? Why can one's sin break up 50 homes and have no effect on him at all, (especially after forgiveness in which case his fornication will not even cause his condemnation) and another's sin break up one home and produce a life-long imposed consequence? Now let me hear you talk about equity, friend. According to your own statements, if God does not punish this single fornicator AT LEAST to the same degree as the put away guilty one, HE IS UNFAIR. Let's apply Jackson's own statements here. "God's justice demands that the punishment be justly related to the sin committed. At no time would God mete out greater punishment for lesser sin, or for no sin" (1A24). My point is that Jackson says one can fornicate and break up 50 homes, and reap absolutely no "imposed consequences", and another can fornicate and break up one home (his own) and be "consequenced" for life. In the interest of fairness and justice Jackson CANNOT "consequence" the "lesser" sin and overlook the "greater." God does not endorse fornication; neither do I. Jackson endorses penance and forbids the unmarried to marry (cf. I Cor. 7:8; I Tim. 4:1-3).

ARGUMENT #1: SCRIPTURAL DIVORCE

(3A11) Jackson is kidding himself for I have not backed down on argument #1. I was discussing freedom to remarry, not the obvious fact that there are restrictions on that right. I did not have to discuss restrictions, although I did elsewhere, to prove that the scripturally free can marry. The point was that they are free to marry, not WHO they may marry. Qualifying that right does not show it is negated for the guilty party, spouse murderers or guilty "innocent parties."

(3A12) Jackson's chart J-9 and (2N14) are worthless. They assume and assert that when the guilty one is put away that they are still bound to God's law and God's law says they may not marry. But God's law does no such thing. Jackson has repeatedly asserted it, but no proof has followed. He says when one is free that one needs "another law in order to authorize remarriage." How much authorization does Jackson need? Mt. 5:32 clearly implies the right of the put away fornicator to remarry. Woods said that the grammatical converse of Mt. 19:9 was "Whosoever shall put away his wife (or husband) when he or she HAS BEEN GUILTY of fornication and shall marry another DOES NOT commit adultery and he or she that marrieth her or him when he or she is put away DOES NOT commit adultery." (Gospel Advocate, Dec. 7, 1978). Jackson never

will deal with that! Let's ask him a question, Which PUT AWAY one does the verse say does NOT commit adultery in remarriage when put negatively? I predict he'll ignore this! Romans 7:2-3 says that when one is free from the law of marriage, they do not commit adultery in marrying again. The specific example is freedom by death. But one cannot logically exclude any other scripturally free person. I Cor. 7:8 authorizes the marriage of the unmarried. The guilty party is unmarried. Those divorced for trivial causes do not have the authority to marry, but the unmarried do. Adultery is a sin committed by married people. One plus one equals two. Remember that, Roger? Those divorced NOT for fornication cannot remarry because they are not scripturally "twain" but still one-flesh. If one remarries, he has violated the yet intact one-flesh bond and thus adultery is committed. I Cor. 7:27-28 authorizes those scripturally loosed from a mate to marry. Jackson denies this passage, also. In I Timothy 4:1-3, one mark of those who had departed from the faith was that they would forbid marriage. That is, they would go beyond what God had forbidden to forbid marriages which God never forbade. God never forbade the marriage of the put away guilty one, but for some reason beyond my comprehension, brethren, such as Roger Jackson, are willing to place themselves into I Tim. 4:1-3 as men who have departed from the faith by forbidding the marriage of one which they have no authority to do! They have no verse to point to to back their position. Mt. 19:9 does not help them and they know it! They have, indeed, departed from the faith. They give heed to seducing spirits, and doctrines of devils because they have ceased to hear God's word on the matter. They have ignored the passages I have cited above. They have indeed spoken lies in hypocrisy by perverting passages to suit their needs. Which does indeed take a conscience having been seared with a hot iron. All because THEY want to forbid someone to marry.

(3A13) In Mt. 19:9 Jesus stated that it was adultery to marry after divorce. However, he gave an exception to this rule, namely, divorce for fornication. It was not adultery to remarry after divorce under the Law. Jesus stated, in contrast to the Law, that divorce for any cause OTHER THAN FORNICATION will result in adultery should either party remarry. Whether or not one is eligible to remarry depends upon his being scripturally free. Whether or not one commits adultery in remarriage depends upon WHOM he marries. (The only ones the New Testament says commit adultery in remarriage are those divorced for trivial causes and those who marry them. Need I repeat why?) That one is restricted in whom he may marry is not the same as forbidding marriage ALTOGETHER! Regulating it is one thing, forbidding it is another! Biblical restrictions on one's right to marry are not based on sin. The widow is not restricted from marrying an unbeliever because of some sin she once committed. But Jackson argues that the guilty party is restricted from remarriage altogether because of a past sin. The issue of the right to remarry is decided at the point of loosing. The issue of whom they may marry is decided in Mt. 19:9 and I Cor. 7:39. Jackson has confused the prohibition against marrying certain individuals with the right to marry. Those unscripturally divorced may not marry for they are not "free from that law." The scripturally free may remarry, but pointing to restrictions on whom the free may remarry is a far and pathetic cry from proving that the scripturally free guilty party may not marry.

(3A14) Before I move on, there are two points Roger stated which cannot be overlooked. In his (2N16), he said "Jesus says of the woman divorced on the grounds of fornication that "whoso" marries her commits adultery (Mt. 19:9b)." This is strange since Jackson said in his (1A18) that the "innocent person put away without cause is not given the right of remarriage." . . . and the

one who has married the one who has been put away keeps on committing adultery"." I don't think he knows who the verse is speaking about. Also, Jackson said in (2N16) "There is not a man in the world who is excluded in the "whoso"." This is also strange because in his (1A2), point #9, he implied clearly that the guilty one could remarry their former mate. His proposition was that the put away fornicator could not "with God's approval, remarry another person." By "another person" he meant "one OTHER THAN her former husband" (emphasis mine). In my question #1 at the end of my second negative, I asked Roger why it was not sinful for the put away fornicator to remarry their former mate. His answer (?) implied that the question had nothing to do with the debate. WRONG YET AGAIN! Maybe he'll deal with this now that it's been pointed out to be pertinent to the discussion. Is it adultery for them to remarry their former mate? If so, why? If not, why not?

ARGUMENT #2: ADULTERY

(3A15) I have not backed down on adultery as Jackson wishes were the case. Adultery is unlawful sexual intercourse between people, one of whom is scripturally bound to someone else. That is its exclusive meaning when referring to people and the marriage situation. Any other meaning is a figurative interpretation and that is what Jackson attempts to accomplish in (2N17) in saying that the woman in Mt. 19:9b adulterated her relationship with God. Just like a Jehovah's Witness! If he can't deal with its literal meaning -- figurize. Now, for people to adulterate a MARRIAGE RELATIONSHIP, a third person would have to be introduced. That is the point of Mt. 19:9.

