

**Shelton**

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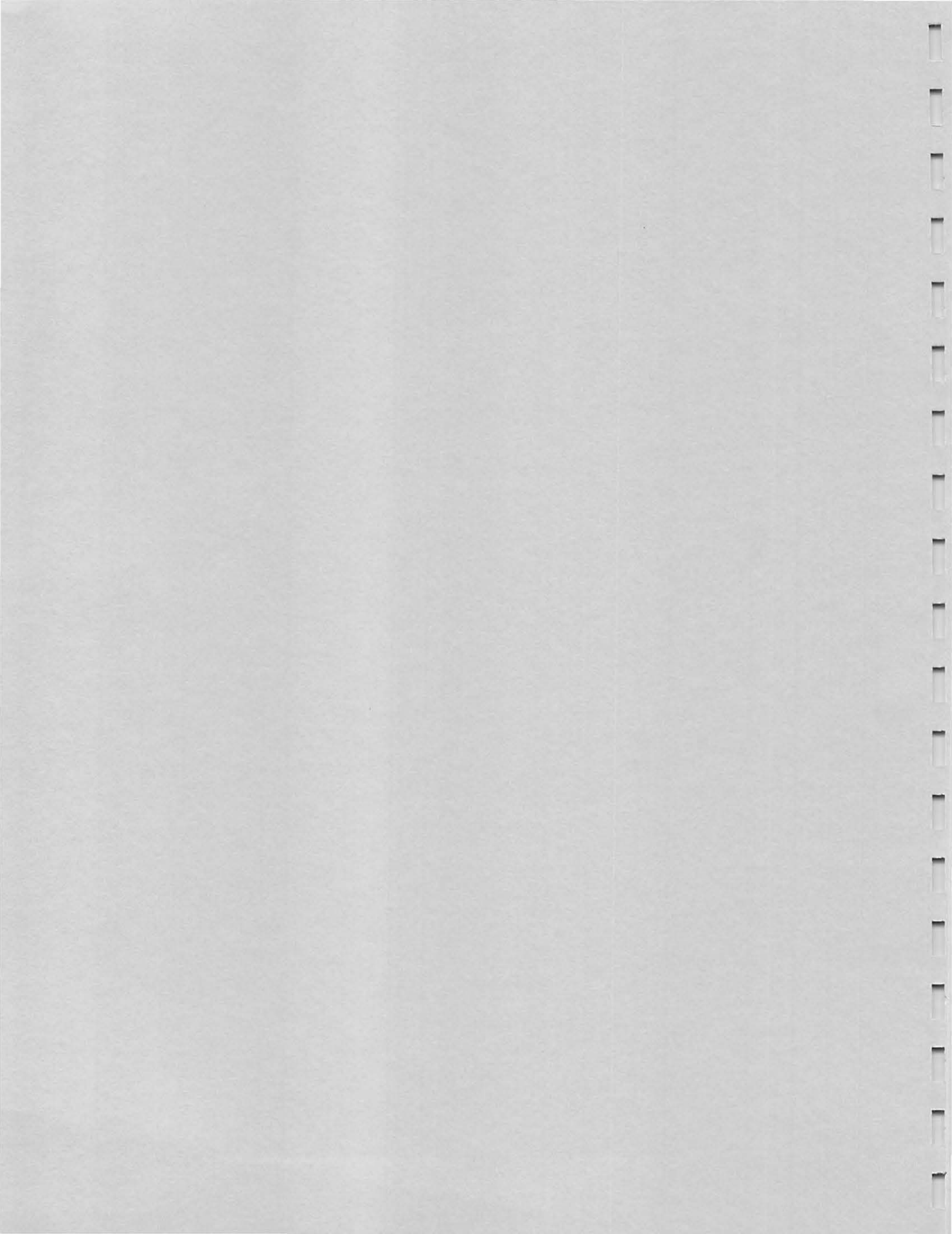
**Phillips**

**Debate**

1926



*The Marriage Of Aliens*



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&

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*The Marriage Of Aliens*

## The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm, D. L. Shelton  
Deny, George W. Phillips.

The proposition states the matter under consideration in such plain terms that it needs no defining, so I shall enter into my first affirmative without any preliminaries.

In the beginning when God created the heavens and the earth He made a law that every seed should bring forth after its kind. This law we call a natural law. In order that mankind might render obedience to this law in the most fitting way, God ordained that "a man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This is a fleshly relation, a natural relation, hence, we call it the natural law of marriage. This law did not legislate as to the conduct of those who entered into this relation, except that they cleave to each other and be "one flesh," as it was given before the transgression, before man needed a law more than the natural law to govern him in this relation.

When God established the commonwealth of Israel He gave a law which was a civil law to govern the conduct of His people. Under this system of rule He gave a law concerning the marriage relation (Deut. 24:12 and Num. 5:12-20). This law we shall call the civil law of marriage. It was binding only upon those who were living within the borders of Israel. All others, Gentiles, were "alienated from the commonwealth of Israel," hence, the Jews who entered into the marriage relation were bound by a law which did not bind the Gentiles. However, both Jews and Gentiles were bound by the natural law, but they were not bound by the same civil law. The Jews were bound by the law of Moses, while the Gentiles were bound by their respective civil laws. So we see that there is a natural law of marriage and also a civil law of marriage. The natural law is binding upon everyone, whereas, a civil law is binding only upon its respective subjects.

Christ recognized these two laws when He talked with the Pharisees in regard to marriage. He first called their attention to the natural law which was from the beginning, that they should cleave to each other and be "one flesh" and to this He added, "What therefore God hath joined together, let not man put asunder." This language shows clearly that it is possible to discontinue the natural relation of marriage even though God says for man not to do so. To discontinue this relation and enter into it with another, in itself, is not called adultery, because the Jews were permitted to discontinue this relation and enter into it with another and it was not adultery for them to do so. But to do this contrary to the law of Moses, their civil law, the law which legislated as to their conduct in this relation, was adultery. Therefore, it is the law which

governs the conduct of man in this relation and not the natural law which says under what circumstances this relation may be discontinued with one companion and entered into with another without committing adultery.

In view of these facts we must conclude that it is not the natural law of marriage which binds husband and wife to the extent that they cannot divorce and marry again without committing adultery; neither does the civil law of marriage do so, because there is no one civil law which binds upon all men. Then, we might ask, what law binds husband and wife to this extent?