(3A16) As I said before, Jackson has no idea what adultery is. He is ready to condemn people for committing something he has no knowledge of. First he says it's one thing, then it's not, then it's another thing, then it's not. For example, he said the reason the woman of Mt. 19:9b committed adultery was because she violated God's restriction on his institution of marriage. But he says the widow who violates God's restriction on his institution of marriage by marrying an unbeliever (I Cor. 7:39) DOES NOT commit adultery. Why is this so?? Only because Jackson is wrong! Adultery is NOT adulterating marriage by unlawfully entering it. Adultery is violating an existing one-flesh union by introducing a third person. The widow does not do so, because her husband is dead. The mate murderer does not do so, because their mate is dead. The one who set up their mate's adultery, who puts them away does not do so, because they have no mate. And the guilty party does not do so, because they, like all the others, have no mate, no union to introduce a third party into, NO RELATIONSHIP TO ADULTERATE! If they are as free as a newborn baby from marriage and it is against God's will for them to marry, let Jackson tell us why the widow, possessing the exact same qualifications, does not also commit adultery by violating I Cor. 7:39! Remember, he said himself that violating God's restrictions on marriage was adultery. Let's watch him grapple with the widow who violates God's restriction but who he says does NOT commit adultery.

(3A17) Jackson's chart J-11 is WRONG. Jackson has fornication occurring before the divorce in Mt. 19:9 when it clearly states that the trivial divorce (ma epi porneia) occurred FIRST, just like in Mk. 10:11-12! We know that the divorce in Mk. 10:11-12 was not for fornication because of the exception in Mt. 19:9. Jackson says Mk. 10:11-12 is speaking of trivial divorce, but how does he know unless he modifies it with Mt. 19:9? The proper syntax is shown in Chart TLB-4:

CHART TLB-4

Mk. 10:11-12 -- Trivial divorce -- remarriage -- adultery

Mt. 19:9 -- Trivial divorce (ma epi porneia) -- remarriage -- adultery
--

THIS accurately delineates the syntax of the two passages. Jackson did not and will not answer the question of who the woman in Mk. 10:11-12 committed adultery AGAINST in REMARRIAGE. And just as sure as adultery is committed against the other party in the divorce in Mk. 10:11, so also is it in Mt. 19:9. If Jackson insists on the fornicator being in the second clause, let him tell us who she commits adultery against in REMARRIAGE. "Her husband, before the divorce," won't cut the butter (or Buttermore) in Mk. 10 or Mt. 19:9!

(3A18) Wasted space. That describes Jackson's (2N19). He made much ado about something he created in his own mind. In my (2A14), I said, "In my (2N5), I made the statement, "Whoso marrieth her which is put away, NOT for fornication, committeth adultery"." I never said Jackson said it! He said it was true because Mt. 19:9 taught it and I asked him if HIS statement was true. HE said my statement was taught in Mt. 19:9. I asked him if THAT was true. Let us press on. Again, Jackson says that Mt. 19:9 teaches "Whoso marrieth her which is put away, NOT for fornication, committeth adultery." He said it would teach it without the exception, but, it also would teach it WITH the exception, as he said in his (3A7), "by implication of the exceptive phrase." Furthermore, I never said Jackson said "Whoso marrieth her that is put away, for fornication, committeth adultery" was found word-for-word in the Bible. My statement in (2N5) did not obligate me to find it word-for-word just because it was in quotation marks! Talk about making up rules! There were two statements made about differing cases. They were paraphrased statements about established truths. Now that I have had to waste space on Jackson's misconceptions, misunderstandings, and misrepresentations, let us hurry along as space is quickly diminishing.

ARGUMENT #3: THE EXCEPTION

(3A19) Jackson needs a compass. He's lost and can't seem to find the right way to go. In (2A16), he argued that to modify a person or participle with an adverbial phrase was against the rules of grammar. That would mean the exception (adverbial phrase) could not apply to (modify) "apolelumenen" (a participle). But in (2N20), he says he never said that. Wow! In his (3A21) he said the exceptive phrase is neither in the second clause nor implied in it. But he says he never denied that the exception applied to both parties. Read it and weep for him. The exception applies to the divorced. It says that those divorced on that ground are excluded from the consequences which occur when those divorced apart from the exception remarry. The exception does not apply to anyone as regards the remarriage. Remarriage is granted in view of one being scripturally loosed from a mate, whether by death or scriptural divorce. The exception shows that those involved in it are scripturally free and thus both may remarry. The exception shows that those divorced for that cause ARE NOT ADDRESSED IN MT. 19:9! (cf. Rom. 3:19)

(3A20) By "victory over Jackson" I meant a victory over his position, and I am certain that he knows what I meant. But he needs to take up space somehow,

hence worthless charts and constant complaining and twisting of facts. (a) By "non-excepted divorced persons" in Chart TLB-1, I mean those not divorced under the application of the exception (i.e., those divorced for a reason other than, except for, fornication). That is what Mt. 19:9 says! But Jackson denies it. The first clause speaks of a man putting away his wife "ma epi porneia", not for fornication. The second clause refers to the subsequent marriage by the one put away "ma epi porneia." Lusk said it was obvious. Woods says on the grammar of Mt. 19:9, "'Whoso marrieth her which is put away doth commit adultery." Not if "whoso" marry just anyone, but the "one" specified in the text, 'Her which is put away' in a case not 'for fornication.'" (Gospel Advocate, April 18, 1985). Jackson denies it. Mt. 19:9 teaches that those divorced on grounds other than fornication (non-excepted divorced persons) commit adultery in remarriage. (b) Jackson says if "excepted divorced persons" may remarry, "there would be no restrictions on anyone." But guess what, Roger, the innocent one who puts away the fornicator is an excepted person! That is, they are one divorced on the grounds of fornication. According to your logic, they may not marry or that implies "no restrictions on anyone." Affirming that one can remarry does not imply that there are no restrictions on that right. By the same token, pointing to restrictions on the right of people to remarry does not imply that the scripturally divorced fornicator may not remarry. Whether Jackson likes it or not, being scripturally free is all that is necessary for one to be free to marry. That is scriptural and Jackson can't deny it. Mt. 19:9 DOES teach that excepted divorced persons do not sin in remarriage. If not, how does Jackson know that the innocent one may remarry? If it is not by the application of the exception to the divorce, how else can he know?? And since he admits that the "apolelumenen" is also modified by the exception, by virtue of the fact that they are a party to the divorce, they are also an "excepted divorced person" excluded from the divorced persons who commit adultery in remarriage. The exception is divorce for fornication. Its application excludes those involved from the general law of Mt. 19:9. (d) Based on the presence of the exception in Mt. 5:32 and 19:9, those divorced for fornication may remarry without sin. Much more could and needs to be said here, but for want of space, let us move on.