In a further investigation of the Scriptures on this matter we find that when Christ established His kingdom, He gave a spiritual law to govern the conduct of His people. This law, among other things, legislated concerning the marriage relation (1 Cor. 7). In this law He says: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." We have here found the law which "binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer." As this law was given to the church by the Lord Jesus Christ, we shall call it the law of Christ on marriage in order to distinguish it from the natural law of marriage and the civil law of marriage. This law is binding upon Christians only as the last phrase of the quotation, "only in the Lord," shows. We know that this will not apply to the alien, therefore, the remainder of the passage does not apply to the alien.

From the foregoing facts we learn that the aliens are bound by only two laws in their marriages, the natural law and their respective civil law; neither of which necessarily binds them to the extent that they cannot divorce and marry again without becoming guilty of adultery; whereas, Christians are bound by three laws in their marriages, the above named laws and, in addition, the law of Christ on marriage, which "binds husband and wife so long as they live, so that if either be married to another while the other continues to live that one becomes an adulterer," and this law is binding upon Christians only.

D. L. SHELTON.

### Reply

To my mind Brother Shelton has yielded his proposition in his second paragraph, by admitting: Gen. 2:24, as being God's natural marriage law. This law is contemporaneous with creation. It stands with all other procreative law, and they all stand as from the beginning. Its strength can not be surpassed or increased; to tamper therewith proves destructive as with all other of God's laws, as was subsequently proven. It applies to all men.

How strong was this law? "Therefore, shall a man leave his father and mother and cleave unto his wife, and they shall be one flesh." Because it was given before transgression is no militant. This emphatic, comprehensive law: One flesh "No more twain,"

continued from creation until Moses, a period of 2500 years, unimpaired, unchanged in all its inherency.

Moses gave Israel special legislation. The procreative pattern was tampered with. But why? Jesus said: because of your hard hearts, Moses suffered you to divorce, but from the beginning (Gen. 2:24) it was not so. Jesus returned it to its primitive, pristine grandeur and glory: viz. "One flesh" "No more twain." No stronger legislation as to the inseparableness, indissolubility of marriages could be given. The conduct of participants does not intervene. Paul's expression: "Only in the Lord," proves the strength of Gen. 2:24. "Be one flesh." If a Christian violates this plain command, the marriage stands accepted with the Lord. Proof: Paul addressing Christians says: What: know ye not that he which is joined, (married), to an harlot is one body? for two, said he, is "one flesh." Paul quotes from 2:24. Therefore, marriage is a separate, fundamental primitive institution and is binding, whether contracted between Christians only, aliens only, or Christians and aliens, even if they are harlots.

God's Law, "Thou shalt not kill," is fundamental, primitive. Moses gave no account of God giving a law against killing. It was inherent, and God held Cain responsible. So likewise is the conduct inherent in marriage, (Gen. 2:24) and God holds them responsible. But remember, marriage is one thing, their conduct quite another.

Obedience to the gospel, is our spiritual marriage to Christ. It continues through the flesh, and can only be terminated by death, (Second death). It is for all men. So likewise: Obedience to Gen. 2:24, is our fleshly marriage. It continues through the flesh, and can only be terminated by death. It is for all men.

The gospel requirements are fixed, definite, unequivocal. Marriage, Gen. 2:24, is definite, fixed, unequivocal. Both are God's marriage laws; one spiritual, one fleshly. If Gen. 2:24, is not for all men, neither is the gospel for all men. They stand or fall together. Whatever leniency on marriage you can extend to an alien, I also can extend to a Christian. Remember: Brother Shelton acknowledges God's marriage law "one flesh" Gen. 2:24, but contends God does not hold an alien responsible for its violation, through divorce. This is clearly implied in his proposition, and will be freely admitted by him.

If an alien can violate this greatest of all moral laws without responsibility, all other laws can be violated with impunity therefore, no necessity for Jesus. That God holds Gen. 2:24 "Be one flesh," inviolate, irrespective of whether Christian or alien is evidenced by Paul saying: If an alien married to a Christian desires to live with the Christian, the Christian must live with the alien. Again the Samaritans were aliens, but Jesus recognizes Gen. 2:24, "one flesh" "no more twain," as binding on aliens, by questioning her marriage status, and condemning her.

You contend Christians are bound by three laws in marriage, and aliens by two laws. The natural law, (Gen. 2:24), the civil law, (man's law) and

the law of Christ. What's the natural law? Be one flesh "no more twain." What's the civil law? divorce. What's Christ's law? "Be one flesh, no more twain." Hence the natural law, (God's law Gen. 2:24), and Christ's law are identical. But how can a Christian be under man's law, which allows divorce, when God's law and Christ's law say it's impossible? Illustration: A wealthy alien marries, children are born. He mistreats and divorces his wife; refuses to support the children. They suffer untold hardships, while he remains unmarried and satiates his fleshly desires. He hears the gospel of Christ, wants to obey, but his conscience is racked and burning through his awful inhuman treatment of his family. He wants to atone and rectify these wrongs. But you tell him it's unnecessary. God's marriage law is for Christians only. You are under civil law, which allows divorce. You are not responsible to God for your family's sufferings and heartaches. There is nothing to repent of, nothing to rectify. Furthermore, after becoming a Christian, notwithstanding your family's increased miseries and necessities, you can leave them in distress, and marry another, a young beautiful woman without any responsibility for your past deeds. All because God's marriage law is for Christians only. Brother Shelton, this awful picture portrays your position.

GEO. W. PHILLIPS.

## The Devil's Not

The Devil has always played a "notty" game. He puts in a not where it should not be, and leaves it out where it should be. He took the not and knocked the human family from a career of peace and happiness on earth to one of misery and woe.

I do not know what the original Devil had to do with the establishing, fixing, or arranging, bringing into being or creating, the printer's "devil," but I do know that the not gives the publisher lots of trouble. In May 15, issue of The Apostolic Way we quoted from a private letter from Brother Cowan, in which he said, "I am not alarmed, however, about my physical ability to stand up under the load." And this aforesaid, irresponsible party, that seems to be associated with every printing office, left the not out. In a report of the Campbell-Cowan debate it was made to read Mrs. W. A. Campbell instead of Mr. W. A. Campbell, and made Brother L. E. Hanum say our class brethren when he meant our no class brethren.