ARGUMENT #4

(3A21) Since Jackson has no case in Mt. 19:9, he cannot exclude the fornicator from I Cor. 7:27-28 as one scripturally loosed who may remarry. The only way he can deny the truth of Argument #4 is to restrict I Cor. 7:27-28 with another passage. But he can't! He can't go to Mt. 19:9b and say of the fornicator "Whoso marrieth her which is put away doth commit adultery," because as I have shown before, Mt. 19:9b is referring back to one put away NOT for fornication. But Jackson TOTALLY IGNORES THAT POINT! Jackson must prove that the divorced fornicator is NOT included in the scripturally loosed in I Cor. 7:27-28. The passive shows that it is speaking of those receiving the action of loosing and Jackson must show that the passively loosed guilty one is not included. But he can't. He tries to say that "apoluo" is the word consistently used for divorce, but ancient Greek manuscripts abound with various terms used interchangeably for divorce (apoluo, apostasion, aphiem, chorizo, apopempe, appallege, apoploke, apezeugeo). In I Cor. 7:27, "lelusai" is from "luo" and is followed by "apo," luo-apo, which when reversed is APOLUO, the same word used in Mt. 19:9 for divorce. Jackson's assertion that "lelusai apo" cannot refer to divorce is just that, an assertion. Robertson took it to refer to ANY loosed as is seen by his inclusion of bachelors. It indicates a state of being unmarried, as Roger correctly noted, but is inclusive of

any and all scripturally loosed persons. Strong says "luisis" is used specially of divorce. He also says "luo" means "to loosen, break(up), destroy, dissolve, (un)loose, melt, PUT OFF" (emphasis mine, TLB). Vine noted "luisis" as "a loosening, I Cor. 7:27, of divorce." Thayer also cited I Cor. 7:27 as meaning divorce on the word "luisis." Four Greek scholars do not change Jackson's mind on Mt. 19:9b and I doubt that the three above will change his mind on I Cor. 7:27-28. The fact remains that those who may remarry in I Cor. 7:27-28 are those scripturally free from a mate, which includes the divorced fornicator.

(3A22) Jackson's material in (2N23) - (2N24) is pathetic. First he says if those in Mt. 19:9, Rom. 7:2-3 and I Cor. 7:27-28, who are scripturally loosed may remarry, then one does not have to repent. What do the innocent one in Mt. 19:9 and the widow in Romans 7 have to repent of?? And who said repentance is a prerequisite to marriage? Jackson argues like he believes it! But he offers no scripture to warrant the conclusion. (2N24) has been repeatedly answered, but repeatedly ignored by Jackson.

ARGUMENT #5: FORGIVENESS

(3A23) Jackson has not, cannot, and will not point to anything which is a result or consequence of adultery which has a scriptural basis for celibacy. He says in (2N27), that he does not base celibacy on sin. But he said himself "The married's FORNICATION negates the right of remarriage" (emphasis mine, TLB). He also based the restriction on sin in his chart J-12. Sin restricts one from the Kingdom, Christian fellowship, and according to Jackson's chart, remarriage. Forgiveness removes all "divinely IMPOSED consequences" or disqualifications. The natural consequence of John Doe's sin was the loss of his family. This RESULT is what disqualifies him. It resulted in a STATUS which is not qualified for the eldership. The guilty one's fornication does not result in ANYTHING which disqualifies one from marriage. There is no parallel and Jackson can't see it. He must, if he is to continue this absurd line of reasoning, show a consequence of adultery, which consequence is a reason a person cannot be married. He tried before with his "acquired status" nonsense, but abandoned that when he said the innocent put away by the guilty could marry. Yes, Jackson says he does not base celibacy on sin, but his chart J-12, and his statements from the Bales debate contradict him. Remember, HE said, "The Bible authorizes innocent people to remarry, not guilty." This explains why he thinks the mate killer and guilty "innocent party" may not remarry.

(3A24) The cat was never in the bag! Bales, nor anyone else has been helping me. I sent Bales copies of my debate with Jackson and he sent me copies of his exchange with Jackson. If that is helping, then we're both guilty. And before I close, I want to call the reader's attention to Jackson's answers(?) in (2N32). That's the way to answer questions if you don't want to answer them.

(3A25) My space is gone. I have enjoyed the opportunity to exchange thoughts with brother Jackson. I have learned much. I hope the reader has learned something he did not know before. May this debate have been profitable for all and may we never cease searching for truth in sincerity and honesty. Lord, bless this material to the spreading of truth, and may we all be humble enough to change when shown to be wrong. May all things be done to your glory! In Jesus name, Amen. May God be with you!

JACKSON'S THIRD NEGATIVE

PROPOSITION: The Scriptures teach that a mate who has been put away for fornication may, with God's approval, remarry another person.

(3N1) My opponent made a lot of noise about a debate he wanted in the pages of THRUST magazine, challenging men all over the country, and chiding them when they did not respond on his own time table. He thought the charge that no one would debate the issue was accurate. When I accepted his challenge and Jerry Moffitt extended the invitation to debate in THRUST, guess what? BUTTERMORE BACKED DOWN! He was equally surprised when I quickly accepted his invitation to debate the issue in this written debate. After four exchanges I learned that he had been sending my manuscripts to brother Bales so he could do his debating for him. As a matter of fact, all the arguments Tod uses are taken directly from the pen of brother Bales, which we shall demonstrate. Some of the sentences are almost identical. Painfully, Tod shall learn that to thusly rest upon the shoulders of another man is to bear his troubles. I would not dare to advocate a doctrine that I could not stand on my own two feet and defend, and I would not issue challenges that I would not, or could not stand behind and be man enough to back up. Blind allegiance!

BUTTERMORE'S ANSWERS

(3N2) I want to take up where I left off in my second negative replying to his answers found on page 10. (1) Tod implies a man can kill his wife for another woman, and have her with God's approval! That is the issue in this murder business no matter how he tries to disguise it. He cites Hebrews 13:4 as proof, but the passage does not say ALL marriage is honorable else incestuous, homosexual and group marriages would be honorable. It isn't surprising that he endorses this calumny since he actually stated in (3N21), "...you can search the scriptures inside and out and never find a law which calls benefit from sin sinful." Tod, do you know what filthy lucre is (I Tim. 3:8). That may not be "inside or out" of your Bible but it is in mine. Based on that, I know some women who ought to hide if Tod Buttermore is counseling their wayward husbands! Remember, he is the one who said a young man can get his young wife pregnant, commit adultery to avoid the responsibility, be divorced and freed! It's time these brethren faced these dilemmas. Poor, godly women do not have a chance under Buttermore's counsel. He says if the husband wants another wife "scripturally" he has two options: (a) Shoot her, or (b) fornicate. Then he has the colossal gall to want to know how the innocent's rights are being protected by forbidding divorced fornicators to remarry. Grow up, brother! (2) Tod says leuiticus 20:10 says nothing about either party's being a divorced fornicator, and makes no provision for either to be divorced or remarried, but in (2A3) he tried to use it to prove both! The passage says of the fornicator, "...shall surely be put to death." Buttermore responds, "Oh, no! It's this way, 'shall surely be divorced and remarried.'" If Buttermore is correct God is going to have to apologize to Sodom. (3) The woman of John 8:3,4 was told to go and sin no more. As an adultress, Tod's doctrine advises her to marry whomever she pleases. Jesus says if she marries "whoever" she sins. Therefore, Tod's doctrine tells her to go sin some more. The single Christian can marry the Christian widow (I Cor. 7:39). He could not tell me someone who could marry the put away fornicator, since all who fall into the category of "whoever" are excluded. Instead he dodges, like Bales taught him, by talking about reconciliation, which will hang him when we get to it and use the BALES BLUNDER on him. (4) We are in agreement on this point. (5) Tod says adultery can take place also when a marriage is entered, and bless your heart, that's all I ever said! Then he used all those scholars to prove (?) its meaning is so exclusive it cannot be thusly extended!

How do you debate a man like that? Take the blindfold off, brother. (6) Tod says the marital status of a widow who does not marry in the Lord is "married." What a silly dodge! And he has the nerve to talk about somebody answering questions. That is what happens when you are just saying what you are told. IF I Cor. 7:39 teaches she cannot marry an unbeliever, then why is she not in rebellion to God as long as she is married to him? Those who believe the passage says "marry a Christian" must face the problem. (7) While Bittermore keeps telling us there is a difference between restrictions on marriage and restriction of marriage he cannot explain the "whoever" restriction. (8) If those loosed from a mate may not remarry without regard to restrictions, as Tod admits, it follows that his "FORGIVENESS" and "MEANING OF DIVORCE" arguments are alike farces, and the admission repudiates the handcuff illustration. Each restriction beyond either the loosed or forgiven state represents that second set of cuffs, and you know it! Thank you, your debating days are over. (9) Since Tod admits that the celibacy he imposes upon those trivially divorced is not a "penance penalty," why would the celibacy I acknowledge be? The gander gives the sauce back to the goose. More sauce: If they have been forgiven of the sin for which they divorced and were rendered "unscripturally unmarried" (1N29 1st prop. quest. 8 & 9), and yet they must remain celibate for the rest of their lives, FOR WHAT SIN ARE THEY BEING PUNISHED? Third helping of sauce: If those trivially divorced may not remarry, how do you explain the position that they (unscripturally unmarried) can remarry each other? The goose is fed up. (10) I asked if divine forgiveness cancels divine regulations, and both Bales and Buttermore misrepresented me. I said divine forgiveness cancels divine penalties not restrictions. The restrictions are removed by laws, and no such law exists for the removal of the restriction of Matthew 19:9b. Now I want you to get this: Bales and Buttermore both use repentance to hide behind. At one place they argue that the divorcee's right to remarry exists because she repented and God's grace and mercy forgave her. Then they say repentance has nothing to do with her right to remarry, but she must repent to be forgiven. But it is an affront to the grace and mercy of God to forbid remarriage to the forgiven. Hoplessly reasoning in a circle. Anyone can see they base her right to remarry on repentance in one argument and then deny it is even necessary in another. When will they learn that God's grace and mercy, connected to repentance FORGIVES, IT DOES NOT MARRY!

(3N3) Buttermore has closed his part of this debate still trying to fix the BUTTERMORE BLUNDER: HE MARKED THE WORDS OF THE LORD FALSE XXX. He says, "Oh, but, Roger was speaking of..." Friend, Roger did not "speak of" anything, he just copied the Lord's words without comment, and Mr. Buttermore marked them FALSE X. What you did is accidentally tell the truth about yourself and what you will do to defend a man and his theory instead of bowing to the truth. You lost this debate on page two.

(3N4) Tod says forgiveness implies the nullification of all disqualifications based on sin. Future sin, Tod? That is what the seven points are about. Did the "words fall off your copy, friend? You didn't deal with what I said. The obvious application of what he has said is that the forgiveness removes the disqualification to remarry. But he tells us in another place that forgiveness has nothing to do with her right to remarry. Then again he says her right to remarry was decided when she was loosed (3A13). He doesn't know where he is. This murder business is a farce Tod got from the Bales debate, and he shows he does not understand that one either. When David murdered in order to have a woman God punished him the rest of his life for it regardless of the forgiveness (II Sam 12:10). Now every foolish charge about Roman Catholic penance and "penance penalties" in general you have heaped on me rest entirely on God's shoulders too. How about it, Tod? Was David's punishment a Roman Catholic penance penalty? Aren't you ashamed?

(3N5) I'll tell you something else this point he has made obligates him to affirm, if he is to be consistent. Given his position he is obligated to sign and defend

the following proposition: "The Scriptures teach that a mate who has been loosed because he murdered his wife, may with God's approval, marry the woman he killed for." "Brethren that is what the man is saying. Someone send him a Bible with I Timothy 3:8 and Romans 3:8 in it. To try to prop this lame logic up he uses the lie of Peter, postulating that Peter's lie saved his life, and implying that it was therefore justifiable. (Bales used Abraham's lie). This is situation ethics exactly. Applied to the Buttermore proposition, in light of Romans 3:8, we would have Buttermore arguing, ""Let us do evil (lie/fornicate), that good (Peter saved/fornicator remarry) may come." It stinks in the nostrils of God! He can't even prove Peter's lie was necessary, or his life was in danger, so how could he use it to prove Peter's lie was rewarded with his life? The question of whether or not murderers can remarry never was in doubt, but may they marry THE ONE THEY KILLED FOR? The rest was smoke from burning butter(more) to hide the truth.

(3N6) The man who sets up the circumstances whereby his mate is seduced is NOT innocent, and I don't know anyone who believes otherwise but Buttermore. Robert Taylor doesn't believe it.

(3N7) I said the disqualification of the divorcee was a "result" of her sin (2N2) and Tod made much noise about it in (3A3). Then, bless your little heart, near the end he said, "And as for 'John Doe,' his disqualification was the result of sin." Capital, OOPS!!! Good grief, man, "What is the difference?" Every time he got the fornicator qualified for a new man the same argument got old wifeless, childless John Doe qualified for the eldership. It is often true that forgiveness of a sin removes the disqualification it brought, but that it is always true is not the case, else how would you explain the fact that David was forgiven of his adultery, but had to suffer the sword without relief (II Sam. 12:10). God's "penance penalty?"

(3N8) Romans 7:2,3 says nothing about the rights of divorced fornicators, and the eligibility to remarry is determined by God's law based on the nature of the loosing. Buttermore says, "Repentance has nothing to do with the right of remarriage." If so he wants me to give a scripture. That's the point, fellow! Your proposition concerns "the right of remarriage." You say repentance has nothing to do with it. I say, WHAT IN THE WORLD DID YOU BRING IT UP FOR THEN? Page after page of his material and Bales', reeks with sobs of sympathy because they say we who forbid remarriage to this divorcee are grieving God's grace and mangling His mercy, and we don't want to be forgiven the way we say God forgives her. What way do you suppose that is friend, Buttermore? Why, forgiven to the extent she can remarry, of course! Why, penance is connected to repentance, isn't it? If we don't lift the "penance penalty" because she repented and avoids it, and permit her remarriage, we are Roman Catholics! Buttermore: her repentance frees her from "penance penalties" (restriction from marriage - celibacy) and makes her remarriage possible. Yes, my youthful friend, you have based her right to remarry on repentance and then denied it. The matter is so obvious it is ludicrous. Admit it, Tod, you don't know what you are talking about!