This aforesaid trouble maker also misplaced one item in our financial statement, and in a recent issue, in which Brother Connor and Brother Stark made a statement concerning the Dallas debate, this aforesaid "devil," restated, rearranged, and otherwise blundered.

But I suppose until somebody has taught the printing companies how to get along without a "devil" we will have to put up with them, and with their "devilish" work.

## The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm, D. L. SHELTON.

Deny, GEORGE W. PHILLIPS.

### Second Affirmative

In the first paragraph of his article Brother Phillips denies my proposition, but in the second paragraph, in admitting that the Jews were permitted to divorce and marry again, he admits it. For if the natural law, the law which makes of the twain "one flesh," binds husband and wife so long as they live so that they cannot divorce and marry another without committing adultery, the Jews who divorced and married again were either living in adultery, or else they were not subject to the natural law of marriage, the law which made of the twain "one flesh." To deny that they were subject to this law which made them "one flesh" is to deny marriage among the Jews. To say that they were living in adultery when they divorced and married again, is to bring an accusation against Moses. As both of these conditions are absurd and as Christ recognized the fact that they were made "one flesh," bound by the natural law, and also stated that they could divorce and marry again, it follows that the natural law of marriage does not bind husband and wife so long as they live so that they cannot divorce and remarry without committing adultery.

Because Moses does not specify a list of laws given by the Lord does not mean that He gave no law except the natural law to govern His people before the law of Moses. "By faith Abel offered unto God a more excellent sacrifice than Cain." "Faith cometh by hearing and hearing by the Word of God." As Cain did this according to the Word of God, the Lord gave laws other than the natural law to govern His people during that age of the world.

The Jews were permitted to divorce and remarry and as the Gentiles were not condemned for practicing the law of Moses (Rom. 2:14) they were allowed the same privilege, hence, the law which bound husband and wife so that they could not divorce and marry again was discontinued. Brother Phillips admits this and says: "Jesus returned it to its primitive, pristine grandeur and glory." He then tries to prove that this law was reinstated by Christ as a separate and distinct law from the Gospel, hence, binding upon all men. But we find Paul saying: "Moreover, brethren, I declare unto you the gospel," and part of that which he declared was the law of marriage, therefore, the law of marriage as given by Christ is a part of the gospel and not a separate and distinct law.

This is evidence that it is not binding upon all men, because the law of Christ is a spiritual law, but aliens are carnal, and Paul says: "The carnal

mind is \* \* \* not subject to the law of God, neither indeed can be." Therefore, aliens are not subject to the marriage law as given by Christ.

Again, Paul says that law does not have dominion over the dead. As aliens are spiritually dead, spiritual law has no dominion over them, therefore, they are not subject to the law of marriage as given by Christ.

To prove that aliens are subject to the law of Christ in their marriages, Brother Phillips cites the case of the Samaritan woman. (The Samaritans were living within the borders of Israel, therefore, subject to their laws (Lev. 18:26), but aliens are not living within the borders of the Church, therefore, not subject to the laws of Christ. So the two cases are not at all similar.

The Jews in their marriages were bound to their companions by the natural law, made "one flesh;" they were also bound by the law of Moses, their civil law. If they divorced according to this law, they were loosed from their wives. If they married again, they were bound to their second companions, made "one flesh." They were permitted to become Christians without separating as they were not living in adultery.

The Gentiles in their marriages were bound by the natural law, made "one flesh." Like the Jews they were also bound by their respective civil law. If they divorced according to this law, they were loosed from their wives. If they married again, they were bound to their second companions, made "one flesh." They were permitted to become Christians without separating as they were not under a law which forbids such practice, hence, were not living in adultery.

If aliens are bound in marriage by the law which binds Christians, those of them who have divorced and married again are living in adultery, and in order to become Christians they must separate. But if they do not have to separate in order to become Christians, they are not living in adultery, hence, not bound by the law which binds Christians. As both Jews and Gentiles who had divorced and married again were bound unto their second companions they could become Christians without separating, for Paul says: "Let every man abide in the same calling wherein he was called. \* \* \* Art thou bound unto a wife? seek not to be loosed." Paul's instructions that an elder must be the husband of one wife proves that this rule was followed. As the law of marriage to aliens has not been changed, this rule is to be observed now. Then we must conclude that the law which forbids divorce and remarriage is binding upon Christians only.

D. L. SHELTON.

### Second Reply

Brother Shelton did not reply to my argument on "Only in the Lord." Paul herein admits that you can marry "out of the Lord," and shows the strength of Gen. 2:24, "Be one flesh," "No more twain." This law is fundamental and for all men, for all time. No law to the Christian is more comprehensive and

binding than Gen. 2:24. That is the beginning, and no stream rises above its source. It is absolutely incumbent on Brother Shelton to prove that when a Christian violates Paul's command, "Only in the Lord," that they are not married. I tell my children not to marry certain individuals. If they do, Brother Shelton knows they are married just the same. So likewise Paul says, "only in the Lord," but if violated, Paul admits they are married just the same and gives the proof in 1 Corinthians 6:16, even though it be an "harlot." Brother Shelton also failed to reply to my argument on the "harlot." I can rest my negation on the foregoing, and Brother Shelton stands disproven. You also make no mention of my example of the rich "alien," wherein I have shown that your position excluded repentance. Neither have you replied to my argument on 1 Cor. 7:12-17. Paul herein recognizes that the "Christian" and "alien" are married. Also, you have failed to reply to my argument on your position of Christians being under three laws. All this must be answered, or your affirmative surrendered. You have only repeated your position on the two laws for aliens, and three for Christians.

All of Brother Shelton's argument, in his first paragraph above, could have been obviated had he given the reason why the Jews were allowed to divorce, viz.: on account of their "hardness of heart." Had there been no "hardness of heart" God would not have given this command. But "hard-heartedness" antagonized Gen. 2:24, and is the opposite of Christianity, hence you are using as evidence something God never wanted. God gave Israel a king. But, why? They were "hard-hearted," and notwithstanding it was a rejection of God, he suffered it. The same applied to these same people on divorce. God suffered it, and did not want it. Had the Jews not been "hard-hearted," we would not have heard of divorce, and you would not be defending it in an "alien." So let's understand again: God's fulness of his marriage law was given, in Gen. 2:24 with all its inherency, when time began. Your argument in your second paragraph fully sustains my contention, that, notwithstanding Moses' brevity in Gen. 2:24, it comprehended everything taught to Christians pertaining to marriage. Marriage and its laws are co-existent with man and time, and had they never been violated, would be as pure today as when they began. Your confusion exists from failing to realize the cause of violation of divorce, viz.: "hard-heartedness," which will always condemn. You have also failed to answer my argument on God's two marriage laws, viz.: Gen. 2:24 (fleshly), the gospel (spiritual).

Yes, the law of marriage given by Christ was a part of the gospel, but became such because it is God's primitive law (Gen. 2:24). It existed as full, pure and clean at the beginning of man, as it is expressed in Christ. Christ merely returned it to its primitive grandeur and glory. Did not the law, "thou shalt not kill," exist before

Christ and Moses? Certainly so; that is inherent with God's first law to man, so likewise is God's marriage law given at the beginning of man, pure, clean and holy, violated through "hard-heartedness," and restored to its purity in Christ. So likewise man was pure, clean and holy, violated God's law, and restored to his primitive purity in Christ. God's fleshly marriage law, Gen. 2:24, and God's spiritual marriage law are for all men, and not for "Christians only."

Yes, aliens are spiritually dead, but they can obey God's marriage law (the gospel), and live under that law. So likewise can an "alien" obey God's fleshly marriage laws (Gen. 2:24), and live under that law, viz.: "be one flesh," "no more twain," and that is exactly the strength to which Christ replaced it. Please show where Christ made the marriage law any stronger than given in Gen. 2:24, viz.: "be one flesh." You must do this or surrender your proposition. Remember, you admit Gen. 2:24 is for all men. Even Christians are married under this law it is the only marriage law.

In your last paragraph, and principally through all of this affirmative you predicate your argument on a false premise; false from the fact that you have overlooked the cause of these conditions, viz.: "hard-heartedness." Had "hard-heartedness" not have existed, these conditions would not have existed, hence, you would have no argument. As Jesus told these Jews who were ignorant of primitive conditions, relative to divorce, I repeat you, "from the beginning it was so."

I insist on your studying the example, the illustration or picture of my position in my first negative, and if that is your conception of Christianity, which denies the necessity of repenting and making right, as far as possible, all wrongs committed, as an alien. If you say "yes," deliver from such Christianity. If "no," God's marriage law is for all men, and not for "Christians only."

Your reply on the "Samaritan" amusing. As long as they lived in Israel's borders they were married when they moved out they were married. Marriage with God is one of geography, or locality, and one of conformity to Gen. 2:24 is for ALL men, and not for "Christians only."

GEORGE W. PHILLIPS

Dear Brother Duckworth:

We, the members of the Christ living in and around Eufaulse, Ala., meet upon the first six weeks of the year. We are correct. We oppose every unjust man and stand firm upon the foundation of Christ and the apostles the only body of discipline where near but that have the school.

Enclosed you will find mon for \$5.00 being especially contributed to the war fund.

Wishing you and The Apostles much success I am your brother in faith.

V. O. M.

## The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm:

D. L. SHELTON.

Deny:

GEORGE W. PHILLIPS.

### Third Affirmative.

Brother Phillips seems to be very much concerned over my not noticing some of his arguments in my second article. I shall take care of these as I get to them. His concern should not be so much over his arguments to which I did not reply as to my argument to which he cannot reply. The only thing he has done is to offer a counter argument that divorce and remarriage among aliens stands on a par with murder. This he bases on the supposition that divorce and remarriage among aliens is adultery. I have proven this to be untrue, so his argument that if God does not hold an alien responsible for divorce and remarriage, he does not hold him responsible for murder, contains no particle of truth.

His second reply is only a repetition of his first except for his admission that the law of marriage as given by Christ is a part of the Gospel. In admitting this he overthrows his own argument that the law of marriage as given by Christ is a separate and distinct law from the Gospel. Perhaps he can explain how a "part" of the Gospel can be "separate and distinct" from the Gospel. He also tries to argue that just as an alien becomes subject to the law of Christ in obeying the Gospel, he becomes subject to the law of marriage as given to Christians when he marries. But when an alien obeys the Gospel he is made alive unto Christ, therefore, subject to the laws of Christ; but when he marries he is not made alive unto Christ, therefore, not subject to the law of Christ on marriage, unless he also obeys the Gospel. So we see that marriage and the Gospel do not stand as separate and distinct laws of parallel application to all men.

As to his illustration of the "rich alien," it does not represent my position, as he is pictured as having a seared conscience and a total disregard of human welfare. I do not teach that such can become Christians and remain in that condition. I did not consider this as an argument, but as an appeal to the sympathy of the readers, and desiring to prove the scripturalness of my position by sound reason and logic rather than by an appeal to the emotions, I disregarded his illustration. I could easily picture an imaginary case, coloring it to fit my position, but like his illustration it may not represent the case, nor contain one particle of proof. So I shall refrain from such tactics.

The reason for which the Jews were allowed to divorce, "hardness of heart," does not overthrow my argument that the Jews divorced and re-

married even though they were bound by the natural law, thus showing that the natural law did not bind to the extent that they could not divorce and remarry. It matters not as to their reason for so doing, they did it just the same, so my argument stands proven.

I did not say that the Samaritans were married so long as they lived within Israel's borders and unmarried when they moved out. They were subject to the natural law wherever they were, but they were not subject to the law of Moses when out of Israel's borders. Likewise, aliens are subject to the natural law, but are not subject to the law of Christ, as they are without the borders of Christ's kingdom.

If Christians are not subject to the civil laws in their marriages, why do they have to buy marriage licenses and have marriage ceremonies performed by authorized individuals?