(3N9) Tod had to resort to another misrepresentation in order to survive the stinging rubuke chart J-7 put on his false doctrine. It is exactly right, and untouched! I never said you had to be sinless in order to qualify for remarriage, just innocent of the fornication. If God allows Joe, to kill his wife, Jane, in order to marry Sue, his lover, he sanctions murder (Rom. 3:8; I Tim. 3:8). Those who conspire to have their mates commit fornication are not the innocent party in the subsequent divorce, and you had better take your poll again brother, because you are the only one standing on that ground that I know of. Anybody who thinks a man can do that and marry as the innocent party, as Tod apparently thinks, may not have both oars in the water! Now lets highlight a couple of brilliant pieces of logic if I have ever discovered any at all. He wants to know about one who sins ignorantly

and brings about the fornication of his mate. I confess. I have searched my imagination from end to end, and cannot figure out how a man can do that. Then he wants to know about a "guilty innocent party," and says the fact that he can re-marry does not sanction sin. I want to be at the wedding to see that man! His bride will probably be given away by a black white man!

(3N10) Now, I agree that the cases are rare in which there is an innocent party, and Tod will learn that painfully as the years go by, just as I did. But that does not mean there never is an innocent party. Matt. 19:9a anticipates an innocent party.

(3N11) LET'S GRAPPLE: He wants to know if God sanctions hardness of heart by letting the Jews divorce and marry for every cause. God didn't do that, Hillel did. If He did why did Ezra's people have to divorce (Ezra 10:3)? God suffered more causes than fornication, but not every cause. Bales used this argument and said God accepted less than the ideal, didn't you read that? Today he demands the ideal (Matt. 19:1-9). One other fish while we are grappling: Tod wants to know if God's approval of the single state sanctions the fornication that caused it. It would if the one committing it could divorce, but that right belongs to the innocent, and the exercise of that option is what God sanctions. If God sanctions the single state, and the single state is a "penance penalty" why don't you have God sanctioning a "penance penalty." Strange doctrine, isn't it?

(3N12) To restrict the guilty from remarriage all one has to do is point FORWARD to the sins that it would allow (as I did in 7 particulars in 2N2 and Matt. 19:9. The fornication negated their right to remarriage by making their situation applicable to the restrictions, whose application is a "penance penalty" only to the unconverted. It is true, as Lanier said, that the second union (Lk. 16:18) would not be adulterous if the first is broken. What union? The union formed by the one who had the right to break it and form another one - the innocent party. That information is found in the TOTAL TEACHING, as Bales put it. To deny John Doe the eldership after that which resulted in his disqualification is gone is nothing short of Roman catholic penance! And to hang the sword over David's house after he is forgiven of that which hung it, is too, I guess?

(3N13) Tod only succeeds in demonstrating his ineptitude in comprehension in his stab at (2N7). He wants to know how I account for two people's marrying against God's will and only one committing adultery. Answer: Jesus said so in Matthew 19:9b about one. Its easy when you have got BIBLE. Tod says those divorced for fornication...CANNOT commit adultery in remarriage." Let's see if they cannot: "And whoso marrieth her which is put away doth commit adultery." I think they CAN Tod. If the destruction of the one-flesh union is all it takes to qualify for remarriage, what has repentance to do with it? Every time he argued from that point of view it was a farce, just like I said. The premise that the breakup of the "one-flesh union" is the only prerequisite for remarriage denies the significance of the exception in Matthew 19:9. The passage is one forbidding unmarried fornicators, or those divorced on the ground of fornication, from marrying, and Buttermore has been unable to demonstrate otherwise. And both he and I admit repentance/forgiveness does not alter it. Listen to him again if you don't believe it, "Repentance has nothing to do with the right of remarriage." (3A4). The man is left without a sentence to his credit.

(3N14) Apparently, Tod places more credibility on the opinions of the scholars than I do. In their field of expertise, they are fine, but as men of opinion, one is as good as another. Some of them's opinion on Matthew 19:9 is worth about as much as that of others on Mark 16:16 or Acts 2:38. If I were going to base my proposition's proof on the opinions of the scholars I surely would not sign a proposition that obligated me to base it on the Bible, and then say my scholars

"...do not even agree with my position." I appreciate the quote from Deaver, but knowing him, it was probably "yanked" out of a syllogism somewhere. Do you not know that by "HER" Deaver means "ANY HER?" He means any "having-been-put-away-woman." If you don't, you don't know enough about Roy Deaver to quote him. You are batting a thousand, misrepresenting every scholar you quote! It is sad to read after a man who says quoting the Bible as an answer "means nothing" to him. Cancel the debt. I said the exception's result extended to the put-away person to make her equally divorced, and Buttermore thinks I said it modified her action. Well, he had to say something. I agree with Deaver. There isn't any divorced woman (receiver of the action) who is excluded in the total teaching (to use Bales' words) on divorce. Luke 16:18, Mark 10:11,12, Matthew 5:32 and Matthew 19:9 gives the total picture and condemns the remarriage of the trivially divorced and scripturally divorced (receiver of the action). But the exception in 19:9 modifies the action of the one divorcing. The woman specified in 9b is the one put away as a fornicator and the other passages eliminate the one "ma epi porneia." Since all put away women are either put away scripturally or unscripturally, and the remarriage of a divorced woman is sinful, no divorced woman may remarry (receiver of the action). His troubles will grow as we come to the arguments.

ARGUMENT # 6: PENANCE

(3N15) This argument is the Bales argument # IV: TO REPENT DOES NOT MEAN TO DO ACTS OF PENANCE.

He used the Roman Catholic penance dodge. Tod says if any IMPOSED consequences exist for a sin after forgiveness it implies penance is a true doctrine. All right now tell us about the penalty God imposed on David after his sin with Bathsheba had been forgiven, i.e., the sword would never depart from his house (II Sam. 12:10). HIS REPENTANCE/FORGIVENESS never lifted it. And we will not even bring up the Israelites who had 38 years to go after their sin was forgiven. You are the Catholic man, not me!

(3N16) The argument Tod abuses was made in (1A24) on the inequity his position allows in the consequences of two COORDINATE - PARALLEL cases, i.e., two married women; one divorced trivially and the other as a fornicator. He lost that coordination by trying to parallel it to the actions of a single man who fornicates fifty times. Even the 49 times repeated fornication would render the argument on (1A24) invalid. Tod's case is not valid because it is not coordinate. I know it is simplistic, but consider the opposition, please. The readers of the Bales debate who took the trouble to check this section for proof that he misrepresented me are wise people, and I appreciate it. Buttermore is inept at comprehension. This is a technical issue, so pay close attention.

(3N17) To deal with Tod's case, remember that it was first introduced to try to offset the charge leveled by the material in chart J-7. Bales introduced it and Tod just parroted it. It charged that Tod's (Bales') fornicator qualified for remarriage by fornicating, and remarriage must be forbidden to avoid it. They were both left speechless when I pointed out in reply, that the single man's sins did not qualify him for remarriage, because he was qualified before he sinned, but the married fornicator was not. It blistered both of them, and both of them together could not answer it. There is no way to parallel the actions of a single fornicator and the consequences with a married woman fornicator and her consequences.