Because the marriages of aliens are not bound by the law of Christ does not mean that a Christian is not bound to an alien companion. Paul says of such, if the unbeliever, alien, desires to live with the believer, Christian, the Christian must not leave the alien, but if the alien departs, the Christian is no longer bound. The very fact that the unbeliever may depart, and that the departing of the unbeliever sets the Christian free, is positive proof that the alien is not under the law of Christ, and that all the binding is through the Christian. This is verified by the statement: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean (illegitimate); but now are they holy (legitimate)." This shows that even though while aliens they were bound by the natural law and by their respective civil law and their marriages wholly legitimate under these two laws, that in coming into the Kingdom of Christ their marriages must be sanctified by the law of Christ, else they would not be recognized as married under the law of Christ. Paul says that this recognition comes through the believer, thus showing that the alien does not come under this law.

In view of these facts we are again forced to the conclusion that aliens are not under the law of marriage which binds Christians, hence, are not bound to the extent that they cannot divorce and remarry.

D. L. SHELTON.

### Third Reply.

Brother Shelton, being absorbed with his argument, overlooks mine, and naturally thinks his unanswerable.

His proposition is comprehended in his three laws, viz: The natural law (Gen. 2:24), civil law, and Christ's law. The first two for aliens, all three for Christians. This was fully exposed in my first negative, and no reply thereto. How can I help repeating, when you admit you have not replied? We agree Gen. 2:24 is God's natural marriage law for all men. But this law says, "Be one flesh"—"no more twain." This is God's only marriage law, and Christ gave this same law to Christians. You err, in trying to make

God's law on marriage, and Christ's law to differ.

We agree that Christians can only conform to civil law when it does not oppose God's law. Therefore, your argument on civil law is meaningless. How can Gen. 2:24, "Be one flesh," be violated without divorce? Please answer this, and you will find yourself defeated.

You admit God holds an alien responsible for murder, because he violated God's law. Surely then, God also holds him responsible when he violates Gen. 2:24, "Be one flesh," by divorce. It is impossible for you to extricate yourself herein. Certainly the law on marriage given by Christ is a part of the gospel; but Jesus placed it there because this same law existed from the beginning. Please study Mat. 19:3-9. I repeat, you inadvertently gave up your proposition when you admitted Gen. 2:24 was for all men. I said a Christian and an alien have the same marriage law, Gen. 2:24, which you say is for all men; also that the Gospel was for all men. Hence, your argument is frustrated.

Different states have laws against murder, but they emanate from a common source. So, likewise, Christ gave marriage laws to Christians and said they emanated from Gen. 2:24.

Please study the "rich alien" again. I said he repented and wanted to rectify his wrongs; but your position scars his conscience. The illustration fits your position exactly. You have not met this. You have reasoned from a false premise. God's natural marriage law, Gen. 2:24, commands they "be one flesh," which means "no more twain," which means "what God hath joined together let not man put asunder." If that does not exclude divorce, language is meaningless. God allowed divorce on account of "hard-heartedness;" but from the beginning it was not so. Christ took away this allowance. You admit it does not now exist. There could be nothing satisfying in an argument based on "hard-heartedness." A "hard-hearted" Christian can also divorce; but God will hold all the "hard-hearted" responsible. Those Jews who were not "hard-hearted" did not practice divorce.

You contradict yourself on marriage of believer and unbeliever. First, you say the believer is bound, and then say, if the unbeliever departs it divorces the believer. Departing does not divorce. Please study 1 Cor. 7:11. Paul says, "be not unequally yoked together," (married). The marriage is equally binding on both; the inequality being, "believer and unbeliever." It's equivalent to saying, "only in the Lord." Inequalities do not mitigate the marriage tie. Even though it is an harlot, Marriage is marriage. There are always inequalities in married folks. The inequalities are one thing; marriage quite another. Believer and unbeliever are under Gen. 2:24, "Be one flesh." Every argument you attempt involves you with Gen. 2:24. All of God's natural laws are for believer and unbeliever alike; and you admit Gen. 2:24, "Be one flesh," is God's natural marriage law. It is ridiculous to think children are "illegitimate," because their parents are not

Christians. Only children born by an unmarried woman are "illegitimate." Paul's use of "unclean" means to be deprived of Christian influences, both parents being unbelievers. Please study this again. I have asked repeatedly that you show where the law on marriage given by Christ to Christians, is stronger than Gen. 2:24, "Be one flesh." You have failed in this. Christ refers to Gen. 2:24, in giving His marriage law, (Mat. 19:3-9), and should forever settle the question of equality in marriage, irrespective whether believer or unbeliever.

States cannot infringe upon the "Constitution" of the United States. The Constitution is pre-eminence. Gen. 2:24 is God's "constitution" on marriage. Christ drew from this "constitution" in giving Christians their marriage law. No stream rises above its source. Therefore, the law given by Christ to Christians is not greater than Gen. 2:24, which you admit is for all men. Hence, marriage is equally binding on believers and unbelievers, and your proposition is lost. Those in Christ's Kingdom remain until He comes again. A marriage of two in His Kingdom, you admit, is indissoluble. But one turns infidel, denies Christ, and departs when his companion refuses to deny Christ. This is practically parallel with Paul's argument on the believer and unbeliever. Hence, conclusively, departing does not mean divorce. Marriage is all based on Gen. 2:24, "Be one flesh," which you admit is for all men and not Christians only.

GEORGE W. PHILLIPS.

## A Correction

In the June 15 issue of The Apostolic Way, I am made to say under the heading, "Several Things" (in reference to Sunday schools): "I am loath to believe that the great majority of those who participate in, and uphold them, are not religiously dishonest." If I said that, I did not intend to. The word, "dishonest" should be "honest." I feel quite sure that the great majority of the "rank and file" of Sunday school advocates are perfectly sincere and honest in their contention.

J. T. MARTIN.

JOHNSON BUSY.

We are glad that our preachers are pressing the fight against error in every direction. Keep it up, brethren. The Apostolic Way is with you.—Publisher.

Dear Brother Duckworth:

Debate here (Abilene) with Lockhart is fine. Have signed up to meet Dr. J. W. Vandell near Healdton, Okla.; time not set yet. Also have a telegram to come to Groesbeck, Texas, to meet the Primitive Baptist. May arrange that for first part of next week.

Hope to have something of interest to report about the Floydada debate with J. M. Rice for July 15 issue.

ALVA JOHNSON.

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Affirm: D. L. Shelton.  
Deny: George W. Phillips.