ARGUMENT # 1: SCRIPTURAL DIVORCE

(3N18) This is the Bales argument from our debate entitled: SCRIPTURAL DIVORCE SEVERES THE BOND AS SURELY AS DEATH DOES # 111. The fallacy of the argument is in this (1A7) statement on Rom. 7:2,3, "The nature of scriptural divorce is identical

in consequence to death - severance of the bond...this passage teaches freedom from the marriage bond entails the right to remarry." IT DOES NO SUCH THING. It teaches that freedom from the marriage bond RESULTING FROM DEATH entails the right to remarry. The cause of the freedom is crucial. Jesus said that when the case is the immorality of the one put away, the right to remarry belongs exclusively to the innocent. Buttermore's appeal to I Cor. 7:8-11 is a mistake. "If the unscriptural divorce does occur, the command is to remain single, for a second marriage would be adultery." (his 1A3 emphasis mine). Notice that he called people involved in an unscriptural divorce "single." Then he said in (1A4), "An unscriptural divorce does not sever the bond..." Now which is it? Note also that he said that upon remarriage these SINGLE people commit ADULTERY. Does he not remember that he argued this is not possible as per the definition of ADULTERY. Furthermore, Bales in what I call THE BALES BLUNDER said of this passage that if the mates refuse to reconcile Matthew 18:15-17 must be followed, and that ends in disfellowship, brother! (Bales-Jackson debate 5th Af. VIII). But you said they must remain unmarried. He said remarry or disfellowshipped. What a blunder. As for this liar business, Tod those refusing marriage in I Tim. 3:1-4 were refusing marriage to eligible people. Do you refuse marriage to homosexuals? This is not the first time Tod has been so distraught that he called me a liar. I asked him not to repeat it. A liar is one who tells a falsehood to deceive. I am not a liar, and neither is Tod, but sometimes children who are caught with their hands in the cookie jar cannot do better than be ugly. Please excuse his childish outburst as prompted by the pressure he is under having been marked as a false teacher.

(3N19) "Which PUT AWAY one does the verse say does NOT commit adultery in marrying again?" Answer: Matthew 19:9 does not permit any divorced woman to marry. Your predictions are as empty as your logic. The negative of Matt. 19:9 involves also the reversal of the roles from passive to active in the case of the Woods' "...does not commit adultery, and he or she that marrieth her or him when he or she is put away (because they initiated the action and claimed the exception RJ) does not commit adultery." (Gospel Advocate: Dec. 7, 1978). Like Woods said, the ones who are in the status as innocent people do not cause those marrying them to commit adultery. Those in the divorced status as receivers of the action do sin in remarrying.

(3N20) If the reader will go back and review my (1N16) and (1N18) he will quickly see that they are self-explanatory and quite simple. I am sure you will not have the comprehension problem Tod has experienced. Tod tries to point out an assumed problem in my (1A2 # 9) because Bales used it in our debate and told him to. Tod doesn't know what he is talking about, just parroting. What is he doing in the affirmative, going back to negate something that appeared in the second paragraph of the debate? All in the world I said was that my proposition was intended to deal with marriage (remarriage) and not reconciliation. I Corinthians 7:10,11 deals with believers married to unbelievers who trivially divorce for religious reasons. The rejoining is called "reconciled" not "remarriage." Her joining to any other man is remarriage among the "whoever" who are all alike disqualified. Tod could not demonstrate that the divorced fornicator could remarry as surely as he could not show a man who is not a "whoever."

ARGUMENT # 2: ADULTERY

(3N21) This is the Bales argument # II: ADULTERY MEANS THE VIOLATION OF THE MARRIAGE BOND (Bales-Jackson debate p. 1).

"Adultery...involves at least one person who is scripturally bound to some-

one other than the one with whom they are having illicit relations (1A2). But, in (1A3) Tod had two single people (I Cor. 7:10,11) committing adultery in re-marriage. In this latest effort he tells us that God's relationship can only be adulterated when three people are involved. We have husband (innocent) (#1), a promiscuous wife (fornicator) (#2), a partner for her (#3), and a second adultery with the one who marries her (#4). He is the "whoever." Someone show him how to add that up. He said that if I tried to prove that adultery is committed another way, i.e., by a divorcee's entering a second union, I would be the first to try it. He did not do his homework very well because I proved I am at least the fourth: (1) Lusk did: Marriage, Divorce And Remarriage, pp. 51,52. (2) Roy Lanier, Jr. did: Studies In I Corinthians, Denton Lectures, 1982, p. 470. (3) Foy E. Wallace, Jr. did: The Sermon On The Mount And The Civil State, pp. 42,43. That must have really shaken him up a bit because this debate will close with his "grappling" with it. You must be terribly embarrassed, Tod.

(3N22) So adultery can ALSO be committed by violating God's one-flesh union (Gen. 2:18). The case in Matt. 19:9 is said to be it. That seems to be confusing to no one except Tod, who continues to embarrass himself by confessing his confusion over simplistic matters. Romans 7:2,3 teaches it is not possible to commit adultery against A DEAD MATE, not one who divorced a fornicator. Even Bales admitted all sin is against God, and Jesus said the marriage of one divorced for fornication is sin (Matt. 19:9), and would therefore, be a sin AGAINST GOD. Buttermore objects by saying it cannot be a sin because there is no one for her to sin against. The inconsistency is glaring at him. Do you know where you can find this "no one to sin against, so it isn't a sin" nonsense? Prostitutes use it to justify their trade! A victimless crime, they say. That tells you the level of Buttermore's logic. In Mark 10:11,12, the sin is against God AND HER MATE, but in Matthew 19:9b it is against GOD because it violates His law that specifies that adultery is the result of THIS MARRIAGE. He twisted it, but he couldn't answer it.

(3N23) I think Tod's position on innocent husbands (?) is the most ridiculous piece of foolishness I have ever read, and I have read a lot of foolishness in my time. He compounds his ignorance by suggesting that everyone agrees with it. Where did he ever get such an idea? I know of no one who will agree with it. He says that a man can actually gain the right of remarriage as THE INNOCENT PARTY of Matthew 19:9 by setting up the circumstances whereby his mate is seduced. I think that is the most perverted concept of "innocence" I have ever read! You had better believe Robert Taylor would disagree with you! Tod implies the man could hire her lover, pay the motel bill, buy the food and liquor and plan the entire scheme, then divorce her and marry AS THE INNOCENT PARTY. I thought he had hit the bottom in THE BUTTERMORE BLUNDER, but I confess my error. Tod, you don't know what you are talking about. You just wrote down what Bales said without understanding a line. Given the Buttermore position on murdering to remarry, a man could fall in love with his secretary; go home and blow his wife's brains out with a gun, go back and get his secretary and arrive at Buttermore's office to be married, and he would do it with a smile and a hearty, "God blesses your holy union." I tell you this fellow doesn't know the first thing about Romans 3:8 or I Tim. 3:8!