### Last Affirmative

I have failed to see where Brother Phillips "fully exposed" my argument that aliens are subject to two laws, whereas, Christians are subject to three. In trying to prove that there is only one marriage law and that it is binding upon all men, he overthrows his own argument, as I have shown. Not only has he failed to show how the marriage law can be "separate and distinct" from the Gospel and yet be a "part" of the Gospel, but he has woefully involved himself on this matter. Quoting from his own words he says: "It's (Gen. 2:24) the only marriage law."—"Yes, the law of marriage . . . is a part of the Gospel"—"The Gospel (spiritual)"—"Yes, aliens are spiritually dead." Thus he virtually says that God's primitive law, the only marriage law, is a part of the Gospel, a spiritual law, and as aliens are spiritually dead, they are not subject to the "only marriage law," hence, there is no marriage out of Christ. As 1 Cor. 6:16 shows that there is marriage out of Christ, the seriousness of his predicament is evident. He also says: "This is God's only marriage law, and Christ gave the same law to Christians"—"Christ gave marriage laws to Christians and said they emanated from Gen. 2:24." If Christ's law emanated from Gen. 2:24, it surely must be separate and distinct from Gen. 2:24 and not the "same law," else he has "God's only marriage law" emanating from "God's only marriage law." Even though he says Christ's law and Gen. 2:24 are of equal strength, he says, "The constitution (Gen. 2:24) is preeminent." Perhaps he can tell us how they can be of equal strength yet one be superior to the other and at the same time be "the same law." To extricate himself he must admit that Gen. 2:24 and Christ's law are separate and distinct laws, and in admitting that Christians are subject to the civil law so far as it does not contradict the law of Christ, he has a third law, thus he admits that Christians are subject to three laws, and as "aliens are spiritually dead," dead to the law of Christ, they are subject to only two laws, thus he admits my proposition in full even though he denies it.

Christ's law is stronger than Gen. 2:24 in that it forbids remarriage, whereas Gen. 2:24 does not, as is abundantly proven by the practice of the Jews.

Suppose this "rich alien" has three wives whom he has left in poverty and suffering, which of the three must he return to, and why should the others be left in distress? Suppose this mistreated wife has married again, and desires to become a Christian. Brother Phillips would tell her to leave her husband and his children and go back into her poverty and suffering or else

## ARIZONA NOTES

### Study—Teach—Taught

I was told a few days ago by an elder(?), who is a Sunday school advocate, and a preacher, that any place in the Book where we find "teach," it refers to teaching in the Sunday school. Let us study and see!

Study, teach and taught may be found in the New Testament forty-seven times. I do not think I have overlooked any. Notice the following: as it refers to Christ, two times; apostles, twenty; church, two; gospel, one; men, seven; Apollos, one; Timothy, four; Jews, one; women, three; false teachers, three; nature, one; anointing, two; Gamaliel, one.

Two of the above numbers teach, "not teach." Look them up. The above will show that the man has been steeped in, either, ignorance or fallacy. Therefore, which ever it may have been, he is not a competent, or safe, teacher. But that goes with the Sunday school business.

The only two places in the New Testament where "study" is to be found, are 1 Thes. 4:11; 2 Tim. 2:15. One teaches us to study so we may be approved of God, and so we may be able to rightly divide the word. This, however, was not spoken to the church, but to Timothy, a young preacher. Yet, some want to apply it to a congregation. The other place teaches us to study to be quiet, and to do our own business, or attend to our own business. This, the Sunday school advocates will not do, or there would not be so much chaos in the church!

J. E. McVEY.

be reconciled to her former husband and suffer abuse at his hands. Brother Phillips, "this awful picture portrays your position."

I did not say: "Children are illegitimate because their parents are not Christians." If both are unbelievers, their marriage does not come under the jurisdiction of Christ, hence, does not have to be sanctified by Christ's law, but in coming into the church, under the jurisdiction of Christ, their marriage must be sanctified by Christ's law, else they cease to be married and their children become illegitimate according to the law of Christ.

His argument that because the departing of a disobedient brother does not free his companion, the same is true of an unbeliever, proves nothing, as the disobedient brother and the unbeliever do not stand in the same relation to Christ. As the phrase "bound unto" a wife means married, the phrase "not under bondage" to a wife means not married. If not, why not? Hence, when Paul said "a brother or sister is not under bondage in such cases," he meant they were no longer married.

He says: "Paul's use of 'unclean' means to be deprived of Christian influence, both parents being unbelievers." The case under consideration is not that of two unbelievers, but that of a believer and an unbeliever. The word "unclean" as here used is translated from the Greek word akadapra (akatharta) and Thayer defines it as meaning, "unclean: in a ceremonial sense, that which must be abstained from according to the Levitical law, lest impurity be contracted." (Thayer's Greek-English Lexicon, Page 21). This same word is used in Acts 10:28 relative to the Gentiles. Under the Levitical law they were to be abstained from, and Paul says that if the believer does not sanctify the unbeliever, their children are placed in a condition to be "abstained from according to the Levitical law." As an illegitimate child was to be "abstained from according to the Levitical law," was "unclean," (Deut. 23:3) this is the condition in which children are placed under the above circumstances. Then the term "unclean" does mean illegitimate in this instance. Thus proving that as recognition of a marriage under the

law of Christ must come through a believe, aliens are not subject to the law of Christ, the law which forbids divorce and remarriage. Thus we see that the law "which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

D. L. SHELTON.

### Fourth Reply

We agree Gen. 2:24 is for all men. Therefore, the necessity for Christ to enjoin it upon Christians. What does Gen. 2:24, teach regarding divorce? Answer: Be one flesh. What did Christ teach Christians regarding divorce? Answer: No more twain; what God has joined together let not man put asunder, which means, "be one flesh." Christ gave this law to Christians because it was the law from the beginning, and therefore preeminent, the basis, the source of all marriage law. Gen. 2:24, teaches, "be one flesh," no divorce. Christ teaches the same thing. But Gen. 2:24, was in force four thousand years before the gospel, hence, separate from the gospel. The principles of Gen. 2:24, were placed in the gospel by Christ and became a part of the gospel. That is plain. "Thou shalt not kill," preexisted the gospel, but was placed in the gospel and became part thereof. Why not learn the lesson, that all moral principles are binding on aliens as well as Christians. Your position teaches, that God does not hold the alien responsible. No law, no transgression; hence, he has no way to be lost; no necessity for Christ coming to an alien. But Jesus says, repentance and remission is for all nations. Therefore, God holds aliens responsible for all violations of moral law, of which, "be one flesh," no divorce, is part, and proves conclusively that God holds both Christians and aliens responsible for divorce.

I have shown repeatedly that divorce and remarriage was given the Jews on account of hardness of heart, but Jesus said, from the beginning (Gen. 2:24) it was not so. Hence, conclusively and irresistibly divorce and remarriage are forbidden in Gen. 2:24. That is also plain.

You have completely failed to answer my illustration on the "rich alien," that was your duty. It was your privilege to ask me another, which you have done, and which I will let you answer. But I must insist. In no way have you answered mine, and thereby acknowledge your affirmation untenable.

The condition you portray is one very lamentable, but you will find the same condition obtains in the church. When you answer what you would do with such a condition in the church, you will have answered your own question. Marriage is marriage, and stealing is stealing, whether alien or Christian, and God holds them equally responsible.

Your argument on illegitimacy is amusing. If aliens marry, their children are legitimate; but if they obey the gospel, they become unmarried and their children illegitimate. Is it possible that under Christ's jurisdiction this might come to pass?

You say the phrase, "not under bondage," means not married. Let us try it. The unbelieving alien departs from his wife in the morning, hence, they become unmarried. He reconsiders and returns at night. Does his return make them twain again? If not, why not? Then marriage is a matter of going and coming. You have some strange ideas on marriage.

But you have not answered by argument on this point. I said, two believers married; afterwards, one becomes an unbeliever and demands the other become unbeliever, also, or he will depart. She refuses and he departs. He is now an unbeliever in the worst sense. Does his departing divorce them? If you say, "yes," then those that were Christians can divorce, and you teach otherwise. If you say, "no," then the marriage tie is equally binding on believer and unbeliever, and your proposition falls. You say, the term "unclean" means illegitimate. Paul teaches that the sanctifying influence is through the believer. No believer; no sanctifying influence; hence, unclean. But you say, "unclean" means "illegitimate." Therefore the children of unbelievers are illegitimate, and you stand contradicted.

### Recapitulation

We agree that Gen. 2:24 is God's marriage law for all men. ALL men includes Christians. But Gen. 2:24 teaches, "be one flesh," which means no divorce; hence, no divorce is applicable to all men—Christians and aliens. Gen. 2:24 remained uncontaminated for twenty-five hundred years, from Eden to Moses. It continued through Moses until hard-heartedness crept in, and divorce was granted on this account. Hard-heartedness is contrary to righteousness; therefore, Christ abolished hard-heartedness and made his law to Christians conform to the beginning (Gen. 2:24), viz., be one flesh—no divorce. Therefore, the law God gave in the beginning, no divorce, Christ gave to Christians, and makes no divorce applicable to all men and not to Christians only.

I have enjoyed this discussion with Brother Shelton, and trust he will see his error.

GEORGE W. PHILLIPS

## Divorce and Re-Marriage

Under this caption appears an article in *The Way* of February 15, 1926, by D. L. Shelton, in which he attempts to prove that God does not recognize the marriage of sinners. But why attempt to prove such a thing? Just because he has started out to justify the man or woman, who has divorced their first companion and remarried before being baptized, in continuing to live with the second wife or husband. Therefore he must get rid of Rom. 7:3, which says: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Then he must prove that she was not married the first time. But how does he prove that? He quotes the teaching of Peter in 1 Pet. 4:11. "If any man speak let him speak as the oracles of God." If so, where has God said that He did not recognize the marriage of sinners? Such a statement is not in the Word of God. Such a statement is pure assumption. But here is why he tries to prove that God does not recognize the marriage of aliens, for he knows that if God recognizes their marriage He also recognizes them as adulterers when they commit adultery. Now let us turn this statement around and see what we have. If God recognizes alien sinners as adulterers, He also recognizes alien sinners as being married, for they could not commit adultery in the sight of God unless they be married in the sight of God, for one must be married to commit adultery. But does God recognize alien sinners as adulterers? We will see. In 1 Cor. 6:9, 10, Paul says that neither fornicators, nor idolaters, nor adulterers shall inherit the Kingdom of God. Now the eleventh verse, "And such were some of you." Notice he did not say, "such are some of you," but, "such were some of you; but ye are washed, but ye are sanctified." Were adulterers in the sight of God, therefore, married in the sight of God? He says the sinner is dead to the law of God, and that the law of God has no dominion over him. I do not know where he found out such a thing. Now I find (Eph. 2:1) where people are said to have been dead in trespasses and sins. Question: Whose law has the man, who has two wives before baptism, trespassed, that makes him dead in trespasses and sin? Civil law, eh? To be sure it is not. But he is dead in the things that he indulges in, that are wrong in the sight of God, called sin; a few of which are named in 1 Cor. 6:9, 10. And Christians are commanded to put them off. Paul says (Col. 3:7) talking to Christians: "In the which ye also walked sometime, when ye lived in them." In what? In adultery, fornication, uncleanness, lying, stealing. These are the things the old man, or alien sinner, does. Has the alien divorced his first wife and married another? Paul says he is living in adultery (Rom. 7:3), and he must put it away for it belongs to the old man. (Col. 3:5-9.) He first assumes that God does not recognize the marriage of sinners, then tries to twist 1 Cor. 7:15 into supporting the assumption. Hear him; he quotes:

## WHITT'S SICKNESS

In the Firm Foundation of June 15, 1926, Brother Whitt tells his readers that he was victorious in the debate held at Dallas April 6-9. If his so-called victory was so easy, why will he not finish the debate? Why will not the Sunday school brethren of Dallas, who stand with him, have the debate finished? We believe Brother Whitt was sick during the debate. We believe that his sickness, in part, was caused by such utterances as the following quotation from Brother Cowan's last speech:

"As I have replied to Brother Whitt's speech, I will spend the rest of my time showing you some of the objections we have to this institution. I will state that it is indeed a serious proposition, when men set up an institution, a non-essential institution, one we can be saved without, and contend for it with a disregard for the consciences of their brethren until they disrupt the body of Christ. And it is they who disrupt the body of Christ, for they all admit that it is something that can be dispensed with and done safely. It has divided the body of Christ, it has alienated brother from sister in Christ. If it had not been for the Sunday school, instead of six days of debating we could have spent the same six days evangelizing the City of Dallas, and could have led souls to Christ. Could we not do that without the Sunday school? Is it essential to salvation? Why are we not in unity? It is because of the Sunday school that we are not in unity. The reason I object to it is because it is not a plant that was planted by our heavenly Father. It trains the child to think more of the Sunday school than of the church because they are taught that they can get more out of the Sunday school than they can get out of the church, that the church has nothing for them. Teaching them with uninspired literature destroys their respect for the Bible, because they are taught that they can get nothing out of the Bible without it. You use the same Scripture text that is used in every sectarian denomination, for which there is no example in the New Testament. Again, those who have the Sunday school are not a free people. Why? Because they have no will, no selection, no volition, in regard to what shall be their lesson next Lord's day. They do not select their lesson text, it is selected about a year ahead of time by the International Sunday School Board, a majority of whom are Darwinians and refused to allow William Jennings Bryan to make a speech before them in defense of Moses's record of the origin of man."

We believe had we been of the Sunday school cause, such arguments as the foregoing would have made us sick, too, but Brother Whitt was not the only one sick, as there were six other Sunday school preachers present who were too sick to take his place.

We have been advised that Brother Whitt spoke to the Hamilton Avenue Church Sunday night following the closing of the debate, which was the first night of his affirmative. It seems strange that he was physically able to speak Sunday night and could not continue the debate on Monday night. His brethren were aware that we anxiously waited until Monday for some one to finish Brother Whitt's affirmative. We believe Brother Whitt had used his last argument and could not go on without repeating himself. We further believe that his brethren could see that every argument advanced by Brother Whitt was successfully answered by Brother Cowan in favor of the principles set forth by us in the debate. We believe that if Brother Whitt had been debating the question of infant baptism and had suddenly become sick that, at least, one of the six preachers, who were present, who stand identified with him, would have taken up the laboring oar and continued the debate.

We feel sure that our Sunday school brethren of Dallas realize that their position can not be successfully defended by the Scripture, and for this reason they would not permit the question to be discussed further. We further believe and are sure that we have the truth on the question under consideration, and we offer as proof of our sincerity the pressure we have brought to bear, and are bringing to bear to have the question discussed in Dallas.

We also offer as proof of the insincerity of our Sunday school brethren their reluctance to enter into a discussion of the question, and their refusal to allow the debate held in their place of meeting.

We stand ready to furnish a man to meet any man whom our Dallas brethren may furnish to discuss the Sunday school question in all eight of their places of worship, and if we are as easy to defeat as Brother Whitt would have you think, then they can easily confer a great favor upon a constantly increasing number of disciples dissatisfied with their practice, in this city, by accepting this challenge.

C. A. STARK,  
R. O. CONNER,  
Elders.

"If the unbelieving depart let him depart, a brother or a sister is not under bondage in such cases." Then he asks, "under bondage to what?" Then answers: "The law of marriage given in the last part of verse ten and verse eleven. Why go to that command? Did you not notice the change made in the parties addressed. Notice the address, verse 10, "And unto the married I command . . ." Then He gives them this command: "Let not the wife depart from her husband; but and if she depart let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." Then in verse twelve, He addresses some one else as the rest; these are different parties from those addressed in verse 10, and receive a different command for their condition is different. Paul says, "If any brother hath a wife that believeth not and she be ceased to dwell with him, . . ." Thus the condition of the brother is stated,

and likewise the sister. Now under this condition what shall they do? Paul gives them a command to stay with them. But another question arises. Suppose the unbeliever leaves, what shall the believer do? Paul says let them depart. Notice he says let them depart. A brother or a sister is not under bondage in such cases. Bondage to what? A command given to someone else or the one given to them? The one given to them, of course. Why not under bondage to stay with them if they wanted to depart? "For God hath called us to peace." But Brother Shelton says: "The only restriction placed upon those who have divorced and remarried before becoming Christians, is that they cannot serve as elders." Why not serve as elders? Because they have more than one wife, eh? But you said that God did not recognize the marriage of sinners. But you now find a passage where he remembers more

than one against them, if they be the ones under consideration. But they are not—just another assumption. Now in conclusion, let me suggest that instead of trying to sell your tract, that you offer a reward for all that are out, get them together and burn them, for fear you mislead some one by your assumptions.

FRANK STARK,  
Bradshaw, Texas.

## Who Are Qualified Subjects for Baptism?

At this time there seems to be some very erroneous ideas, among some of our brethren concerning the subject of the above head. I learn that there are two and only two laws of pardon recorded in the New Testament Scriptures. One of these applies to the alien sinner and the other to erring Christians. For the sins of aliens, faith, repentance, confession and baptism is the one and only remedy. For the erring Christian repentance, confession and prayer is the one and only alternative. I believe that there is one, and one sin only, that neither of those respective laws will eliminate from their subjects, and that is the sin of blasphemy against the Holy Ghost. Except this one sin, and Christ said: "All manner of sin shall be forgiven unto men." But according to the position of some of my brethren there is another sin pertaining to the alien that is equally as hard to escape as the one

(Continued on Page 11)

## A Precious Gift

Dear Brother Duckworth:

I received the New Testament yesterday, and I highly appreciate it. It was indeed a precious gift, but it was a complete surprise to me, for I was not expecting anything for the subscriptions. I will be glad to pay you for it, as I hardly think you are able to furnish a Testament with each ten subscriptions.

I hope that you are feeling much better by this time. I am much stronger but my side is still very weak. I suppose I shall have to undergo an operation sometime.

Remember me in your prayers.

Yours in Christ,

VAN BONNEAU.

Thanks, Brother Bonneau. If every preacher in the field sent the paper as many donations and subscriptions as you send it, it would not be long until we would print sixteen pages regularly, and the paper would be going to thousands of homes not now receiving it.

We are glad you are better. Hope you will not have to be operated on, and suggest that you confer with Dr. T. J. Clark of Gainesville, Texas, if possible, before submitting to the operation.

We are glad you like the style of the Testament. It is a book that every preacher would appreciate, and we will be glad to send one to every preacher mailing ten new yearly subscriptions to us on, or before, September 1, 1926. Please do not forget the date.

R. F. D.