(3N24) CHART J-11 IS NOT WRONG! Tod says I have fornication (the sin) occurring before the divorce in Matthew 19:9, but that's where Jesus put it. The action (divorce) must come after the sin that permitted it (fornication). Matthew 19:9 says something about the action of the man, and says it must be for (if not for) fornication (adverbial). In order for the action (divorce) to take place as a result of a sin (fornication), it takes about a third grader to see that the sin must precede the action. The "exceptive" phrase places the sin first. Buttermore's chart omits its significance by showing the syntax unaltered by it. Bales said, "Anyone is wrong who omits the drastic difference made by 'except.'" (Bales-Jackson Debate 3rd. Af. II # 4). Bales implies Buttermore is a false teacher, because his chart showed the syntax unaltered by the exception. Who has denied the "except" now?

ARGUMENT # 3: THE EXCEPTION

(3N25) This is the Bales argument # VI which he entitled TOTAL TEACHING ON DIVORCE (Bales-Jackson debate 1 Af. # VI).

I pointed out that the exception in 19:9 applies to the divorced woman by implication regarding her divorced status, because she could not be married to a man who is not married to her, so there was no modification as Tod imagines. The second clause of 19:9 relates to remarriage - not divorce - and as such, is not modified by the exception which modifies divorce. The exception applies to the one doing the putting away's action and the RESULT or effect, includes the woman's freedom from the bond, not the restrictions that follow for her.

(3N26) In his TLB-4 he denied there was a difference between Mark 10:11,12 and Matthew 19:9 by showing the syntax unchanged even though Matthew 19:9 contains the exception. You don't have to know a thing about syntax to see that error, you can just look at it. Bales says anyone who omits the "drastic difference" the exception makes is wrong (Bales debate: 3A II # 4). Look at the chart, reader. See any syntactical difference? See a "drastic difference?" Isn't Tod Buttermore guilty now of denying the "exception?" Surely, he is! Is he in the pit he dug for me? He just as surely is. Bales implies Buttermore is a false teacher. Leave the exception out of Matthew 19:9 and you have a man performing an action on a trivial cause and a trivially divorced woman. With the exception, a drastic difference takes place. Now you have the woman's identity changed and a scriptural action, i.e., one divorced for fornication. The one who marries this woman (Woods: April 1985), sins. Her identity is changed by the exception. How simple it is! The same change occurs in the syntax between Mark 10:11,12 and Matthew 19:9, and Tod ignores it. TLB-4 is perfect - perfectly wrong!

(3N27) Tod's twist on "put away person" is equivocal. In Matthew 19:9 the put away person is the receiver of the action. The innocent man is the one acting, and as such cannot be accurately called a put away person. He is not "put away" he is the one "putting away." Tod knew this, and was deliberately deceptive. When I said if excepted divorced persons (receiver of the action) may remarry there would be no restrictions, he knew how I meant it. Apparently he just copied this material from Bales without understanding it. He is grasping for straws.

(3N28) Does Matthew 19:9 teach that excepted divorced persons (receivers of the action) DO NOT sin in remarriage? Let's see if it does: "And whoso marrieth her which is put away doth commit adultery." You know what, Tod, you still haven't changed it. But He really didn't mean that, did he? What he really meant was "And whoso marrieth her which is put away doth NOT commit adultery." Do you think your readers are fools?

ARGUMENT # 4: THE UNMARRIED CAN MARRY

(3N29) Although Buttermore never did give this argument a title, it is the Bales argument VII on I Corinthians 7:27,28 (Bales-Jackson Debate). Its basic fallacy lies in its mixing two kinds of loosings. It declares that those loosed from a mate do not sin in remarriage because it is not sinful for the unmarried to marry. We counter that this depends on the cause or circumstance of the loosing or being loosed, as the case may be. This is what determines the rights in remarriage and

not the loosed state alone. Hence we have the following syllogism:

Major premise: Jesus said the man who marries a woman put away, loosed, because she committed fornication, commits adultery (Matt. 19:9b).

Minor premise: The woman of Matthew 19:9b is a woman who was put away, loosed, because she committed fornication.

Conclusion: Therefore, the man who marries the woman of Matthew 19:9b commits adultery.

(3N30) Tod says that I must prove the divorced fornicator is NOT in I Corinthians 7:27,28. I beg to differ. You are the affirmative, who argued that she is in it, and it was your responsibility to prove she was. Have you ever heard a Christian Church preacher say, "You must prove the instrument is NOT in "psallo." Surely, you have! No! He must prove it is there. Shake his hand, Tod. I hope you can play a piano, because you just tuned the Christian Church preacher's piano for him. Ever heard a man say, "I know that ghosts exist, because you cannot prove there are none." Oh, yes! But, Tod, says, "I know the divorced fornicator is in I Corinthians 7:27,28 because you can not prove she is NOT." The technical name for that form of "Informal Fallacy" is "Argumentum ad Ignorantium" or "Argument from ignorance." Somehow I get the feeling it felt right at home.

(3N31) When I showed conclusively that the word used in the New Testament is consistently used of action or state of being not the result of one's receiving action as a divorced fornicator Tod cited three scholars who just said it meant divorce. Divorced, or in a state of loosed, but for what reason, Tod. Only Robertson deals with it and says "bachelors" (divorced in the sense of being loosed, not acted upon as a fornicator), and widowers (acted upon to be divorced "loosed" by death). Which one said "acted upon, divorced, as a fornicator? Answer: NONE! But he did say that there were a whole lot of Greek manuscripts that would prove it. Did you get all their titles? I missed them. We just have the word of a man who alters Inspired Greek manuscripts (translated) when it suits him. I guess this astounding evidence abounds so plentifully that we must now lie down in submission. Then he gives up the whole thing near the end of (2N23). Read it and (2N24) to see why. He has surrendered his proposition.

ARGUMENT # 5: FORGIVENESS

(3N32) This argument is the Bales argument # V from the Bales-Jackson Debate which he entitled FORGIVENESS MEANS THE PENITENT PARTY CAN REMARRY.

The first thing I want you to notice about this section is that as soon as its devotees make this affirmation they deny it. Look at it again, "Forgiveness means the penitent party can remarry." Does that say remarriage is based upon repentance/forgiveness or doesn't it? Of course it does! It is an affront to our intelligent readers to write such an affirmation or imply it and then to write such a thing as the following: (1) Tod Buttermore: "I do not argue my case from the standpoint of forgiveness...Forgiveness is a prerequisite to salvation, but not to remarriage (1A24). (2) James D. Bales: "The single and the formerly married, fornicator must repent for salvation but not for remarriage." (Bales-Jackson Debate 5th Aff. p.1 # 4). Tod says repentance does not prove his case. Bales said repentance does prove his case (3rd Af. top page 1). I wonder which it is? But the amazing thing about it is that either man would try to use an

argument on forgiveness/repentance in a debate wherein they are trying to affirm the rights of a divorcee to remarry and then both of them deny forgiveness/repentance has anything to do with that right!!!! Why, Bales even argued that if forgiveness did not get the fornicator the right of remarriage someone was berating the grace and mercy of God and, "We wouldn't want to be forgiven like that." You had better straighten Buttermore out on that brother Bales because he says (although he contradicts himself) that forgiveness has nothing to do with it. When you say refusal to allow the fornicator to remarry is "remembering sins forever" and a "penance penalty" you have based her right to remarry on forgiveness, sirs (Bales-Jackson 2nd Af. # V). Then he has the gall to say, "...she must repent for salvation, but not to marry." To try to show that Bales was being inconsistent I asked him to sign the following proposition: "The Scriptures teach that the mate put away because of fornication, who does not repent, can marry another person with God's approval." But he refused. Then I tried, "The Scriptures teach that the mate put away because of fornication, who does or does not repent, can marry another person with God's approval." and he wouldn't sign that! So he does believe repentance and forgiveness grants the right of remarriage even though he denies it.

(3N33) The result, or consequence, of her adultery is the fact that she can now be scripturally put away, which disqualifies her for remarriage. I have said that all along, even illustrating the principle in the case of John Doe. Tod speaks as if I hadn't done it because it looks good in a debate. The married's fornication negates the right of remarriage in that it subjects her to being put away and obtaining the status. There is no contradiction on my part, only a confusion through ineptitude of comprehension on Tod's part. Anyone doing his own thinking can see that chart J-12 does not base the restriction on the sin, but God's law. Forgiveness removes divinely imposed consequences in cases where God says so. Note in J-12 the absence of a passage removing the divorcee's restriction. Don't you know that Tod would have typed one in if he had it, instead of quibbling? Your proposition is false.

(3N34) One last struggle with old John Doe. But Doe did him in. Tod vainly tries to break the parallel, but he fails. I Timothy 3:1-8 contains divinely imposed qualifications for the eldership, and as negatives would also be restrictions. In Matthew 19:9 we have divinely imposed restrictions regarding divorce and remarriage, which put positively would be qualifications. How a person gets into either status is immaterial as regards the binding nature of the restriction on that status. John sinned and killed his family and the married woman fornicated and destroyed her family by allowing divorce to enter. The divine consequence of going to hell has provision for removal (Lk. 13:3). After the forgiveness of the sin, the fact (status) is not changed, and still remains that John has no family and Inspiration imposes a restriction on that status (I Tim. 3:1-8)- he cannot serve as an elder. After the fornicator is forgiven her the fact (status) remains (she is a having-been-put-away-woman) and God forbids "whoever" to marry her, which is a divine restriction on that status (Matt. 19:9b). And, bless your heart, TOD ADMITTED THAT THE STATUS ARGUMENT IS RIGHT. Hear him, "It resulted in a STATUS which is not qualified for the eldership." AMEN! And the fornicator's action resulted in a STATUS which is not qualified for remarriage. He started this debate struggling with it and continued to do so even when he took the affirmative. It bothered him from day one, and finally destroyed his proposition. I told you John Doe would get him. I never abandoned anything by saying the innocent party could remarry. Tod just asserted that. Innocent people are not "put-away" people as receivers of the action, which status is disqualified, remember? Matthew 19:9 authorizes innocent people to remarry, not those guilty of adultery. But, to dodge its obvious truth Tod reminds us of the one who killed his wife. And if he ever decided to practice his doctrine, AS He smugly suggested I should do, his wife needs to read this material and either take refuge or carry a gun! He could shoot her and never miss a Sunday in the pulpit with his new bride on the front pew and the now Mrs. Buttermore in the church cemetery just outside. And your "guilty-innocent" party could marry your "unmarried-married" woman on a cold-hot day in June!

Dear Roger,

I mailed this on the 30th day. I'm sorry that it took so long but my wife had our baby daughter two days before your material arrived. With all the new responsibilities coupled with the existing ones I was not even able to start on my last speech until about the 27th day. I really had to fly!

You have not objected to the changes I made in the copies I sent you from my third negative so I'll assume you approve. I hope so because the final draft is done.

Have Robert Taylor send his two page introduction to me at this address:

Austintown Church of Christ
c/o Tod Buttermore
P.O. Box 4645
Austintown, Ohio 44515

I will have already moved into our new house by the time you are ready to reply, so send your speech to that address also.

I intend on putting Woods' Dec. '78 and Apr. '85 articles on Mt.19:9 in the publication as appendices.

May God be with you!

In Christ,

Tod Buttermore

Tod Buttermore

Betta-View Hills

Highway 78 West - P.O. Box 3323
Oxford, Alabama 36203
Office 205-831-0651



Church of Christ

June 25, 1986

Tod Buttermore
P.O. Box 4645
Austintown, OH 44515

Dear Tod,

Enclosed you will find the foreword you asked for. I have retyped the material as brother Taylor asked me. I have included the original so that you might check it and see that I have made no changes. Please send me a copy of brother Bales' foreword so I can include it in my copy of the debate. Also I need at least 100 copies of the debate on consignment. Many people are asking for a copy. Also I believe I can get many endorsements for you to use in advertisements if you wish. They will not be men who agree with you, but they will promote the book.

Also, as you know, it is my practice to do very little defending of what men write on the subject I am debating, if any at all. I have never seen any good that has come from an involved defense of that kind, although sometimes there are exceptions. For this cause I am sending a copy of the debate from my files to each man you have named, misquoted and/or misrepresented. I will let them decide if it is worth their time to respond to what you have said. You will find, as I have over the years, that when you write for the public or debate, everything you say and/or write will come back to you. I think you will find that you have said some things in this debate that you will regret for a long time and be explaining for even longer. I pray that the time will come when you can see the error of your way and do as you have suggested, i.e., change in a moment. Welcome to the world of debating, and I hope the men who quote you will be more generous to you than you have been to them when quoting them.

In His Service,

Roger Jackson
enclosure

I suppose that John and Jane are being treated
with this money. They can't get by with my suit,
and haven't for a long time. But they know enough about
the Bible to know that if they divine on the ground
middle of the car over runway (1st 12:11, 2; 2d 14:18),
They go to a greater one has been used in the
"Quietly both car runway" being, the others would
be left in silence as they be said. One of the
water may say some commit point. The "innocent"
not may then divine to pronounce judgment of
this sinfully and both car runway with God's
approval. We spent the evening before we see that
this is never a need for the in Sunday month
situation to ever divine "living" if if they their
could right.

27 E. Boston Avenue
Youngstown, Ohio 44527

March 25, 1987

Mr. Roger Jackson
Betta View Hills Church of Christ
Highway 78 West
P. O. Box 3323
Oxford, Alabama 36203

Dear Roger:

This is just to inform you that I haven't forgotten you or the debate. I am still waiting for the copyright to get back to me. I have a price on bulk copies of the manuscript from a friend of mine in the printing business, so I am close to publication.

What I need from you is a solid amount of orders and some influence to give the publication requests in a few publications as possible. The price will be \$1.00 per copy rather than that you secure the orders and payment so I do not have any more time is immediately necessary.

I will sell the copies you personally secure to you for \$5.50. If you care to you can ask what I am going to pay for, I am currently \$6.50 to pay for my binding material. If I receive an amount of copies more than I expect to receive I will accept the price. I am not looking to make money, but I do want to be able to take a beating.

Looking to hear from you. May God bless your work.

In Christ,



Tad Buttermore